





## Iveki.

EMAKWASI, kufupi ne Potchefstroom, igwana ngqa elnngu Thomas Paddock, elingumlayishi, lifunyenwe linqunylwe umqala enqwelweni yalo.

KUNDILUKE e New Zealand ibnto lama, dodata antsundu (ama Mawuri), amagcisa ale bbola ikatyiwayo, ayakudlala e England nama Ngesi.

ICEBO eke lanekwa pambi kwe Palamente yase Biritani ukuba amalungu e Palamente abe nomrumo awnifumanayo, amalmelwanga emva kwengxoxo. Kwelo awahlalwa ama- lungu e Palamente.

ULAULO Iwama Ngesi alulivumi ibango lama Putukezi, ati lelawo lonke ilizwe elilunge nentlizi ye Zambezi. Olwasema Ngesini Inti mawavulelwe onke amabhotwe anga anganomhlaba kona.

IKUMKANI entsha yama Jelimeni indu- luke ngolwesi-Hlanu 13 July, ukusiza kwi bhlotwe lase Russia e St. Petersburg, apo iyakuhlangana nekumkani yakona. Ibambe

IKUMKANI yase Servia, imi ezinkundleni zamatyalu ifina kusikwe umtshato wayo nenkosikazi, ngesizatu sokuba bengavani kanye entweni zentlalo yabathatleyo.

INEBE elingu Mr. C. J. Rhodes, elatyeba alawota zidayimani, lite njengokuba libe lise England larola £10,000 kwingxowa yama Ayilishi azama ukuba abe ne Pala- mente yawo kwelawo, ukuxoha ngenxa ezizatelele kwelawo.

BAKE bafumana imvula e Bhayi, libalele nje kweli.

IBHASTILE elingu Adam Philander libo- nwe lisiwa belihamba esitratweni e Bhayi, kanti ibiseli kungcena kwalo kwanapaka- de.

IMVULA eziwe kwelama Qwelane ngezi- nyanga zimbini, bazibalisa bangawuvuli umlomo.

KELAMRLOPE ikupu ezintabeni ngeveki egqitileyo.

SELESINGE ema Mpondweni n Mr. J. H. Scott, apo ayakuba ngumlomo namchlo ka Rulumeni.

I JELIMENI elingu Carl Paper lase Zeleni lipambi kwamatyalu ngokutshisa isita se- habile selinye elingu Mr. Luck. Imbangi yoku lalunya.

URULUMENI usenawo amaknlu amane aleya mali yafunyanwa ngamabanjwa ngase Hospital. Ibanki ebyibanga usati mayi- velise ubungcna obutsolileyo.

NGO JULY, kuqala kwe Kwata. Lixesha elifanelekileyo loknba intlaulo ye Mvo itu- nwele.

E KANIBO (Aberdeen) kubanjwe i Lawu elingu Warneke nomfazi walo ngoKubulala umntwana obekulele kubo ominyaka ibise- lisixenxe, ubesuke watabala ilungwana lenyama ukuze ebelwe yimpato erabaxa nje, ede yumbalala.

AMADODA amane esika Toyise alinde i Jaji ngokutshisa izindin kwakulowo mzi.

KUVAKALA ukuba inkosi zase Swazini azisemdeni, u Sontombi no Ndite zitumele amadoda akumakulu amatandatu ukuya kunceda u Dinizulu.

ISIDUMBU sexego lo Mxhosa abati ngu Tshona, sifunyenwe ngase Oatland pakati kwe Bhayi ne Tinara ngeveki egqitileyo. Igqira liti ubulewe yingqele.

KUKO isifo esingaziwayo esilase abantu abantsundu e Van Stadens nge Tinara. Lityile igqira lifike kusifa ishumi elinesibini.

BAKHATULWE abantu yicesine ngumanga- liso Emtyolo, ngezantso ko Mkgangiso.

UMFO ongu Tom obeqeshwe ngu Mr. Westaway e Rini, unqunylwe umnwe yisa- ra apa ka mashini ejikwa yi injini, yacakati. Sa eminye emibini ngohlobo lokuba kubona- kale ukuba mayise ishinqulwa nayoy.

IKOMITI eyayinyulelwe ukuba icedulule umcimbi wokupangwa kuka Binda, ngemali yamphephekeke ifumene ukuba eyona mali ininzi emayihlalwe ngu Binda yeyamagqwe- ta. U Mr. Sievwright uncebo aya kula- ndlala pambi kwe Palamente ukuba abuye- kezwe ngu Rulumeni nge £25. Yona ilahle- ko ka Binda ingapezu kwe £178 IIs. 5d.

UMTETO omntsha wezidlwengno oza kuxoxwa yi Palamente, umisela ukuba ityalu elibi lobudlwengno inokuligwebha ngokutanda i Jaji de kube sekuxhomeni; ubupantsi besohlwayo bube zikati ezi 25, ezine mi- nyaka elishumi. Imvume yomntu ongapa- ntsi kweminyaka elishumi inesitatu inga- batelwa ntweni. Ityala elifingeneyo lino- kugwetywa ngokubona kwe Jaji, kodwa ingaxhomi; ubuncinane besohlwayo, ikati 15, neminyaka esixenxe. Amatyalu othloho- bo avangawo anokugqitywa ngo Mantyi.

IPEPA lase Mtata lixela ezokuba amawetu atile kwa Bomvana abambe urebe, ate akmqangqulula afumana ukuba nbesandu- kuginya umlungu.

IMPAPHLA yendlu yomfi u Mr. J. J. Irvine itengiswe ngo-Mgqibelo ogqitileyo yadla amanani amakulu. Qonda ukuba impapla enkulu yendlu yokudlela yodwa idle £86. Ipyane idle £63.

I BHAYI ne Rini lingenisive kumteto omntsha ooxhawayo e Palamente omisela uku- ba kuvotwe ngamapeya ayakabhalwa ngu myoti ngamnye. Abavoti abangakwaziyo ukubhala bayakuvota ngomlomo pambi kwamagosa akwa Rulumeni.

U HON. C. J. RHODES nkangelwe e Kapa evela e England ngaleveki.

SIVA ukuba i Palamente entsha iyakunyul- wa kwangaye u September lo.

MAUZILUNGISKELEKE ke umzi kwangoku mayelana namadoda ekuyakuvisiswana nga- wo kulo lonke.

I Palamente ayivumanga ukuba bembie ololiwe abe babeke pambi kwayo u Sir G. Sprigg, ngapandle koyakusuka e Dayimani aye e Vaal River, novakusuka e Colesberg aye e Gqili, noya e Sir Lowry Road nase Kapa.

URulumeni umise a Mr. Crosby, no Mr. Grier, no Mr. Judge ukuba bapicote imbangi yesisibongobongo sihle e Dayimoni.

IBODI epete imicimbi yemihlaba yase Gala iyakudibana ngo 20 August, e ofisini ka mantyi.

I KAYA Lendweneve e Komani—0 R. T. N. & Co. banika imbulelo yabo kumanene- kazi namanene angala :—Miss Siyobi, Dlange (2), Ntlebi, Ganda (2), Sontunzi, Mrs. Mpahla, Miss Sontunzi, Mrs. J. Pelem, Nkomo, J. W. Sondlo, Deka, Tantsi, Msikinyi, Rev. Dwayne, Mr. Mavetkiso, Mho- mo, Matsolo, Mhenye, R. no J. Kobo, Makaba, Magquba, Jacobs, Fini, Dlangisa, Komana Mzileni, Mtongana, Ntshinga, Mbanga Mlokodi, Waiboom, Mtombeni, Toise, Rev. Sihlali, Mr. and Mrs. A. Tabata, S. Kalipa, Kobo, Mba (2), Mbikweni (2), Madihwa, Mpakama.

## Amanqaku.

Kwi ngungqutela yabafundisi bebelo le Dipente indawo ezibe ziveliswe ngu Rev. H. Kayser, ngelexesha lokuba ibi hlange ne e Kapa ekufeni kuka June odluleyo, zokokuba u Rulumente acelewe ukuba akulule inkosi zama Xhosa, kwamabanye ababanjwa bemfaze, ababa sebekululwa mpele. Lento yoku- buye bagcinwi emva kwalamadinga, yenza UKuba u Rulumente lo angagqalwa kana- njalo angabekwa ngaba *ntsimbi*. Kuba akuko nokoyikana okuncinane kokokuba isenzo sobeke esinjalo kwezo nkosi zawayo singavelisa ububi, kettina siyar- lila ngeso senzo sabo bafundisi, abasuke nako bekumbula kwelakwa Zulu befuna isizatu sokuba bagcinwe entolongweni.

SISUKE, kwakutetwa ngababanjwa be mfazwe, sikumbula eladinga latefwa ngi Tshalisi (Mr. Brownlee), e ti yena uwe ngo Sir Gordon Sprigg ukuba ezo nisi- zana zazizakukutshwa, zibe kwe kwi fama apo zaziyakuba nokuhlala nentsapo zazo. Uluvo lomzi omhlophe lonto lwalungayi- chasanga, esingati lwalungqumela lomfaze, ababa sebekululwa mpele. Lento yoku- buye bagcinwi emva kwalamadinga, yenza UKuba u Rulumente lo angagqalwa kana- njalo angabekwa ngaba *ntsimbi*. Kuba akuko nokoyikana okuncinane kokokuba isenzo sobeke esinjalo kwezo nkosi zawayo singavelisa ububi, kettina siyar- lila ngeso senzo sabo bafundisi, abasuke nako bekumbula kwelakwa Zulu befuna isizatu sokuba bagcinwe entolongweni.

IPPEPA lase Rafu liti lona xa lityumba ezona ntloko zempatoye Bond yama Bhulu kweli lase South Africa:—Ukuba ubani angabonakalalisa incaso ekutini amandla e Ngilani okuqubela pambili apa e Koloni yinto engeyiyo—kuba elizwe belingafike lile yinina euge- o lomandla?— Kanti ukuba ubani yena utanda ngapezulu lamazwana azipeteyo— ngokukodwa i Transvaal, into leyo eku- kukonxa inqubelo pambi ye Koloni ku- kubulawa kwe Koloni. Lento ke itetwa nguwetu lowo yesikolwayo tina ukuba atsho amadoda aqabukileyo xa achasa ukwanda kwempato ye Bond apa e Koloni.

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nokutshixa isitali ihashe selibiwe. Utyulwa kaloku bunokufunyanwa nga- maxabiso onke. Kulapo abantsundu abangaba voti, nabangengabo, basela babe zindedebe. Asiyibonele nto ke indawo yokuba u Rulumente amangale ukukupama amaqaga ngenxa yokoyikela ukwandisa ubunxhla. Ngapaya kwoko, abavoti abantsundu abakolisi kuba ngamasela-tywala, kuba kaloku utyulwal, busuke bumpange ezonto ebe ngaba ngu myoti ngazo. Masiqokele, tina asanefi zezo zizatu zikelwayo zokwala namaqaga kwabantsundu bapshesha kwe Neiba.

INCWADI yomhlobo wetu u “ P. M. wase Manyangeni” siyifumene. U “ P. M. wase Manyangeni” ngumfo ongayo- ndo izukileyo kokwetu ukumazi- ziyazi- ke ukuba uyakuvisisisa kwindawo esiza kuzitidatya pambi kwake ezibange ukuba lenecwadi yake singayingenisi. Ayise- ngayo ingxoxo le ibe indulule- ngu Mr. Mxabela, ise ingobu ramente,—uku- ba ngumramente nokungabi ramente— kwake, info ke engenakungeniswa ema- pepeni leyo. Singawanyamezela nama- zwi afuna ukuti abe nobukhali axubusha inteto yomntu, alata ukunganyaniseki kwayo, kodwa isiqu somntu mashifone i we emapeeni. Ipepa limele ukulunga, nokuba kwenzizi'a ngogama lingekoyo kwincwadi zeramete; limele ukolwa nento ezityekileyo ekulungeni, nokuba zenziwa ngumfundisi, kuba lento ubu- fundisi ingasekwe kwinto ezintxileyo. Iku akuceza u Mr. Mxabela asiyona nto iyakubanga ukuba into azititileyo zibe buxoki. Ngesizatu sokuba ingena kulowo mkondo ke lenecwadi yesibini yomhlobo wetu u P. M. wase Manyangeni, sibona kuyakubako isonakalo ngoku- yingenisa. Bhalela kumfundisi ose Kimberley ngendawo leyo ekhalazisayo.

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**ABALIMI NA BARWEBI.**  
E MARKENI.

E-QONCE (July 14).  
Irasi eluhlaza—9d fo 1/6 ngekulu  
Ihabile,—2/9 to 3/10 ngekulu  
Itapile—2/ to 8/ ngenxhowa  
Umbona,—3/3 to 4/4 ngekulu  
Amatanga—1/ to 2/ ngedazisi  
Inkuni.—6/ to 20/ ngefilara  
E KOMANI (July 14.)  
Inkuni—27/ to 35/ ngefilara  
Irasi—4/6 ngenxhowa,  
Amatanga—2/ ngedazini  
Umbona—5/3 to 6/ ngenxhowa  
Ihabile—3/5 to 4/9 ngekulin  
Umgubo—4/6 ngekulu  
Itapile—6/6 to 6/9 ngenxhowa

E DAYIMANI (July 14)  
Isemile—6/ to 6/6 ngenxhowa  
Irasi,—12/ to 12/6  
Imbotyi,—12/6 to 13/

**NATIVE OPINION**

THURSDAY, JULY 19, 1888

Neglected REV. E. MAKI- WANE'S paper in this impression is well worthy the consideration of the Government, and the Municipal authorities of the Colony. If this Colony is ever to give a good account of itself, those who have the chief management of affairs must do all they can to assist the Natives along the path of progress, so that, in time, they may, as a community, become effective members of the State. At the rate we are going, it is hopeless to expect them to become so—on the contrary, they are fast becoming a drag upon their fellows, and a damper to enterprise. It is because the paper

*Editorial Notes*

“WHAT seems to be probable explanation of the circumstance that led to the return of a Bondman pure and simple for Albany has at last been given by *The Journal*. And it is reassuring. Our contemporary says The e Can be no doubt that Albany is not in favour of the Bond, and that Mr. Norton's connexion with that body was a binnacle to him not a help. The election did no, however, turn on that question. Mr. Norton was better known to the electoin, was practically firs, in the field, was a fat men and personally popular, and ti e election was worked on i be other side with an absence of vigour and experience. Otherwise the result would in all probability have been different. It is very unlikely, *The Journal* Adds, that the Bond, which numbers nearly 50 members in Albany, will have much influence in the next election ; and with Messers Gush, Trower, Gradwell, and Buckley who are all mentioned as candi- dates, we hope to see a joyous skirmish, but it would be idle to predict results.”

THE Hon. J. W. Leonard, Q.C., M.L.A., who has twice held the important office of Attorney-General in two successive Ministries in this Colony, is shortly to take up his residence in Pretoria, and practise at the Bar of the High Court of the South African Republic. Io him the Cape Colony is losing a citizen of whom it had every reason to be proud, seeing that Mr. Leonard was boro, bred, aud achieved distinction in this Colony. Joining the Cape Bar in 1876, his brilliant parts soon carved for him a place among the foremost lawyers in the land. In Parliament he has exhibited the qualities of a vigorous and incisive debater, and his oratory is generally acknowledged to be of the first order. To his lasting credit be it said that these gifts have been employed to further the general good, as opposed to that of a mere section of the community; so much so that even the Natives of this country could always depend upon Mr. Leonard's influence and abilities being thrown into the scale of right and justice even in ma ters affecting them. The disappearance of such gentlemen from Cape politics cannot but be very deeply lamented by the friends of the country. That he has our best wishes in his future sphere of activities, goes without saying

THE case of Binda, of House Duty notoriety, was introduced to Parliament by Mr. Sivewright, with a flourish of t umpets. It will be remembered that for a disputed claim of 48s., for House Duty, Binda and his sons were mulcted in the sum of £178 11s. 5d., with the loss of twelve head of cattle and the sum of £4 14s. 6d., paid by one of them for the release of other cattle. Mr. Sivewright made a special boast that his Committee of Bondmen would show in this case that the charge often hurled at that association, that, it had the repression of the Natives as one of its strong points, was groundless. Well, as the result of the Committee's labours, we have the recommendation that the House should assist Binda with a grant not exceeding £25. When we re- member that Binda was drawn into the present unfortunate circumstances by the blundering of a servant of Government in the execution of his duty as such, we do

not think Binda has much to thank the Bond for, if he should got the £25, when he expected to get £200 at the least. We confess, from the mountain labour of Mr. Sivewright's Committee, which was io do adequate justice to Sam Binda, we were scarcely prepared to see such a *ridiculus mus*. Such, however, would appear to be the utmost measure of Bona justice to Natives.

MR. SIVEWRIGHT'S Committee has done one valuable thing at least." It has taken upon itself to request the Govern- ment to consider the question of exacting the House Duty and Hut Tax at one and the same period of time in respect to all taxes levied from Natives. A short Bill amalgamating those two taxes, and permitting their payment in instal- ments half-yearly, would give satis- faction to a people who, as things are, con- sider themselves as paying a double tax.

THERE is no ground to doubt the correctness of the subjoined information culled from the notes by " Vigilance " in the *Frontier Guardian*, (Dordrecht), and which should be a note of warning to non-Bondmen :—" A terrible struggle for ascendancy is in the near future between Bondsmen and non-Bondsmen, which will culminate at next General Election, as the former are desirous to secure the reins of the country by placing those of their party in all seats, so that they will have a majority of the country to support a Ministry premiered by the leading Africander of the period, e.g., the Hon. Mr. Hofmeyr, when they fondly hope to carry all their own views enunciated by ignorance or wisdom,—'Strap-oil Bill' and all which will be ' avowed and hallowed by the name of right.' "

THE *P. E. Telegraph* observes Mr. De Waal, M.L.A., has the reputation of being an excessively pious man, and is consequently regarded with jealousy by those who are only moderately pious. He declared in the House that those members who wish to despise the gift of *God, the brandy and wine*, would be compelled to give up their resistance. If Mr. De Waal could see the deck of our police court some Monday morning; if he knew, as we know, scores of white families living in wretchedness, the children growing up one degree above the brute creation, the mother as often as not with a black eye, he might possibly think that to call the cause of all the misery, degradation, and crime in this Colony and other countries a gift of the Almighty, is blasphemy.

" THE suggestion has been made," says the *A. Methodist*, " that all the associa- tions and Churches interested in restrict- ing the sale of intoxicants should combine to issue a circular to be distributed to every registered voter throughout the Colony, urging them at the next General Election to pledge their representatives, as far as possible, to oppose this nefarious traffic. The sum required to print and circulate an appeal of this kind would not be large, when divided amongst the various agencies that might combine; and the effect would undoubtedly be good in maturing public opinion on the sub- ject, and in creating a sort of conscience in the minds of legislators who are now too indifferent to the ruin which drink is working in this Colony, as well among Europeans as Natives." We trust that no pains will be spared by advocates of Temperance to have this capital sugges- tion carried out.

WE note what our contemporary, the *Free Press*, says on the subject of having the Natives handed over to the Imperial Government. Our friend seems to fear that the result of this course would be to rob the English element in the commu- nity of what little influence it had in the Government of the country, and to place it in a disadvantageous position as regards the Bond, since the Natives have always been allied with the British in thwarting the Bond. The *Free Press* is satisfied that it is the knowledge of this fact that prompts Mr. van der Heever to favour the retrocession of the Native Territories to the Imperial Government, and is sur- prised that, of all journals, the IMVO should be gulled by his arguments. We take the liberty to assure the *Free Press* that the transference of the Transkei, Tembuland, and East Gqiqualand, to the Im- gerial power, and lumping them with isatutoland to form a separate Crown Colony, would not affect the balance of political power in Parliament a bit. Moreover the proposal did not originate with Mr. van den Heever; Mr. Saul Solomon once mooted it in the House, and it is now an ooen secret that the Scanlen Ministry retired on this very question, although they nominally went out on the phylloxera resolution. There does not appear to be ground for the ap- prehensions of the *Free Press* on ibis matter.

**NATIVES IN TOWNS-**

The following, with the exception of the subdivisions, is the paper read by the Rev. E- MAKIWANE, before the United Missionary Conference :—

**TWO CLASSES.**

Natives in towns may be roughly divided into two classes. Those who reside permanently or for several years in the towns, and those who come from the different Native reserves. The latter come from all parts of the Colony and from beyond the Colony.

**THEIR OBJECT.**

The object which the latter have in going to one or other of the towns is usually to get money to pay debts or Government dues, or to get cattle for the well-known purpose of securing a better half or halves. In leading their homes they rarely intend to be away for more than a year at a time. Usually it is only for three or six months, and when any one

servants in the stores and the kitchens They live almost wholly as a class of the employed, and many of them take as much pride in the bussiness of their employers, and defend their character and interests, as they would do their own.

**LOCATIONS.**

Now, near each town there is what is called a Native location or the Native side of the town. These locations are under municipal supervision, and in- all the towns rules and regulations are made for sanitary purposes, and for maintaining order, and inspectors and headmen are appointed to see that these regulations are carried out. Such rules are generally good as far as they go. I say generally, because there are now and then some very vexatious rules, which are applied in these locations. For the good government of Native, location however.it should-never be forgotten that the character of the Inspector is of more importance than the character of the regulations. This remark applies with equal force to almost all the questions which affect the Natives in their present stage of social progress.

**NATIVES AND NATIVES.**

I had occasion lately to visit several native locations and I found there two parties in each, the orderly people who are mostly the Christian portion, and what I may call the Kafir beer party, a party which in some towns is numerous and very active. In some locations these parties are mixed together, but in others, such as Queenstown, and to some extent Port Elizabeth, the people arrange themselves according to the saying that " Birds of a feather flock together." I found also that very few natives had bought the plots of ground on which their cottages stood, and that this was the case even with those who had put up decent and substantial cottages. On making inquiries I found that in most towns the fault lay with the natives themselves—that is, that they seemed to be satisfied with building on municipal ground although they were liable to be removed when, to the municipal authorities, it appeared necessary to remove them. The natives did not seem to be alive to the importance of having ground of their own even when such removal as is above alluded to had taken place and great injustice done in what was called compensation.

**PASSING OF TIME.**

With the exception of a few individuals, who during their stay in the town sleep in the premises of their employers and those who have hired cottages in the European part of the town, the natives spend their nights in the locations. The employer exerts very little direct influence on his servant after work hours, and perhaps some employers are indifferent on this point. This indifference is not found in all, for some take a very lively interest in the condition of those who are under them. Indeed, in several towns I found a large section of the European population who interest themselves even in the case of those with whom they have nothing to do during the week. In the Sabbath schools, for, example, I found many (ladies and gentlemen—young ladies and young men as well as older people— teaching native children. What I am however anxious to call attention to is that the chief and most powerful influences which operate on the natives in towns are in the location, and that this point is therefore one of deep interest to the missionary or minister.

**LOCATION MANAGEMENT.**

Then, it is to be observed, that while Municipal authorities, under whom the location is, make rules for the purposes already referred to, they do not place themselves in the position of moral guard- ians, This is left to the Churches to do, and as usual, the Churches have not been backward in discharging this duty,—and the efforts of the Wesleyan

sale, and the strength of the beer is said to be quite different from what is known in the country. A friend of mine, to whom I shall refer; again says, " The pld worker who used to brew Kafir beer during ploughing or reaping time up country must learn anew when in a town, and has to make for sale. He learns to make the beer very strong from cheap material, or else it ,will not pay him to sell it " may add, however, even is this; country the Natives now make it stronger than it was the case fifteen or twenty years ago ; and that is the case even when no brandy is . added to it. I found that in most towns the sale of Kafir beer is prohibited, and that the offender in some towns is liable to a fine of £5 or three months imprisonment. It is said that at Port Elizabeth the fine is always paid, and that during the last five or six years £50 has been about the average of Kafir beer fines. One of the men who led the way in this detestable business was Ncanywa, who after getting rich through the destruction of his fellow-countrymen left the Bay. His name is still commemorated by Kafir beer makers in a saying which means, " I will get rich like Ncanywa and leave the Bay." Gambling is now in some cases added to the evils of drinking. One way is to draw a line from the fire places or the middle of the hut to the door, and then have all the women on one side, and the men on the other. This is done after drinking has been going en for some time, and when it is better to conceive of the state the party are in than to describe it. Now should a man oome in after the line is drawn and tread on the side in which the women are, he is at once made a prisoner by them and can only release, himself by paying a certain sum of money which is at once converted into Kafir beer. The same is done with a woman whose foot falls on the side in which the men are. Should any one refuse to submit to this treatment he is avoided by all and no beer is sold to him or her until the fine is paid. It is not necessary to dwell on the results of these proceedings or even to describe them more fully in a Missionary Conference such as this. All I mean to insist on is that the question of Kafir beer in these locations is a serious one and that it will require regula- tions which will deal more directly with the morality of the location than is the case at present. The difficulties of the question require to be faced because those gather- ings directly and powerfully affect all. The employer cannot get good and reliable work from those who frequent them; the Christian native even when he does himself successfully resist, the temptation is with good reason most anxious on account of his children; the man who lives in the country and who when the time of the hut tax or quit rent draws near leaves his wife aud children in order to meet his liabilities is caught and entangled within the arms of this mighty moral octopus ; the unex- perience unsuspecting young man or young woman who comes into towns is drowned in this deep hole of iniquity ; and the poor mis- sionary or minist<sup>r</sup> is obliged to begin over and over again what has been destroyed by these gatherings. The country loses through them in many ways and one cannot help long, ing for what was once brought before this Conference viz Native Homes for the labourers. The plan was then said to be impracticable however desirable it was, and I,suppose it is so still. Meantime much could be done by the employer doing in this country what seems to be done so easily and with such good result in other places—that is requiring certificates of good . character from the previous employer.

The Christian Native, or the better class, keep away from these gatherings ; but I am afraid they,to not do their duty sufficiently when they ought to give information about ' those who make and sell Kafir beer. Per- hans the technical difficulties deter some from doing so

not enough, and to increase the nu mber of those who have some responsibility would bp a decided advantage.

**NATIVE MINISTERS WANTED.**

Along with the above I venture to state that after visiting several towns and making careful observations I could not resist the impression that it is a great advantage to have a Native Minister in these locations; especially if he is a diligent man, and can, on account of his character and education command the respect of the young as well as that of the old people.

**SIGNS OF PROGRESS.**

Natives who have been long in towns are in some respects better than those who live in the country. While I am not prepared to say that they answer to the well-known comparison of town and country life by Dr, Guthrie, the writer of "The City. Its Sins and Sorrows," it may be stated that town Natives have a better idea of the value of time; tbat they are more punctual and make an effort to do a days work each day; they attend better to the inside of their dwellings and are more active both in body and intellectually. What is perhaps to be regretted most is that they do not appear to pay adequate attention to the education of their children. Comparatively few find their way to the Institutions and Mission Schools in towns are a source of constant anxiety to the manager. This is partly due to the love of immediate gain which in many cases seriously interferes with the consideration of a state the results of which seem to be far off. Perhaps

**PRESSING NEEDS**

compel parents to send the children early to service. One who has lived long in one or other of the towns, and who is at present at Port Elizabeth says: "It would be difficult to give in exact figures the amount of the annual expenses of a married man or a single native in town. A decent young man who lives in a room at 10/ per month, board at 8/ per week, sundries at the rate of 6d per day, clothing at £5 per annum, church contributions say £1 6/ per year will spend about £35 in the year, and with the wages at £1 per week or £52 in the year, he may have a balance of about £18 or £17 if he ia careful.

A Christian native with 4 or 5 children to support spends in rates and taxes, rent, and church contributions, food, firewood, clothing, school fees, about £60 a year. If be only earns £1 or 25/ per week and his wife £1 per month, there would just be margin for the doctors bills at the end of the year, but they must both work and that constantly.

" The municipal rates and taxes at Port Elizabeth are £1 5/ per annum, house duty 10/, church support about £2 10/. You will from this see that to live in towns, especially in a place like Port Elizabeth where there is no chance of doing a little farming, hardly pays.

" The wages in stores ranges from 15/ to 27/6 per week. Very few get piore. Domestic servants (male) £1 to £3 per month; ordinary servants 20/ to 30/ a month ; nurses 10/ to 20/. Since the war of 1877 a class of cheap female servants who work for 5/ to 7/6 per month but these are otherwise not profitable to the community for want of cleanliness, punctuality, and ordinary intelligence."

**THE STRUGGLE FOR EXISTENCE.**

From the above quotation which I suppose fairly represents what is to be found in other towns as well as Port Elizabeth it will appear that many natives who wish to live decently and have acquired civilized habits and tastes have no easy times. It will be ab- solutely necessary for them to pay special attention to the quality of the work they produce which will lead to the increase of their wages ; for many employers will rather pay more for a good thing than the 5/ for a servant who is impunctual and wanting in cleanliness. Indeed, there is a remark made by my friend which is

# INGUBO ZO BUSIKA. DYER NO DYER

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

## BAKANGELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, Is 3d, 2s, 2s 6d.  
Ihempe zokusebenza, Is 3d, Is 6d, Is 9d, 2s.  
Ibhulukwe ze sitofu ziqalela 3s; Ibhathi 5s 3d.  
I suti ze Norfolk Blue Serge, 26s.  
Imibhalo etshipu kakulu. I blankete netyali zoboya.  
Ibhulukwe ze kodi, 5s 6d.  
Siyazisika ibhulukwe. Izitofu ezilula eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. Amaqina ne zi kafu.

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa DYER no DYER ezihleliwewo. Isuti zabafundisi ze Black Russel Cord, nezalakana, Iminqwazi yabafundisi ne kalala.

I bhathi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuvulwa ezimpahleni.

## Kwa DYER no DYER, KING WILLIAMSTOWN.

# JOHN J. IRVINE & CO., ISITOEIA ESITSHA, Sengubo nobu Qeleqele beza Mankazana, E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, i/6 Ibhulukwe ze Kodi, 5/- Eze Twidi ibhulukwe, 4/- Ibhathi ze Twidi (iqukunjelwe yonke) 6/6 Eze Twidi i Suti, 16/9 Ikeleko, 2/d.  
I Printi (intlobo ezintsha) 3d.  
I Linzi, 3/d.  
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli cam.

## A. W. REID, UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,  
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH,

## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen. ko

## BOURKE NO MARSH, e Nyutawini nakwisitalato esipambi. kwe ofisi ngase mcantcatweni.

BANTSUNDU! BANTSUNDU!! BANTSUNDU !!!

KWABATETA isi Xhosa siti, " Posani amehlo apa." Kwabo bateta isi Bhulu siti, " Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, " Look here,"

Impahla zetu zobusika zifikile, " *Ityali zetu* " especially ezaba Tshalcazi, zihleli zodwa emhlabeni *Ilokwe zokutshata* esezitongiwe, nezinokwenziwa kwofunayo. Amagqabi izigqibutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa: *Ingubo zamadoda zokutshata* ezitungwe kade, nezinokwenziwa kwofunayo. Umsiki wetu upuma pesheya e Ngilane. Ibhathi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, atraqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :

## AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala).

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela. AMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; ngenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).  
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

UM-AFRIKA (Africanum).  
Umciza ongenzi xesha ukulipilisa Izinyo.

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

UMHLAMBI-LISO (Eye Lotion.)  
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).  
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, lesine nento ezinjalo.

UHLIKIHLA (Embrocation).  
Amafuta omti okupilisa ukuqambaba komzimba Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soother).  
Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA  
UMATINTELA (Antispasmodic).  
Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA  
(Indian Tonic).  
Iyeza elilunge kunene kwizifo zokuba butataka, nokimotandi nio itovawo.

UBUGQI (Magic Healer).  
Amafuta akupilisa msinyane ukusikwanzelonda njalo njalo.

IGUDISA (Emolientine).  
Into elunge kunene etanjiswayo ebanza bububule bugude ubuso.

UMGUTYANA (The Powder).  
Lisetyenziswa neli kutiwa " Lelona " xa isifo

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nea kwi bliotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya nandlu namhambisi ungenawo lamayeza esirweqe sokulunkela okungekheleli.

Akandwa enziwa ngu JESSE SHAW, Iqira elisebenza ngemiciza, e Bhofole, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—  
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.  
E Ngqamakwe—Mr Savage  
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E Rini—E. Wells.  
E Dikeni—E. Stocks.  
E Komani—Mager & Marsh.  
ERhayi—B. G. Lennon  
Engqusha—W. A. Young, E q  
kaya lawo e Fort Beaufort kwa Nogqala.

## G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okikuba zize kuposa iliso kule nkumba yake eyiyenkile. Ungumtengi wento zonke ezibutataka nezilukuni. zitenziswa ngamaxabiso alula.

Imfele, izikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinve ipiko kuke nomfo otunga izi Kukwako ne Butcher's Shop, ne Baker's Shop,

## Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba

ukange- lise lamayeza abalulekileyo.

COOK Elika  
Iyeza Lesisu Nokuzazazo.  
1/6 ibotile.

COOK Elika  
Iyeza Lokukohlela  
(Lingamafuta).  
1/6 ibotile.

COOK Aka  
Amafuta Ezilonda Nokwekwe,  
9d. ibotile.

COOK Elika  
Iyeza Lepalo.  
1/6 ibotile.

COOK EziKa  
Ipils-  
1/ ngebokisana.

COOK Eka  
Incindi Yezinyo.  
6d. ngebotile.

COOK Oka  
Umciza Westepu Sabant-  
wana.  
Niqondise ukuba igama ngu

& E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama

KUKO

## C. A. Jay Co.

Malunga Nezituba zo Day a no Aluveni  
Eqonce (King Williamstown)

APO nofumana IMELA, IFOLOKWE, AMAGXEBEKA, IPLETI, INKUMTYE, IBEDI, INTO ZOKUSEBENZA (tools; IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGANGANGO (hinges). Singatinina ? Ilapo nje yonke into efuneka endlwini

## KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Iisisisulu! Iisisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhati ezingonoxesha zi

## ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izitampo nokuba yi mali ehamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye, ngapaandle ko Mpilisi Wenene (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namaveza.

## Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise zantsi, nditabata netnpahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Yanyanyeni Nqamakhulu

## B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa-lasele kulawo alandelayo, abhaLwe nge nteto yesi Xosa.

Oka LENNON  
Umciza Wokohloko Mo

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Ingqatana zomtshekisane.

## ISAZISO.

Nalo icam ! Nalo icam!

UMR. THOMAS NGUDLE unelitye elisila kaknhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Utnema umzi wonke. Usila ngenyamekokazi enkulu. Alinamfihlakalo zanto lona.

IT. S. NGUDI F.

## J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesis,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kwelitye zi Bhatalwe kwa ngoku.

Yonke into ayi patieiwewo ifezwa ngokukauleza.

Umciza Wokohloko Mo

Ikyaka Labantsundu.

INDAWO elungileyo emntwini nase ramnweni.—Izindlu zinkulu zininzi. Amanani okutya nehabile alula. General Agency.

Ikyaka Lendwendwe.

U JAMES MADALA uvule INDLU YEZI. PUNGO (Coffee Shop) e Malay Camp, eyazeka kakuhle kwabantsundu kuse Wesile, kulapo abahambi abavela koma Bhayi, Pesheya kwe Nciba, e Natal, nase Lusutu bngazibuzwa kona izihlobo zabo.

JAMES MADALA

ELIKA

## ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yincindi yengcambu zemiti yeli-  
lizwe.

## UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, 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 abapilisiwewo nanda la alisatvenziswa ngazo Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge abase- Ukhosi, ibhathi, zi chelani Lilungiselelwa umninilo kupela

KING WILLIAM'S TOWN.

Linoku zuzwa kwinkoliso yaba geini maveza

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