

No.	Igama lomniniwo Ekuqaleni.	Ixesha lokunikelwa kwe Tailite.	Ukuchazwa Komhlaba.	Ubekulu.	Irafu ese lityala.	Le rafu ilityala iqalango.	Wagqityelwa ukweli gama.
1	Sindapi Busoshe ...	13th July, 1869	1828 Building Lot 2 AA, Perie M.S.	...	320 12 6	1st January, 1883	Sindapi Busoshe.
2	do	do	Garden » 131 do	7 2	2 10 0	do	do
3	Busoshe	do.	Building » 1 AA. do	...	320 12 6	do.	Busoshe. do
4	do	do.	Garden » 130 do	6...	2 10 0	do.	do
5	Kwebulana ...	do.	Building » 4 EE. do	...	320 12 6	do.	Kwebulana.
6	Simon Ndavi ...	do.	Building » 5 CC. do	...	320 12 6	do.	Simon Ndavi.
7	do	do.	Garden » 189 do	8 2	1-39. 2 10 0	do.	do
8	Franz Withov	do	Building » 9 V do	...	3 0 0	do	do
9	do	do	Garden » 149 do	6...	3 0 0	do	do
10	William Yapi ...	do.	Garden » 123 do	6	5.22 10 0	1st January, 1883	William Yapi.
11	John Boezack ...	20th Feb., 1868	Building » 5 U. Mount Goke	...	320 12 6	do.	John Boezack.
12	do	do	Garden » 58 do	64	2 10 0	do	do
13	Jeremiah Masingata	5th January, 1869	Garden » 3. Masingata's Village	6 3	396 13 0	1st January, 1882	Jeremiah Masingata.
14	Dvibi Tonga	10th Oct., 1888	Building » 1 do	...	32 11 0	1st January, 1888	Dvibi Tonga.
15	do	do	Garden » 63 do	6 363	2 10 0	do	do
16	Kweva Gause.	do.	Building » 9 B. Rossiton	...	240 13 0	1st January, 1882	Kweva Gause.
17	Nvoka Mtvingili	do.	Garden » 20 K. do	8 5	3 0 0	do.	Nvoka Mtvingili.
18	do	do.	Building » 7 C. Peuleni	...	33 865 0 15 0	do.	Zachariah Tweyi.
19	Zachariah Tweyi	7th Nov., 1876	Building » 7 C. do	...	33 865 0 15 0	do.	do
20	do	do	Garden » 8 CC do	6 3196	2 10 0	do.	Stephen Tintele.
21	Stephen Tintele	23rd do	Building » 4 H. do	...	33 865 0 12 6	do.	do
22	do	do	Garden » 20 II do	> 6 3496	2 10 0	do.	Daniel Ndevu.
23	'Daniel Ndevu ...	7th do	Building » 3 L. do	...	33 865 0 12 6	do.	do
24	do	do	Garden » 1 do	...	33 865 0 12 6	do.	Shadrach Tintele.
25	Shadrach Tintele	7th do	Building » 3 L. do	...	33 865 0 12 6	do.	do
26	do	23rd do	Garden » 1 do	...	33 865 0 12 6	do.	do

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

EXHIBISO 3d.] KINGWILLIAMSTOWN, NGOWESI-NE, SEPTEMBER 13, 1888. [No. 199

ISAZISO SIKA RULUMENTE, NO 506, 1888.

EKUBENI u Rulumente enikwa amanclia, yinteto yesiqendu sokuqala so “ Mteto we Mhlaba Elahliweyo,” wesi 3 womnyaka we 1879, njengoko ubuyekezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

“Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatlalelwa ngawo, iminyaka emi lanu yawa londawo mhlambi komantla yeyekwa alahliweyo, aze noyaza mniniyo nokuba ngokufikelelwe, xingabakuyilo, kwanomntu wike ngomntu akufunyanwa, kuba kufanana u Ruluneli ukubiyenise isaziso ngalondawo malayath ngalompahla, keke ukuba amanywe kw *Government Gazette* nokuba ku ulipha iphelelo evoqo da ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuzo kuba pakati kwezo nyanga ntatu zesaziso akakungu umniniwo, mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wako ukuza kumisa ibango lake kuwo, aze alike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize lyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuquitywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahlukwana ze sibhoze, neso sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaha obambisileyo, nokusetye- nziswa kwemali zawo zivumelane nalowo mteto.”

Apa ko kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngase zantsi apa ekwi siqingata sase Qonce kutiwa iyelahliweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 16 October, 1888, ukuba ayimenywangwa kwangapambi kwelo xesha, zazi zahlulwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

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KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI ,, ,, —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe ,, ,, —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutsbata)— 16s 9d to 18s 9d.
Ihempe zamadoda zomsebenzi—1 d, 1s, 1s 3d, 1s 6d, 2s
Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s 6d

KURD i Bhulukwe ze kodi ezitile (ezona zohlobo)
7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqkumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand’ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5d, 6d nge yadi .
Izitofu ezibugqi—6d, 7 d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nempahla epilileyo.

JOHN J. IRVINE & CO u-ALUVENI.

ABATENGISI BENTLOBO ZONKE ZEMGUBO. E-QONCE {Kingwilliamstown),

Batengisa ngoku
Idyasi Zobusika, ziqala ku 13s. 6d. zinyuke.
Isuti Zobusika, ziqala ku 11s. 9d. zinyuke.
Ezobusika Ibhulukwe, ziqala ku 3s. 9d. zinyuke
Ezobusika Iblankete, ziqala ku 1s. 6d. zinyuke.

Nezinye ingubo zobusika
Ngamaxabiso akwanjalo ukuba pantsi.
ZILUNGELE EZINGQELE ZIKOYO.

Yizani kuzibonela imfumba
Yebhulukwe Zekodi ziqala ku 5s. zinyuke.
Iminqwazi Etambileyo iqala ku 1s. 9d. inyuke.
ISANDUKUFIKA LOMPAHLA.

Baker, Baker & co

E-QONCE (Kingwilliamstown).

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya
EVANS & CO
Banayo yonke impahla efunwa nga Bantsundu umntu uziketela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla,
njalo, njalo.
E MariKeni, Kingwilliamstown..

[No. 199 BONISANI !

A MEHLO mzi wakowetu, necdani zinkosi, ngehashe lam libiwe oknyne ilahleke e Toleni kwesika Captain Blyth ngomhla wamashumi amabini anambini ku Mpandula, August 1888. Nantsi imibala yaloyi ngewu eluhlaza ekanya ngencam yetshoba efakwe intsimbi ku manqina angapambili enomshiso enyongeni yokunene S.D. iminyaka isesibosweni ubudala. Olandisayo makabalele kwi *Mvo Zabantsundu* nokuba kuku JONAS G. DLAMBULA, Lufuta, Cala, ngokwenjalo wovuzwa ka nobom

Ndim,
JONAS G. DLAMBULA,
3.9.88. Lufuta, Cala.

KU BAXHELI.

Kufunwa. Kufunw a.

UMXHELI ongumntu ontsundu, onganxiliyo nowaziyo mpela umsebenzi lowo. Ofunayo woya ngenqu, okanye abhalele kwi office ye *Mvo*.

Umvuzo ngama 30s. ngenyanga no kutya. Wonyuswa umvuzo akuqondwa emva kwe nyanga ezintatu.

Intlanganiso yo Titshala.

LEMBUTO ingentla kuyakubako intlanganiso yokuyiseka e BENSONVALE, Herschel, ngo 3rd October, 1888.
JONATHAN JAS. JABAVU.

ISAZISO SE DOLOPU, No. 13.

UMHLEKAZI I RULUNELI nge cebo LABA PATI, aba pete kunye naye, ubeke isandla (ngalomhla wa 30th August, 1888, tyila kwi *Government Gazette* yomhla olandelayo kwiipepa lama 390) kulemiteto ilandelayo, yenziwe ngabapati bomzi wase Qonce.

IMITETO YO TYWALA BOM XHOSA.

(1). Akuko namnye omi kwi lokeshoni oyakwenza umhlayimbi atengise utywala, iqhilika, nayipina enye into enxiiisayo, ngapakati kwe lokeshoni, mhlayimbi pakati kwe dolopu. Utywala, iqhilika nezinye iziselo ezinxilisayo ezingati zifunyanwe nokuba kukuyipina indlu napi napi kulo lokeshoni mhlayimbi kumhlaba we dolopu yase Qonce, bungapangwa nezitya ezinabo ; buze buhitwe ngu mkangeli we lokeshoni, tmhlayimbi nalilimbi i polisa.

(2). Wonke umntu owapule lomteto ungentla anga banjwa nangapandle k wencwadi enika igunya aze ati akufunyanwa enetyala adiwe imali engengapezulu kwe £5 anikwe inyanga ezingengapezulu kwe uyanga ezintatu esebenza nzima xa angena mali.

L. J. PIRIE, Town Clerk.
Kingwilliamstown, 5th Sept., 1888.

ABABHUBHILEYO.

REMI KALAKA.—Kubhubhe e Morija e Luautn u REMI KALAKA, inkwenkwana ebitandeki kunene endwini ya kowayo. Ibi iminyaka mitatu ubudala. Ibhubhe ngo 19th July, 1888. Izihlobo maza mkele lo mbiko.

D. KALAKA.

DIKWENI.—e Cacadu, ngo 6th September, 1888, kubhubhe u Jos. W. MDINGI DIKWENI. Wayakugulela kuU nyana wake kwelo, wada wabhuhela kwelo. Umzimba wake watotywa waza kunchwatyelwa ekayeni lake Emgqwakwebe ngo Mgqibelo.

MAQUBELA.—Kubo bonke abazalana nam, nakubo bonke abazalana nenko- sikazi yam, u Mrs. MITJIE H. MAQUBELA, kuyaziswa ukuba yena usihyile nge 21st July 1888. Ugule inyanga ezimbini. Wasi- shiya nezwi elimnandi, noko kunzima, lokuti zeningandlileli nizililele okukokwenu. Ke ubhubhe ubudala bake xa bukwiminyaka emashumi mane anesine, anenyanga zosixenxe, ekuseni, mayelana nexesha lesitatu. Ngomnqweno omkulu wabazalana naye, sagweba ukuba aye kunchwatywa e Rwarwa-Wanchwatywa nge 25th July, 1888, ngu Rev. E. Makiwane. Banga bonke abazalana naye bangawamkela lompana.

HAIHAI MAQUBELA.
Bolo. 9th3.

ABATSHATILEYO.

SIKWEBU—RUBUSHE.—Kutshatiswe e Sanerville, Peddie, ngo Mvulo, 20 August, 1888, ngu Rev. J. B. Sakuba ence. disana no sosoka, u THOMAS into enoi ka Rev J. Sikwebu, no LOUISA (LOUIS) intombi enkulu ka Mr. John Rubushe wase Sanerville (Tyityabe) Port Feddie. 9th3.

Kumzi Ontsudu omele i Qonce ne Cumakala

U- MR. R. SOLOMON, omele amawetu omandla wase Qonce nowase Cumakala kwi ukundla yombuso e Kapa, unomnqweno wokunga angadibana nomzi nkuxoxa ngento zentlalo pantsi kombuso kwiveki ezayo.

Umzi mawuhlale uzilungiselela intlanganiso ke, oluyakuti usuku lwayo nqo luvakaliswe kuselixesha.

J. TENGO-JABAVU, Umlungiseleli owamiswa ngumzi.

Kingwilliamstown, 11 September, 1888

Iveki

UMFO ontsundu ufunyenwe selelugodo ngolwesi-Tatu ngase Mfonjeni (Kei Road) ; kucingelwa ukuba ubulewe yingqele.

IMASISI kuvakala ukuba ingenele abakulu nabancinane e Cradock, iyatuta kunjalonje.

NAKUBA i Bishop yase Kapa ibiye kwi-ntlanganiso enkulu ye Bishop evi Lambeth Conference, ayibang nakungena kakuhle ezingxoweni ngenxa yokungapili. Ama. gqira ati kufuneka eke wapumla u Dr. Jones ubuze afumane ukomelela.

I KOMITI elaula no Mbandini Ukumkani wama swazi icinga ngokudala amapolisa kwelo lase Maswazini, kutetwa nangoku-miswa kwe mantyi. Kusingwa pambili hi nje e Swazini.

AMAXABISO enkom e Qonce angawatele-kelela umntu xangoveki egqitileyo ebe-hamba kwi £5 Is. kase kwi £5 7s. 6d. inkabi; £3 10s. inkatyanyana £4 19s 6d. imazi.

KUFUNWA kwelilizwe iwaka lamadoda ukuyakusebenza kololiwe base Natal. Iqela elipambili liyakubehle likwele e Monti.

KUTE ngonyikimo lomhlaba ngaleveki igqitileyo e New Zealand, kwawa upondo ka Bishop Mora eyakwi 200,000

INENE elingu George Robert O’Brien, nmbali-mali, ufakwe iminyaka emihlanu yi Jaji e Kimberley ngokuba imali eku £1,100, yabantn ese Bhankini ngeqinga lokubhala amagama abo. Kubonakala ukuba inqeburu leyo ibilicisa ekulingani-seleni ukubhala kwabantu.

KUKO nluve e Ngilani lokuba ngu Sir Charles Warren oyakutabata indawo ka Sir Hercules Robinson yobu Ruluneli hale Koloni.

NGENXA. yokungapili kubonakala u Judge Smith engabanga nako ukuwuhamba umji-kelezo wangase ntshonalanga. Isiqingata sawo aesityakutatyatwa ngu Sir H. de Villiers, ze esinye sihanjwe ngu Mr. Justice Buchanan.

U GENERAL SMYTH, obepete imikosi kwa Zulu, ufike e Durban namapakati ake nge- veki egqitileyo,—into eyalata ukuba mayibe ipelile imfazwe.

KUFUNYENWE imizimba emibini engazi-wayo pakati kwe Ngqura ne Zwaartkop.

IMALI ebutwayo yi Komiti yase Rini yesikumbuzo somfundisi u Rev. J. A. Chal-mers kokona ise yi £384, Kuyakuzwa- nyelwa ukuba ibe yi £500 ize idale i bursary kwi Cape University.

NGO 5 September, itreni ebisiya e Lyons (France) ipume emigaqweni kwafika enye ebibamba ngoknkaulenza kwakoyo yayi-ngquba, zapuka yabugoxo, kufe abantu abamashumi mahlanu anabantu babini.

ISIPOMPOTELA somfo ongu Golela nfakwe entolongweni e Komani, ngokusuka abhometele umfo oyimfama amdilivilize impumlo, owope kangangokuba ade atyafe. Use hospital sitata nje.

IYAKUHLALA e Qonce i Jaji ngolwesi-Hlann, 14, ize e Monti ihlale ngolwesi-Ne Iweveki elandelayo.

KEKWANA izipangoezikulu e Natal ezimke nemifulelo yezindlu kwindawo ezininzi.

IRAFU yamaphekepheke (House Duty) ukuba ayihlaluwanganga ngapambi ko 29 September iya kunyuka. Sivusa abangaba bayilibeke lonto.

IPEPA lase Mtata liti u Nqwiliso uselelumele izigitshimi ku Meja naku Dalindye bo ebika umkublane ka Bokleni.

NGELI liqwa beke lako e Zwagershoek ngase Somerset East, kufe abalusi abatatu namakulu amatandatu empahla emfutshane, kwifama ezintatu yingqele.

UTE Umpatiswa - Micimbi - Yabantsundu wase Natal ependula umbuzo e Palamente, ngo 3 Sept, u Dinizulu waye kwinduli yama Ngwane pesheya ko Pongolo.

IMALI ekutiwa ichtelwa uselo Iwendlotoli e Ireland nyakenye iku £11,000,000.

IMVO ZABANTSUNDU (NATIVE OPINION).

ngamawetu, ongefika uququzelelwa njengokuba ubusakuququzelelwa zizizwe ka Maroma kudala, oko bezinqulelwa ku tixo wabalusi u PALES umve etandaza umntu esiti:—

Gxota zonke izifo. Mababe bepilile abantu nemihlambi. Kwanomhlambi opapamileyo, izinja, maube uphilile.

Kwaye okukutembela enjeni kwamawetu, kungafumananga kwako; kuba kaloku umzi wapangwa intonga kwa ngu SPILIGI, waza waba ngu mdliva kumasela. Inkatazo yezinja ezidolopini sinako ukuyivisisa ; saye singamangaliswa ngamacebo okuyipelisa ; asisiboni kanye sona isizatu sokukataza abantu bangapandle *nge*-zinja ekubeni bengenawo nama-polisa.

UKufika kwe Nkosi Ezibe Zise Kapa. ZIFIKE leyo e Qonce i Nkosi ezivela ebu-nzimeni e Kapa. Kute nakuba kungenziwanga ngxokokozelo—enje-ngo “ Hip! Hip ! Hure no “ Ba-yete!” no “ Imvula Mayine!” kwabonakala ngokupitizela kwaban-tu ukuba kuko into ebavuyise ngokungazenzisiyo abantu.

Indawo esinga singenza inqaku ngayo kukuba uyakuvakaliswa njani umvuyo nombulelo womzi e Kapa; apo zingabonwayo ezizinto zonke. Ngati kuti into ebiyakuwu-vakalisa ngokunesihomo umbulelo womzi kubapatiswa base Kapa ku-kuba siti isitili ngasinye senze intlanganiso; engati yenze isitonga esinye ukubulela. Umbulelo lowo ubhekiswe nge ncwadi e Kapa, luti udaba lwe ntlanga-niso nganye lubhengezwe emapepeni endaba. Zingati zanele izitili ukukwenza oko, kuqondwe nazipata mandla, nangumzi omhlope wonke, ukuba nakuba singabantu abangati bate cwaka nje, siyayazi into embi kwinto elungileyo, saye sikwazi ukubulela sakwenzelwa into elu-ngileyo.

Amatsha ntliziyo akwizitili nge-zitili, mawafakane imilomo ke kwa-ngoku, ayile indlela yokubiza intlanganiso yabantu, kuba uluntu lo lonke ingento ingafumana inlanganisane ngapandle kokuba kubeko ababahlanganisayo. Siya kuzingenisa izigqibo zekomiti ze-ndawo ngendawo kweli pepa le Mvo ZABANTSUNDU ngemihlali, ukuzo umzi uyive into eyenziwayo, uzilungiselele. Bekungakuhle ku-nene ikomiti eziya zazisingete u Tungumlomo, ziyitabatelepezu lento zanceda umzi ngayo.

Ezi zimini zokuba sibonakalise komhlope ukuba into embi kwentle sinokuyibona; sinako nje ukwe-njenjalo, sinako ukuyichasa emini engalungileyo, njengo Tung’umlo-mo nezinye; saye elungileyo, nje-ngokukululwa kwe Nkosi oku, si-nako ukuyibulela. Kulento ke kuxhomekeke igama letu elihle lokuqonda.

Ezintlanganiso sicebisa ukuba zibizwe kulo lonke zibe zingavaka-lisa into ezitanda ukuzivakalisa, kubantwana bamatshawe, ngendlela yokulungiselela intlal’ ontle yomzi neyayo pantsi kombuso lo ka Ru-lumeni, kumaxesha azayo. — Kuba bekululwe nje kukuba kulindelwe ukuba abantu baneliseke, okunye bahlale njengama kaya ebu Rulu-menini, iti into esiyitetayo siyitete, singoyikisi kuba inkundla yakwa Rulumeni iyinkundla yase kaya kuti Eli ke ngati lituba elihle ukuba sivisisane kakuhle naba-ntwa be Nkosi ngento zoxolo nqubelo pambili.

Amanqaku.

ABANTWANA benkosi abebese Kapa bafike Eqonce ngo-Mvulo, suka kwa-ngati ligubu iziqhu zamawetu, zibangwa yimihlali yokuba bona bepilile. Babe lusuku lunye kulomzi, bebonwa ngumzi behleli kwindlu yomzukulwana wo Nontshinga u Nana. Kusuke kwanya-telana izizwe apo egqubeni. Ute umhla-mbi wenza ituba elimandl lokuba nabangento bababone abo bantwana, ngokulungiselela isidlwana samanzi ashushu asemlungweni endlwini yesi-ko. Sabona into entle ukuti kwasu kwayo yonke indlu ukungena kwe nkosi u Gonya.

EKOVILE ukuselwa amanzi, amazwi okukhuzazaziwe ngabafu bo Ganya nabo Bovana, waza watsho ngabuhlungu Unkosi Nathanael Umhala ukulila na- bantwana bakayise ngento abala kufumana kuyiyo bebuyile nje. Ate lamapakati aliva esirara ng’ombhoxo webrandi; ate isikumbuzo sokukulu-

leka kwe Nkosi, maybe kuguzulwa kwayo zi Nkosi nangumzi wonke ka Palo. U Mayase into ka Memo, yenze umbulelo ngoku kubuliswa watsho esiti ugqwatelela inkosi, utsho ngatsoli- leyo ambalwa, unkosi u Gumma ate wenza inqaku lokuba abantu bakowabo bengemile nje e bhotlени lokuba besiti kukutya kwe Nkosi u Sandile, walata ukungabini kwalenteto ngokuti wavela yena amadoda amakulu esidla isitubi esingabangakudla kwintsapo kuba sibe sidliwa yinkosi. Inkosi u Gonya iqi- shelise ngombulelo kubantwana boyise ngohlobo abamkelwe ngalo wakankanya ukuba izinto ebezbhekiswa zinto zokwe-njiwenjalo kumzi obhlelyo, nezipakati ziko, dkwangoku uyindlela yokuya kwa Centane. Unkosi u Tini ute kwanele okutetwe zinkosi. Yahlukana pakati kobosuku intlanganiso, ete noko libiqu- bulisileyo yayola yancamisa.

NGOMCIMBI wokukululwa kwe Nkosi amapepa endaba Amangesi abonakala engenanteto ininzi. Onke ombela ngeliti “ Kwaye kumanina zingakululwa nge Jubhili.” Iti i *Cape Times* “ Tina sata- ndaza ukuba inkululo yezinkosi yenziwe isikumbuzo se ubhili nyakenye; kwa intandazo yolohlobo yenziwa emva koko ngu Bishop of Grahamstown kute ke nyakenye u Mr. Sauer (esikundleni sika Mr. Innes) wabuza ukuba akacingina u Rulumeni ngokucebisa u Mhlekazi i Ruluneli ukuxolela ababantwana be Nkosi nabanye ababanjwa, ukwenzela isihomo i Jubhili yo Mntan-OmKe Nkosazana. Isizatu sika Sir Gordon Sprigg sokungabaceleli inceba ku Mhle- kazi ngeloxesha yaba kukuba e Maxhose- ni kuko isikhota esinokutshisa kapukupu ukuba silunyekwe nge matshisi. ema- kube ke ngoku isikhota eso asiseko, okanye ababanjwa abakululweyo abase- nabo ubumatshisi ababenabo nyakenye. I Jubhili lilona xesha lalikulungele oku- kuxolela; kodwa ke akusenani noku, kunokuba kungabenziswa nto; yave mhlambi ukusondela konkulo lwabameli e Palamente kuyiyona nto inkulu kuba- patiswa zinto zakwa Rulumeni kune Jubhili yo Mntanomhle, ukucela ivoti zehlelo elikulu labanyuli.

SIYAWACELA onke amabandla akowetu ukuba angabi nabunxhamo ukuzite- mbisa otile notile ivoti zawo. Wayekeni amagwangqa apikisane, ahluhlelane odwa ngamadoda anga kungatunywa wona ebandla. Sofika tina siwalatele xa seleko onke pambi kwetu amadoda, eyona intliziyo inenyano, engasebenzi nkohliso, kwaye kuya kungena yona. Tina masizame imbumba yamanyama pakati kwetu esiyayalezwa ngoka Gaba wati yeyona nto iyakusigcina.

KUNGSIZI esive umbiko wokubhubha kuka Kagaso Sazuze, indodana yase Nyassa eyayifunde e Lovedale yabuyela kwelo ukuya kuvangela kubantu bako- wayo. Ubhuhbe ngo 10 July lo ugqili- leyo. U Kagaso ubeyindodana emoya upole kunene eyatshata no Miss Jane Bisset owaye funda kwase Lovedale apo. Omnye umpanga esiwufumeneyo ngo- wokubhubha kwendoda enkulu, nendala yase Mgwakwebe, u Mdingi, ebeleno- kukumsha igama elingu Joseph Wil- liams into ka Dikweni, obhuhbele e Lady Frere ngo 6 September, wangcwa- tywa e Mgwakwebe ngo-Mgqibelo, 8 September. Ibali elifutshane ngaye lobonakala kweleveki ezayo kwanele nkosikazi ka Mr. Maqubela. Omnye umbiko esilahlekwe yingxelo yawo ngo ka mfi u Marutle wase Komani. Kuya- nuna ukfa.

EZASE HERSCHEL.

[ZIVELA KUBABHALELI BETU)

ISIMEMO.

Huntshu! Kaba elifundisa kwelipezu- lu. Huntshu! Nami kaba lase Gqili! Namhla inkomo ilungile, kuba i Benson- vale Institution izivulile ingcango zokuba o tishala bangene benze intlango emnyama kona. (Kangela esazisweni) umngameli uyamkele ngomxhelo wonke, wada wa- bonakala etakazela ehlabwini nokuhlwa- bila. Nompati wesikolo oyintloko. Ke yena ude wenza nemiguDU yokushicilela amapepa okumema (circulars) ukuze um- ineni (Mr. J. J. J.) angapuki kukubhala inyabalala yamapepa angapele ndawo. Sinilindele ke madodana okukanya na- wozalo. Sifuna ukusilumeka siye kuma ngo Mshweshwe esisibane singenambali— so. Nani ke nfo zo Somngese noqwalaca nide nize kufika ; kuba eli asiloguqula njengelo laka lavakala kwi Ngqushwa emnyama. Salunyekwa kadelu Manyano Ngemfundo lwase zantsi (N.E.A.) Yinina ke ukuba ninge apa kweIzipezuu singa- bekwa pantsi kwe kandelare. Sinetemba namhlanje ukuba u Manyano luyakuqa- lwa nalapa. Kade sibawa signiya amate zinto ezenziwa yi Koloni nompesheya kwe Nciba.

IMVULA.

Ndingati apa ina njekungati igalelwa ngesikotelo. Siyayibulela i Nkosi ngenxa yoko. Akuko vekti idlula singayifumana- nga. Ilizwe likangeleka kakuhle kakulu liluhlaza.

IMITSHATO.

Sayiqala kwamhla zavulwa izikolo na- namhla isaseloko ivaletsilile. Sesit’vebe siyimtuntsula, kuba iseyileya ixhela ngambini inkomo. Ndingasatsho ke ne gusha. Amanye amadoda selehlala kona. Nezinye izindlu (ke bathla ke re) seziva- liwe ngenxa yemithaslo. Into embi iha- njiswa kude kuse. Enye into itabata intsuku nokuba zintatu. Anditi kaloku uyawazi amadala Mhleli?

INKOSI YASE MAHLUBINI.

Ndibhala nje Mhleli u Hlomendlini akaseko kwehkoyo. I Nkosi apa ya Mahlubi ebeule bungumangaliso ne- tobeke kunene. Ibiyindoda ezimvo zintle. Kunjalonje ibimchase kakulu u Tungum- lomo Ndingati ngoku bekuxa kanye izimkele kulentlanganiso Iiliso yase Herschel. Ingxoxo zayo bezipolile kuba ibisti yona izikalil- nenduku mazilahlwe pantsi kulona nge mali nansrosiba lbi- tanda kakulu abafundisi, kunye nabantu abafundileyo. Igule iveki yanye qha yabhubha ngosuku lwe Cawa 19th August. Omnye umbhaleh uti“ Ibiyi Nkosi yama Hlubi ase Luqalo umfo wakwa Mtimkulu, ugule ixeshana elifutshane kakulu iveki enye. Yifiva isifo esimbule- leyo ebengemfo wase nkonzweni kodwa ekumkeni kwake wenze amazwi anandi-

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pekayo kakulu. Pakati kwamazwi ake xa bemana abakowabo besiya ko siyazi, ute hayi senifumaua nichita imali yenu mna andiyikupila, ndizakubhubha umhla endiyakumka ngawo ngu-Mgqibelo lowo we 18 ku August. Ndikupeleni pandle ndibone abantwana barn okokungelani. Ukubhubha kwendoda engaka akuma- kuba kungapalazwa. Ngasebukesini eye- nyaniso Inkosi mhla kuko idabi ezinkulu zebandla uyakupendula njengendoda engoyiki buso bamantyi. Kute kwaku- vakala umbiko wake wati umntu walapa azinamhla ngubanina oyeakupendula kwa- mantyi kuba lento u mantyi kumntu omnyama ufana nezulu ukoyikwa anga- fanelana esiti ngenani kulomlilo kube- njalo kumntu osisidenge. Labhubha incoko bafondini, uyamazwe wena Mhleli obeti akufika kubantu nje ungazi umahlule ukuba uyi nkosi, kuba bafu- ndini nobukosi obu kungati kwabanye kukufika kwilizwe lokonwaba, kwezwo mbhuso epamile nguye owahamba eteta nezinye inkosi ngenxesha lika Tungumlomo apa e Herschel. Intsi ziinkulu kwintsapo emini emiyaziyo mzi, kuba fazi be nkosi ngenxa yobu- ninzi.

NGOMMELI WETU.

Singa singacela u Mr. J. Rose-Innes, junior, ukuba asimele beno Mr. Sauer.

UMFO OLIGWALA.

Umbhaleli wetu onqozayo uti, kuko u Mtembu oligwala obelinde intsimi ngo- kuhlwa, ute kwakukonkota izinja wazi- funza, suka ngokoyika azavuma ukubheka pambili. Endaweni yokukangelisa lento ziyoyikayo usuke wacola ilitye watsho ngalo kulendawo yoyikwa zizinja, kanti wosela indodana erolomeni, uduma lusuke pezu kweliso lwakumisa ezinwe- leni, lwapula itambo. Iya ipila noko indodana. Okunene yingozi kuba ube- ngazi ukuba ugibisela eninina.

I Jubhili yase Ncemera.

Sicelwe yi Komiti ye remente yase Ncemera ukwazisa usuku nohlobo loku- hanjiswa kwe nkonzo ze Jubhili ka Rev. R. Birt. Usuku lokudunyiswa kwayo lwaova lolwesi-Hlanu, ngosuku lwa 21 kula nyanga.

Inkonzo yakusasa yoba ngesi Ngesi nesi Xhosa. Koqalwa kuhle emva kwe- ntsimbi yeshumi emini yakusasa, ngo- mtandazo, nendumiso, nokuleswa kwe Zibhalo. Koti emva koko kufundwe u Mbuliso oyela Kwi Bandla lase Ncemera, namanye ama Bandla awoti, atumele, kunye nencwadi evela ku Bongameli be Lomlon Missionary Society, elipetwe yiyo eli Bandla. Kependula ke u Mr. Birt, kuqutywe inteto zabahlobo abobako.

Ngokuhlwa uqutywa ngesi Xhosa sodwa, yonangyelwe ngu Rev. N. Rubu- sana, ekulindeleke ukuya kuleswe incwa- di nezinye indawo ezobhekiswa zivela kwezinye i Remente, kwanamabali ama- doda akwaziyo ukuqaleka kwesi sikolo sase Ncemera, oku konke kupitikezwa ne ngoma ukuquba ubusuku.

EZOMELO E PALAMENTE.

GRAAFF REINETT.—Imbumba yama Bhulu yalomaudla ityumbe u Mr. J. A. Van Heerden no Mr. J. Smit, ukuba ngamalungu ayakuvota wona lombumba.—Abangangabo abembumba leyo bateykele ekungeniseni u Mr. Thomas Auret no Mr. Chas. A. Neser.

RICHMOND.—Imbumba yama Bhulu kulom- andla icitse u Rev. Dr. Kotze no Mr. Philip Watermeyer, ukuba babe ngamadoda” ayakuvotwa ngabo bonke abangabe Bond kona.

QUEENSTOWN.—Amagama asavakalayo mayelana nonyulo lwase Queenstown ngawo Dr. Hattley, Messrs John Frost (uForos), J. B. Hellier, no Mr. W. D. Snyman.

GRAHASTOWN. Kuko isicelo esenziwayo ngabatele balomzi ukuba u Sir Gordon Sprigg avumele ukuba anyulwe kona.

CRADOCK.—Sekubhalwe izicelo e Cradock eziya ku Sir Thomas Scanlen naku Mr. J. P. du Plessis, ukuba bamela esositili, bebe. ngamalungu aso kakade.

UITENHAGE. Kujikela izicelo eziya ku Mr. Tudhope naku Mr. J MacKay. Imbu- mba yama Bhulu igqibe kwelokukhaxa u Dr. Vanes, no Mr. Tadhope.

COLESBERG.—Imbumba yama Bhulu icela u Mr. van der Walt no Mr. Venter, ukuba bamele i Colesberg. Sekuko izicelo zawo bangangabo abalombumba eziya ku Mr James Macfarlane naku Mr. Philip Water tneyer.

SOMERSET EAST.—U Mr De Wet no Mr. Hockly, abamele esisitili e Palamente bayakuba nentlanganiso nabanyuli e Town Hall ngokuhlwa ko-Mgqibelo (15 Sept.)

CALEDON.—Ngu Sir Thomas Uppington no Dr. Abertyn, abayakumela i Caledon.

WOODEHOUSE.—U Mr. J. M. Orpen, sele- fumene izicelo zokumela esisitili e Palamente. Simnqwenelela impumelelo.

KIMBERLEY.—Kuvakala uknba amanene angu Messrs O’Leary no M. Cornwall, asazimisele ukungena kumnyadala wonyulo ukumela lomzi. Amanye amagama apambi kotnzi ngawo Messrs B. I. Bamanto, R. Himrichsen, Mylohreest, Dr. Matthews, no Mr. Sivewright.

EAST GRIQUALAND. — Njengokuba kuko inteto yokuba u Mr. Sivewright uyakumela i Kimberley, kuvakala ukuba ngu Madonyla (Mr. Strachan) oyakungena kumnyadala apa; waye engu Mr. C. P. Watermeyer ongakwicala elimele ifanelo nakontsundu.

Ukubhubha Kwe Nkosi za Besutu,

Umbhaleli we pepa lase Natal ose Thlotse, obhala ngo August 22, uxela ezokuba i Nkosi engu Ramanella ubhu- bhe ngeveki egqitileyo; waye u Tsekelo Mshweshwe emandulele ngenzuku ezimbalwa. U Ramanella ngu nyana ka Makhabane umntakwabo Mshweshwe U Tsekelo ngu nyana ka Mshweshwe ngom- nye wabafazi baKe, ubefana kunene noyise. Ngumfo owavyfundise, kuba nguye owabe a nomatlomlo u Mr Sprigg yimbuzo nobuciko kwintlanganiso eza ndulela imfazwe yempu e Lusutu. zo- mboni ezi Nkosi zibe nexsha zigula zibhubhile zingcwatywe e Thaba Bosigo

IZIHELEGU ZO TYWALA E CALA.

Umbhaleli ose Cala uti:—"Matatu ama-tyala okubulala alinde u Meja, Kwesika Kasana, linye ; kwesika Adonis Toyise, linye ; kwesika Tshokotsha u Stephen—u Tshokotsha ngokwake, isibonda, sibekwa ityala lokuba sibulele umntu kwawaso. Yonke lento ndingati isizekani bu-tywala. Yinto yanganyane. Saye site kunye nemantvi umntu owenze utywala obuninzi makadliwe. Pezu koko sibona inkululeko yabo; kuvela ezinxwaleko nje."

EZABABHALELI.

IMITSHATO YA MAKRISTU

MHLELI WE PEPA LO HLANGA.—Kaundifakele lombuzokazi warn mhlobo wam, kumhla ndikukatazayo ngepepa lako mnumzeto. Lemitshato ya Makristu antsundu iluhlobo lwamanina ezintlotye-ni? Ndingowazayo owasebuhedenini kwanowasezikolweni. Make ndenze ama-nqaku ngowobuhedeni (buqaba). Ukugutywa kwawo—ndibekele entloko—kuti Iwakufika uduli kumenywe abafuneka beze emtshatweni. Easingake siti uduli olu kukubizwa kukubizwa kwe gama. Lufike usuku lomtshato zize zonke izihlo- bo ekududulwana nazo, ezikude neziku- fupi, yenziwe yonke imigcobo enokwenziswa, Liti xa litshonayo ilanga ubone kaloku kupitizelwa ngabatsha kugodwi- kwa, abafana behlanganisa odade babo eziqinwi paya beti mabagoduke okunene nantsi lompi yonke intsha igoduka usapo lwababeheni ke olo ukuba kuso abasa-layo yoba ngoyise kanye. Batsho oyise ukuti godukani kubafana nentombazana — Mandikugondise mfundi ukuba ngu- mteto otenqi kubo lo wokuba umfana nentombazana bengazanga balala emgi- dini nokuba sekutenina mabaye kukangela impahla emakaya, mandipeze apo ngalowo. Owama Ngesi—kufike kubi- zwa igama kwesukuba libizwa kuwo, ze kumenywe izihlobo zixelwele imini yomtshato, ze yakufika lomini zize, zifi- ke zenze yonke imigcobo eziyenziyo sebevela kutshata kumtshatishi nobaba- sayana abatsathi emva kwezonto ke umtshati nomtshatikazi bazakmka kwa- ngalomini, ikakulu ke nezihlobo zasekaya sezosala zizivuyisa bemkile bona. Into eninzi yabamenywa izakugoduka yonke kuti ukuba kuko ezizakulala izihlobo kanti zilungiselelwe indawo zazo njengo- kwentlobo zazo—kambe izihlalo zaba- menywa azinakuhlulwa ngabangame- nywanga. Nabamenyweyo abazikwuu- jikajika lomzi ngokutanda kwabo, baza- kuvela konke abakufunayo:—

Makesitate eyamawetu (Ama Kristu) Ayabizwa na kona amagama omtshato i Cawa zontatu—paula mfundi, — kwa- mhla aqalwa amagama, abafana balemizi balala kulemizi yakulo batshati bobabini —Bavuma ingoma batyityimbe, kuse kushilwa, hai umninimzi nomnikazimzi abetatiyo sike bakupe indlu nentsapo isebenze kwalowomsebenzi. Kuyaqqu- zelwa ke kulemizi yombini ukumema abazihlobo. Lude lufike ke usuku lomtshato beze ke abadala nabatsha, kudla- lwe zonke intlobo zemidlalo ekutiwa ngonomtatsi, no jelumama, no askuku, njalunjalo ngabamenyweyo nabangame- nywanga, kudliwe kakulu nokuba ngo- womntu oluhlwempu kodwa uyakufana nowesityebi ngezidlo nengubo zabatsathi nokuba angade u somtobi afikelle zisamani mhla wagqina umtshato yintwa- na leyo uxolile, nomfana ngokunjalo, naba lomfazi uyakulamba kwangalomini indawo ugqithele umtshato akateni okunye kanti akanayo nemisa mhlaumbi isitulo paya endlwini yake nengubo betu hai, akunani xa eke waduma namhlanje —kuliwe kuse kudliwa kuselwa xali- tshonayo ke ilanga, paula, bogoduka oyise nomina bashiye intombi nnyana babo ana, bazishiye zikwezizya ziqu zingena lualulo zidlala nabamenyweyo nabanga- menywanga, bangatsho nokuti abazali lusapo godukani mhlaumbi babuze nokuti nipiwe indawo yokulalana ekavapa hai babashiye ezinebeni zenchuka no dyakalash, kanti nomninimzi akazikuzi- kataza ngokuti bapina abantwana baba- hlobo bam, bayokulala pina? Hai onwabe nje? Bambi abatsathisi bati ngomlomo godukani umtshato upelile. Bambi abazi. Abazikatazi nangalonto basuke bati usa- po lwetu lingenwaba ninina, kanti unyanisile uza kuluyeka lonwabe lweuze ngokutanda kwalo pakati kwalomzi wake angalufuneli ndawo yakulala neyo kuhlala luzibonele lona into olungaye- nziyo, zekuti ngokuhlwa ubone bengena endlwini behlala pezu kwenkoko aba zintombazana, ize abafana batike bahlale okanye bangqenge pezu kwezi ntomba- zana—pofu kuko noko umfo okutiwa ngu mkokeli mhlaumbi ngu mpati mtshato kwakuyo lendlu. Yiti ke kuse njalo upumele pandle, wofika kuko abase matunzini ezindlu apa, into eziti wakuti —ningobani? ziti, ulahlekwe ngu- bani : nabalele pantsi, nabemi iziqhwana. Abanye endlwini apa baman' ukusuka benxibe izidanga betyityimba, amadoda- na nentombazana zibeta izandla. Lonto emaqabeni kutiwa yintloombe, kule ke akutshivo kuba umntu uxhentsa enxi- be ibhulukwe zake; abe kumaqaba ebhinqa ingubo esinqeni. Kude kuse, kusive umtshakazi kulosoka, bemke kwa bonke, benze kwa ezanto zonke. Lentsapo iya kugoduka emva kwentsuku ezintatu nezine uwonke lomsebenzi. Intombazana nabafana befika ekaya, hai unina ubuza indaba nje wonwabile. Angabuzi nokuba indawo yokulala niyi- fumene na, pina, kuba kaloku abantwana bake bakolwe kakulu, kodwa kaumqubu- le yena lowo mzali uti kuye lento niba- hambisa bodwa ababantwana nenziwa kubatembana, uyakusuka ati, yo, mnta- kanantsi wasekutini wakwa Dlamini ku- ko ukutemba umntana ngezimini zango- ku? Kaupale ke mfundisi ukuba oku- kuteta kuyavumelanana nesenzo salom- zali. Kanti koti kwakuhla inxwaleko kule ntsapo ubone abafundisi nabadala or abakokeli beramente sebede batsho ngamhelo atosolo bebuza lomntwana nalo mzali indlela ehle ngayo into leyo, kodwa bebeyibona lento yonke, koko bebelinde ukuba ke kuhle lento. Nditi asiko kwa- lusa lonto. Nditi lomtshato nguwupina? kuba uyeyelene nowa Belungu, po unga- bi nguyo ; uyeyelene nowa Maxosa, uze ungabi nguyo nawo.

Qonda ke kunjenjenje, nalu apa olusa- tshana luhaba ezikolweni lubonela lupulapula konke okwenziswa apa, kwa- kubo apa silindele incubeke; abafundisi, netitshala, bakupuma ezikolweni apo. Njengokuba iyinto eseyihleli ihlindelwe

kuye wonke umntu oyititshala, le ikuku- tyibilika. Niti yenziwa zinzwadi? Na- pakade.

Nditi bazali, bafundisi,—ngokukodwa abantsundu, bona bazazi kakuhle ezi zinto,—ningaba fundisi nje owona mtshato wobu Kristu aniwazina nani? Aba- fundi abakundipikisa xa nditi oluhlanga lwakowetu ikakulu lusafuneka longanyelwe ngomnye umntu nakweyona nto belufanele ukuba ngum Dipente kuyo, kude kube sesiqinwi kuye. Makube kangakananina ekuqeqesheni intsapo yabo eti ukuteta koyise nonina, hlalani niti tu anazi nto ngencubeke yase Mlu- ngwini, siti esaziyo. Nditi bo zinzwadi, or bubu Krestu na obuncipisa igunya lobuzali kubantwana ? Ebuhedenini intombazana zigcinwa njengomhlambi wegusha ngonina, mhlaumbi ngapezulu. Kambe andizilanduli ezaba hedeni intsi- lolo. Andiyiboni inkohlakalo engaba- ngwa kukugcinwa nokufundiswa kwe remente nolutha ngabafundisi nangama Krestu enene — uhlobo emayiqutywe ngalo imitshato, kwanohlobo emawuqi- tywe ngalo kanye wonke lomcimbi wokwendiselana. Kwapaya ekufisheni kuko indawo ezixutywe kakulu nobu- hedeni, yaveke lento umxube or umpitikezo iyinto eyonakele ngapezu kwento embi, kodwa iyodwa. Musani bafundisi ukubataba abantsundu ngohlo- bo lwaba mhlope ezintweni zonke. Bafu- ndeni nani, nibakulule ukuba bazipate kwinto abasebekwazi ukuzipata kuzo. Kodwa umtshato wona abakawazi kuzi- pata kuwo kanye, Musani ukuyekela ekutini ngumcimbi wasendlwini, hai, kuba isizukulwana sibonela sizekele kwa- bapambi kwaso. Zifundiseni i Remente zenu umtshato wobu Kristu kwapela ukuba yinto ekoyo, ukuze bangadaniwa abafundisi yinkolo yokuti Ilizwi le Nkosi emizameni yabo alivelisi ziqamo kolu- hlanga.

Ndigiqiba ngesicelo egameni lobulungi- sa kuwo wonke ubani owazi kwasekusi- keni umcimbi wokwendiselana kwasebu- krestwini ukuba asize umzi wakowetu kwelitwa usesemva kulo. Nokuba besi- ya kubona umfo olumkileyo selesenza "inewadi ngomtshato besakuvuya ngapezulu. T. M. D.

[Ababhaleli mabazame ukuzifutshanisa inteto. Pepa lincinane.—EDITOR Imvo.]

ABALIMI NA BARWEBI

MARKENI.

E QONCE (Sept. 8).

Irasi elabaza—7d to 1/1 ngekula Ihabile,—3/ to 3/1 ngekulu Ihabile—12/ ngenxhova Itapile—3/5 to 12/ ngenxhova Umbona—3/9 to 4/ ngekulu Amazimba—5/ to 5/9 ngenxhova Imbotyi—4/3 ngekulu Inkuni—5/6 to 21/6 ngefara

E DAYIMANI (Sept. 8.) Isemile—6/ to 7/ ngenxhova Imbotyi,—7/ to 12/ ..

Ihabile—10/ to 10/6 ngekulu Amazimba—10/ to 11/ ngenxhova Umgubo—17/ to 21/ ..

Umbona—12/ to 13/ .. Umgubo wombona,—16/ to 20/ .., Ihabile—14/6 to 15/ ..

Itapile,—10/ to 21/ .. Inqholowa,—13/ to 14/ ..

E KOMANI (Sept. 8). Inkuni—34/ to 41/ ngefara Imbotyi,—8/ to 12/6 ngenxhova Isemile—3/ ngenxhova Umgubo,—7/ to 7/3 ngekulu Umbona—7/3 ngenxhova Irasi,—5/6 Ihabile,—5/ to 6/ ngekulu "

NATIVE OPINION

THURSDAY, SEPTEMBER 13, 1888

Not Gaseous drously prolific in societies, guilds, associations, and the like. The theory of co-operative effort is zealously proclaimed, and every day sees the advent of some new enterprize on snch lines. That some of these companies or movements are monstrous swindles does not invalidate the worth of the principle of co-operation. Foremost among the many associations designed to ameliorate the condition of mankind is the now well-known and much discussed Temperance movement. It is essentially a product of modern days, yet has, during its brief existence, wrought an incalculable amount of good. Starting as an agency for the reclamation of inebriates it has now addressed itself to the propagation of certain principles which will prevent the wholesale corruption and ruin by intemperance of society. "Prevention better than cure," might fitly be inscribed upon the banners of the Temperance Reform legions. But there is a growing universal desire to carry the preventive idea to a point beyond its public and private advocacy. At- tempts are being persistently made to influence the legislature of a country in the direction of a better control of intemperance, and he would be a rash statesman who would endeavour to disregard the

clamorous appealing of those earnest men who are deeply solicitous that this open sore, which saps the life of the community, should be healed. In the political language of the age, the principles of the Temperance movement are now brought within the domain of practical politics. The vision upon which the believer in this cause loves most to gaze is not as fabulous and impossible as Utopia, but is rapidly approaching activity. To indicate what we believe to be some excellent methods of work for the accomplish- ment of that end is the purpose of our remarks to-day.

Our readers will probably have seen the reports of a recent public meeting in this town, convened in order to discuss the drink question, in face of the coming Parliamentary elections. The speakers were well-known public men, and their addresses were free from dreary platitudes and anecdotal senility. Some remarkably plain things were said about the existing incompleteness of the laws relating to the liquor traffic, but the meeting from beginning to end was characterized by a seriousness of discussion and moderation of speech that, unfortunately, is not always associated with such gatherings. There was no gush, and the inevitable "awful example" was given a well-earned holiday. There was no intemperate advocacy of temperance. The meeting was practical, and the influence of it will undoubtedly prove beneficial. All credit is due to those who engineered the meeting to so successful an issue We regard it as a welcome departure from what we term gaseous temper- ance. To wear galia, to sing comic songs, and to occasionally form processions, do not constitute the whole duty of temperance men. Nothing tangible results from frothy declamation and that species of oratory which is expressively termed "spread-eagle." Members of the temperance host are doing noble work when soberly and seriously educating public opinion in the direction advised by our respected Commissioner at the late Licensing Court, i.e., to agitate for legisla- tive restriction of the traffic over the whole country. We assert emphatically that it is a monstrous thing that the platform of the present Ministry should be sup- ported by the brandy-casks of their Western Province" lords and masters. We vehemently protest against the aggrandizement of the brandy-grower at the cost of the health and morals of the teeming Native hosts of this country. Let the electorate offer a practical and impressive protest by refusing to support any candidate for their suffrages in the forthcoming contest, who declines to pledge himself to support the restriction of this destructive trade. Visionary schemes of confederation, an extension of the railway system, and uniformity in custom's tariff, must all give place to the supreme need of this land at the present time, viz., the creation of a sober, intelli- gent, and industrious Native com- munity. Alas! that we cannot substitute preservation for creation ! The evil is patent to all; and in the direction just described lies, we are convinced, the remedy. Our Native voters are a powerful factor in the electorate ; let them not be misled by specious promises or by a suavity temporarily assumed by the candidates who will soon appeal to them ; but let them secure a pledge that interests vital to themselves should be attended to, and a check imposed upon the cupidity of those brandy-growers whose moral nature appears to be warped.

Mr. J. Rose- OF the gentlemen Innes, M.L.A. (mentioned in "connection with the representation of the Cape Division, says the Cape Times") there are special reasons "for selecting one as not only "worthy of support but as entitled "to a general and generous support. " Mr. INNES is one of the men to "whom honesty and principle have "outweighed every consideration of private advantage. He loses his

" present seat by the truckling and at the same time vindictive policy of his distinguished relative [Sir

J. G. SPRIGG] ; but the loss to the "constituency is far greater than "the loss to him, though now the "electors may be too blinded by "prejudice to see it. There is no "more intelligent member in the "House of Assembly than Mr. "INNES, none more clearly marked "out for eminence. Such a repre- "sentative would be an honour to "the Cape Division; and we trust "that there will be no delay in "securing his consent to become "a candidate and in making "his election sure." On this matter it is most gratifying to us to observe that the press is agreed, and so are the public men of the country. The distinction that Mr. INNES has achieved in the political world throws great credit and lustre on the Native Vote which was the first to recognize in him the makings of a solid and eminent statesman in this country. Nothing would have given the Natives greater delight than to return him again, if not for Victoria East, at least for some other constituency in which they can exert some influence; and we regret he has not allowed them to again do themselves that honour. It is, however to be hoped that Mr. INNES' success will lead those who regard the Natives as thoughtless beings to concede that they possess sufficient perspicacity to appreciate in men the qualities that are necessary in him who aspires to be a public man. Mr. SAUER is one of the gentlemen whom the Natives have from time to time indicated by their votes as possessing the elements of true statesmanship He is proving to be exactly what the Natives believed him to be : for he is now mentioned as the most probable leader of his party in the event of Sir THOMAS SCANLEN'S election as Speaker, should Sir D. TENNANT not be returned for Piquetberg, which is not improbable. Our people are satisfied that, notwithstanding the nonsensical cry that Mr. R. SOLOMON has been a failure he will yet prove one of the ablest politicians in the land. All he wants is a sufficient term of probation. We refer to these instances to allay all fears that the Native vote is likely to be exercised in a manner derogatory to the interests of the country and to the dignity of Parliament, seeing that the people have shown already the faculty of discerning the qualifications for public life.

Editorial Notes.

We are desired to contradict a rumour that has been circulated by some de- signing persons in Kingwilliamstown, that Rev. Charles Pamla was on Mr. Schermbrucker's Election Committee, and had undertaken to use what in- fluence he had to get the Natives to vote for him.

The Cape Times remarks that the Kafir is naturally a politician, and deeply impressed with the idea of good govern- ment, whereas the coolie has no political feeling whatever, and no conception of government except as a machinery for securing him payment of his wages, and a certain measure of protection in the daily routine of life.

The Legislative Council is not to be dissolved after all, until it has run its full term of seven years, at any rate, is not to be dissolved at the present juncture. The seat of Mr. Schermbrucker is, says our contemporary, thus secure, and he is under no obligation to seek a haven at Kingwilliamstown or anywhere else, not at least unless some impulse should egg him on to try a most unnecessary fall with Fortune. This goes far to confirm the remarks we made in our last based upon Mr. Bidwell's message to his journal at Uitenhage.

It is, then, as certain as it is possible to be so that a bitter contest, which Mr. Schermbrucker's standing for King- williamstown would have occasioned, will be averted. We, for one, have never been able to understand the reasons which prompted his supporters to put him forward. We confess we had hitherto not developed any hot opposition to Mr. Schermbrucker's candidature, since, after parting cable with the Bond, as his supporters were assuring us again and again that he had, we were in ignorance as to the principles he represented, for we knew that when the Ministry, of which he is a member, was deserted by the Bond, it was saved from being in the minority, and thus kept in office, by Mr. Solomon and those who usually act with him. Under the circumstances, it was not clear to us wherein the difference between Mr. Schermbrucker and Mr. Solomon lay; for both in the last session

had worked together against their com- mon enemy, the Bondmen or Republic- ans ; and we are not so young in politics as to lash ourselves into black—the writer being a native of course—heat over a question of mere personal preference as regards candidates of similar views. Over and above this, moreover, we could not see the advantage of dispensing with the vote of Mr. Solomon a popular member in the House, though at present he may not be popular in the estimation of a fickle constituency, seeing that Mr. Schermbrucker's influence and vote was not lost in the Council, where, as a matter of fact, he had achieved what distinction he now enjoyed in the politics of the country. For these reasons, the way the promoters of his return proceeded to work, has all along smacked to us of jaunty impertinence, and nothing more nor less. It has been to us with no small amount of anxiety that we have observed an attempt to throw an apple of discord among the community over a matter not involving any principle whatever; and we are glad now there is a likelihood that we shall be spared a really bootless conflict.

The released chiefs passed through town bound for Centani in Gealekaland yester- day morning, having arrived here on Monday. The Native people were simply thrown into paroxysms of delight over them, and their stay has literally been one continued "at home" with those of their colour. On Tuesday evening they were entertained at an informal tea-meeting, which afforded an opportunity to a great many more who might have had no chance to see them to do so in the School-room at Brownlee Station, and an enjoyable evening was spent. It is still under consideration to hold regular meetings of Natives in various districts to pass resolutions of thanks to Government for the clemency shown to these unfor- tunate chiefs.

The Kokstad Advertiser has again within nine months changed hands. It is gratifying to observe that the change is for the better. The first leading article that has seen the light under the auspices of the new management is on "The Pondo Resident," and the subject is treated in a spirit that is fair and satisfac- tory both to our Government and to the Pondos; and we are bound to say that, judging from the tone of this article, our contemporary bids fair to revert to the position it occupied before the first change, as a safe and reliable authority on Native affairs.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN,

NO. IV,

CONSUMPTION—ITS CAUSES.

A registration of the births and marriages, and of the deaths with their causes, is a necessity of every civilized government. In the absence of registra- tion in this country, the number of deaths by consumption among the Natives is uncertain, but judging from a single section—those who have been con- nected with Lovedale—it must be great especially among the educated portion. The occurrence of so many deaths from consumption, in a country which is a health-resort for consumptives, can be explained only by supposing that there is a complication of causes leading to this result.

Here, as everywhere, a hereditary ten- dency is the foremost among these causes. It does not properly account for con- sumption, but merely throws back the real causes on a former generation.

Many cases of pulmonary disease are traceable to infection. It does not now admit of dispute that consumptives breathe out the germs of consumption, and it is no contradiction to this that many persons are unaffected by them. They are simply strong enough to throw them out. The infection is usually caught from breathing the air of an apartment which a consumptive has occupied for a number of hours; and also from sleeping in the same hut with one. The infection is more virulent when the patient is in the last stages of the disease.

Typhoid or enteric fever is another source of consumption. The African form of the malady is accompanied by liver and chest complications. When the fever has left, inflammation in the lung sometimes develops into consumption.

One of the most frequent causes of consumption among the Natives is a chill, caught from sitting in wet clothes after being drenched with rain, or from having the underclothing soaked with perspiration, without shifting. Chills are also got from sleeping on the floor of a hut, and from the want of warm clothing, and of fire in winter. Going out into the night air with a weak chest is another source of danger peculiar to this country. During a hot-wind day, the temperature between one and two o'clock in the after- noon has been observed to stand at 1050, with 35 of difference between the dry and wet bulbs, which the same evening at 8 o'clock there was not 1 @ of difference. This means that the air had a dryness of 54—the number of degrees between 105 and the dew point—and within six hours was completely saturated. We have here the one weak point of the South African climate—the rapid change from extreme dryness to extreme humidity. 14@ of dryness is considerable for the English climate—not 54o .

Too much brain work on the part of young men and women at Native Institu- tions is another cause of consumption. They work very hard to gain Government Certificates, and their brain is not inured to it. A sedentary life at a desk or in the printing office has the same tendency.

Deficient nutrition, and breathing spoilt and foul air from sleeping in a crowded hut, have been already spoken of as predisposing causes, and this need not be repeated.

In reference to the variety of the causes to which consumption is due, they are not to be regarded as acting singly. The result is due to a combination of two or three of them. When the constitution is over-

strained, it gives way at the weakest point, and that with Africans, especially with the Hottentots, seems to be the chest It will occur to medical men, that chills, deficient nutrition, overtaking the brain, and other merely secondary causes, cannot develop tubercular consumption, and don't do so in Europeans.

The reply to this is, that consumption in Natives and Europeans is frequently not the identical disease. With the natives, it begins at the bottom of the lung and behind; with Europeans, at the top of the lung. In natives, there is commonly a low inflammation, and the lung goes into cavities.

It is alleged that there is less consumption among the Red than among the civilized Kafirs. If so, their inhumanity which subjects them to the stern law of the survival only of the strongest, would account for it by thinning out the weak among children.

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F. DYER, Chairman.

23 August.

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Emva kokuli sebenzisa ixesha elide sele. namava amaninzi nmninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayi pilisa 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- ncwadi ene nteto yesi Xhosa.

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