

IMVO ZABANTSUNDU

NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 13, 1887.

[No. 140.-

QONDANI!

Umnikelo wamaphekepeke wo
1887-88.

UMZI ontsundu omele umandla wase
Qonce uyatyelwa ukuba

Irafu Yamaphekepeke

yonyaka oqala ngo 1 JULY, 1887, opela ngo 30
JUNE, 1888, iyakuqala ukwamkelwa ngo 1
JULY, 1887.

Umteto ubavumele abantu ukuba bahlaule
ngokutanda kwabo de kube ngumhla wa 29
SEPTEMBER, 1887. Abayihlaule ngapambi
ko 29 September bamelwe Lishumi Lesheleni
ngendlu. Kwakona ngalo eloxesha abalunge e
Xesi mabahlale ku Mr. KING, abalunge ku
Qoboqobo ku Mr. VERITY, abalunge e Tamara
ku Mr. DICK.

Emva ko 29 September eyakuba ingahla.
ulwanga iyaku nikelwa ku MAGWETA ukuba
ayibute. Ayakuti ke ubani oyakub
engabhatalanga de kwavileyomini amelwe
kuhlaula Ishumi elo lesheleni, selinole
elizisheleni ezimbini, kwanendleko yama-
gqweta ngendlu nganye. Impahla iyakuti- njwa
itengiswe. Yonke ke lonto iyakudala indleko.

Akunguwo umnqweno ka Rulumeni uku-
timba impahla yabantu, mhlambi ukuba
nyanzela ukuba babhatala imali engapezu
kweshumi lesheleni ngendlu. Kodwa ukuba
abantu abavumi ukuyihlaula IMALI YA.
MAPHEKEPEKE ise lixesha, ukuba ba-
yadukisa, akuko nto yimbi enokwenziwa
ngapandle kokuba ibizwe ngokugadalala.

Ndinga ke abantu bangabonisa ukuba
banayo intelekelelo, nokuba kulilungelo labo
ukuba balihlaule Ishumi Lesheleni ngendlu
ngapambi kosuku lwa 29 September, endaweni
yokuba bamelwe kuhlaule neyesohlwayo
kwanendleko yamagqweta; itinjwe impahla
yabo itengiswe ngento enge, yakolonto kuba
besuke bakunyabela ukuhlaula ngapambi ko 29
September.

Landelani icebo elilungileyo xa nilinikwe
ise lixesha.

W. B. CHALMERS,

Umantyi.
Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

Amayeza ka Cook Abantsundu.

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G. E. COOK, Chemist,
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Koloni ezi hleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye
kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo
ngemali encinane.

Inyama ne Zonka,

Nento ezinjenje kofu ne swekile zitengeni ko

BOURKE NO MARSH

e Nyutawuni nakwisitalato esipambi

kwe ofisi ngase mcancatweni.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall- Kwisitora esinga pantsi esesitatu No. 3, Kwinkundla ye Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu. Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.

W. J. DEALY UTENGA Umbona, na Ma- zimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse BONKE abafundileyo kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1- posi (P.O.O.) Imali yawo yi 3/6 lilinye,

HARTIGAN & CASEY,

Abatengisi bemphahla neempahla. BAHALALA batengisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekaba- nina Ubani uyinikwa emva komsito imali. E Qonce, 20 July, 1886.

M. KEEVY & CO.,

KWA NGOMTI, E-Bhulorweni nase Durban Street. Ngoku bazilungiselele ukurola awona ma- xabiso makulu Ngoboya Nezikumba, Zenkomo Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD. Zonke intlobo zezinto eziveliswa yi ntse- benzo veli lizwe zitenawa namaxabiso IKOMITI ELILISO LOMZI ONTSUNDU.

AMALUNGU Ekomiti Eliliso Lomzi

Ontsundu omele umandla wase Qonce —eyaqiniselwa kwintlanganiso eyayi Pantsi kwa Mahlali—imanyelwa entlanganisweni Emgqakwebe, kwa Mdingi, Ukolwesi-Ne ngokuhlwa 21 July 1887. Ukukangela (a) into emayenziwe mayelana nomteto otunga imilomo yabantsundu kwinto zolaulo. Kuyakuleswa kulontlanganiso nencwadi yo Mhlekezi Iruluneli epatelele kwakulowo mteto; (b) kwanento emayenziwe ukuba uluvo lomzi lube nokuvakaliswa Ekomitini ye Palamente esand' ukumiselwa ukupicota ingxoxo nokuvakaliswa kwandlwanisa kwe-nnala

- Umongameli— Rev. R. W. STUMBLES. Ititshala Enkulu— MISS BOND. Ititshala Ezincedisayo— WILLIAM MJOKOZELI. ROSAMOND NKOVO. Ititshala Yeshishini— Mr. W. COLLEY. Olungiselela Intsapo— Miss STUMBLES.

Isikula Sivulwa ngo Mvulo, 18 July. Kuyakuvulelwa kwamfundisi intsapo eyakuti intlaulo eyi £6 yenyanga ezintandatu,

Ababhubhilevo.

KWATSHA.—Ngo 24 April, Emxhelo' kubhubhe u NTANJANA KWATSHA. Izi- hlobo mazamkele lombiko.

KOSANI.—E Xesi, Middledrift, nge Ca wa, 10 Jul, 1887, Inkosikazi ka M.

Ukurunywa Kwelipepa le "Mvo."

ABANGALITUNYELWA NGA POSI 2/6 nge Kwata xa irolwa ngenyanga yoku- qala ekwateni; 3s. irolwe emva kweloxa. ABALITUNYELWA NGE POSI: —3s nge Kwata xa irolwe ngenyanga yokuqala ekwateni; 3/6 irolwe emva kweloxa.

Iveki.

U REV. CANON WOODROOFFB Umhloli-Zi- kolo zelipesheya kwe Nciba umke ngomko- mbe oya e Ngilani omke ngeveki egqitileyo. Uyatyelela.

LIWE kanobomi ikepu kwelipezulu—e Ko- mani nase Berkesdorp.

U REV. MR. VAN HERRDEN wase Steyns- berg uyamkele indawo yokuya e Skapu ukuyakuba ngu Mfundisi wama Bhulu kona.

IHASHHE lomfundisi u Rev. G. W. Cross wase Bini libiwe ngobusuku bolwesi-Tatu Iweveki epelileyo esitalini. Kute kanti isa- ngo le dyariti alitshixiwe, alifumana busulu akantsasana. Nanamhla.

ITITSHALA ezimhlope zeli bezidibene e Kapa ngegqitileyo zixoxa ngento ezingama- lungelo azo.

IBANDLA. elipete Umzi wama Bhulu ase Transvaal lide, ngenxa yokukalazelwa kolau- lo ngamapepa ayi Gazette ne Advertiser ako- na lagqiba kwelokuba aponongwe amalungelo okuteta okukululekileyo kwamapepa enda- ba.— Babe 26 abalamkelayo elocebo baba 6 abalicasayo.

INGOZI zase Tinara ziti xa seziko ke ziha- mbise. Ngale igqitileyo Ibhulu elingu Ro- tenmhara lite lishlha engqelweni ngedesel- bom,—tyibilili laya lawa pantsi kwenqwelo lapulwe umkono wafika umlenze wasizila enkonyaneni. Kwaye bekute ngom- Gqibelo owandulelayo indodana engu Tipper yaxwe- tyulwa ngokubi inyama yesandla kudubula kompu ngengozi. Lite lona ingqubakazi elimhlope lasinda emacebeshwini selixini- we yinkunzi yenciniba, ate unyana walo waseleyibulala, lacolwa seliwe isiduli.

UBUSELA bamahashe bufuna ukuti buka- taze e Rini. Kwakona ngolwesi- Hlanu ngokuhlwa kute ngentsimbi yeshumi afika ku Mr. T. H. Parker e Oatland. Kupume u Mr. E. Parker eva kusapuka into kanti kwapulwa iqaga elitshixileyo, elinye ihashe selifakwe imikala libekwe isali, elinye kuxa lifakwayo. Acela koxhongo xa apumayo u Mr. Parker. Yinyhashawe.

ISIDUMBU se Lawukazi ekubonakala ukuba ibiseliyindlavini sifunyenwe e Rini ngom Gqibelo intlobo itumbile.

EMVA kwamanqaku esiwenze kwelegqiti- leyo iveki, ngokwenda kwentombi ezamkela Imvo sinosizi— siyavuya, hinjane betu?— ukuti sibuye sasika amanye amagama ama- bini eledi ebezingaba tabati be Mvo esive ukuba nazo zendile. Ukutabata Imvo emaledini mayibe lupawu lokuqabuka. in fact ngati kungumti-silima.

IQALE izolo e Ncemeza intlanganiso yo Manyano Ngemfundo (N.E.A.) yonganyelwe ngu Rev. Makiwane. Lentlanganiso inikwe isihomo ngokubako ko Rev. P. J. Mzimba Bev. Boyce Mama, Rev. W. Philip, Rev. W. Rubusana ; amanene anjengo Chief N. C. Umballa, Messrs A. Gontshi, W. Gqoba, W. Ntsikana. P. Tyamzashe, P. Xiniwe, nama- nye abekwakona. Sibe nodano ukungawa- boni amane angu Rev. E. Mzimba no Mr. Wauchope. Namhla ibisahleli intlanganiso.

U MR. WILCOCKS ubuye wanyulelwa ukuba yi Mayor (Inkulu yomzi) yase Rini nano- nyaka.

INTLANGANISO yabafundisi (Synod) besi- tili esonganyelwe ngu Bishop wase Rini iya kuba se Rini ngo January 12, 1888.

IMICIMBI engamandla ebipambi kwe Ba- ndla eliyi Palamente epatelele kwabantsu- ndu mibini. Ngowotywala (inqila) ekubo- nakele ukuba ingxoxo engokupeliswa nokwa- ndiswa kwazo mayinikelwe iKo- miti iyicikide. Amabini kuma- nene angu Rulumeni abe kwicala elivumela i Komiti—o Sir G. Spriaa. no

UMZI omele i Dike unesiroro ngaku Rulu meni ngokusuka aleke itiki pezu kwe 12/9 irafu ebebesakuyibhatala kakadeni abantu. Nati into leyo isasisitele.

AMAWETU amele i Qonce, awayetumele umtandazo ochase ukutungwa kwemilomo amelwe kumbulela u Hon. J. zibe ziko imfazwe, amanz'amlilo, nezinye izinto ezise- benzela emva, ibaso sisenalo nana- mhla—libaso eliya kukanyisela zo- nke izizwe. Kanti nezizinto zisaya koyiswa kwazizo Ezondaba. Wa- nga u Mntan' Omhle angapila ix- sha elide, nezizipazamisozipele kwa esapete. Kusifanele kwakona tina bamnyama uku jabula nge Jubhili, kuba iyi Jubhili ye Nkosazana yombuso ote imbedlenge ezinjengomtina, awa- zenza onxu-mkonjana — wazinika amalungelo angeba ebefanele inkulelane zodwa—ote nimfaninye pambi kwesiko lalomzi. Nguwupina omnye umzi owaka wabonisa isisa esingaka ? Into ezininzi esilila ngazo— sityelwa sityelwe ukuba asiziso ezivunyelweyo ngumbuso esinqeni sawo; njengokuba bangavunyelwe ngamadoda onongqovu ukuba bawaqitise endle amancinane; kanti akwina-ekwinile amakwenkwana ezindle ngokuqutiswa ngamadala; abonelelwa ukuswela amandla, abonelelwa ubunkenekene, abonelelwa ukungazi. Ikwayilonto kulombuso kugqitywa nendawo yokuba kutunyelwe sikuvo lento ungafika amadala ewapete amadoda e Ngilane okuya kwandlala kweli esiqutisa esiqutisile. Kanti ke inteto vetu sonke bantsundu kumapakati

IKUMKANI yama Tebele yazisa kwipepa lase Pretoria, i Volksstem, ukuba ITITSHALA ezazungaziyalanga izikolo zazo ngeveki ye Jubhili ziyakuzivula ngo 25 July, ezazizivulile ngo 18.

HIP! HIP! HURE !!! Kulondawo mhla- mbindini wakowetu ose Bhayi! Kulondawo. Siva ukuba amawetu ase Bhayi ayakuba nentlanganiso enkulu ngom-Gqibelo lo, ukuvakalisa ingcaso yawo yalomteto woku- tungwa kwemilomo, kulontlanganiso kuya kugqitywa nendawo yokuba kutunyelwe sikuvo lento ungafika amadala ewapete amadoda e Ngilane okuya kwandlala kweli esiqutisa esiqutisile. Kanti ke inteto vetu sonke bantsundu kumapakati

IMVO ZABANTSUNDU

NGOLWESI-TATU JULY 13. 1887.

Ukugutyungelwa Kwaba mhlope ngaba ntsundu

SIYIVA siyivile lento

Ikolisa ukuvakala kumanene anjengo Sir GORDON SPRIGG kwi- ngxoxo ezinjengale ibisingetwe ebhotwe, yokuba amawetu apono- ngwe kwinto zombuso; kuba kusiti- wa aselela abamhlope. Sinamanqa- ku esingawenzayo ngalendawo. Koku- kwetu ukuqonda lenteto iyimposiso. Izalwa luluvo oluposisekileyo, olu- banga ukuba isininzi sabamblope sicinge ngokuti ontsundu unento azisekelezileyo embusweni ezingelilo ilungelo lomzi omhlope. Kunjalo na ke ? Asikolwa. Umzi ontsundu entweni zombuso uqele ukulungiselela ilungelo lomzi wonke; awuxhumise buntu basizwe ngapezu kwelungelo yomzi. Angalatwa adliwe nanamhlanje umntu owaka wanyulwa ngabamnyama ukuba aye e Palamente aye kukangela imfanelo zabantsundu kupela, angatini nezabamhlope. Kudla ngokwalatwa e Dikeni ukutyebisa inteto yokuntywiliselwa koluvo lwabamhlope ngabantsundu. Mhla amawetu ase Dikeni amnyula u Mr. INNES, babe kwi 200 abantsundu, abamhlope be 400 eacwadini yabanelungelo lokupendula into zombuso. Babenga- tini abantu abambalwa ukuntywili- sela isininzi? Nto tina esiyaziyo eyenzeka e Dikeni nase Ngqushwa yeyokuba abantsundu benza imigu- du namacebo engqondo okutumela eyona ndoda e Palamente ekubeni abamhlope babelinga ukutumela abantu ababengasoze banikelwe ndlebe e Bandla.

Iminyana ukuba iko into leyo ku- tiwa Emashumi mahlanu Yo Mntan'Mhle

Ukuputyungelwa kwaba mhlope ngaba ntsundu yimbi kunale ipele ngayo ingxoxo yokutungwa kwabantsundu imilomo kwinto zombuso ngu Sir JOHN SPRIGG. Longxoxo ipele ngokuti amashumi amane amadoda anamadoda amane avumele icebo lika Sir JOHN SPRIGG. abekumashumi amabini anamadoda amatatu alichasayo. Azivakali iziganeko zo- kuba enjiwenje ontsundu Uyaca- tshukelwa nje sininzi samadoda Ebandla, ecatshekulwa kungeko so- nakalo asenzileyo. Itemba letu yi Ruluneli ne Nkosazana, maudiba- nise intloko umzi ontsundu wozake wenze intandazo ku Ma wetu Inkosazana ukuba lomteto usihluta imfanelo zetu angavumi ukuba uhanji- swe. Lomandla unawo. Nguwolo umhla afanele eceliwe ukuba awa- abanakalise, mhla abantu bake abasi- ti bedlelwa indlala njengokuba ku- njalo ngalomteto. Amadoda ane- ngqondo mawa seke ikomiti kwimi- mandla akuyo kuzanywe ukutunye- Iwa kwi Ruluneli isicelo sokuba asitumelele ku Mntan' Omhle u FITOLI. Imvo Zabantsundu zimele ukuba ngumlomo wabase Ngqushwa ukuteta nabase Gqili abase Qonce ukuteta nabase Batenjini njalo-njalo. Baninzi abangaziyo ukuba lama- lungelo sinawo embusweni sawini- kwa yi Nkosazana ngesiqu, sesila- ndulelwe sisininzi samanene e Bho- twe lase Kapa. Babangati-gqili- gqili o W. PORTER, amaciko emi- nyaka emashumi matatu eyagqitayo bezama ukusifumanela amalungelo etu, yayinqaba, asake sitsho isininzi segqigula lezomini (kuba yayinge- kamiselwa i Palamente.) Ezimfa- nelo sinazo saziyiwa pesheya, noko asehlutayo nje namhla u Sir JOHN SPRIGG. Kukwa pesheya ke apo sinokuya kuzibika kona ngomtando- zo ipakati le Nkosazana i Duke of Newcastle yenjenje ukubhala ngo (1853) mhla sanikwa imfanelo yetu:—

KWIMIXAUKA yonke

kufika intsholo enye yemivuyo abenayo amawetu nge Jubhili ye Nkosazana. Bekusifanele kunene tina ma Afrika ukuba " sijabule nge Jubhili," kuba kunokutshiwo kufaneleke ukuba elixesha likwayi

Jubhili nakuti yokungena kwetu pantsi kwalombuso sikuwo—umbuso otetelela nento epantsi engenakuzi- hlanganisela. Kungaso esisituba sokupata kuka VICTORIA ezafikayo kuti Indaba Ezilungileyo, kwanoku- kanya oku kungumntya netunga nazo Nakuba nezinye izinto ezise- benzela emva, ibaso sisenalo nana- mhla—libaso eliya kukanyisela zo- nke izizwe. Kanti nezizinto zisaya koyiswa kwazizo Ezondaba. Wa- nga u Mntan' Omhle angapila ix- sha elide, nezizipazamisozipele kwa esapete. Kusifanele kwakona tina bamnyama uku jabula nge Jubhili, kuba iyi Jubhili ye Nkosazana yombuso ote imbedlenge ezinjengomtina, awa- zenza onxu-mkonjana — wazinika amalungelo angeba ebefanele inkulelane zodwa—ote nimfaninye pambi kwesiko lalomzi. Nguwupina omnye umzi owaka wabonisa isisa esingaka ? Into ezininzi esilila ngazo— sityelwa sityelwe ukuba asiziso ezivunyelweyo ngumbuso esinqeni sawo; njengokuba bangavunyelwe ngamadoda onongqovu ukuba bawaqitise endle amancinane; kanti akwina-ekwinile amakwenkwana ezindle ngokuqutiswa ngamadala; abonelelwa ukuswela amandla, abonelelwa ubunkenekene, abonelelwa ukungazi. Ikwayilonto kulombuso kugqitywa nendawo yokuba kutunyelwe sikuvo lento ungafika amadala ewapete amadoda e Ngilane okuya kwandlala kweli esiqutisa esiqutisile. Kanti ke inteto vetu sonke bantsundu kumapakati

Ukuputyungelwa kwaba mhlope ngaba ntsundu yimbi kunale ipele ngayo ingxoxo yokutungwa kwabantsundu imilomo kwinto zombuso ngu Sir JOHN SPRIGG. Longxoxo ipele ngokuti amashumi amane amadoda anamadoda amane avumele icebo lika Sir JOHN SPRIGG. abekumashumi amabini anamadoda amatatu alichasayo. Azivakali iziganeko zo- kuba enjiwenje ontsundu Uyaca- tshukelwa nje sininzi samadoda Ebandla, ecatshekulwa kungeko so- nakalo asenzileyo. Itemba letu yi Ruluneli ne Nkosazana, maudiba- nise intloko umzi ontsundu wozake wenze intandazo ku Ma wetu Inkosazana ukuba lomteto usihluta imfanelo zetu angavumi ukuba uhanji- swe. Lomandla unawo. Nguwolo umhla afanele eceliwe ukuba awa- abanakalise, mhla abantu bake abasi- ti bedlelwa indlala njengokuba ku- njalo ngalomteto. Amadoda ane- ngqondo mawa seke ikomiti kwimi- mandla akuyo kuzanywe ukutunye- Iwa kwi Ruluneli isicelo sokuba asitumelele ku Mntan' Omhle u FITOLI. Imvo Zabantsundu zimele ukuba ngumlomo wabase Ngqushwa ukuteta nabase Gqili abase Qonce ukuteta nabase Batenjini njalo-njalo. Baninzi abangaziyo ukuba lama- lungelo sinawo embusweni sawini- kwa yi Nkosazana ngesiqu, sesila- ndulelwe sisininzi samanene e Bho- twe lase Kapa. Babangati-gqili- gqili o W. PORTER, amaciko emi- nyaka emashumi matatu eyagqitayo bezama ukusifumanela amalungelo etu, yayinqaba, asake sitsho isininzi segqigula lezomini (kuba yayinge- kamiselwa i Palamente.) Ezimfa- nelo sinazo saziyiwa pesheya, noko asehlutayo nje namhla u Sir JOHN SPRIGG. Kukwa pesheya ke apo sinokuya kuzibika kona ngomtando- zo ipakati le Nkosazana i Duke of Newcastle yenjenje ukubhala ngo (1853) mhla sanikwa imfanelo yetu:—

AMAWETU ebenge-

ngokusikwa imilomo. na kulindela nto

Ukuputyungelwa kwaba mhlope ngaba ntsundu yimbi kunale ipele ngayo ingxoxo yokutungwa kwabantsundu imilomo kwinto zombuso ngu Sir JOHN SPRIGG. Longxoxo ipele ngokuti amashumi amane amadoda anamadoda amane avumele icebo lika Sir JOHN SPRIGG. abekumashumi amabini anamadoda amatatu alichasayo. Azivakali iziganeko zo- kuba enjiwenje ontsundu Uyaca- tshukelwa nje sininzi samadoda Ebandla, ecatshekulwa kungeko so- nakalo asenzileyo. Itemba letu yi Ruluneli ne Nkosazana, maudiba- nise intloko umzi ontsundu wozake wenze intandazo ku Ma wetu Inkosazana ukuba lomteto usihluta imfanelo zetu angavumi ukuba uhanji- swe. Lomandla unawo. Nguwolo umhla afanele eceliwe ukuba awa- abanakalise, mhla abantu bake abasi- ti bedlelwa indlala njengokuba ku- njalo ngalomteto. Amadoda ane- ngqondo mawa seke ikomiti kwimi- mandla akuyo kuzanywe ukutunye- Iwa kwi Ruluneli isicelo sokuba asitumelele ku Mntan' Omhle u FITOLI. Imvo Zabantsundu zimele ukuba ngumlomo wabase Ngqushwa ukuteta nabase Gqili abase Qonce ukuteta nabase Batenjini njalo-njalo. Baninzi abangaziyo ukuba lama- lungelo sinawo embusweni sawini- kwa yi Nkosazana ngesiqu, sesila- ndulelwe sisininzi samanene e Bho- twe lase Kapa. Babangati-gqili- gqili o W. PORTER, amaciko emi- nyaka emashumi matatu eyagqitayo bezama ukusifumanela amalungelo etu, yayinqaba, asake sitsho isininzi segqigula lezomini (kuba yayinge- kamiselwa i Palamente.) Ezimfa- nelo sinazo saziyiwa pesheya, noko asehlutayo nje namhla u Sir JOHN SPRIGG. Kukwa pesheya ke apo sinokuya kuzibika kona ngomtando- zo ipakati le Nkosazana i Duke of Newcastle yenjenje ukubhala ngo (1853) mhla sanikwa imfanelo yetu:—

Ulaulo lo Mntan' Omhle luqinisekile uku- ba ayisokuba yinto enqwenelekayo ukuba amalungelo ombuso afinyezwe kangangoku- ba

embusweni ; ukuze kuvelele iqela elitile lodwa eknpatweni kwesiko. Ngumnqweno we Nkosazana ukuba abantu bayo bonke, nabakusipina isimo, nabangalipina ibala, babotshwe ngantambonye yentobelo-mbuso, baziqonde ukuba bangabantu bombuso Omnye, kungokuba ijonge kulonkalo ke lento iti amalungelo abantu bayo bonke embuswe- ni mawabe ngalinganayo.

Yilenteto ebanga ukuba sitembe. Kunyatelelwa pantsi kwenyawo le- nteto ngalamadoda ati masitungwe imilomo. Ukuze atetwe lamazwi kumaxa basesiti makabe nomhlaba oyi £50 umntu ukuze afanelwe nea- malungelo omzi. ahliswa

Amanqaku.

INENE elimhlope, u " W. G. " eliti liya- mazi u Capt. Blyth, liti maungetuswa yi- ntshwabulo yake umzi ontsundu, ucinge ukuba u Captain Blyth uzibandla kanye nentshaba zamalungelo etu. Liti elonene, u Captain Blyth upetwe e Kapa; kungati kanti uhambisa intando yabapati bake, kulengcaso ye- ntlanganiso nokugxeka abafundileyo ne "Mvo" ngapandle kwesizatu. Nati apa sityekele kololuvo. Ngokoke asim- deli nganto u Capt. Blyth. Elinene lisi- bhaleleyo liwuncoma kunene umsebenzi wempi entsundu yokuzama ukumisa intlanganiso, kuba ilisiko lase Mangesini. Ngendawo yokuba kusitiwa Amamfanoni abivela emva lomhlahali KWIPEDA elisand' ukufika livela kwela- ma Yuropu, sitabata elicapaza: " Umhla wokukunjulwa kokupela komnyaka wokuqala wosana oluyakuba yinkosi yase Spain, uzukiswe ngokuti amasoldati awayegwetywe ngesizatu sokulwa nombu- so welo, ancitshiselwe ixesha ayakuhlala- la entolongweni." Xa kuncitshiswa amaxesha ababanjwa nje kwamanye amazwe. naomhla wokukumbuzo

IPEPA lase Kapa i Cape Times ibalisa ngemigudu eyenziwayo kulowomzi, ejo- nge ekubeni umhlambi ontsundu owan- ndayo kona wenzelwa imfanelo zompe- fumlo. Egameni lamawetu lomalinga siyawabulela. Ibandla lama Presbyterian (lase Rabe) selinebuto lamadodana antsundu elifundiswa ngokuhlwa. Beke kwa- ko imvumo yelikaba yonganyelwe ngu Mr. W. E. Moore, inkulu yomzi wase Woodstock, inene elincome ukwanda kwe Lizwi kwizwe ezintsundu; utete ngabukali ekwalisa ukuyichasa kwake imiteto, onjengale ukuba abantsundu

NGEVEKI ye Jubhili, u Very Rev. C. W. Barnett-Clarke, umfundisi ongeneno kwe Bishop, wase Kapa, wenze inteto kwi Cape Times ebonisa ukulunga kokuba bakululwe ababanjwa bemfazwe, ukunika isihomo semigqobo ye Jubhili. Waye naye ekunjuzwa sisenzo esenziwe ko matofoshe namasoldati ase Ngilane ancitshiselwe amaxesha, amanye axolelwa. Kwa- ngeloxesha e Rini umfundisi into ka Tshemese (Rev. J. A. Chalmers) ite ishu- mayela kwintlanganiso eyeyama Wesile, ne Baptists ne Presbyterians eyayikwi tyalike yama Wesile wenza intshumayelo yobuciko ekute kwako lamanqaku: " A- banye kuti bahleli besazi isintsonkoto somnyaka we Jubhili kuma Yuda: ukuba ibiba ngumnyaka wamatamsanqa entlalweni nase mpefumleni, ngokoke sihleli singabanetemba ukuba Umntan'

I PALAMENTE

UKUTUNGWA KWE MILOMO. U MR. TUDHOPE : Ute amadoda amacala omabini arole ubuciko ayive- lelamacala onke lengxoxo akuseko nda- wo intsha ingaveliswayo. U Rulumente utyolwa ngeliti lomteto awenzayo liye- lenge lokukhupa abantsundu evotini. Kute gqi ilungu lase Ligwa neyalo into yokuba ontsundu makenziwe azive ukuba upetwe. Ulixelela mhlope ibandla uku- ba zonke ezonto aziko ku Rulumente. Lomteto uyilento kutiwa uyiyi, ulilinga elicocokileyo lokuhlambulula incwadi yabanyuli ukuze ihlale icocokile lonke ixesha [Hear, hear, u MR. MYBURG ute Kupela kwento wenzelwa yona; kwahle- kwa]. Ukuba kuyekwe kwaqubeka ngolu- hlobo kwezinye iziqingata zabantsundu bayakuba gubungela abelungu baze ba- ngabi nazwi bona embusweni ibe ngaba- ntsundu bodwa. (Hear, hear, & no, no.). Akuko "no" wanto kuba lonto seliko kwezinye iziqingata ezinjenge Alvani apo inani labanyuli lili 1,400, kwelonani ama 800 ngabantsundu. (Hear, hear). Angaba u Rulumeni aka- wazi umsebenzi wake xa engayilungisi msinya into enje pambi konyulo oluzayo. Ilungu lase Bhofolo liti umntu onmayama makangangelwa njengesilo kuba ehlala engqukuveni. Lomteto awenzelwa ke kuba abantsundu

bambelele kwinkosi zawo ikumkani ingento inganani. Ufuna ukuya isizatu sokuba bati abantu abasazeka betshata ngendlelana eyodwa, benamanye amasikwana awodwa banikwe ilungeio labantu ngabanye? (Hear, hear.) Abakabinamfu- ndo kwana ngeqesho yaneleyo. Lomteto uyakukhupa izipampam ezinjalo evotini kusale abanjengaba shumayeli. [MR. MERRIMAN Hear, hear.]—Netitshala nabanye benqubela pambili, ingeyiyo lenkunkuma imana ukuphila imizi ipuma kulo ingene kulo isonakalisa. Lomteto sisando sokutyunza ubuzwe, ukutaza abakuteleyo; no Sir George Grey igcisa le Ruluneli wayaleza ukuba kubulawe amagunya enkosi. I Felkornet ngabona bantu bafanelwe kanye kubhala abantu kuba bahlala pakati kwabo: angati ongabhalwanga abehlele ema ntyini iyilungise lonto. (Hear hear.) Enye into iminyaka ayimashumi matatu abantsundu bengene evotini; nangale minyaka imbalwa bepakati abayazi into abayenzayo. U Rulumente akazikatazi ngezinteto zokumana kusoyikiswa ngokuti kuyakuhla okutile nokutile wenziwe lomteto. Abantsundu abanqondo abazifundayo ingxelo ze Palamente bayakuliseka nguwo kuba boqonda ukuba akucotelwa bona. (Cheers).

U MR. VINTCENT uyavumelana nelokuti incwadi mazihlanjululwe, kodwa akuko sizatu sokuba lentlambululo yenziwe ngomteto okohlakeleyo. Zanele indlela ezikoyo zokuhlambulula. Kusekukheleni ukuba u Rulumeni akasokuvuma ukuba lomteto uye ebhungeni le Ko- mite, ngokwe ilungu lase Bhofolo (u Mr. Ayliff) kufuneka liwuchasile. Akufuneki miteto mitsha ngoku kufuneka kuanjiswa le ikeyo. Ukuqala kokubonakala kwalomteto epepeni lakomkulu zati izihlobo zika Rulumeni ngowobugcisa, kodwa ute wakuxoxa wasuka wahanjiswa ze wabonakala ukuba buqokolo nobumenemene bodwa. Kulaliswa abantu nje kodwa ngokuti hayi lomteto uhlambulula incwadi ekubeni ubonakala mhlope ukuba ubulala abantu abantsundu. Badlelwa indlala kuba abakayipati kakubi ivoti, namalungu anyulwa ngabo akangapantsi ngenqondo kwamanye. Olu faulo lwetu lolwabameli, akulungile ke ukuba kubeko abantu abangena bateteleli. Into efanelekileyo kukusuke amalungu achasileyo agoduke xa ati akumvusa u Rulumeni ngezinteto kutiwe axhaya imfazwe. Akuko nto iyakuzuzwa ngokuzanyanwa neziqo zabantu, makusetyenzelwe ilungelo leli lizwe lonke. Umgcini-Mali (u Sir Gordon Sprigg) ungenise into entsha ngoku embusweni, yokuvakalisa into ze kuti kusatakelwa asuke qikili ngomhlana auye nenyte into. Ixela ilishwa ke lonto, lupawo lokufa. Inye into asebetembele kuyo bona yilento ito “Nyaniseka, ngovoyi.”

U MR. VAN DER WALT ute akuko nento enalomteto ulunge kanye, kwenziwa into ebikade itandazelwa leminyaka. Yena uyakuvuvotela lomteto etemba ukuba nabanye baya kwenjengalo kubanjenswane ukusebenzela ilizwe.

NGO-MVULO 27 JUNE.

Ingxoxo ngokutungwa kwemilo yabantsundu kwinto zolaulo ibuye yandululwa ngolusuku ngu MR. LEONARD otsho ngaaqambileyo ebonisa ukuba lomteto mtsha wokungeniswa kwamagama abanelungelo, kuyakuba yinqaba ukuwuquba, ngetuba lokuba amagosa azi Felkornet engasakuba nako ukubazi bonke abantu abakwiziqingata zabo. Ubonise ukuba lomteto ngwenkohliso. Abanganisi bawo (o Sprigg) bati ngowoku hlambulula incwadi kanti abaxhasi bawo ama Bhulu babona ungowokutunga imilomo yabantsundu.

U MR. WARREN: Ute umteto omisa umbuso wanele xa kungxanyelwe ukukhuthwa amagama abantu abangenalungelo ekupenduleni into zomzi. U Rulumente akayityebisanga into yake eti baninzi abantsundu abangeniswe kwincwadi yabanyuli abangenamfanelo ukuba bangeniswe. Abantsundu sebesazi ukuba kusingetwe ukuba basikwe imilomo kwinto zombuso; iyakubanga ukuba babe nobuthshaba ngakomhlope into vokuva elibandla liwamkele lomteto. Bava betungulula abanyma kwinto zokukanya, lunolako ke ukuba tyhalela emva ngomteto woluhlobo. Kuko amanene ate ontsundu akalifuni ilungelo lokutumela amadoda oluvo lwabo kule-kundla: lonto yimposiso, kuba kungeko bantu bazazi njengabo into ezipatelele embusweni. iyindawo yabo Mangesi ukuba bagcine amalungelo abantu bonke kuba ibanga uluvo olubi into yokuba inxenyi kwapakati komzi ihlutwe amalungelo. Lomteto usingetweyo ungombi unengozi, uziva emelwe kwuchasa.

U MR. DE VOS ute lomteto uyakumpakamisa ontsundu kuba uyakubanga ukuba ake indlu yexabiso le £25 ukuze afanelwe kunyula. Amalungu anyulwa ngabantsundu mawahambe pakati kwabo abakutaze ukuba baka izindlu ezipilileyo ukuze bafanelwe lilungelo.

U MR. LOUW ute lomteto bausingetweyo uwe nganeno kwento efunwa ngama Bhulu kuba wona esiti ukuze ubani abenemfanelo yokupendula kwinto zombuso makabe ne £100 mhlambi £200. Ute elake icebo lellokuba unikelwe ikomiti iwucedulule.

U MR. JOUBERT ute Amabhulu uva funi kuba kucalula ibala: ati ilungelo malifunwanve zingcungu kupela. Abantsundu abalibabati ngokwabo ilungelo bangeniswa ngabanye, kute ngoko kwangena abaninzi abangenamfanelo.

U MR. DOUGLASS ute akalofwa ukuba ngowokuhlambulula incwadi yabanyuli kupela, nakubeni engakolwa yena yinto ngakuba itwetw ngalamadoda angu Rulumente ngoku. Lomteto unika inkatazo kuye wonke ofuna ukuba igama lake lingeniswe. kangangokuba bayakuba mbalwa abantu abayakuba seziwadini, into onganqwenekileyo. Ngoko akaboni ukuba unokuwu xhasa lomteto. Ngumteto ongeniswa licala lakwa Sprigg ukupononga icala lakwa Scanlen. Ungeniselwa ukuze unike o Sprigg ixesha elide bedimbaza nje imali yakomkulu.

U MONGAMELI: Ilungu elibekelileyo liyaposisa ukuteta ngesizatu semali ezamkelwa ngamalungu angu Rulumente.

U DOUGLASS : Ndti bahleli paya bexhamla imali zakomkulu.

U MONGAMELI: Ilungu elibekelileyo ngingavibuyisa umva lomteto.

U MR. DOUGLASS: Mandiyibuyise kambe. Ndti kodwa nabo behleli andisiboni isiwo sam. Utho wati asinakutabata imputo yama Bhulu, yabantsundu ngawo amawatabate eyetu.

U MR. CORNWALL ute uze apa e Kapa ezimisele ukuwuchasa lomteto. Uqgojowze zinteto zamadoda angu Rulumente ate awasebenzeli kumbandezela

ontsundu. Ngoko uyawuxhasa lomteto. U MR. SMIDT ute ngati lomteto awusakusebenza kakuhle. Uxhasa icebo lo unikwe i Komiti iwupicotele. Akanguye omele ukuba abantsundu banikwe ilungelo le voti.

U MR. PEARSON ute lo ngomnye wemiteto anqwenela ukuba ngewunga kankanywanga nokukankanywa; ngenxa yokuba ubanga uluvo olushushu olubako maxa onke kwakutetwa ngontsundu. Ulusizi ukuba ingxoxo enje- ingabi yintu yokuba intloko zamacala omabini ebandla zidibane, zivumelane, endaweni yokuxhomana ngoluhlobo.

Icebo le Komiti ngelamkelwe ngu Rulumente. Emva kwalengxoxo ishushu kangaka kuyakuba lilungelo lomzi esivupeteyo ukuba lomteto woku tungwa kwemilomo ubuyiswe umva. Owona mlilo yile ngxoxo. Masibafunqule ebupantsini bentlalo abantsundu ngako konke esinako, singanyolukeli irafu zabo, ze kanti asiyikubanika imfanelo zabo pantsi kombuso. Ezizihiniha zemivuyo ye Jubhili ibiyingoma enye yenkululeko. Angavuya u Rulumente ewubuyise- umva lomteto, okanye awuququle ngohlobo lokuba kupele ukurizelwa kwawo.

U MR. JOS. WALKER ute wanele yena ukuba lomteto unganganqwenelwe bani, lonto uyiqonde okunye emva kwenteto ka Sir G. Sprigg no Mr. Tudhope no Mr. Hofmeyr. Inkulu yolaulo izilahle zonke imvo zemihla engapambili, ufumana kuyinto enqabileyo ukumlandela u Sir G. Sprigg kulamampamanapa awenzayo ngoku. Ibingumfo omele amalungelo abo bonke ngapandle kwenketo yebala. Yonke lonto ngoku uyayiguqu-

la. Angavuya ete wanqumama u Rulumente wakangela ukuba akunakwenzekana ukuvubuyisa umva lomteto. Lomteto awufuneki, unganefanelele ngowokupemba izipitipiti. Umangaliswe yinteto emfutshane ka Mr. O’Leary ate kuyo uyakuwuxhasa lomteto. Ehlungu asililo na elihamba libhomboloza ngenxa yo- kubandezelwa kwama Aylisshi, kanti nali namhla lincediswa ukubandezelwa kwabantsundu belilizwe. Uteletkwangokunjalo ngo Mr. Cornwall. Lomteto sinawo wanele. Yimbandezelo eyona nto kujongwe kuyo, Ngumteto nje wokupemba ubuthshaba kwintlanga zelizizwe.

U MR. DE WÅAL ute yena unqumtandi wabantu abantsundu; umele ukumtula imitwalo enzima ontsundu. Lomteto awufikile kwinto afuna yona ama Bhulu. Wona ati indoda mayibe ne £100 ne £200 pambi kokuba ibe nelungelo. Utho le ke lomteto kwinto efunwa ngama Bhulu, unozisi ukuba engacetyiswanga pambi kokuba ungeniswe. Umntu omnyama ulikatalele ilungelo lokunyula kangangomntu osenyangeni. Yimbudo yentsapo ukuteta ngenfazwe. Bayayazi na kodwa indlu yoMxhosa Lifukufuku [apa elakiwe ngenca, ongati wakulibona uti yindlu enkulu ka Bikwe. Kanti ke kutiwa londlu inexabiso elanelele ivoti. Ake ade abe mahlanu amadoda o Kafile abahleli —ndlwinye, kanti indoda nganye ingumvoti (Pi? pi?) Pi? e Herschel

U MR. FROST upikise into ka Mr. de Waal ngokubhekiselele kwindlu zabannyma. Ute wati wakuvakaliswa lomteto kwafika amadoda amakulu esitili asimeleyo ezokubuzwa isizekabanisi sawo. Wawatutuzela ngoko anako. Akasiboni isizatu sokuba kungeiswe umteto onjengalo. Abantsundu bangeniswe ngabafundisi encwadini, kungxanyelwe ukuba ama Bhulu angabi maninzi kakulu e Palamente. Yena umele imfanelo yodwa.

Ute yena akakatali nokuba utunyelwe nokuba akatunyelwanga e Palamente. Akuko nto yonakeleyo ngokuti abantsundu babe ngabavoti. Yinina ukuba ba— pitizelise ngoku. Uyazi ukuba lomteto uyakude ume, kodwa uyayivusa i Rulu- meni ukuba ingede igabadele nakuba ebonnqweneno wokuba bahlele ekupateni. Ubesoloko engumxhasi omkulu ka Sir G. Sprigg no Sir T. Upington (u Sir T. Upington: No). Ewe u Sir T. Upington kuko into awamkohlisa ngavo naye (Mr. Frost) wazikwebula kuye. Lonto kodwa yayingateni nalomteto. Kukade ebatwele nakwinto abemele ukubachasa kuzo angabuye abaxhase nangamaxesha ezayo. Nalomteto kodwa akavumelani.

U MR. JOHNSON ute lengxoxo yoluleke ngapezu kwemfanelo. Kutetive into eninzi ngokungafaneleki kwento ezenziwayo kwabantsundu ngalomteto; kanti ndiqinisekile ukuba bambalwa kakulu abantu abanyma abangahamba nomgama ongangobude balendlu ukuya kuvota ngapandle kokuquitywa. Yonke lencaso yalomteto liqinga nje lokulondolozela iziqingata ezisixenxe ukuze kufunyanwe ivoti ezinga 28 zokuchasa u Rulumeni apa ebandla. Lomteto uchase kangaka nje kuyaziwa ukuba xa ungapumelelanga apa ebandla ngomnyaka ozayo ndiva kukhutshwa nna (Johnson) e Palamente kufakwe u Mr. Jabavu esikundleni sam. Ewe, ndaka ndandibana no Mr. Jabavu ndakolwa kakulu nguye ndamtanda ngapezu kwenxenyi yalama-gqweta ase Qonce amana ukuvusa izipitipiti. U Jabavu linene xa atelekiswa nalamagqweta avusa ukungavasisani e Qonce. Ngawo la abangela uluvo olubi pakati kwentlanga oluvuselelwa ngalamalungu achasene no Rulumeni esenzela amalungelo aye. Kuko imitandazo engeniswe nguye evumelana nalomteto, ngumsebenzi wake ukuwuxhasa ngako konke anako.

U MR. ROBERTSON uvumelene nomongo walomteto uya kuwuxhasa xa aqondayo ukuba abasokukohliswa abantsundu.

U MR. BERGH naye uvumelene nomongo wawo kodwa mayityileke lendawo yokuma umhlaba ngobuzwe. Elona alitandayo lellokuba uke usiwe e Komitini.

U MR. WIENER ute kubulwa i Felkornet ngomsebenzi ezinganakuwutwala. Into eninzi yabantu abanemfanelo yokuvota bayakushiyeka. Esi siqendu se 17 salomteto siya kubakhupela ngapandle. kwelungelo abantu abaninzi abanemfanelo ngokommisselo owenziwa nge 1856, kwenziwa umteto ongenzi bubhethe baluto ngoko uwuchasile.

U MR. THERON ukanyele into yokuba Imbumba yama Bhulu ifuna ukulunyisa ilungelo abe ngonekulu leponi onganayo kulo; Imbumba yati yona makabe na £50 aze ngapezu koko abe nesiquzana sokulesesha nokubhala ukubonisa ukuba unqumntu otanda into zokukanya. Amabhulu atyolwa ngokuti asebenza intlaniso yezizwe, ekubeni wona esusa izikubekiso ezibangela ukuba zingadibani zisebenze kunye ezintlanga zelizizwe. Nemali echitlwa abantsundu wona akayichasile asuke kodwa ake ukumoshu. Ute ngomnyaka we 1883 abe Sutu babefundwe njengoko ama Xhosa anjalo ngoku kodwa ivoti babengenayo. Nalemfazwe koyikiswa ngayo xa wenzi-

wayo lomteto ayiko, kuba nezimfazwe zidalwa kwangabelungu, anibonanga ngalanto yokufuduswa kwaba Tembu e Glen Grey kwakufundekela abelungu nje. Angati amalungu avela Emaxhoseni ebonisa ukuba abantsundu balingana nati ngoku, mayiseyisuswa yonke lemitetwana yenzelwa bona bodwa angawuchasa kakulu lomteto.

U MR. J. E. WOOD ute u Mr. Innes namanye amalungu eliya cala lingapaya babete nyakenye umntu omi ngomiswe engena taitile yobuqu akafanelwe yivoti nam ke ndavumelana nabo ngalonto. Lo mteto awumcukumisi umntu onetaitile yobuqu, ndingati umongeza ilungelo elingapezu kwelapambili Intwana ezincinane zingalungiswa e Komitini. Lento barwelwa ngayo bona base Rini yokuti baya kuwuxhasa lomteto’ kuba i Rini lipiwe ikupa lemali yomboniso ngu Rulumeni imkumbuzo iteto’ eti ‘ umntu ungambona ecele ukunyondla ele kocango sazeke eke acinga ukuba isemva kwalo naye.’ Lento yokuba baenga imali uyayitshabisa kanye yena (Wood). Isiqendu se 17 sobuye sicaciswe e Komitini, kodwa uyavumelana nomongo waso, uya kuwuxhasa kakulu lomteto.

U SIR G. SPRIGG ute pambi kokuba kwahlulelwane uyakwenza abe mbalwa awokuvalelisa. Ute inteto yabachasi ayidibene, lonto ixela ukuba bahilangene ngokuchasa into abangayiqondiyi. Kade bemtyabeka amatyala amabi u Rulumeni besesemakaya abo kodwa apa e Palamente inkuku isikwe umlomo. Lomteto wenziwe ngu Rulumeni, akadibene nabani ekuwenzeni kwake nase kuwungeniseni kwake apa ebandla, nase kuwusekeni, etemba ukuba ngu Rulumeni oya kuwupumeza kwelibandla. Akaboni lusizo kwicobo lokuba lomteto unikelwe lkomitii. Oyona mntu amtembayo uku- ba uwuchase ngenene lomteto hguulingane wake amele i Monti naye u Captain Brabant. Ute lomteto awuyishukumisi inteto yake yo 1877 kuba ungowokuhlambulula, into yake yayiqingqongolo ngokubanzi. Mayelana nelungu lase Ligwa, ubeliquqalele elonene xa litetayo. wafumana ukuba liteta lingaziva. [UMTONGAMELI: Ngendilikalimele ukuba beliteta lingaziva.] Beliteta liyazi ke into eliyitetyayo. Lifamene lona kulomteto uknba ungowokuhlula abannyma ulungelo labo. Egameni lika Rulumeni angasuke ati into enjalo yena akayazi. Uhabise walata ukuba o Kafile bande kunene ezincwadini ngaleminyaka mihlanu: baku 5000.. Kuyo yonke i Koloni amagama a 360,000 kuditywa nelipeshya kwe Nciba. Ukuba lomteto awuvunyanga uyakuyizalisa lendlu ngabantsundu, lonke elizi- zwe lihle lipatwe bubuhedeni nobudenge (Hear, hear, oh, oh). Lamalungu asicha- sileyo oyimelana ke lonto Kolungana ukuba ukukanya esinako kugutyungelwe bubuhedeni ? Lomteto ngolunge impela. Akasakuwuxhasa. Inteto yonke enoku-tetwa igakutyiwe, makuqukunyelwe ngokuba litatyatwe-ibakala lesibini. Ekovile ukutsho u Sir Gordon lahulule kubini ibandla, kwafumaneka ukuba amadoda amele ukutungwa kwemilomo yabantsundu a 44; achasileyo abe 23. Amagama alamanene besesiwacwangcisiwe kweleveki eqgityileyo.

NATIVE OPINION

WEDNESDAY, JULY 13, 1887.

THE HOFMEYER’S

NATIVE POLICY

WHEN the question of the sale of liquor to natives was being discussed in the House, Mr. LEWIS, the other member for Namaqualand, is reported to have said :—

“It appeared as if the Almighty had given us the problem to solve, how the white man and the black man could live side by side and advance together in civilization.

The motion of Mr. HOFMEYR which the House, to its honour, passed unanimously, we regard as a very important contribution to the solution of this interesting question. The object of the motion is to exempt all aboriginal Natives who are registered voters, from the special laws to which they are now subject. In speaking to his motion Mr. HOFMEYR observed that:—the equity and good sense of this motion were so self evident, that he need do nothing more than draw attention to the laws comprehended in the motion.

The House evidently took the same view, and the consequence was that there was no discussion and no division. As we find ourselves in the happy position of concurring with the member for Stellenbosch, we hope our readers will pardon us if we follow the example of the House, and say very little on this matter at its present stage. We may, however, remark that the legislation against which the proposal is levelled is felt by the Natives to be irritating. In fact, it was at times difficult to resist the impression that such legislation is passed and maintained just because it irritated the Natives. In some of the discussions in Parliament it appeared that some would be glad to see the natives irritated to desperation. We believed that the number of such men was very small, and that our countrymen also loyal and law-abiding that we had no fear of war legislation. Nevertheless we felt that the legislation against which Mr. HOFMEYR’S

motion is aimed was not only unjust but have received it a craving for better was creating and increasing suspicion; things. In the case of those who have that it was separating the interests of been fortunate enough to drink much in the white inhabitants from those of the pure streams of education, wonders black inhabitants of this country ; and may be seen Education has made these was leading peoples to regard these as effective members of the State as interests as opposed to each other. Such anyone

a state of matters we regarded as would wish to see. This much for the inimical to the progress of the Colony work done at Lovedale, as we are as a whole, and those who advocated enabled to judge of it in these pages. such legislation as the enemies of the We could wish that an attempt to white man as well as compile similar productions were of the black man. The sting of such made in connection with other Native enactments lay in the fact that it was Institutions such as Heald Town, Kafir directed against colour — against a Institution (Grahamstown) native as- a native. It was not only Zonnebloem College, Grenadendaal, oppressive but it made the native feel Clarkebury, Blythswood, Bensonvale, that there was nothing which he could’ and Umtata. Though these placas are do which could free him from such smaller than Lovedale their work oppres- combined would tell immensely sion. Now the effect of Mr. upon the result.

HOFMEYR’S proposal will be’ to We are sorry to find in the work remove this mischievous belief and before us that the record is not as open an honourable door by which a complete as it should be. A cursory native who feels the irritating effects of glance shows that there are, by far, too the legislation above alluded to, can many concerning whom recent escape. If will make them feel that now information is wanting. Those who are the Parliament of the Colony levels ever ready to pick holes in missionary such laws and regulations against a work will unhesitatingly classify these certain state in which some of the with those who have relapsed into natives are supposed to be and not heathenism. We may say from our own against themselves. We cannot but knowledge that there are many of these regard this as a decided step in who are usefully employed, or leading advance, and as forming virtuous lives,, which prove beyond a happy contrast to the other measures question that their attendance at against which we have entered our Lovedale has' had a wholesome protest. 'The fact that the proposal influence upon their subsequent comes from Mr. HOFMEYR, shows careers among educated natives. There conclusively that we were not wrong in have been failures as we are reminded recently advising our people not to by this volume, but they bring home despair of receiving justice at the hands to- Native Education detractors the of the educated and enlightened section sage, utterances of His-Excellency the Right Hon. Sir HERCULES ROBINSON :

Dutch community, whose puritanical “We are apt in the hurry of daily life to devotion to what is just and right fix our eyes only on what is- going on according to their lights, is proverbial, around us, and when we note some of and even now they have only to the least pleasing features which often discover the truth about the frontier accompany an advanced civilization, native to give him his deserts. For the to conclude that we are retrograding sake of the Colony as a whole we instead of advancing. But a more sincerely hope that Mr. HOFMEYR’S extended survey often snows that these proposal will soon become law. Should unpleasing, features are merely this Parliament pass the Bill now being counter-eddies which are inseparable prepared by Mr. HOFMEYR and Mr. from rapid progress, and that they WATERMEYER, embodying the terms present no cause for discouragement.” We are glad to observe the book has disfranchising the natives, then it will be well received by the Press.

ever remind us of a servant who was sent to market to bring the best thing he could get. It is said he brought the tongue. When sent to bring the worst thing he again brought the tongue. We believe that in passing the contemplated Bill, Parliament will have done one of the best things possible, and in disfranchising almost all the natives, one of the worst things will have been done. Mr. HOFMEYR will deserve the thanks of the community for having saved the country from a disgraceful and dangerous position and the natives from despair. In writing thus we do not intend to imply that the application of the laws we characterize as irritating will necessarily be now justified. But we cannot at present go into the question as a whole. We hope that our readers will not misunderstand our position.

LOVEDALE:

Results of Native Education.

PAST AND PRESENT,” is the most interesting and instructive book that has ever been published in this country. It is a register containing “Mems.” of about two thousand natives who have gone through the portals of Lovedale Institution, the largest native educational establishment in the land. The book is creditably turned out by the Lovedale Press, and ought to find its way into the house of every colonist who pretends to take an interest in the progress of South Africa. In the pages of the work before us an effort is made to effectually grapple with the standing problem whether the natives are advancing or not. To us it appears that the matter is settled in a way that must be gratifying to those who have devoted their lives to the cause of native amelioration. From these short biographies of Lovedale pupils it is clear that, if education has done nothing else for the black races, it has, at least, kindled in those who

Editorial Kotos.

THE Native Disfranchisement Bill has passed through the lower House without any amendment worth speaking about, the offensive seventeenth clause, the sting of the measure, being carried without the slightest amendment—ministers being so unyielding with the- cast-iron majority behind them. This clause disfranchises the tenants of Government —the natives— while those of the farmers are to go scot free. It is a flagrant violation of the Constitution Ordinance which allows the natives certain rights, of which the seventeenth clause deprives them. We trust the Legislative Council will establish its *raison d’être* by refusing its assent to this infraction of our Cape *Magna Charta*, until at all e vents the country has been consulted. Failing this the natives can only hope to see their rights preserved by petitioning His Excellency the Governor.

IN the *East London Dispatch* report of the local Resident Magistrate’s Court proceedings, appears the following record—Friday, July 8th. —No criminal cases. Natives probably engaged in reading *Imvo* on the Disfranchisement of Natives Bill.” Hoor, hoor, say we.

It gave us unalloyed gratification to read the manly declaration of Sir Gordon Sprigg, on the liquor areas debate, to “ stand by his guns of 1873 ” in consenting to suspend the cancellation of the Proclamation establishing the present areas, until the whole matter lies been settled by a Select Committee of the House the appointment of which he supported against the majority of his supporters and even against two of his colleagues. In fact the attitude the Prime Minister took up towards the close of the debate had the true ring of sincerity about it, and was worthy of his position. Reckless assertions were made in the course of the discussion about the good faith of the representations of our people by word and by petitions on this point, and now that the Committee is agreed to, we trust these representations will be tested, and that witnesses will be sent for from these parts. A few repre-sentative natives should be examined if the inquiry is not to be a screaming farce.

WE earnestly hope the meeting of our countrymen to protest against Native Disfranchisement, in Port Elizabeth next Saturday will be attended with success. The idea of sending a deputation to England to lay the case of the Natives is most commendable. We believe the

Natives will find their friends in Great Britain ready to assist them in their fight for freedom. It is to be hoped the movement will be general, and that all intelligent Colonists will encourage it in every possible manner,

PEARCE & BROWN, Abatengi bezi Limo, nezi Kumba Betengisa yonke into

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lamaxesha sikuwo.

Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe eseke zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile, kanjako ubiza imali epantsi kanye.

**YIZANI KUZIBONELA, KWA
PEARCE & BROWN.**

Umgomanzi, Pesheya kwe Nciba.

CHARLES J. STIRK, Umtengisi we Mpahla eyi Ntsimbi ayi- tengisa ingumqulu na nganye, CHURCH SQUARE E RINI

Ofuna Ukwanana amatokazi Egusha.

U FUNA ukwananisa ugamatokazi amashumi amatandatu Amatokazi Egusha, amanye ngamitiyo ngehamaile.

Weza, Willowvale, 4th July, 1887.

T. W. BRAGG.

ELIKA

U BOYA ORSMOND W. O. CARTER & CO. IYEZA ELIKULU

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

Zama xego kuba kaloku ezintlobo zombi, ni zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele naba- nina, ezifanele bonke, zizengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO.

E-QONCE.

Isaziso ku Mamfengu.

LO ugama lisekele esi sa- ziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti ima- li kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY.

5 August, 1886.

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo. Umgubo, neswekile, njalo-njalo, njalo-njalo.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izilo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayipilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- newadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E. COOK

KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

ISAZISO.

**Isikolo Esikulu sase
Cumgce (Buntingville)**

SIYAKUVULWA NGO
MVULO, JULY 18, '87.

Abanga bangangeniswa kuso mababhalele kwangoku ku

Rev. J. W. HOUSEHAM,
Umongameli.

YIYANI KWA

C. JAY & CO

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela neFolokwe Ikoyi—Ikomityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enime- lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

**YIYANI NONKE UKUYA KUBONA
INGUBO**

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGVELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla

zezo **YUZI .. Egcuwa**

Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southey-

JOHN J. IRVINE & CO

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

Especiallly" abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

I tyali ezi lufipa-zilala "too."

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehempe—Izitofu (ziyi micako)—iQiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibatyi ne Bhulukwe ze kodi "ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

E QONCE

AMAYEZA

ADUME KUNENE,

KA

**JESSE SHAW (U-Nogqala), E-
BHOFULO**

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kuleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwa oka, nezinye inu.

ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRICA (Africanum). Umciza ongenzi xesha ukupilisa Izinyo.

UMFUNO YEZA (Herbal Tincture). Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI LISO (Eye Lotion.) Oyena mpilisi wamhlo abulalayo.

UMGEDDI ORARAYO (Herbal Alkaline

Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKHILA (Embrocation).

Amafuta omi okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Sopther). Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butatata, nokungatandi nto itywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msiriyane ukusikwa nezilonda, njalo njalo.

GUDISA (Emollient).

Into elunge kunene etanjiswayo ebona bubebu- hle bugude ubuso.

UMGUFYANA (The Powder).

Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi- tofilana ngazinye, eziti zakulundelwa ngokufeze- kileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehli.

Akandwa enziwa ngu **JESSE SHAW**, Igqira elisebenza ngemciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake Kwi- nkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase India.

AMAGOSA ALAMAYEZA

U Qonce—Oyer & Byer, Malcomess & Co., D Drummond & Co.

E Ngqamakwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Yomani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

Enggusha—W. A. Young, Esq.

kaya lawo e Fort Beaufort kwa Nogqala.

Isaziso se Gqweta.

UMAKISI, elinye u QADUSHE awa- bantu abantsundu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikweliti zentlobo zonke. Umela namatyala ezi ofisini ze mantyi apo afunwe kona. Unesiqiniseko sake sakwa Rulumente se 1874 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates Courts), i Ofisi yake ise Mbulu kwa Mr ARNOLD. Umrumo wale misebenzi utabata ne mpahla (Stock) ngexabiso layo lase mali- leni nxa imali ingeko.

MAX KAYSER, Enrolled Agent.

Mbulu, 14 May, 1887.

KO-TITSHALA.

EBHAYI kwisi kolo sase Rabe (Inde- pendent) kufunwa Ititshala enesi Omiselo—Esimilo silungileyo nenoku zixela ndawo eyaka yakuzo kubuziswe kuzo ngayo. Oyifunayo le ndawo makabhalele ku **REV. JAMES PRITCHARD.** Port Elizabeth.

GEORGE GIE

I-rente yo Mhlaba, no Mteto noku Tengisa,

GREY STREET. TARKASTAD.

IZIKWELITI uzibuta ngoku kaulenza, ini- kwe umniyo kwa oko.

Onke amatyala aba ntundu etetelwa ngemali encinane kakulu.

Uli Gosa le South British Fire Insurance Company of New Zealand.

ISISULU.

KWA BEET.

IMPHALA ihleli yodwa ngase ntolongwe- ni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu

nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile.

Ukuka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukaulenza.

Uli Gosa le Colonial Mutual Life Assurance

Society.

Lishicilelwa umninilo, u JOHN TENGO JABAVU

ngu HAY BROTHERS, Smith Street, King

William's Town