

No.	Igama lomniniwo Ekuqaleni.	Ixesha lokunikelwe kwe Tailile.	Ukuchazwa Komhlaba.	Ubukulu.	Irafu ese lityala.	Le rafu ilityala iqalango.	Wagqityelwa ukweli gama.
				Mrgn	Sqrd	Sq.Ft	£ s. d.
1	Zweni Langa	4th July, 1879	692 Building Lot No. 20, Zangqokwe	2	141	100	1 5 0
2	do	do	691 Garden do 126. do	2	501	100	2 10 0
3	John Langa	do	702 Building do 25. do	2	141	100	1 5 0
4	do	do	701 Garden do 123. do	2	585	100	2 10 0
5	Thomas Mzinjana	3rd October, 1879	769 Building do 13, Kamastone	...	170	100	1 5 0
6	do	do	770 Garden do 138. do	2	500	100	2 10 0
7	William Mzinjana	do	771 Building do 14. do	2	170	100	1 5 0
8	do	do	772 Garden do 103. do	2	550	100	2 10 0
9	Ntsabo Sifuba	do	801 Building do 29. do	2	141	100	1 5 0
10	do	do	802 Garden do 138. do	2	374	100	1 0 0
11	Sarah Lakalaka	do	875 Building do Macailli	2	141	100	1 5 0
12	do	do	876 Garden do 118. do	2	547	100	2 10 0
13	Philip Thutu	do	917 Building do 28. do	2	141	100	1 10 0
14	do	do	918 Garden do 101. do	2	407	100	3 0 0
15	Dukaze	do	951 Building do 46. do	2	141	100	1 5 0
16	do	do	952 Garden do 46. do	2	141	100	1 5 0
17	Tantiso Mabuto	14th November, '79	1085 Building do 30, Ufr, Didima	2	141	100	1 5 0
18	do	do	1145 Building do 50, Zangqokwe	2	141	100	1 5 0
19	Fundani Magathana	do	1146 Garden do 126. do	2	576	100	2 10 0
20	do	do	1221 Building do 30, Romansigte	2	141	100	1 10 0
21	Nomgale	6th November, '79	1222 Garden do 105. do	2	500	100	3 0 0
22	do	do	1223 Building do 46. do	2	141	100	1 5 0
23	Daggi	do	1243 Building do 46. do	2	141	100	2 10 0
24	do	do	1245 Building do 46. do	2	141	100	2 10 0
25	Nagase	do	1245 Building do 46. do	2	141	100	2 10 0
26	do	do	1245 Building do 46. do	2	141	100	2 10 0
27	Makense	do	1274 Garden do 126. do	2	585	100	2 10 0
28	do	do	1274 Garden do 126. do	2	585	100	2 10 0
29	Fegeto	do	1274 Garden do 126. do	2	585	100	2 10 0
30	do	do	1274 Garden do 126. do	2	585	100	2 10 0
31	Mataniana Mafika	24th August, 1880	1397 Building do 50, Hukwya	2	141	100	2 10 0
32	do	do	1439 Building do 83. do	2	141	100	2 10 0
33	Zigadey	22nd June, 1880	1416 Garden do 356. do	2	500	115	1 5 0
34	do	do	1416 Garden do 356. do	2	500	115	1 5 0
35	Pombani Mpapama	22nd June, 1880	1416 Garden do 356. do	2	500	115	1 5 0
36	do	do	1416 Garden do 356. do	2	500	115	1 5 0
37	Leah Sishuba	24th August, 1880	1507 Building do 106. do	2	141	100	2 10 0
38	do	do	1508 Garden do 293. do	2	219	100	1 5 0
39	Zondani	27th August, 1880	1544 Building do 328. do	2	141	100	2 10 0
40	do	do	1544 Building do 328. do	2	141	100	2 10 0
41	Noweta Sitela	24th August, 1880	1551 Building do 126. do	2	141	100	2 10 0
42	do	do	1552 Garden do 336. do	2	560	100	1 5 0
43	Needile Sishuba	24th August, 1880	1575 Building do 139. do	2	141	100	2 10 0
44	do	do	1575a Garden do 320. do	2	500	115	1 5 0
45	Nginigela Sitela do	24th August, 1880	1576 Building do 140. do	2	141	100	2 10 0
46	do	do	1577 Garden do 333. do	2	500	115	1 5 0

**L** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**U** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**M** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**E** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**N** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**T** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**E** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**N** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**O.** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**57** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**4,** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**18** Umhlaba oliny wayo, Owufunayo angabhekisa ku  
**88** Umhlaba oliny wayo, Owufunayo angabhekisa ku

# IMVO ZABANTSUNDU

[No. 200]

ISAZISO SE DOLOPU, No. 12.

GOSUKU lo MVULO umhla wo I OCTOBER nangemva kwawo i Malike yakusasa iyakutetelwa nge (six o'clock) sitonga se 6 ku sasa. Koquba njalo kude kubuye kwaziswe.

ISAZISO SE DOLOPU, No. 13.

KUYE WONKS UBANI.

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

IMITETO YO TYWALA BOM XHOSA.

(1). Akuko namnye omi kwi lokeshoni oyakwenza umhlayimbi atengise utywala, iqhilika, nayipina enye into enxilisayo, ngapakati kwe lokeshoni, mhlaitnbi pakati kwe dolupu. Utywala, iqhilika nezinye iziselo ezinxilisayo ezingati zifunyanwe nokuba kuknyipina indlu napi-napi kulokeshoni mhlaitnbi kumhlaba we dolupu yase Qonce, bungapangwa nezitya ezinabo ; buze buhitwe ngu inkangeli we lokeshoni, mhlaitnbi nalilimbi i polisi.

(2). Wonke umntu owapule lomteto ugentla ngama banjwa nangapandle kwencwadi nika igunya aze ati akufunyanwa enetyala dliwe ngali engengapezulu kwe £5 anikwe yangengengapezulu kwe nyanga ezimisebenza nzima xa angena mali.

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

KUFUNWA.

20 AMADODA antsundu okupeta. Maka. ye kumiyezo yentyantambo e Cambridge ngase Monti.

KU BAXHELI.

Kufunwa. Kufunwa.

UMXHELI ongumntu ontsundu, onganxiliyo nowaziyo mpela nmsbenzi 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 Kubabhalelani.

ABABHALELI nbebefudula bendazela e Rura mabenjenje ngoku ukubhalela kum.

JOHN L; MAFONGQO,  
Heald Town,  
Fort Beaufort.

Kufunwa Otitshala Ababini (2).

(1) . E Mount Fletcher, Griqualand East, kufuneka ititshala enokuwnqonda umsebenzi. Isikula sinabantwana abamashumi matandatu (ngamanyo amaxa nangapezulu). Umvuzo ngamashumi omane eponti ngonyaka nendlu, namasimi. C Osifunayo makatumele kogama lingapantsi, atumele incwadi ezibonisa ukuwulingana kwake umsebenzi onjalo. Makabhalele isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.  
Mount Fletcher, Griqualand East.

(2) E Khetekhete, Griqualand East, nakona kufuneka ititshala enokuwuqonda umsebenzi, abantwana bakwa ngamashumi amatandatu. Umvuzo £40 ngonyaka nendlu namasimi. Osifunayo makatumele kogama lingapantsi, abhalele isicelo saka ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.  
Mount Fletcher, Griqualand East.

ABABHUBHILEYO

REMI KALAKA Kubbubhe e Morija e-Lusutu u REMI KALAKA, inkwenkwana ebintandeke kunene endlwini ya kokwayo lbi iminyaka mitatu nbdala. Ibhubbhe ngo 19th July, 1888. Jzihlobo mazamkele lo mbiko.

D. KALAKA.

# Baker, Baker & Co.

ABATENGISI BENGUBO ZENTLOBOZONKE, e QONCE (KINGWILLIAMSTOWN).

Kaloku bane Mpalila eninzi yokunxitywa e Hlotyeni :—  
 Ibhayti zehlobo, ziqalela kwi 3s lid zinyuke. Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke. Iminqwazi yehlobo, ne veyile.  
 Ihempe zangapantsi, nebhulukwe zanga-pantsi, njalo, njalo, zonke zehlobo, zo- pola, kammandi xa kushushu ngelihlobo le 1888.  
 Ihempe Zehlobo (zitshipu), 1s.

Basand'ukunqika ikasi ze mpalila eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

YAKWA

# Baker, Baker & Co.

E-QONCE (Kingwilliamstown).

# BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge  
 KWA J.P. JAMESON & co e QONCE (Kingwilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

---UNGAMLIBALI ---

# J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

Umhlaba Otengisayo.

UMHLABA ongu Lot I, omi e Debe, ubukulu bawo zi acres ezi ngama 21 ne poles ezingama 28. Imida yawo : ngase mpumalanga, ngentla, nangesantsi, umi ngendlela yenqwelo ; ngase mpumalanga-ngezantsi, umi ngo Lot H. ; ngase ntshonalanga-ngentla, umi ngo Lot K., umhlaba oliny wayo, Owufunayo angabhekisa ku  
 GEORGE WHITAKER,  
 Kingwilliamstown.



ukuba igude, ize iye kuzililisa kuba fundisi nabakokeli; manditi iye esiqwveni ilile, ilile, nain ndide ndibe nosizi; kutiwe igqobokile. Oh! mawetu !! ipume inkewu incuma isiti kwamanye amarwalana " Ndilikupile mna ihlazo, umfundisi kwi cawa ezayo ebe seleteta ngokundifunela isikolo, eh! By love ! " itsho inkewu inyanise. Siyeya, lamntu wenza ihlazo elingaka, wadlanisa abafundisi netitshala zake, kwane Institution emfundisileyo, selengu titshala—u Mr. Nantsi; selehenda abanye. Njengokuba ndaka ndeva omnye, ndiko kwalapo e Koloni ezincoma pakati kwa maledi (?) esiti, " Oh ! mna sendipumelele ngazo zonke indlela, amakwenkwe enziwa kukoyika. " Ndati nqa kuba kutshiwo sigqoggo sento engenayo nemfundo, iqaba okwenene elifumane lagcinwa ngu Dr. Dale, kuba yena u Dr. Langham-Dale engu mondi nomkangeli we ukedama. Amen. Abanye ungafika, ukuze uqonde okokuba lento lisheyi nje, Kungalukiyo sele banjwe kuba eke wahamba amabala atile ekufutweni. Ungafika mhla apumayo kulondlwana -venkohliso—(Oh ndikutyile ukukohlisa) ati uyise no nina (nmkokelel nomkokelekazi) " Hayi akaukuba sanxiba ezangubo zake kade. " Aqalwe elunyaweni kuye entloko kunye ne veil, ukuze abe sisibonakalo mhla nge Cawa, eya kuqala ukubonwa eyindoda. Benza toni ke abo bakokeli no nina? Asivo nkohliso hi Ahleli? Ngenyaniso nditi iqaba lingabhetele amaxesha alishumi pambi ko Aldali kunomntu ongananyiso (nakuba iyinto enqabileyo ukunyaniseka, ne Ngelosi azingekufungeli nxa ke zilapa emhlabeni!). Nditsho ke nkosi, sitela lo marwala azi titshala, angamalungu e ramente, kuba kaloku knmawetu la ukungangeni ramenteni lihazo, yiti nokuba izono zako zifana nezika Balial ngena solongo sewupumelele kwezi ndawo; enye into nxa ungeka bonwa usela. Elokupeta nditi i N. E. A., make itate i further step ngalento. Oh ! sicela abo Rulumente ati interfere nxa umntwana wase sikolweni engena kobo buginwa nakuba kunge ncedi nto nxa o bawo no ma, nabafundisi, nama lady esivalindele ukuwazeka engena kweli siko nawo. Elokupeta, mna ndibona ngokunye ukubona malunga nelisiko. Ungahamba kuzo zonke iramente zamawetu, uhaihabe ungena ezityalikeneni. ungayiqiba iminyaka emihlanu ngenyaniso ungazanga umve nomfundisi or mkokeli esenza nentsingiselo le kula masiko amdaka emvelo partly, kuba abanye boyika ukwenzakalisa iramente kuba bezazi ukuba zibolile kula masiko. Kanindipendule ke zi dyakeni. Bub Kristu obunyanisekileyo na obo, enikonza ngenyaniseko ongakohliswayo? Akubhetele na ukuba ube liqaba emini nase busuku, kunokuba ube mabala-bala uwedwa? Amen. Ndaka ndeva iqaba elinengqondo ngapezu kwe dyakeni ezininzi, lati, "Eyona nto Ikufihlelwa yona ngamakolwa ngu mfundisi nokuba ngu Tixo? andibi uyabona yena u Tixo?" lati " kangela amagoboka atshatisa etyalikeneni, kanti akugqiba umfundisi sekukudala babalefanayo amanani enkomo abakozu, zada zaya kukangelwa zabanwa. Alhla kwagqitywa ukutshata utuli lube mbhoxo ukusinga kwa Sonantsi. " Heha! asazi ke kuba asiba profeti; kodwa kuluzizi ukuba nolusha olufundileyo lungene kula masiko nakugqoboko olunganyanisekileyo. Uxolo Ahleli, ndim owako ncinelili S. B. M.

Basutoland,  
29th August, 1888.

VUMELANI ABANTWANA BEZE KUAL.

NKOSI.—Kaundenzele ibalana kwelo pe-pa lako lidume kunene. Andinanto ipi ngapandile kokubiza imibuzo engepi ku Mr. Ohleli Embonisweni wase Kilmington, Pretoria, Transvaal. Elinelanti: " Kulu-ngile akulungile sinina ukusa abantwana ebucincinani babo ukuba baphelelewe? " Ngati utsho ukuba andiposini. Pambi kokuba ndenze amalinga okupendula lonewadi yake ise Sigidimini Samarhosa sale sinayo, make ndenze imibuzo noko naye abuzayo. Ukuba imibuzo ayinakubuzana, inokupendulana. Alifokawowetu uze ungangidwa lukeke, unditatele amate. Kuqala—abazali bomntwana sukuba be- ngamagoboka nokuba abangawo? Okwe- sibini—Lamazwi ati " Vumelani &c.c., " ayebhikiswa kubani or kobani? Okwe- situ-unga wena ngeloko, nekasana, abantwana bako, mhlayimbi abantwana bako ngokusitabazi bangaqala nini uku- paulelwa e Bandleni lika Kristu? Kwa- kona—bafanele xa bantanga ni abantwana, or intsanu ukungena ebukumkanini be Zulu? Kwakona nangapezulu—elisiko Hokupehlelela litatyatela pi, lifuzisa, jalata ni ? " Lo uti uyifunda njanina i Bible yake, ndoke ndiwuti mi ngeentu- mbu, kuba andikwazi nokuba uyi Anti- Infant Baptist na. Ndiyakolwa, ndite- mba ukuba Imvo uyayitabata. Kengoko woyifumana impendulo. Alanditi ke ndi- kushiye apo nditi:—

"Duvele kaloku, Uhlambenzindawu; Ukuzo ndiqonde mu, Ukuba ubuzo nqungu. Uzuyeke amampunge, Inteto yonke iz' ibemye; Nokuntsela upeze, Kuba ndikuhlonela.

Ndolinda kaloku, Ndjongwe kakulu; Mfondini mkulu, Njengombuzo wa komkulu.

Ndim, ANTI-KILNERTON.

E Hala, September 1888.

ABALIMI NA BARWEBI

MABKENI.

E QONCE (Sept. 15), Irasi eluhlaza—7d to 1/4 ngekulu ihlabile, —2/8 to 2/11 ngekulu Itapile—2/3 to 10/ ngekulu. Umbona—2/6 to 3/ ngekulu Isemile—2/4 ngenxhova Amatanga—2/11 ngedazini Umgubo—5/ to 7/ ngekulu Inqholowa—2/3 to 2/7 ngekulu Inkuni—8/ to 21/ ngefilara

E RINI (Sept. 15.)

Itapile—10/ ngenxhova Irasi eluhlaza—9d ugedazini Isemile,—4/6 ngenxhova Inkuni, —12/ to 15/ ngefilara

NATIVE OPINION

THURSDAY, SEPTEMBER 20, 1888

Representation of THE Kingwilliams- town, town having fully and finally made up their minds to con-

test, if necessary, the seats in connection with the representation of this constituency, the electoral campaign has begun in earnest. A more peculiar contest than the one in which we are shortly to be engaged can scarcely be conceived. On the one hand we have Mr.

RICHARD SOLOMON and Mr. W. J. WARREN, the late members, holding certain definite principles as regards the manner in which the Government of this country should be conducted for the greatest advantage of its people. The chief characteristic of the principles they avow consists, so far as we can see, in this: that in the administration of public affairs they would know no Dutchman, Englishman or Native, neither Bond nor Free ; but would still insist upon the fundamental principles of the British Constitution, broad-based in the equality of the citizens in the eyes of the Government as the only safe-guard and condition of the peace, contentment, and prosperity of the Colony.

In these views the large gathering of the electors and others held in the Town Hall of Kingwilliamstown on Monday last showed unmistakably by the plaudits it gave these gentlemen that it entirely concurred. When the members declared that in the future, as in the past, they will in all fidelity abide by these convictions, the cheers were heartier still. Mr. SOLOMON and Mr. WARREN are not the gentlemen to stifle their consciences, even in public affairs, and adjust their principles to the exigencies of the hour, so as to subserve their private and personal ends. Lastly, in loyalty and faithfulness to the interests of the frontier they would not yield the palm to anyone. Such have been the men who have spoken in the name of Kingwilliamstown in the last Parliament, and by their honesty and integrity they have, we are assured, won the confidence and respect of all sections in the House.

Then, in the face of this, an unnecessary and unaccountable movement is started in the constituency to wrench a seat from one of these gentlemen. Not because any fault is found with the principles of Mr. SOLOMON and Mr. WARREN is this done ; but from sheer " cussedness. " Mr. SCHERMBRUCKER, a gentleman who appears to have, in the past, been everything by turns and nothing long, and who may be the same in the future, is calmly put forward as a candidate for one of the seats for Kingwilliamstown in the House of Assembly. Now Mr. SCHERMBRUCKER'S seat in the Legislative Council is safe for another two years at least. As Cabinet Minister at present he can speak, and has spoken in both Houses of Parliament. His supporters, however, insist upon the change, because, as they say, he will exert a greater influence in behalf of this constituency in the Lower House than he has done so when sitting in it as member of the Council. How this will happen, we are unable to see; and the question of the amount of influence an individual member brings to bear on the House, we should much rather have the opinion of members of Parliament on, as also that of the members of our craft, who frequent the precincts of Parliament during its sittings,

It is a matter which relates purely to the under-currents of Parliamentary life. This much, at any rate, may safely be said, that whatever Mr SCHERMBRUCKER'S influence with

parties and members in the House, it does not, we are told, surpass that of Mr. SOLOMON and Mr. WARREN. We don't say it might not equal theirs. Then, moreover, we are still ignorant as to the set o principles Mr. SCHERMBRUCKER represents in opposition to those held by the gentlemen who have served Kingwilliamstown in the last Parliament. We are completely at sea as to the vital issues staked in this struggle ; and it will not be a matter for surprise if a great many of the electors are similarly bewildered. We could easily imagine the invitation to Mr. SCHERM- BRUCKER to throw up a safe seat in the Council and stand for King, if there were a bare possibility of his being returned unopposed ; for then it would not be a case of dropping the substance for the shadow, which it at present looks very much like. This, it is clear, is not to be, since a keen contest is inevitable. At best the forces for and against Mr. SCHERMBRUCKER are evenly divided ; and nothing can indicate the exact state of matters but the poll. To those, however, who have taken the trouble to study the Register, and who are old hands at electioneering, the spectacle of Mr. SCHERMBRUCKER being thus hunted out of Parliament and consequently out of the Cabinet amid shrieks and howls of an infuriated crowd of his professed devotees, many of whom are not by any means registered voters, is, to say the least, a strange phenom- enon.

Notes of Current Events.

It is now represented by some that the Chief Edmund has been released through the efforts of Mr. Schermbrucker, and much of this is being made by those who wish to catch the native vote. We assure all friends or foes, that we are sincerely and deeply thankful for the release of these chiefs. But their appealing to this, and in this manner, confirms the impression that—what could not be done for the Queen, has been done for the vote. This unseemly proceeding has also set us thinking, and we could not help recalling that this same Schermbrucker is the man who made fun of Sandili's dead body! To call the mail who insulted a weeping people in such a manner their friend, is surely overdoing things. We dare say that few of our people will have forgotten what took place and what was said on that memorable day ; and we call on those who have forgotten the history of the time to reread it.

SOME leaders of opinion in Colony seem to entertain the most profound contempt for Colonial audiences, and in consequence, instead of contributing to the discussion of public questions content themselves with throwing dust in the eyes of their supposed dupes. The latest instance of this is to be found in the columns of some of our contemporaries in connection with what they are pleased to call the new party which is to be led by the present Prime Minister, whose engagement with the Bond is said to be broken off. We are not told where, why, and how this engagement was broken off; nor do we know whether any damages are to be sued for by the injured party. But more especially, we are not told ' what the platform of the new party is to be. What are to be its chief planks ? In what respect is it to differ from the present Opposition? All these and other important points are passed over and we are simply asked to vote for the " New Party, " and like obedient children ask no questions. As, however we are out of our " teens " we cannot help asking questions, and we protest against presuming on the ignorance or indifference of Colonial audiences.

THE last election for the Kingwilliams-town Division shows that the native vote is less exposed to personal and inferior considerations than the European vote, and that our countrymen simply look to the worth of the candidates for parliamentary honours. Hence we find that the Native vote was for Dyer 225, Warren 219 and Gould 5, an estimate of the men which will be endorsed by Europeans who live outside of the Division, and who are not influenced by personal considerations. The European vote was Dyer 447, Warren 375 and Gould 268. The last vote will, we venture to say not be understood by outsiders and can only be satisfactorily explained by the influence which minor interests have over Colonial interests. The Native vote in other places has hitherto shown the same appreciation of worth in the candidates of Colonial as opposed to local considerations. We believe that in the coming elections the vote our people will be true to its tradition.

SIR THOMAS UPINGTON'S Caledon speech is well-characterised by the *Argus* " the poorest of poor performances. " From this speech we may learn that the present Ministry has not as yet made up its mind as to what to do in the future ; that in fact they are still waiting to see how the wind blows it is noticeable, that with regard to the Hofmeyr party, Sir Thomas says just as much as is necessary to leave the door open if the Ministry are in the future as in the past to depend on the Bond, and that what is said is not strong enough to make it awkward for Sir Thomas and his party to kick the Bond if they find themselves in a position to do so. In referring s

to the Scab Act Sir Thomas was anxious to assure his constituency that he did not want to force this action unwilling people. We would like to have heard from him how or why he forces brandy on protest- ing Natives. Our people have again and again declared that they do not want to have brandy brought to their door and yet Sir Thomas and party seem to delight in acting against such a wish.

We have a growing impression that those who deny the usefulness of Areas within which brandy cannot be sold, draw their objections from what Theolo- gians would call *A priori* considerations. All who have experienced the effects of such Areas—even when these areas are limited—declare that they are most beneficial. When we say all, we of course except canteen keepers, a class of men who are described by lawyers as honest and respectable even after two or three convictions for smuggling. About the areas it was the unanimous testimony of missionaries, traders, and Natives who saw and experienced the effects that much good had been done. Mr. Einch, the celebrated temperance lecturer says, a friend of his who employed a number of men once said to him, " By closing up the saloons near our workshops, drunk- enness had been diminished two-thirds among our men. When the boys were passing the saloons at night, they would get a drink. Now when they have to go *three or four blocks* for it they do not get it. " We contend that the abolition of the Areas was a great blunder; that the reasons for such a step were in opposi- tion to the real facts of the case ; and that when we remember the protest of our people, the step was cruel in the extreme, and worthy of the man who said " string the nigger up, " and of the man who has in Parliament declared again and again that we are " natural enemies. "

THAT history repeats itself is an old saying. Another curious instance of this saying has come to our notice. In a home paper we read of a representative of a " County House " in Finland, who, wishing to conciliate the Great Prince of darkness, has left all his property to the Devil. We understand that the bequest is objected to by his relations, but we dare say the said Prince will be able to establish his claims. What, however, struck us as most singular in connection with this singular ease is that, only a few months ago a native was found near Debe Nek offering a prayer to this same Prince, and on being asked to explain so strange a proceeding stated that he wanted to conciliate the Prince-as he was not sure but he might go there soon.

MR. T. E. FULEER, ALL.A., opened the political campaign with a very eloquent and statesmanlike address in Cape Town on Wednesday last. He took a comprehensive survey of the situation in a speech which might have ranked among the performances of the Porters, the Solomons, the de Villiers' and the Spriggs of the last decade. It was gratifying to hear Mr. Fuller promise that if elected, he should do whatever in his power lies to end the Responsible Government scandal of a Government carrying a policy they did not themselves inaugurate. The way he would take in doing this, would be to place on one side of the House men who firmly believed in a good policy. He still laments the passing of the so-called Registration Act, and the repeal of the Excise, both of which will yet come up for revision ; and we trust our people will support only those who promise to support the re-consideration of these questions. We admire the remarks of Mr. Fuller on the question of races. " With regard to the equality of races, (said Mr. Fuller), is it not high time that we heard a little less of this? Who wants equality of the races? Shall not we substitute the cry of equality of citizenship for the equality of races ? " Noble sentiments these are, and such as commend themselves to the native sense of good government. Air. Fuller is heartily in favour of restricting the sale of liquor to Natives in every possible way. It has been the good fortune of our people all along to have politicians of Mr. Fuller's ability and standing, as their friends and champions.

AN address by the most prominent member of Parliament, who is called the Leader of the House, was delivered at Stellenbosch on Friday last. Mr. Hofmeyr dealt with the dry history of the Parliament that is breathing its last, but he carefully steered clear of all questions that are of a polemical nature, electing to treat at length the subject which is the nearest to the hearts of his constituents—the opening up of markets for brandy. Mr. Hofmeyr was careful not to disclose what was to be his course of action in the future. The speech, is even more disappointing than that of Sir T. Upington since nothing was expected of the latter who does not pretend to have a policy of his own.

COMMENTS on the speeches made on Monday last by the Kingwilliamstown members must be reserved for our next. It is enough just now to remark that to those who look below the surface in these matters there were not wanting signs to show that Air. Schermbrucker's supporters were conscious of the fact that the game is already lost. This is seen in what they did in sending out a strong whip to the supporters of the hon. gentle- man to master in full strength so as if necessary to dragoon those with whom they cannot see eye to eye in this matter. The cause must be a weak one which is supported by such expedients. Then the noise these people make goes far to support this view. Truly Mr. Scherm- brucker is attempting the feat of shearing the electioneering pig. The result will show that there is too much cry and little wool. Another straw that Mr. Ririe, one of Mr. Scherm brucker's supporters caught hold of was to " go " for this journal at the public meeting. We are blamed for having a certain influence over the Natives, which charge, if true, is no matter for reproach at all. But we may assure Air. Ririe and those who act with him that it is reasons, not gumption, which goes down with the Natives. The insinuation that Mr. R. W. Rose-Innes was running *Imvo* is ridiculous, and is only pardonable because it emanates from one who is supporting a sinking cause. We say once for all that Mr. Innes no more runs *Imvo* than Mr. Ririe himself.

THE LAWS OF HEALTH

ADDRESSED TO YOUNG MEN.

NO.

CONSUMPTION.—REMEDIES.

Some suggestions are made here of a purely practical kind. The remedy for the secondary causes of consumption such as sitting in clothes wet with rain or perspiration, sleeping on a floor, bad ventilation and food, and others, is simply to avoid these things. But this is impracticable so long as a whole family occupy a single hut. A radical change is therefore necessary in the social arrangements of the Native people, before consumption can be rendered a rare disease.

In the meantime till houses of several apartments are made more common, an educated young man should have a hut of his own, with a fire-place and a chimney of raw brick for ventilation, and a fire in winter. If he thinks no harm in living in a hut with people of all ages and sexes huddled together like gipsies in a barn, his education has done little for him.

The primary causes of consumption—hereditary tendency, infection, and typhoid fever—are far more difficult to deal with. Some medical authorities reduce the first of these to the second, by denying that anything can be transmitted except great susceptibility to catch the disease. Let us at least believe, that the inherited something may be stopped from developing into consumption by taking it in time.

The most effective thing when hereditary consumption first shows itself, or immediately after infection, is to breathe carbohc acid vapour with a respirator. One part of the acid is mixed with twenty of hot water, and a piece of sponge dipped in this is placed in the respirator which is worn over the mouth. In this way the carbohc acid vapour is drawn into the lungs and kills the poison-germs, and reduces inflammation. The respirator need not be worn all the day—only an hour or two, nor include the nostrils, as a person can inhale the vapour through the mouth if he wishes to do so. The use of carbohc acid has often been followed with the best results. The symptoms of its acting beneficially are:—Pain in the chest is lessened or ceases.—The high pulse is reduced.—Uneasy head sensations unsettledness, and restlessness are removed.—Acidity of breath is stopped.—There is an improved appetite.

Carbohc acid is especially valuable in cases of infection, as it nips it in the bud. One part to twenty of is enough ; stronger, it might produce congestion.

The use of linseed oil is another thing of great value. The patient is put into a comfortable pack of flannel moistened with the raw oil—boiled oil is poisonous—and a desert spoonful is administered after meals two or three times a day.

The use of cod-liver oil is well known. A curious fancy lingers among medical men that it acts as food. If so, a more digestible oil, like olive-oil, would be preferable. The virtue lies in its iodine, one of the most powerful germ-killers and blood-purifiers, the presence of which is shown by a violet colour appearing when a drop of sulphuric acid is put into the oil. Cod-liver oil, if it is digested and assimilated, is beneficial: if not, it does more harm than good.

In chest-complaints food is almost everything. By far the best thing is milk. It is nutritive and easy to digest, but milk disagrees with some people. That only means one form of milk, for there are three forms—sweet milk, Kafir-milk, and milk boiled with rice or barley, taken with sugar—and these are so totally different that it is pretty certain one or other of them will suit every person. Soft-boiled eggs are also very nutritious.

A change of air often works wonders in chest complaints. The air should be warm, and must be dry. A little fire at night, in a bed-room or room adjoining with an open door between them, is a great help in this country, not for warmth, but to dry the night-air. People with chests not robust should have a little fire at night, not when they require it, but when they can endure it. They should not go out into the night air, especially when there is fog.

The chest complication which accompanies typhoid fever requires special treatment. The congestion of the lungs should at once be counteracted by the application of bags of hot bran, and of poultices. The liver complication should be treated afterwards. It always aggravates any inflammation in the lungs.

A useful principle for a young man to act upon is at once to abandon any occupation or course of study which brings on constant pain in the chest. The great thing in all chest complaints is to take them in time. A person should change his profession rather than lose his life.

As this Paper is the last of a series which must be comparatively unintelligible to the many, the writer wishes to add that he trusts "the few who know something about the Laws of Health will endeavour to leaven the minds of the Native people with right ideas on this important subject. Reference has been made to Respirators. They are well-known, but are dear and unsightly. Arrangements will be made to bring out a new and improved Respirator, very cheap and quite within the reach of educated persons threatened with chest complaint, for whom this Paper was written. Of this due intimation will be given.

KO TITSHALA.

KUFUNKA kwi Sikolo sase Ndwana, i District yase Cala, i Titshala enokufundisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalela u

REV. E. J. WARNER, Mount Arthur, Ladu Frene

75 7 88

KWABANTSUNDU.

NDIVULE Ikaya le Ndwendwe.

EMONTI (Hanover Street). Ndine

sitali ezikulu. ENOCH MABENGEZA & CO.

EVANS & CO

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Nisundu umntu uzikhetela kwinto eninzi yazo.

Ngabafengi bo Boya, Izikumba, no Kudla, njalo; njalo.

E Matiken, Kingwilliamstown

AMAYEZA

ADUME KUNENE, KA

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

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

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuma kwe nyoka, nezinye imunu.

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

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

UMFUNO YEZA (Herbal Tincture). Elingoviswayo zingangambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

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

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

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

UMNCWANE WESHILAHLA (Confection of Rhubarb). Inclndi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

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

UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itywayo.

UBUGQI (Magic Healer). Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine). Into elunge kunene etanjiswayo cbenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenziswa neli kuthwa " Letona " xa isifo sokuhrtinba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatwa nea kwi bbotilana nezitotilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, narnhambi ungenawo lamayeza esirweqe sokulumkela okungekefili.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemizwa, e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.

E Nyamagwe—Mrs. Savage. E Monti—B. G. Lennon & Co. E Rini—E. Wells. E Dikeni—R. Stocks. E Romani—Mager & Marsh. E Bhayi—B. G. Lennon & Co. E Ngqishha—W. A. Young. Esq. kaya lawo e Fort Beaufort kwa Nogqala.

WILLIAM J. DEALY

I Arente yokutengiselwa e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zeqiqamo zomhla- ba nge cash." Utengiselwa zonke intlobo zokutya okuzinkozo, itapile, njalo- njalo, ngokuvuzwa nge 1s. epontini ye mali (5 per cent.). Imali ifunyanwa ngoku. kaulenza.

Address: — Market Square, Kingwilliamstow

BANTSUNDU!! BANTSUNDU!! BANTSUNDU!! KWABATETA isiXhosa sithi "Posani amehlo apa", Kwabo bateta isibhulu sisithi "Kyk hier zoo" Kwabo bateta ulwimi lwenkosazana sithi "Look here" KWA PASCO NIYAKUBONA IZIMANGA EZINIZI Impahla zetu zobusika zifikele "ityali zetu " especially ezabatshakazi zihleli zodwa emhlabeni, i lokwe zokutshata esezitungwe nezinkwenziwa kofunayo, amegqabi, izigqubutelo izihlangu (ezizitende zide ) i printi, ikaliko, ilinzi ezehempe, njalo njalo. Yonke into efunwa ngamanene namanekazi nanstisi apa, Ingubo zamadoda zokutshata ezitungwe kade nezinkwenziwa kofunayo-Umsiki wetu uphuma pesheya e Ngilane ibhatyi, ibhulukhwe nesutii zitshipu ngenyaniso. Ihempe, ikalaka, amaqhina iminqwazi, izihlangu njalo njalo. Kulapho batengwa khona onzonza. Yizant Kunenisa Amhle Fnu. Nincawalibali amacama etu.

Umaki Ofezekileyo. NDIYAZISA kubo bonke abantu aberni e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise zantsi. nditabata neimpahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Ngqamakwe. LEVI S. MBANGE. Tyinira, 10 March, 1888.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika COOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

OOOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile.

COOK Iyeza Lepalo. 1/6 ibotile. Ezika

COOK Ipils. 1/ ngeookisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile.. Oka

COOK Umciza Westepu Sabant- wana. 6d ngebotile. Oka

COOK Umgutyana Wamhlo. 6d ngesiqunyana. Oka

COOK Umciza we Cesine. 1/6.

COOK Niqondise ukuba igama ngu

& E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

KUTENGISWA NGOKU.

I Jersey zama ledi zamabala ne ntlobo zonke.

IzihlangU ze njolloba ziqalela kwi 4/6 kuse kwi 6/6.

Ezibotsliwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitsbipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo nama- bala onke.

I Printi kongona zitshipu ku- nenx'engapambili.

W. O. CARTER & CO. Kingwilliamstown.

John J. Irvine & Co., 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 (zokutshata)— 16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—1 d, 1s, 1s 3d, 1s 6d, 2s Ihempe ze fulaneli—1s 6d, is 9d, 2s, 2s 6d Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3 s

KUKO 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.

Lprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi Ilinzi—4d, 5d, 5^d, 6d nge yadi Izitofu ezibu Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi gqi—6d, 7^d, 9d nge yadi

'Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO., u-ALUVENI.

Ikaya Lendwendwe LIVULIWE E-KOMANI, NGO R.T. NUKUNA & CO.

UPUMLO no lwonwabo kuni mzontsundu wase Kamastone, e Hewu, e e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Izindlu nezitali zikulu. Ngase zantsi kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadada (Hadnott) niya kufumana yonke into ifungile.

R. T. NUKUNA & CO. Queenstown.

DYER & DYER

INGUBO ZABAFUNDISI

Kwimpahla yetu yentlobo zonke, sonzezelele Ingubo ezibuhlungu, nezinve intwanantwana Zabafundisi.

Amanani ezontwanantwana, nentlobo, zinokutunyelwa nakuyipina indawo kwelilizwe, kofuna ukuya ngawo

Iminqwazi yo Bufundisi, 7s. 6d. umnye.

Eyona idluliseleyo kwa yobufundisi, 10s. 6d. umnye.

Ikolala zobufundisi, 7s. 6d.;nge dazini.

Ibhatyi ne ndlubhatyi zobufundisi, 52s. 6d.

Ibhulukwe ezimnyama ze diagonal, ziqala 10s. 6d. de kube 22s.

Ibhulukwe ezimnvana zelakana ziqala. 13s. 9d de kube 20s. H

KUKWAKO NE SEBE ELISIKAYO INGUBO.

Ingubo zabafundisi ziyalinganiselwa zitungwe

ISUTI IPELA 60s

DYER & DYER

Abatengisi Bentlobo zonke ze Ngubo nantoni ofunwa ngumntu. E- QONCE, KING WILLIAMSTOWN

B. G. LENNON & CO., Abatengisi bamayeza nabenzi bawo E MONTI.

BONA bawatenga pesheya nwabo amayeza', Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa- lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON Umciza Wolchlokohe Eka LENNON Tinctidi Yamazinyo. Oka LENNON Umciza we Stepu (wesifo sentsana). Oka LENNON Umciza wamhlo. Aka LENNON Amajuta ezilonda. Ezika LENNON Inqatana zomsheskisane. Oka LENNON Umciza woxaxazo. Oka LENNON Umciza wepalo. Oka LENNON Umciza wengozu. Oka LENNON Umciza wecesina. UMTENGISI

Amehlo Mzi Ontsundu! NDICELA amehlo kuni mzi wakowetu ngomfana ontsundwana, amagama ake Jim, Mbeki, akayise Abraham Gobongwana Kinass. Wagaityelwa ese Kapa nge 1882, naku Mr. John James, nakwabanye abafundisi bamahlelo ngamhlolelo apo e Kapa nakwezinye indawo. Ondilandisayo angatumela kwi editor ye Mvo, nokuba kukum. Indleko zake zingabuyiswa ndim, M. A. G. KINASS, R.M. Office, Mount Ayliff. 23 June, 1888.

Ikaya Labantsundu.

INDAWO elungileyo emtwni nase ramncweni.—Izindlu zinkulu zininzi. Amanani okutya nehabile alula. General Agency. PAUL XINIWE.

G. Frauenstein KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezint- sundu okokuba zize kuposa iliso kule ukumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

ELIKA. ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yi Incindi yengcambu zemiti yeli- lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela' ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, 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 nge- ngqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika kwa- nale Fiva (cesina) y se Dayimani, kona kwesifiso sabantu abamnyama liyi nqobo Kawullilinge please. L tshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu-ku ezilishumi. Ibhotele nganye ihamba ne- ncwadi ene nteto ye.MXhosa.

Lilungiselelwa umninilo kupela ngu

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

Printed for the Proprietor, J. TENGO- JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.