

April 14, 1926

1927 the Union Parliament is going to discuss the ...

P. H. BERRANGE, FUNERAL DIRECTOR, EMBALMER & FLORIST.

lungelo

lungelo. You Are Nothing Else But Traitors.

The Editor.

Pampiring ea Kereke ea Fora.

Mr. Lebona, 'mo puo ea le...

Rumula, Hlakubela, o supa...

ba sechaba holim'a hase late...

Thule le Mr. Kadalié, hap...

latola bauna bana, oro ke...

ha a tsebe moa ba tsoang, o bile...

ho no ho ka ba molemo bo re...

khutlele habo bona. O bile o...

bona bannu bana "You are nothing...

but traitors" Mr. Lebona o...

sitse hantle-ntle hore, haseleto, ke...

"marata-holele-motho-a-tsoa-kotai,"...

ke maha-aitlakola. Ke mohlolo ha...

latola Prof. Thule, o likisa Juda...

Iscariot ha a ne a latola morena on...

hae pel'a lira ts'a hae. Ho mali...

mabo cena Mr. Lebona "good boy..."

ea kereke ea Fora hobano o ikotsa...

"khoana-tsoana-mohlaka" kausei...

Monu Mr. Lebona o ro bontsa hore...

ka "nete o ngotsa puo e-na ea ha...

hore Moneri a the a ro ke motho...

ekileng 'en inehetseng kerokeng ea...

Fora. Hona ho tsoanu le ha Setana...

a latola sebe sa hae. Mr. Lebona...

o re Mr. Kadalié ke emong ea...

thuto ea Russia (Bolshevism). Me...

ero a shantsa, puo ea hao e bina...

nolo-nolo, 'mo a bile a le bohla...

ka puo. Ho hantle ke le boela...

boatl'a. Moea oa bolumeli ha...

bonahala hase mafufa le mona.

Hape-hape o re Mr. Kadalié lo mok...

hatlo on hao ba tsoa ka "... Re se...

re tseba bauna huro sa tla thotso...

ke lona." Ken mukala hore Mr...

Lebona o na a utlole eng, ha ho...

thoeng. Sona sechaba sa Monab...

sho se so ntseng se latoa Letsoho...

ka lilelopha-hlopa ba tšilo kenya...

mekoting oa Gauda, 'mo bongata ba...

hloke ho khutlela hae, bo so bo...

epetsee libiteng ka mpeng ea letsoho...

hore bongata bo sotseng e kaba puo...

o a šililo juang lipelomg ts'a bona?

Ho ea sobisa le ha Mr. Lebona...

cena a buoa joalo ho baue ho hantle...

eng lora le kene. Khutlela hore...

mor'a lebona. Le cema melo e...

a hlapiso o bo ho ba tsoa. ...

le tsoana sechaba. ...

Lenitsoe ko lena le tsoang le...

"Fetela ka koano o tšo reahua...

tihele bo Moneri hore e ntseng e...

hoebela li-ehetele ts'a hafutsana ba...

sechaba se setso.

Mukhoon a okelela liehetele ho...

sepa likhutsana ts'a sechaba sa bona...

empu ke moa cema o ntseng o bokella...

ehetele tsona e bo o liphitsisa, bo...

lekhoese. O tlohele likhutsana ts'a...

sechaba sa haano hants'a tsehoon ko...

lala le ke mohatsela.

Huri ke ntho e sombisang. Mo...

ena enoa o se a palament sekepe...

seng se tsoile tseleng se seng...

timeletsoe ke tseha har'a mafika...

a mats'o 'me se se ke loketsoe ke...

timela. Han re Mr. Kadalié lo...

Prof. Thule ke baloi o sitiloé ho ho...

ipona. Lenitsoe la sesutho lere...

"tsoene ha e ipone lekopo." Ma...

Afrika ka jeno ha a-na nako ea...

makodla le baikaketsi ba eseng leho...

Mokorotlo on bona on ntoa ko "...

Reheng tokoloho lefateng lena la...

ntatarona, leo re tloletsoang ho...

lona." Eseng la Mr. Lebona le...

General Hertzog eo cema arang...

o tšilo hore nehela belulo ba beth...

haeba o rutsa sechaba tsela ea...

"Makhotla a bisebetse" ke ho lona...

le hoka sechaba, ha hote joalo le...

tsoanelo hore ba tsamaisi ba rona...

ha be baloi.

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Vol. 1. No. 30.

JOHANNESBURG, OCTOBER 14, 1926.

The Workers Herald

THE HERALD exposes the "good boys" as tools of imperialistic hypocrisy.

BUY THE HERALD.

Mass Action Wanted

In our last issue we referred to the significant history made by the I.C.U. in that its National Secretary proceeded to Natal to test the loyalty of the ban which was placed upon his movements by the Nationalist Labour Government. For ten days the National Secretary addressed large meetings in Durban unmolested; thus the ban which was placed on his movements as a free citizen was removed. Many weeks elapsed since this romantic event. Recently, Comrade Clements Kadalié resumed his round of tours to the various Branches of the Organisation. He addressed several meetings at the Cape Peninsula, Kimberley and Bloemfontein, and at these places the workers gave their National Secretary a wonderful reception, while the latter attacked the former against the Native Bills of operation.

He arrived in Durban on October 24. He was there and when warned by the Durban Police to appear at Court the following day.

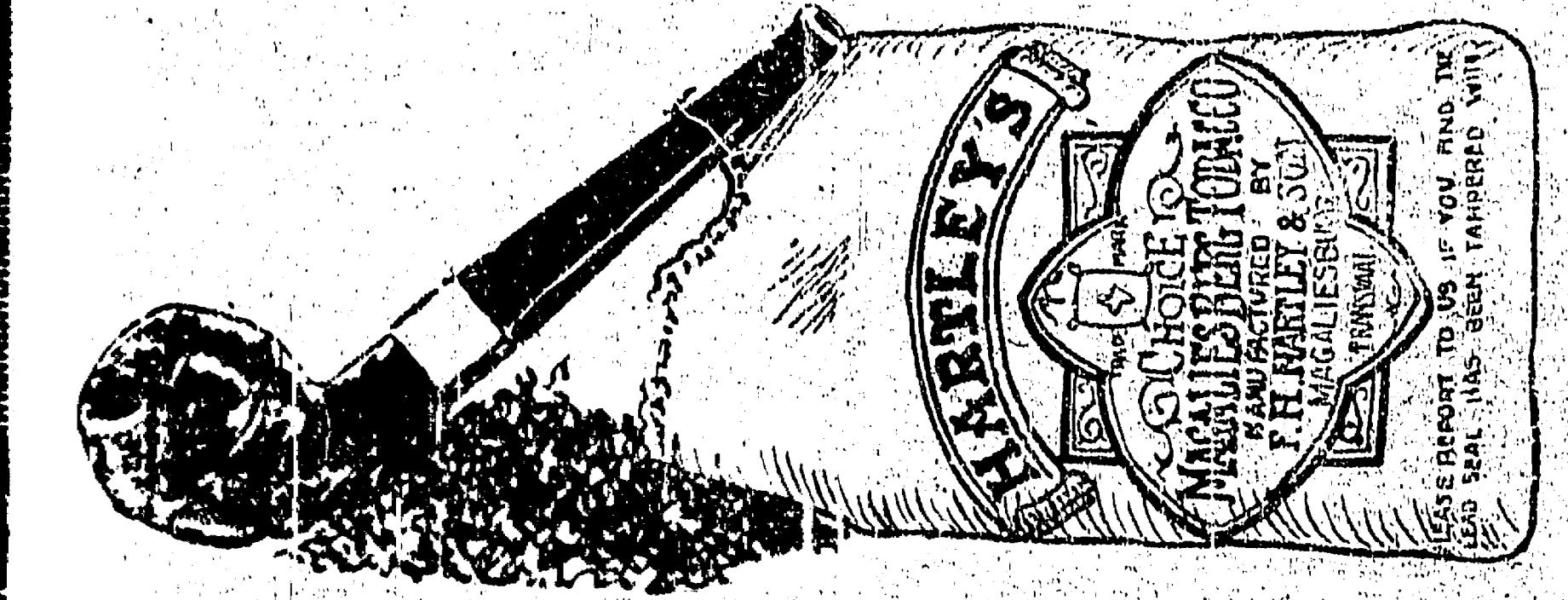


COMING EVENTS.— Socialism can only be brought about by unity of all Workers, irrespective of colour or creed.

When he appeared before the Court he was charged with Law 48 of 1884, in that he entered Natal without an Inward Pass.

We cannot comment upon the case as it is still sub-judice. Our concern, however, is to call upon the Non-European workers for Mass Action against the Tsarit policy of the Pact Government. I.C.U. Branches must organise large meetings of protest against the arrest of their National Secretary. The future of this infant Trade Union Movement depends upon this prosecution. If the workers remain silent, the Government will be determined and encouraged to continue with prosecution against I.C.U. Officials. By Mass Action throughout the country, the audacious Native Affairs Department Officials will feel the weight of argument and agitation of protests and will retreat. The proposed Mass Action will be effective if large demonstrations could be organised by all Provincial and Branch Secretaries, assisted by the members of the National

Here's Joy!



HARTLEY'S LEAD SEAL TOBACCO

COMPARE THIS WITH THAT.

Speaking in the House of Assembly on May 28th, General Hertzog said: "We find that to-day, and it is found by every one of the Dominions, that there is an interference with the exercise of our State rights as soon as we have any relations with foreign Powers, and this is a continuous source of friction, of disunion and suspicion which eventually must be fatal to the co-operation which we are all aiming at."

In the early months of 1926 the Native Affairs Department, of which Gen. Hertzog is the head, interfered with the rights of Mr. Clements Kadalié—a free citizen—and placed a ban on his free movements, thus causing a "continuous source of friction, disunion and suspicion which eventually must be fatal to the co-operation which Natives are all aiming at."



"Tickling" a Native with Knife

After taking a good sip of "brandewyn" a white miner named Harry Harvey "tickled" a Native with a knife. This brought Harvey into D Court (Johannesburg), where he was told by Mr. Bovill that a knife was a dangerous weapon to tickle another man with, but since Harvey was a poor man, and had children to support, he can go home, but he must be a good little boy for twelve months. Failing that, he would have to come back and ponder over his "tickling" for a period of one month in durance vile.

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Lelikemisi elikulu liyaziwa kakulu zintloko zesizwe. Unkosi u Solomon ka Dimizulu wakwazulu kade kona lapa kuleli kemisi, waza wazisa bonke abantu bake ukuti batenge imiti yabo kulona. Ngoba imiti yalo iyelapa ngeginise. Unkosi u Kama wase ma-Xoseni naye kade kona kuleli kemisi wazisa lati ukulunga kwemiti yalo.

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Officials Closely Connected with Native Affairs

On many occasions we have pointed out how so-called Native "experts" and "officials closely connected with Native affairs" mess about the country with wild theories calculated to stampede back-vel'd alarmist and spectacled Aunt Sallies. This is not done unconsciously, but expressly to work up the European community to fever heat against all Native organisations. That course, of course, is a foolish fool's course, and will not affect any thinking man. But as these "officials" are evidently political pimps and spies, it is essential that their humbug should be exposed, because they are more dangerous than the so-called danger they pretend to guard against. Almost on any and every occasion when trouble arises as the result of the behaviour of a certain class of lawless Native, the origin of the trouble is "Sherlock Holmesly" traced to Native intellectuals or Native organisations.

The other day the "Rand Daily Mail" published an article headed "Skokian and Politics," in which a certain "official" claims that the Amalaita menace has its birth in the sayings and goings of Native agitators. The "Rand Daily Mail" swallowed the yarn and published, forgetting that the Amalaita nuisance was at its zenith many years ago before any Native organisations such as the Congress, the I.C.U., or the Bantu Union were established in this country. The Ninevite or Amalaita gang originated in the gaols of the Transvaal, where, in former years, and even now, Natives were flung into gaol for offences that are not offences under the common laws of justice. Those "officials closely connected with Native affairs" are callously un mindful of the fact that violence begets violence, so they seek vainly to connect the Amalaita gang with peaceful and genuine Native movements. The press is invariably employed to sow broadcast their confounded lies, and in this the European press is aided and abetted by the Capitalist-cum-So-called-Native reptile publications. The same thing happens in America.

But these people forget that the time of the mailed fist is gone, and that Natives of this country will no longer suffer themselves to be bluffed and scared by a handful of political crooks and harbingers of falsehood. In the twentieth century men expect freedom of speech and action, providing such is within the law, but it seems now that a certain class of European upstart in this country thinks that the Government has the right and power to interfere with and overthrow peaceful and legitimate Native organisations. That is a colossal blunder which, we hope, the Government and the European public generally are fully aware of. But although we say this, we are cognisant of the fact that the present Government is entirely out of touch with Native affairs, and although the Prime Minister has evolved a kind of jim-crow Native policy, Native affairs are now-a-days left entirely in the hands of officials, many of whom are shamefully unsympathetic towards the Natives.

When we look at the whole fabric of Native affairs in the Union, and the way Natives are being replaced by Europeans in all spheres of labour, we are surprised that the Minister of Native Affairs can still lift up his head and attend the Imperial Conference where, no doubt, statesmen of the British Empire will look upon him with surprise and disgust. Yet, when the Natives endeavour to work out their own salvation by forming trade unions in order to better their position, we find "officials closely in touch with Native affairs" spreading all kinds of damnable yarns. The capitalist press—ever ready to suppress any trade union movement—publish these lies without turning a hair; "so long as there is money in a thing, to the devil with all formalities and virtues." That is how they seem to reason.

At Kuruman the other day General Smuts said that in order to uphold civilisation and extend its influence, it was essential that the white man should make the Native realise that he was his friend. They must make the black man believe in the goodwill and the good faith of the white man. That is well said, but how can civilisation be upheld and its influence extended when the black man is kept in perpetual serfdom? How can a race of slaves and economic wrecks contribute towards the civilisation of any country? It is due to their anxiety to get out of the mire, and to become useful and contented citizens, that the Natives have made a beginning to organise themselves industrially. Yet there are some people who would ask the Government to stand in the way of these organisations! That attitude is as ridiculous as it is woefully hopeless. To prune a tree is to ask it to grow. The same remarks apply to a people. Oppress them, curtail their freedom, threaten them with hell itself, and you have given them the elixir of life. To rule a people wisely and justly is not only to expect them to listen, to the ruler, but the ruler must be prepared to listen also to the ruled. That is the essence of just government as ordained by the greatest of all Rulers, and who dares defy that and survive?

SWELL THE NATIONAL SECRETARY'S DEFENCE FUND.

The prosecution of the I.C.U. National Secretary brings the African Workers' fight for freedom much more to the forefront in our national politics. More prosecutions of Black Trade Union officials must hasten the day when the I.C.U. will swell its roll with over 100,000 membership. **NOW THEN!** Send your donation direct to the I.C.U. Headquarters, 16, Market Street, Johannesburg.

A cursory glance at the NATIVE LAND ACT 1913, AMENDMENT BILL, 1927, is enough to reveal the evil intentions of the Government. This Bill is so framed that the Government can uphold or break almost any of its clauses at their own sweet will. The Governor-General and his Ministers may, in nearly every section, enjoy this and withdraw that. The Minister may at any time withdraw this and thereupon the prohibitions of Chapter So-and-so shall apply to any Native. And so on; the whole Bill teems with uncertainties and inaccessibilities.

The very first section of the Bill (sub-section 3) seeks to gag intelligent Natives or Native Organisations and Societies from acquiring land, because the section provides that: "NO ASSOCIATION OR AGGREGATION OF NATIVES, OTHER THAN A RECOGNISED TRIBE, SHALL ACQUIRE LAND IN A RELEASED AREA EXCEPT UNDER CONDITIONS PRESCRIBED BY REGULATION."

Here we see the cloven-footed policy of the Government and chameleon-like character of its Bill. The above "provision" is a mad attempt to prevent Native Societies and enterprising groups of Natives from acquiring land. Even in the case of RECOGNISED TRIBES, we know that the Government's provisions are merely so many scraps of paper. When Chief Zibi bought ground for his tribe at Rustenburg he had to crawl between Johannesburg and Pretoria for almost a whole year. Although he successfully negotiated with the Government for the purchase of the land, he had great difficulty in getting permission to have his people removed from Middeldrift to Rustenburg. So protracted were the "conversations" between himself and the authorities that a portion of the tribe trekked from the Cape without permission, and when they eventually arrived in Rustenburg they had to camp on the outskirts of the farm for some time before they were allowed to take possession.

We believe that in the negotiations for the acquiring of the Rustenburg ground Chief Zibi was considerably assisted and advised by Mr. H. M. Taberer, of the Native Recruiting Corporation. Without his assistance and influence it is not unlikely that Chief Zibi might have failed—not through lack of funds, but through the usual quibbles of the Government. And yet that ground was within a Native Area, where recognised tribes could buy land!

Then again, it is surprising to note that in the whole of the Union of South Africa only in Area 6, District of Vereeniging, is land set aside for Natives of all classes. This comprises that portion of the EVATON ESTATE EXTENSION TOWNSHIP north of Union Road East (excluding only the portion South of Union Road East), portion of Evaton Small Farms to the North of Selborne Road, and approximately 100 morgen of grazing ground attached to the Evaton Estates Extension.

All the other released Areas are earmarked for occupation by recognised tribes only. And it matters not a farthing to the Government what becomes of the hundreds of thousands of detribalised Natives. They are not wanted in the Urban Areas unless they become the CAPITALISTS' HELOTS, neither can they combine to purchase land in any of the released areas.

In Chapter 2 more irregularities are disclosed. Here any person other than a Native can become the proprietor of land within released areas, and proprietor means the owner or lessee of land. Any dependent of a labour tenant residing on a proprietor's land is compelled to work thereon, or be in domestic service, for the proprietor; such dependent shall also, for purposes of the said law relating to masters and servants, be deemed to be a servant, and "dependent" means any person between the ages of twelve and eighteen years. That means then that besides giving the proprietor six months' hard labour in return for the acquisition of a small piece of land, the whole family of a Native labour tenant between the ages of twelve and eighteen will become the servants of the non-Native proprietor of the land. The analogy is unparalleled in civilised history, unless one goes back to the case of the American Negroes.

In commenting briefly on the few points raised, we may be permitted to state that, in our opinion, the whole Bill, chapter and verse, depends on these points. General Hertzog has gone back two hundred years and "aped" the policy of the old colonists— which was "divide and rule." At a time when all thinking men go all out to obtain the harmony of races, he comes with his wicked policy which seethes with race animosity and consummate stupidity. Seeing that the different African races and clans are now being brought into one camp of understanding and brotherhood—thanks to some good leadership—General Hertzog now attempts to kill this spirit by demarcating different areas for Xosas, Basutos, Zulus, Bechuanas, and so forth. Yet, notwithstanding all these handicaps, there are still men, including General Hertzog, who expect the Natives to become civilised and to "develop along their own lines," whereas the developing scope along these "own lines" are wantonly strewn with obstructions of the meanest order. The Bill as it is emanating from Imperial capitalism, is bad in spirit, scope and logic, and therefore unacceptable in its present form to the workers.

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COMMISSION LI PITSO EA BAROLONG

Hloho tse 'ne tsa me'ao ea Hert...

Ho utloahala hore Barolong le lichaba...

Ka tsatsi le hlalimang Marena a laetsa...

MORIANA OA SEFUBA O LOKETSENG LEHAE

Moriana oa Sefuba oa Chamberlain o tsejoa...

THATO OA PUO TIPHUTHEHO TSA BA BATSO

Re baile karabo ea Mongoli oa Native Affairs Department...

INDABA LE 'MUSO

Benghali ba Commission ba tsebisitse hore...

Mohlomphehi, Van Niekkerk oile a bolela hore...

LITABA TSA BEJSTATA

Bareng Batho:—Bare itse ha khoeli hloa li 6th tsa...

Bareng Batho:—Bare eitse maitsihoa ebe ele Moketa o moho...

Bareng Batho:—Bare ere ka mongoleli o moho...

Bareng Batho:—Bare lekhotla la Kea Go bona lene...

Bareng Batho:—Bare mongoleli oa Freistata Alex. P. Maduna...

Bareng Batho:—Mokaulengwe S. M. Elias keena...

HA HO O MONG O OFETANG. O ka o batla...

MONGOLELI OA LEKALA LA BLOEMFONTEIN. LE WEPENER

(Jas. D. Mogaecho)

Itse ka khoeli ea Loetse ha e hloa 11th mohlomphehi...

Nonyana ea itse mohlomphehi mogaena areng...

MBOGANA A NTLO NTLO I.C.U. JIKELELE

O boletse Mongoli e Moholo Comrade Clements...

Re boetse ra utloa hore, le Mongoli oa Lekala...

bane ba se etsoe pele ntoeng e na ke Monna...

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Vertical text on the right edge of the page, including 'EO Se BOLI', 'Mongoli omone', 'A-AGNALA EZI', 'NGU MABHA', 'Kuko ubugwala', 'Sipaula ukuba', 'Sipaula ukuba', 'kelwa indaba', 'malunga nenjong', 'lahlekiswa ngabo', 'bengazinto, ngaku', 'Mabalana, nama', 'abahlwayela ityef', 'Sipaula kwakon', 'Mabalana abanga', 'ngobugwala barox', 'zabo zavaalewa ezi', 'Kosikazi abo, be', 'vika, kuba be', 'wokuzitanda, noku', 'sabo, kupela ba', 'sabo, bangakata', 'tukutezi sokuba t', 'kodwa baxolele ul', 'batyile inyaniso', 'ukwenelisa abo b', 'ngesizwe sabo.', 'asikolwa ukuba u', 'telwa inyaniso, n', 'ebonakalisa uku', 'sake, exolele ukuz', 'kungeyiyo inkohl', 'isizwe sako kuba', 'ufundisa u I', 'umxolo wenyani', 'Kuko ngoku o', 'hamba e Holw', 'bati emveni koko', 'ho Basi, kuntany', 'Omanyano kang', 'bangangawo am', 'se-b-jodywe ngoh', 'Isimango nax', 'kumalungu e', 'nomsindo wok', 'yilento bandibiz', 'qondi nokuti zi', 'Tixo ati umntu', 'nisweni. Kubo', 'ayoranto ikonzi', 'na nokucasa', 'kuzo angabina', 'kasi ukufuman', 'akakwe ezindal

KWA ZULU

"UNGABI NABANYE OTIXO NGAPANDHLE KWAMI."

"UNGAZENZELI NASIFANE-KISO ESIBAZIWEYO."

"NOMA ISEZULWINI NOMA ISEMHLABENI."

Abaholi bakiti batini kubantu?

Lalelani uMr. A. W. Geo. Champion Unobhala we I.C.U. Omkulu kwelase Natal. Indodana yakwa Zulu oyapiwa amandhla okukuluma obala kwa bha.

Uti ukuba abantu bayayeka ukukonza iziquzabantu esontweni noma ezinhlanganweni ngakuba abuko ubuta obungaka okukona pakati kwe zinto esipetwe abantu. Uti izwi le Nkosi elanikwa uMoses laliquini sile lokuti abantu mabangazenzeli izitombe ezibaziweyo. Loko noma uMoses wayengakuqondi kwakubhekiswe nakuyena njengomholi ukuti afundise abantu ukuti isiqu somuntu saluto. Namhlanje ufumana

ezindaweni eziningi lapo kuhlangene kona abantu iningi linyiba lihlehlela emuva ngoba kusuke umuntu ebelimtanda kanti selize la menza isitixwana enhliziweni. Abanengi bangenwa nawumoya woku vilapa ukuys eSontweni ngoba bezwe ukuti kuzoshumayela ubaniban i bati ngokudinwulowo bati tina asiylapo. Ingingicina ngoku ngabe lisasonta nempela ngoba kuhambe umfundisi ebelimtanda selima nze isitixwana. Uti lapo eyala abamlandelayoke oka Champion uti "Bhasobhanini leso sita esikulu esesaqeda izwelonke esabonwa UNkulunkulu mhla ekipa abantwana bakwa Israel endhlini yase Gipiti Ningadumisi mina ngoba nibona ngipumelele emacaleni amabi amaningi Yazini ukuti noma beku ubani ehenimbeke kulesi isikundhla ube nokukwenza loku uma nimsiza njengoba naminingisiza. Noma beku owesifazana ubenokukwenza. Njengoba ningitanda naminginitanda kafa nele nitande wonke umholiweni emim-

UKUNTELELA.
Abantu abakwazi nokuntela loku ukuti kunxa mbili. Omunye umuntu ungati uyantela kanti ukutyeha udaba. Omunye untela nje wenziswa umusa notantolo kuncokola. Kodwa umlomo ushumayela ukuvama kwenhliziyayo. Qapela indhlela ontela ngayo mzalwana mhlaumbe ilima za abanye abazalwane bako ontela nabo.

EMGUNGUNDHLOVU.

Seliyuliwe iOfisi le I.C.U. emzini omkulu wase Mgungundhlovu liku No. 1 Deane Street ekoneni lika Church Street. Kulona kubhala uMr. E. G. Kuzwayo utisha owafunda eManzimtoti rase Marian Hill.

Mhla ivulwayo uMr. Champion waye fike kona nekwaya yase Tekwini ye I.C.U. epetwe uMr. Ransom Mhlongo umhlabeleli owaziwa kakulu kwe lase Johannesburg. Kwaku bankumbi abantu ngoba balesindele uMr. Clements Kadalie. Kwafika yena uMr. Champion owatilipo ekuhlaleni abangamazayo bati uti akuyenalo uKadalie.

Abanye bati ingani uyena lonausipepo sombozisa nhlanga owabozisa uKopelétsheni wase Tekwini. Ingani uyena lona Usigodo sikuba izita zem ngoba zonke isibenzi seentembele kuyena kwelase Natal.

Ushlalweni kwaku uChief Sioka akosi yase Mgungundhlovu etanda uhlanga lwakubo ngempela. Wakulama amazwi

I.C.U. imelwe ukukutazwa ngamandhla onke nawezimali ayi ngomlomo kupela njengabaningi abakuluma kamnandi ngati kanti kulukuni ukufaka izandhla epaketeni. Uma amadoda akiti amakulu esenaso isibindisokuyela obala asiku tazé siyabona ukuti impela umsebenzi wetu kanti uTixo uwubhekile.

Okwesitatu uMr. Msimang esikutaza ngamazwi amnandi atokozisayo.

Cwaka !!

Njengokuba esiya pesheya nje entlanganisweni yezizwe, uTsalitoto wenze inteto ende, nengavakaliyo e-Kapa, kodwa akatetanga nento le ngemicimbi yabantu abamnyama. Mhlaumbi ulungisile, kuba lento ukuvusa ingonyama izilalele asi bubulumko. Kutsha nje uTsalitoto usanduku valela oka Kadalie ukuba anga hambi kweli lizwe lokuzalwa kwake, waze ke uKadalie wampoxa u Rolabubende waya e Natala, e Bloemfontein nakweziny indawo.

Lento ibubulumko ifundwa nzima apa emhlabeni. Mhlaumbi uNjengele lowo sisilumko ngoku esinga sobe sipinde sidlale ngomteto wama Ngesi umteto omiswe pantsi kwemigangato ye Habeas Corpus, umteto ukusela umntu angabi likoboka ekuhambeni nase kuteteni kwake,

akesibone ukuti ukoni yini umteto oti umuntu maxoshwe anganikwa iNotice yena kanti kahambi enganikanga iNotice. Namhlanje abantu bavuke imbabazane bati abasafuni ukubamba be nganitiswanga abelungu babo nempela nohlobo. Sebelibeyate abelu ngu baya kwa Mtwazi pinde umuntu ayekummeli liye enkantolo.

Abanye sebetu akwakiwe inhlangano ilwe ne I.C.U. eYona yona abantu. Asazike bakiti seniyazibonela kenani ukuti yini ezondwa umlungu. Umlungu kafuni ukuba tayenwe esake isiposiso. Yena uzenza isihlakani sokaqala nesokugeina. Izikati zamahlala ziyapika kake ziti loko amanga amabi. Abantu sebebonye ukuti ukuhlangana kungamandhla, sebebonye ukuti umlungu uyesaba shantu abahlangeneyo. Hlangana ntsimbi kushe insimbi.

IMFANELO ZOMZALI.

Inkwenkwe yako idabana nengozi ngokusikwa okanye ngokurwelwa yinto. Ngenxa yokuba ezondawo sezopolile ucinga ukuti zipilile, kanti hayi. Funa imbodlela ye Chamberlain's Pain Balm ukuze ezondawo zipile mpela. Aliko iyeza eli gqita eli, kwaye ke ukungenelelwa yi tyefu egazini sisifo esiyo ngozi kakulu. Itengiswa zikemisi Nevenkile zonke.

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