U MR. INNES, ote akusuka kwadu- nywa, ute akamangalisiwe nakancinane kukuva icebo eliyiqoshelise ngayo inene elisand' ukuhlala pantsi inteto yalo, kuba uyazi ukuba pezu komcimbi wabane- mfanelo ukunyula i Palamente, ilungu elibekekileyo lihleli linezimvo ezinga- nditiyo, kunjalo nje lingomnye waba- ngoyikiyo ukuzixhasa imvo zabo ngevoti yalo. Kuyo kuyinto ebuhlungu ukuba abo umhlobo wake obekekileyo naye baya kuvota kumacala atshikileleneyo. (Hear, hear, kwadunywa.) Kodwa ku- manqaku ambalwa aya kuwabhekisa e Bandla, uzitembisa ngokuba vroba nako ukulibonisa ilungu elibekekileyo k'.vahe Bandla isizatu sokuba ati, nokuya aluvo lunye nezimvo ezivakaliswe lilungu elibekekileyo, abe usacinga, abe eziva enya- nzelekile kwakona, ukuba awarnkele lomteto, lomteto unjengoko unjalo, enga- sakwamkela nto ngapandle kwalomteto; ecinga kanjalo ukuba bubul umko ukuba uvunyelwo ukuba ube ngumteto omiyo. (Hear, hear, nokuduma.) Inkulu yombuso itete ngokupandle, tsolileyo, yapum' egusheni, kumanqaku ewabheki- se e Bandleni. Ke uyakulandeln limze- kelo wayo, alixelele i Bandla isizatu sokuba ete, nakuba enendawo angazam-keliyo kulomteto, waba noko esacinga ukuba akwanele kuba yimfanelo kodwa, kodwa kulungile ukuba wamkelwe; ne- ndawo obange ukuba abe ungomnye wabawusondezayo. Akafihli ukuba ube- yakukoliswa kukuba kube akuko kwe- nziwa kwamteto mtsha pezu kwalomci-; mbi; (Hear, hear.)- Pezu komcimbi welungelo lomzi ukumelwa e Pa-' lamente unezimvo ezinganditiyo, imvo anexesha elide enazo. Kokwake ukuci- nga ixabiso elimenza abe nelungelo eku- nyuleni i 'Palamente umntu lilelipantsi. kunene; leyo ke into bayavumelana ngayo ; kodwa noko ati lilelipantsi ume- Iwe kukuba .ayivume indawo yokuba elilungelo lisebenze ngendlela entle kunene. Lisebenze kakuhle ngokuma- ngalisayo, kwakukangelwa intlalo yeli- zwe, yaye isiqamo sentsebenzo yalo sisalata ukunyanisa kowalisekayo u Mr. Porter kwanokwabanye. Kodwa ke noko ubehleli enendawo abetanda lilungi- swa kuyo ilungelo, londawo yebhekise-lele kwimluneko yemfundwana konalo. Ngo 1886 ilungu elibekekileyo lase Monti (Sir Gordon Sprigg), lipantsi kombuso ka Sir Thomas Upington oko, abeva ubnbi kuba engeko namhla kwelo Bandla; langenisa umteto ofuna ukuba ontsundu angene ngexabiso eli- ngapezulu kude (£500) kwangena ngalo omhlope (£25). Kumazwi awawenzayo ukuchasa lowomteto wakankanya ukuba ebenganeliswayo yindawo yokungeniswa kwecapaza lwemfundo konga anganelunge- lo lokunyula i Palamente. Umhlobo wake obekekileyo' ohlala ecaleni lake (Mr. Sauer) ubenyanisile kweliya ate umteto lo awubaluli bala ; kanti ke noko bamelwe kukuba bazi ukuba abo benza ingxokozelo ngalomteto, nabawuxhasayo bahleli ngetemba ukuba uya kusebenza kubantu bodidi olutile kweli lizwe. Akuncedi luto ukuba lonto bayibetise ngomoya. Kusekelezwe ukuba lomteto ungqumze into ekutiwa yivoti yabantsu-ndu. Yena akacingi ukuba kwixesha eligqitileyo knkb nto bone yona ngama- lungelo abo abantsundu. (Hear, bear). Zingako indawo ezingeni zobugqwidi- gqwidi; kodwa lulupina udidi ekunge latwe ngopakati kubugqwidigqwidi balo. Ke njengokuba selete akuko monakalo wenziweyo, yena akanaloyiko—noko aya kuwuvotela umteto lo—akanalo uloyiko abanalo abaninzi abawuxhasayo lomteto ngetuba lokunyula kwabantsundu. Ika- kulu uvumelana ngezimvo nelilungu likov' ukuteta ukuba akuko ngozi nakwi- xesha elizayo. Ukuyivotela kwake nya kenye into yokuba lomcimbi unikelwe ku Rulumeni ukuba awukangele waye- sekeleze ukuba Inkulu Yombuso kwana- bakunye naye ebu Rulnmenini, boti bakuhlala ukuba bawukangele, bafike kwisigqibo sokuba akufuneki nganto ukuwuchukumisa lomcimbi. (Hear, hear nokuduma.) Ute ke akabiko kweli lizwe wase England isiqingata sexesha yahlu- kene i Palamente, ate ukubuyela e Koloni ekupeleni konyaka ogqitileyo wafumana ukuba akubanga njengokuba ebeba kdba njalo. Ufumene akuba edibene nowalo embusweni ukuba amalungu abekekileyo selegqibe kwelokuba abe nento ayenzayo kulomcimbi, Uyatemba'ukuba Ibandla liva kum nyamezela kulento yokuteta ngento eyenziwe sesake isiqu kuba unga angazaneka emhlotsheni izizatu ezimbangele ukuba awuvotele lomteto. Ute akufumana kunje waka- ngela eyona nto amakenze yona okwesako isiqu. Uzifake kwayena umbuzo wokuba makatinina. Into eya-fika yetyaba engqondweni yake kukuba angabinantokanye nalento. (Kwadunywa) Ngokuke uyakuchaza into ezabanga ukuba aguquke kololuvo. Ubone ukuba ekwenzile oko kuyakubako ingozi ezi- nkulu; ubone ukuba kuyakuma kumi ingxokozelo eyayiseyiqalile — intlanga ezimhlope zijekula ezintsundu. Ubone ukuba isipelo sengxokozelo yolohlobo siyakuba kukwenziwa komteto wobura- larume noyakubhushulisa ngendlela eya- kutsho abo bazimvo zifana nezake liba- xake, nokuba into ebonakala yenziwa kukuka ezo zimvo zabo bake bazifake engxoweni ekweloxeshana bazame uku-botoza oko bangenamandla akukunqanda. (Hear, hear) Kulo lonke ixesha lobom bake eteni nento zombuso akazange wa- zikisa ukuwdcinga umcimbi njengalo upambi kwe Bandla. Yintonina ke alike waqubisana nayo? Ufumene ukuba akuncedi Into inguqulo yomteto wemfa- nelo zabavoti kakade iyakubako, yiyo leyo ingqibo alike kuyo, ayakubaxelela isizatu sokuba atsho. Utene-nqwaka- nqwa nento yokuba isiqingata esikulu somzi, esimelwe yi Bhonti, sekuminyaka sisenza ingxokozelo ngalento, seside sati koda kume ngaso ukuba liguqulwe ilungelo. Ujongene kwakona nento yokuba asiyiyo i Bhonti yodwa elangazelela ingu- qulo kulento. Ufumene ukuba nomzi omninzi oma Ngesi nawo uyayifuna inguqulo ezintliziyweni. (Hear, hear.) Nabawuchasayo lomteto abanye asikuku- ba batanda abantsundu kukuba betiye i Bhonti. Uyazi ukuba abantu abazimvo zifana nezake mayelana nomcimbi we- mpato yabantsupdu baliqela elinoinane kunene apo e Bandla. . Angake enze umlinganiselo ngelungu elibekekileyo lase Bini (u Mr. Douglass). Lililungu akade esilwa amadabi, eyamene ngama- cala nalo entweni ezininzi, kuyo lo Nku- ndla, Bangabuye benjenjalo nakumaxe-sha azayo. Kautabate izimvo zabo nge- micimbi etile. Kautabate umteto we Strop. Yena (Mr, Innes) uwuchasa kuba engawamkeli ngezimvo mpelampela ; ne lungu lase Bini lingumchasi, kodwa lona ngokwalo libaxelela ukuba efameni yalo liqhuba lorniteto ingqongqo yokutyabnla izicaka. Ngo 1887 layo lichase inguqulo kwimfanelo zabavoti, kodwa namhla eli lungu baye besilwe nalo utungumlomo liti li.yavisisana nokunyuselwa pezulu kwexabiso lemfanelo. Likutsho oko izo- lo. Ukwenjenjalo akangi angalingcikiva inene elibekekileyo: kuba esazi ukuba alincokoli lisitsho nje ; layolingumzekelo wento eninzi yabantu belilizwe. Yiyo lonto ke ati kuko amadoda awuchasileyo umteto lo kungengakuba awamkelekile, kodwa kuba engatembi Umanyano olutile. Ezi zindawo ate wazivelela, waye ekumbula ukuba yena unezimvo mayelana nolaulo Iwabantsundu ezahlukileyo kwezomqulu omkulu wabantu belilizwe. Ezivelele zonke ezinkalo ubone ukuba iyakuhambiseka ihambiseke lengxokoze- lo do kudibane abantu abangadibenevo bangenise umteto oya kuchita umzi: kanjako yena ubengasakuhlala ati cwaka

ukuba ubete waziroxisa ebu Rulumenini, ngendlela yobngwala njengelungu lase Monti. Ingaqala ingxokozelo sazeke kungeko waziyo apo iya kutinta kona ibingade ifikelele ekubeni ibala elimhlope limanyane ukucudisa elimnyama, into engadala inxwaleko ezimbi ke leyo. Ke, njengokuba eseloko wabamela abantsundu, ugqibe kwagqibe kulo, wayesiti umele bona kanye ngokuvotela lomteto. (Hear, hear, nokuduma.) Nakwakubeni enezi zimvo, nakwakubeni anyanisayo kwimizamo yake yokubabuzela nokuba- hlanganisela abantsundu belilizwe, aka-yimele ngamoya wokuba ivoti yabantsu- ndu ibe yinto yokubangisana kwentlanga- zana Yerepe zelilizwe. Indawo akuyo ayilingene nandawo waka wakuyo ngo- kuxakeka kubo bonke ubom bake eteni nento zombuso, waye eugakolwa ukuba woza axakeke ngoluhlobo kuxesha eli- zayo. Eyivelele ke indawo yoluvo olu- shushu lomzi omhlope ofuna inguqulo kumteto wemfanelo zabavoti, ukangele indawo yokuba kona wapuma uya ku-ncedisana nobanina ? Zibe zipina imtloko zecala elingapandle kobu Rulumeni? Ilungu elibekekileyo lase Monti oko wati wapata lo Rulumeni seloko lasebenza into yokumahlula pakati lo Rulumeni—limenza amapiko amabini—elase Kohlo nelase Kunene, lizicelela indawo kwipiko lase kunene, liteta rabaxa de lipatelele naseziqwini kwipiko lasekohlo. Kukade linemo eliyisekelezileyo ngokwenjenjalo. Kodwa isiqamo sokwenjenjalo kwalo, lipalelwe ngabalandeli, sekusele ilungu lase Kapa, kwaye ke ukuxhaswa lilo kulili- shwa. (Kwahlekwa kunene.) Ubalisengo- kuhambela kwelungu lase Monti kwelase ma Xhoseni lifike lilihle intloko, elide labuyela kwase Kapa lilulihlile uluvo. Emva koko kulandele elase Qonce (u Mr. Schermbrucker) abangalindele nto kulo; kodwa bate abantu ngokudaniswa lelase Monti bada banolindelo nakulo. Ucubule Ibandla ngawafika wakwenza u Mr. Schermbrucker kungeko bani umnanza- yo. Zinto zonke ezo ate wazikangela—ukangele uluvo lomzi kwanokungeuziwa ngabebengasondezwayo ukuba ute wa- mangala ukuwukangela lomcimbi, wa- gqiba, emva kokucinga okwendeleyo ukuba makazame ukuba azame imvisi- sano nabo abaluvo Iwahlukileyo kolwake ngendlela yokuba bangasebewabhubhisa kanye amalungeto abantsundu. Siso eso isigqibo awatika kuso. Akatanga aha- mbise ukubona kwake yedwa ukuyenza lonto. Ute wabonisana namadoda azi- ntloko ukuluqonda uluvo Iwabantsundu kwanazintloko kwabamhlope, nabanye abaluvo Iwahlukileyo koiwake. Icebo labo kukuba lento ingayekelwa ukuba iseloko ifundekele. Batekuye, "Ukuba uyawuzamela umzi, kwanabantsundu, zamela icebo lokupana imihlaba, kodwa musa ukukumangala ukuyilungisa lento.'' Emva kokucinga okukulu ufike kulengqibo ke. Ubesazi ukuba uzitaba- tela umtwalo ngokwenjenjalo. Ubesazi ukuba utabata inyatelo eliyakubanga ukuba zipendulelwe zigqwetwe izenzo zake zintshaba. Ubesazi ukuba kuko ukungavisiswa zihlobo zake. Kodwa ke noko ucinga ngokuba wenza eyena nto igqite zonke ukunqabisa amalungelo abo akade ebazamela, kwanawe Koloni yonke, ngokuvuma elicebo lokuncame- lana. Ilungu elibekekileyo lase East London litete ngokubambelela kwizihla- lo zobulauli kwaba Patiswa-Mbuso. Ko- nke angakutetayo okwesake isiqu uncame. mgemso zake ngesisihlalo, saye sinjalonje singeso sakupumla. Ekuya kuti mhla kufike ixesha lokupuma asi- shiye ngovuyo nokutumekelela Ekupaneni imihlaba ute walumkela indawo ezimandla zemvo zake ukuba angazinca- mi. Enye kukuba ilungelo ngemivuzo lingasuswa kwinto eliyivo ngoku, kwakona lingapakanyiswa ixabiso lemfanelo ngokugqite emgceni, kwakona ukuba kubeko indawo yokubonisa imfundo kwa nokuvota engabonwa umntu, nakuba leyo ke into ingabalasele nganto. Noku- ngacukunyiswa kwabebe sobengabavoti yiyo yonke lento yenziwayo. Yonke ke lonto ikulomteto, isiqamo kukuba enda- weni yomteto obhebhulayo wogxotiso Iwabantsundu, endaweni yengxokozelo enobubi pakati, kubekwe pambi kwe Bandla umteto olingeneyo, ongasakwenzakalisa nto, kwakukangelwa imvo yom- zi. Ukubonisa oko kukuba oko ute wahlo- konyiswa umzi upela wanelisiwe nguwo. Akatsbo ukuba ayibonakali imikwepa ye- ncaso, kodwa akuko ntshukumo ipitizeli- sayo. Ngenye imini apa ilungu elibekekileyo lase Cradock lite lakunge- nisa umteto ongemitshato kwabehla kwangena imitandazo e 120 yokuwuchasa. Akuko nentlanganiso ezenziwa ngumzi ukuwuchasa. Angalesa amapepa ama ninzi endaba ukubonisa ukwamkelwa kwawo kakuhle lomteto. Ukankanve i *E. P. Herald* eyale ilungu lase Monti nelase Qonce ukuba imigudu vabo bayi- gcinele nto yimbi bawuyeke lomteto wemfanelo zabavoti. Ilungu elibekekileyo lilese amanqaku atile nakwi Mvo, ateta ngokupolileyo ngalomteto. Utsho ke wati uhlobo owamkelwe ngalo ngum- hlambi lugudisa ubuhle besigqibo alike kuso, sokuba umzi uya kuqonda ukuba ungumteto ongerara njengokuba bekuya kuba njalo ukuba bekuhanjiswe ezinye indlela. Emva kwamanqaku ngentla- mba ka Mr. Schermbrucker kwi *Watchman,* ubonise ukuba no Sir G. Sprigg ngokwake waka e Queenstown wati inguwona mongo wobudoda ukutabata into anokuyifumana xa ingena kuyifu- mana yonke into eyilangazelelayo. U- tsho wati ubengenguye ke u Sir Gordon obengati kuba umteto ungowokunikana imihlaba ati mbi ngoko. Kwintoyinto zalomteto akuko ayixabise njengeyoku- ngacukunyiswa kwamalungelo abo bebe- sebengabavoti. Utsho wayenzela amazwi okuyitetelela kwinteto yelungu lase Monti ebelisiti belingasakulungiselela. Emva kwamanqaku okuchaza nkusebenza kwalomteto okungasakubanangozi, unike ibali lokumiselwa kwelungelo le £25 esiti lenziwa pesheya. Ungene kwi bhalot abebesiti abanye iya kubuye iqetulwe. Akakolwa yena ukuba xa bewupumeleli se njengoluhlobo umi ngalo lomteto uya kubuya ucukunyiswe ngalo lonke ixesha lokupila kwabo. (Hear, hear.) Nenkulu Yombuso yenze elodinga. U- yazi ukuba abanye abacingi njalo. U- gqitviwe lomcimbi akuko uyakutanda ukuba abuye awuvule,; notandayo aka- sakuba nabaxhasi. Ukwenjenje ke kukulinga ukuchaza izizatu ezimbangele ukuba afake isandla kulento endaweni yokuziroxisa mpela, nokuba kutetwa ntonina wanele emxhelweni ukuba upele- lise imigudu yake ukuhlanganisel' amalu- ngelo abehleli enga angagcinakala, ngoko wanqanda ingozi ezingapezulu ezibeziya kuwahlela. Kungalowo moya ke awu- yaleza lomteto kwi Bandla ukuba liwa- mkele. Kwi Bhonti angati ; " Nifumene lukulu ekade nikuzamela. ixabiso lipaka- nyisiwe, kwaza kwangeniswa nendawo yemfundo; aninako emva koku ukuyi- ngcikiva ivoti yabantsundu ngokuti yeyoburwada. Nilinyuselwe ilungelo aninakubuya nikalaze kwakona; enaku- beni ndingenakuvumelana nani, anina- kubuye nitete ngengozi yokuselelwa kwai bantu abahlambulukileyo bububharibha- ri." Kwabo bangengabo abe Bhont- angati, " Nangu umteto ongenguwo wa- kubhushulisa; kodwa ungokusela ngendlela zonke bonke asebesemqulwini wabavoti." Wanele yena kowake nmbi- lini ukuba abantsundu ngokwabo abana- kuwumangala lomteto ngoluhlobo umi ngalo ngoku. Eyake inkolo yendele ukuba elilinga lanamhla lokupana imihlaba liyakuma, nalomcimbi awusayiku- buya upakanyiswe. (Kwadunywa.) U- kuba ubengayikolelwa lonto ubengasayi kuba nesandla kuwo. Ukuba kute kwa njengokuba ekolwa, akasayikatalele ne- nto engatetwayo ngabati ubengafanele kufaka isandla kuwo, kuba uyakuba enze into enkulu yokupelisa ingxushu-

ngxushu kubantu bo Mntan' Omhle abakule Koloni. (Kwadunywa kunene.)

U MR. TAMPLIN usuke wavakalisa uluvo oluncoma inteto yobuciko yo Mcha- zi, esiti yena akatandabuzi akwenzileyo ukwenze ngentliziyo enyanisayo ukuba uhlanganisela umzi. Uvakalise ezake izizatu zokuba engenako ukuwuvotela lomteto.

(Ingxelo yalomcimbi isaya kuqutywa.)

Impawana.

Impi enesiqelo sokulungxenga ubisi olaza-kutengiaa mayilumke. Omnye wayo apa e Qonce —n Tom Mabuca—udliwe £2, okanye iveki zombini, ngokubanjiswa nguntaminani ebetengisa ngobisi olunesiqingata esinobom samanti. Kulapo ebesenza ntonina yena ?

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Elinye kumatsha-ntliziyo akowetu elite Ligwa lisibhalela liti ;—" Bhala apo e MVENI ZABANTSUNDU uti siyambulela u Mr. J. J. Jabavu ukusivisa indaba zokutengwa komhla- ba yimpi yase Natala. Tina zidenge zakowabo siti makancede ngofefe Iwake ayibhale kwincwadana ezingange Zipeli (Spelling Books). Tina apa e Ligwa siya kutenga 12 asazike abase Bhai, nabase Qonce, nabase Dikeni, ukuba abangezitengina inewadana zamahlwempu angenandawo. Nceda ke usivele nkosi."

Inqaku lombhaleli wetu u '' Dayimani " kumhlati we " Ndaba" ngemitshato e Kimberley lisikumbnza icapaza lomnye owati, lento ubom babatshatileyo injenge-sixeko esingqingwe lutshaba abapakati banga bangapuma basishiye; elixa abanga-pakati bangxamele ukungena kuso. Inkoliso yabatshatileyo ingavuya igqakadule ike yavulelwa ukuba ipume; kodwa abangapa-ndle yimbuqe imigudu yokungena kubom bomtshato. Nati isizatu asisazi.

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Kuko into kobubungxamo bomlisela nom-tinjana ukungxamela ukutshata esiyibona siyibonile kulomzi wakowetu—ngokukodwa ibonakala ngokucacileyo apa kwi Mvo-Ngati inkoliso yekaba iziposa emtshatweni ingalungiselelanga kakuhle mayelana nento ezimisa umzi. Ubunzima bomsebenzi aba-butelekeleli kakuhle. Ngati bona indleko yomtshato isekutengeni ingubo ezintle Zambia kutshatwayo, kwanamaxamba eswe-kile nemigubo, abe umntu ufezile. Kanti yona into isekuxhaseni abantu ababini, oko ube umelwe ngumntu omnye uwedwa.

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Kuti ke ngokungatwabululi kolutsha uku-kangela pambi koknba luzibopelele " nondo-fa-naye," ati engenyanga ngapi etshatile: kwakupela imigubo nezizekevu zamaxamba amhla ngomtshato—inkal' ixingo etyeni. Zibakwe e intswelo ngokwenkuku ingenwe ngamangolwane. Uyayibona landodana ibi-sekungqasingqa ngesitende ezide seyinyoto. le. Ufunyenwe zizanzwile zokutshata ; uku-xhasa abantu ababini unkabi. Kufuti

siqonda lonto kwiqela elitata IMVO. Iti imambane ebiyirola kakuhle imali yepepa oko ibilisoka, uyeva emva kwexeshana itsha-tile,"Malime ipepa, inxwaleko zindifumene , ndobuya "—njalo-njalo, njalo njalo, njalo. njalo.

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Into eyakuyipelisa lento kukuba ingabha-shuliswa ngabazali impi esazeke izakuzimi-sela imizi yayo ngendlela zolobolo; inga-xwitwa zizizwe kufunwa amatyotityoti ezidlo, nezisu zamininye. Kanjako indoda na mnyizive ingxowa zinzima yimali ngapa-mbi kokuba isondeze umntwana womntu. Ukuba bekusiya ngokwetu ngengavunyelwa umfana ukuba atshate engenayo i £25 engxoweni—seleyakile indlu engengapantsi kwe £75, engenazo izikweliti zengubo, ne Zezinye izinto. Kodwa abanye batshata bafumane abantwana bengenayo neyokulu-tengela olosana ibhayi lokumenyekwa ngalo. Anjalo amanye amahlazo ufuna ukukange-Iwa.

Umhlati wa Barwebi.

IMARIKE YASE QONCE (NGOLWESI BINI),—Ibhotolo 1/ to 3s ngeponti; Amaqanda 6 1/2d to 9d ; Irasi Eluhlaza 1/7 to 2/ ngekulu ; Ihabile 2/ to 8/7 ngekulu , Itapile 5/ to 11/6 ngekulu ; Umbona 7/G to 8/ ngekulu; Inku- ku 1/1 inye ; Amatanga 2,6 to 2/11 ngeda. zini; Imbotyi 11/3 ngekulu ; Inkuni 4/to 40/ ngeflara.

IMARIKE YAKWA KOMANI—Ngo Mgqibelo, 23 Joly—Inkuni 22/ ne 34 ngeflara, ezinge skotshi-kali 8/ ngeflara ; Inkuku 7d ne 11d inye ; Amadada 1/6 lilinye; Ikwakwini 3/6 ne 6/9 inye; Ihabile 18/6 ne 30/ nge l00 lezitungu ; Ihabile 5/6 ngekulu ; Irasi elu- hlaza 2/8 ne 8/1 ngedazini; Ingca 2/6 nge. kulu lezitungu ; Itapile 4/6 ne 9/ ngengxowa; Ibhotolo 1/ ne 2/6 ngeponti; Amaqanda 7d ne 1/.

UXUPELISWA KWENXAMLEKO YOKWAZISA IZIHLOBO.— Ngokutumela 2/6 unokwazisa nge " Mvo " izihlobo ezikude xa kufike umntu omtsha emzini wako ; kwanaxa kuko umpha- nga onga ungabazisa—3/9 ukuba Ufuna uha njiswe kabini; 5/ katatu.—ST.

Imvo Zabantu.

NGENTETO YEZIBHALO.

NKOSI MHLELI,—Nceda ufumanele isi-qwengana sendawo kwelopepa lako olam nam uluvo ngale nguqulo ye Zibhalo. Inteto ka Rev. E. Makiwane ngalomcimbi ayisikuko nokuba yanelisile ngokubhe- kiselele kolu nakwezinye inguqulo. Ndinga amakawetu angatinta ibhongo, enze kuhle ukugaxaza. Amadoda onke ukuba ate alilondoloza elipepa linenteto ka Mr. Makiwane, aza amana etelekisa ngalo indlela yenguqulo zonke, maka- bhalo ngetemba lokuba akasayi kuze azisole. Kwincwadi yo Hambo Lomha- mbi, umguquleli walo e Sixoseni uyaleza kwalendawo yalatwa ngu Mr, Makiwane. Ilizwi eliyi "ntungululo" lisingiselwa amaxa onke ezintweni nasebantwini ngakunye. Amadoda alixubushayo am- zindlisa umfundi wencwadi zawo uku- ngati licalula ubupantsi bemibundla yezinja, namatole ekati, kunobunto bomntu; kanti lona lixela into ehlela *izinto, nabantu, — ezo, nabo,* ngeloxa ; njengokuba kutetwa kutiwe: (1) Iniana zam zinomkuhlane. (2) Abantwana bam banomkuhlane. "Umemezo," abaguqu- li bade bachana elona zwi lalata umphu- nga wento eyayiyalezwa kuba Profiti : Ukuba benze umtyangapo wento emayize iviwe nango le, ninina, naninina, kude kuse epakadeni.

BHULENTWENI.

Port Elizabeth, 11 July.

Native Opinion,

THURSDAY, JULY 28. 1892.

COLOUR DISABILITIES

IF people had any option in re-gard to matters affecting their birth—as to whether they should be born white or black—it would be easy to understand and even to appreciate the jibes that are often hurled at Natives on account of their black colour. In as much as no one can say that he has had anything to do with his being born by white or black parents—by the poor or the rich—the titled or the peasant—all boasting about colour and exigencies of birth is utterly beside the question. Let him glory in accidental circumstances who knows otherwise. That in what we are proud to call our Mother Country (England) the diffusion of education is rapidly chasing away impalpable delusions of this sort has been made patent and clear by the adoption as candidate, and the election of Mr. DADABHAI NAOROJI by the Liberals—Liberals in deed —of the constituency of Finsbury; and the great Englishman will have " the black man "—contemptously so called by Lord SALISBURY—as the visible seal and tangible result of his policy of the " union of hearts" in numbering a black man among his followers in the House of Commons, when Mr GLADSTONE comes to deal with the case of Ireland. Those who have been to England invariably tell us that instead of the black colour being a drawback there it is a passport to the best of circles ; and we have read enough of the way things are managed in Europe to believe them. Nearer home we have recently had instances of how the gaunt spectre of prejudice against mere colour is hiding its diminished head. Lately at Breidbach, a German settlement in Kingwilliamstown division, there came off an election of members of the Village Management Board. To our agreeable surprise one of the two native voters in the ward, Mr J. MACLEAN MKOBENI, was nominated and placed second on the poll by his German neighbours ; and during the ensuing year he will transact business at the Board with two white colleagues. At Mngqesha, among another German community, Mr TAKI MBAMBO has been likewise placed by—we doubt not—a white vote on the Board. These are signs of the times, and hopeful signs they are for the union of hearts—and we desire no other—among sections of the Kaffrarian communities. Its value lies in the fact that what has happened in regard to the return of these our countrymen to positions of responsibility among their fellows is perfectly spontaneous on the part of white men themselves. There has been no manoeuvring to push the Natives forward. In the face of facts like these it was a sad and bitter disappointment to us on turning to another sphere to find an estimable Christian gentleman also an office-bearer in the Church giving vent to views such as those Mr. JOHN MACKAY, M.L.A., is reported to have expressed on this very colour question in his place in Parliament. The honourable member is credited with the statement that " He would regret " very much to see a coloured man " sitting by the side of the honourable member for Fraserburg (Mr. " LE ROEX), or by his own side." Upon this Mr. THERON ejaculated : " Why, why ? " There had been nothing in the debate on the franchise to call for this remark on the part of Mr. MACKAY. NOW Mr. MACKAY, as a lay officer of the Congregational Union in this country has doubtles had to sit with coloured men to transact Church business Unless he has found his coloured colleagues incapable or otherwise objectionable, he should be the last man to so publicly brand them with infamy. That he objects to them simply and solely on the score of their colour—which we consider as very unworthy of Mr. MACKAY and of the religion of JESUS CHRIST which he professes—is revealed by succeeding sentences. He said :—" But though " be did not want to see the Native " man in that House, he could put [n] his hand on at least a dozen " Native men who had fitted them- " selves to take a position in that " House or in any position to which [cf] they may be called." Mr. LE ROEX's evident alacrity to lay hold of this for the purpose of blackening the Native more is quite excusable. A Boer from " the interior," *a la* PRINGLE, Mr. LE ROEX has never expressed any but the most illiberal sentiments towards the black man. Fortunately Mr. HAY was all there to counter-

pernicious influence of Mr. MACKAY'S remarks ; and he very well rebuked the extravagant observations of Mr. LE ROEX founded thereon. In conclusion, it is gratifying to note that throughout the length and breadth of the country the elements that made for crushing the black man on account of his colour are gradually disappearing, and we trust that attempts such as those of Messrs. MACKAY and LE ROEX to retain vestiges of these backward ideas will prove futile.

THE EXAM. CRAZE.

THE publication of the results of the various Examinations, again calls to mind the enormous amount of physical energy that is being put forth in schools to score victories on the list of passes. It reminds one of the " cram and sham" inseparable from a system of education in which, as Mr. FULLER, M.L.A., once expressed it, everybody was either examining or being examined. It is well known that in most cases real, sound, solid education was Being sacrificed in the scramble for a place on the Examination lists, the result being seen in the ineptitude of the so-called passes for the most elementary duties of life in which education has to be put to the test. In this hurry-scurry business no opportunity is allowed for taking a calm philosophic view of the educational landscape. Necessarily the education runs in a nut. The recipient of such education is much to be condoled with, as while it does him no good in a sense it inflicts a lot of harm. Bitter experience in after life teaches him this when he finds that his education ended exactly where it should have begun. *Apropos* of this view of the Examination Craze are the weighty observations of the new Superintendent-General of Education. Speaking at the Victoria College (Stellenbosch) closing last term, Dr. MUIR made the shrewd suggestive remark to the effect that he hoped in this country pupils were not, as in Europe, prevented from seeing the wood of education by the trees of examination Let us hope the new Superintendent-General of Education will begin in his own Department to minimise the rigidity of the preparation for passing cut and dried examinations for Standards, and if pupils will proceed to examinations before they are perfectly familiar with the field to be traversed by such tests let them be plucked and plucked again, and it will do them no end of good.

NATIVES & POLITICS.

A CERTAIN amount of surprise has been expressed during the Franchise controversy why Natives have not gone into paroxyms of indignation and other demonstrations of dissatisfaction on the introduction of the Compromise Bill, as they did in 1887. Some disappointed men have even ventured as far as to say that it was owing to the fact that the proposal was introduced by their friends Messrs SAUER, INNES and MERRIMAN ; and had it been sponsored by Sir GORDON SPRIGG they would have violently resisted it. There is so much of human nature in Natives, that we dare say the surmise may be correct. Sir GORDON having bitten the Natives several times before they naturally would twice fight shy of any proposal- of such a nature eminating from his quarter, while on the other hand, Messrs. INNES and SAUER never having deceived them, would be in a better position to practise deceit on the people, at all events, for the first time. This is not our view of the position, however. Natives are not children, and besides politics is to them a second nature. They quite understand the difficulties of the situation that has resulted in the Compromise. By the measure of 1887. they could see clearly the attempt to strike off the Register those who had been there; and they were quite prepared to protest and proceed with their case to the foot of the Throne, disregarding even the constitutional cobwebs about going behind the decision of a scratch majority in the Cape Parliament. The Dual Vote was another proposal of pure disfranchisement, its object being to immediately nullify the votes of the Natives. This our people were ready to resist as strongly as they did the legislation of 1887. The Compromise, however, does not aim at taking off anybody's name; and it thus differs from the Disfranchisement Act of 1887 resulting in the loss of seats which Natives could influence ; and from the Dual Vote which would have had even a worse result. In 1887 the SPRIGG attempt awakened such an interest among the Natives that while the legislation of that year removed a large number from the Roll, quite as many who possessed the qualification, but were indif- firent, were awakened to the importance of their rights which they had long allowed to remain dormant. The Dual Vote would have crippled our people outright. The Natives know all this ; and are quite thankful to the gentlemen who have arranged a Compromise that has averted such dire results, and spared them the turmoil of a lengthened, costly agitation. Natives have nothing to do with the necessities of party politicians. They have no ambition to wrench the Government from the whites ; but all they insist upon is that they should be allowed an outlet whereby they can make their feelings known in the Legislature. At present they have not a single seat that they can look upon as their own in the Houses of Parliament, but they are quite content to influence a few, as they have done in the past, and as we hope they will do in the future, under the Compromise. But anything calculated absolutely to deprive them of a say in their own Government they all and always will resent by every constitutional means at their disposal.

Topics of the Day.

—

NO JOURNAL HAS BEEN NO FRIENDS. more censorious in res- pect of the attitude of *Imvo* on the Franchise, than the *Port Elizabeth Telegraph* It has even laid on us the heavy responsibility for the passing of the Government Bill, since, according to its view we did not as energetically oppose the measure as we did the Bill of 1887. But what do we find? To show that the concern of papers like the *Telegraph* for the Native interest is of a step-motherly ???, hero it is actually advocating the dropping of the only clause in the Bill that his taken out its venom — a clause which if dropped would a rid the Natives to the wall; and yet our contemporary has all along been claiming to be more solicitous of our own interests than ourselves ! Read what the *Telegraph* says : —' It has been suggested in certain quartets that for the postponed Ballot and retention of existing voters might be substituted the Billot, available at once, and a £75 Franchise without any retention of present voters. We hope that those who support the Billot will insist on its becoming immediately operative without any consideration or compromise. If a redistribution of seats could accompany the change in the Franchise we should not bn disposed to insist too strongly on the retention of those who qualified under the £25 Franchise only. It is illogical and anomalous to allow men to go on voting when they have no legal qualification. It the Government would give increased representation to the towns and districts which deserve it, and separate the urban from the rural constituencies throughout the Colony, they might be allowed to withdraw the section of the measure which relates to the retention of the £25 occupiers."

OPPOSITION TACTICS.

From the above it will be seen that in its opposition to the com promise Bill the *Tele graph* is using the Natives as a stalking horse, the real aim being to harass the Ministry. We are not a bit surprised then w'ien our contemporary says in the same article from which we have quoted above: —"We think that the proposed change is undesirable and uncalled for. We think it would never have had much chance of being made were it not for the defection of Messrs Merriman, Innes, and Sauer from the ranks of the party opposed to retrograde change, and the personal influence of Mr. Rhodes exerted on behalf of a measure in which he only partially believes " In our view it is not the defection of the Ministers named, but than of Sir G. Sprigg and his followers in 1887 which made the compromise to save Native voters the prudent thing it is.

MINISTERIAL CONSISTENCY.

ON this subject the *E P. Herald* says : — " The transparent honesty of Mr, Innes's speech on the Franchise Bill is characteristic and it is a fortunate thing for this country that we have a few men of the first rank in Parliament, in whom the people can place implicit and or questioning reliance. Like many others of us, Mr. Innes would have preferred to leave the Franchise question alone for a time. He would have left the country to speak first, and allowed a Franchise reform to become a demand from the people, rather than a suggestion from the Government, or from any member of Parliament. He found, however, that the agitation having once been started, it was not easy to put the question by. Many people — certainly a large minority of the people— would have preferred to let the question slowly ripen, but it soon became clear that postponement was not possible, and that any attempt on the part of the Government to block the way would lead to an agitation on race lines. Mr. Innes, therefore, thought it well to accede to the demand to deal with the question, but to deal with it in such a way that no class should be injured, and that the main principles of t he constitution should remain intact. He had, therefore, accepted a moderate raising of the Franchise, an education test, and had insisted on the Ballot. Messrs. Merriman and Saur will probably have but little more to do than say ditto to Mr. l ines. These gentlemen have all adopted the same attitude upon this constitutional question, and they have adapted the demand for reform to fit in with the principles they bold.....It is necessary to acquit them of any abandonment of political principle in return of a further term of office,"—In this view we concur.

Abameli-Micimbi

T. CALDERWOOD
(LAW-AGENT), MTETELI-
Matyala; Umlungiseleli
Mihlaba, njalo-njalo, e
QONCE.

J. KUZANE,
(LAW-AGENT),

AMATYALA uwateta nakuyipina i Ofisi ya Pesheya kwe Nciba. Umtceteleli Ematyaleni,
K U - TSOLO.

ASAPH MAKUBALO,
(LAW-AGENT),

UMTETELELI - Ematyaleni, (obese Ngqushwa), uwuquba umsebenzi Ematyaleni kwa
QOBOQOBO.

R. W. ROSE INNES,
(ATTORNEY, ETC.),

UMTETELELI, njalo-njalo, Uyawazisa umzi ontsundu ukuba ubuyile, nokuba usaya kuyinyaniekela yonke Imicimbi ya Bantsundu apatiswa yona njengokwangapambili,
E - QONCE.

H. F.T EMPLE,
(ATTORNEY, ETC.), U-TEMPILE obefudula ese Ngqu- shwa. Umqondisi- Mteto, Umlungiseleli Micimbi Yomhlaba; Uteta Ematyaleni napina, Ikaya
E - M ATATIELE.

PHILIP ROZANI,
(LAW-AGENT),
UMTETELELI Ematyaleni kuzo zonke Inkundla Zamatyala e TRANSKEI; Nomqokeleli we Zikweliti, njalo-njalo. Ikaya:
IDUTYWA. stt!

OKA
HAYWARD
UMQA OYI
DIP

Augqitywa yeza ukuhlambulula Ibhula Ezigusheni.

Yitshoni kwi Venkile enimele zona ziniyalezele ko
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Gowie Uluhlu Lwezityalo.
Luka JULY.

Eli lixesha lokutyala Imiti Yeziqa- mo, Iziqamo ze Shrub, i Rose, Imidi- liya, Imiti yaniahlati nenabayo; no ngcambu ze Rhubarb ingcambu ze Horse Radish ne Strawberries,

Kusand'ukushicilelwa i Catalogue ka Gowie ye Ntlakohlaza yo 1892. Ixabiso: ishe- leni Enye, itunyelwe ze nge Posi. Ilibhaso ize itunyelwe ze nge Posi kwabatenga kona.

I Hardy Annuals no Perennials, ezinjenge Pansies, Carnations, Pinks, Stocks, Phlox, ne Verbenas zingatya- Iwa kumhlaba opangaleleyo.

Hlwayela ezibhokisini ukuze zibuye izitole zityalwe kwenye indawo, i Snapdragon, Darkspur, Marigold, Clarkia, Petunia, Phlox, Verbena, Calliopsis, Pansy, Pinks nezinye intyatyambo ezimelana nobusika.

Hlwayela Itswele, Imigushe, Amatanap, Parsnip, Lettuce, Radish, I-Ertyisi, njalo-njalo.

Olu Luhlu lulungele amaxesha nentlobo ezi; tile zemihlaba, lwaye lulunga kakulu kwi Mimandla yelingase Mpumalanga yale Koloni. Saye kananjalo sitemba ukuba luya kufunya- nwa lunoncedo ngokuti lulingwe nakwezinye indawo.

W. & C GOWIE.
GRAHAMSTOWN.
Address for Telegrams, "OATLANDS," Grahamstown.

INGOMA! INGOMA! INGOMA!

NDIYAZISA ukuba ndiyavula ekuqaleni enyanga u APRIL, e KAYENI LABANTSUNDU, indlu YENCWADI za MAXOSA, ne NGOMA (Tonic Solfa). Kumjikelo wam kwelase England ndibo nako ukukheta Ezona Ngorna Zimnandi emtonjeni wazo, neze Jubilee *Singers.* Intlobo zouke betu ziko, nezona Zintsha.

Ndikwa Ngumtengisi no Mtengiseli wo- kutya (Produce Buyer), &c., &c., no Mlu ngiseleli wento yonke.

N.B—Abafuna ukuva ngazo, namanani, mabatumele ne stamp.

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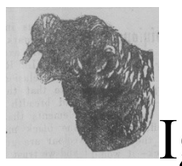
Igusha  Igusha

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(OINTMENT.)

Farmerfield, near Salem, 3rd December, 1891.

MR. J NO. GAUNT,
Kingwilliamstown.

DEAR SIR,—Ndiyalincoma kakulu Iyeza lako Lezilonda, njalo-njalo, onditumele Iona; ndaye ndiya kukubhengeza oko ngangoko ndinako.

Ndilisebenzise kupela intsuku ezimbini nobusuku bazo. Ekumangalisweni kwam okukulu kubehle kwako impawu zobu " nchono " kobeeifa.

Ngawona Mafuta alungiloyo, nakupilisa kungummangaliso ezilondeni, njalo njalo, endaka ndawabona.

Nceda unditumele kwakona enye ibhoki- sana, ndiyifunela omnye umntu okwa nezi- londa, nakuba zona zahlukile kwezowokuqala. .Owukuqala yena ngohlobo ezazimba- mbe ngalo ndandingatsho ukuba angabuye apile. Ubekade esebenzisa Amayeza aba mhlope nawa Bantsundu ; onke lomayeza akanceda luto. Nditi, ngapandle kwama- tandabuzo, iyeza lako lamnoeda.

Manditshonele apo, owako otozamileyo u
STEPHEN S. MDLIVA.

Ixabiso Ngeposi 1/2.
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P. S JEFFREY,

UYABABULELA abantu ababaninzi ngokuyixasa kwabo Ivenkile yake ese
KAMASTONE,
Kungoku IME NGEMBAMBO YIMPAHLA. Umntu uya kufumana INTO EYA KUMHLALA NGEMALI YAKE.

u P. S. JEFFREY,

Unokuqayisa ukuba ulazi kakuhle lonke Ishishini Labantsundu, YONKE IMPAHLA. YENDIDI ZONKE inokufunyanwa evenkileni zake. Uvule isebe
E-DIDIMANA,
apo impahla iya kutengiswa ngawona apantsi amanani,

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Ngawenkohliso angenalo igama lake.

AMAYEZA
ADUME KUNENE,
KA
JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona ; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu- pantsi bexabiso lawo; ngenxa yokucoceka ekwe- niweni kwawo; ngenxa yokungabi nasikwa letyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.
ELONA (Specific).
Elona yeza lesifo so Xaxazo Iwe gazi nezinye izisu inkatazayo.
UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.
UMFUNO YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, nezebunzi, nokubeta kwentloko yonke.
UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.
UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.
UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.
UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispumodio).
Umciza, wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.
UMOMELEZI WASE INDIYA
(Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto ityiwayo.
UBUGQI Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.
UMGUTYANA (The Powder).
Lisetyenzisiwa neli kutiwa " Lelona " xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehli.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya,

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini-E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, E q.
Ikaya lawo o Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI.
I-RHEUMATICURO!
IYEZA ELIKULU LASE SOUTH AFRICA.

RHEUMATISM NEURALCIA RHEUMATISM
LUMBAGO RHEUMATIC GOUT
SCIATICA
RHEUMATISM

GOUT

Alikaze linqatyelwe kupilisa Izifo Zamatambo. Isinqe, ingqaqambo Zentloko.
Lingqinwe ngamawaka.
Umenzi walo kupela ngu
J. JONES, Cape Town.

LINOKUTENGWA NAPINA.
ELIKA
ORSMOND
IYEZA ELIKULU
LASE AFRIKA.
Yincindi yengcambu zemiti yeli lizwe.

UMPILISI WEZILWELWE

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

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

Emva kokuli sebenzisa ixesha elide sele namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu izele Iyeza elinga tata intsu- ku ezilishumi Ibhotile nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu
G. E. COOK,
KING WILLIAM'S TOWN,
linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

IZESIQINGATA SASE MONTI.

ISAZISO,—No. 94, 1892.

Kwi *Ofisi yo Mpatiswa-Nocanda, Capetown, 3rd' June,* 1892.

NGOKWE Siqendu II, so Mteto No. 15 we 1887, kuyaziswa apa kumntu wonke ukuba ezizizibа Zomhlaba Wakomkulu, okumandla wase MONTI, ziya kutengiswa nge fandesi, pambi kwe Ofisi ka Mantyi, EMONTI, ngexesha leshumi kusasa, ngo MVULO, AUGUST 29, 1892, ugokwezimi. selo zalomteto ungentla, nangezimiselo zeli fandesi ezibalulweyo, nezingati zixelwe ngalomhla we Fandesi.

Isiziba ngasinye somhlaba siya kutengiswa ngemali ezixhonywe ngayo, waye ote wabhida ngapezu kwabanye, kananjalo ngemali engengapantsi koxhonywe ngayo, eyakuba ngowutengileyo, umtengi ke lowo koba kokwake ukuyihlaula yonke ngaxanye nokuba yinxalenye yayo ngalomhla we Fandesi. Ekoti ke

(i) Kungeko ntlaulo ngalomhla wefandesi isahlulo seshumi sirolwe ngenyanga ezintandatu, ize esinye isahlulo seshumi sirolwe kwinyanga ezilishumi linambini ezilandela umhla wefandesi.

(ii) Ukuba imali ehlaulwe ngomhla wefai ndesi ingapantsi (kwesahlulo seshuma isisalela sesahluko seshumi sohlaulwa ekupeleni kwenyanga ezintandatu, lize isahlulo seshumi esisasaleleyo 'sirolwe kwinyanga ezilishumi linambini kususela kumhla wefandesi.

(iii) Ukuba imali ehlaulwe ngomhla we fandesi ipakati kwesahlulo seshumi nesahlulo sesihlanu, isisalela sesahlulo sesihlanu sihlaulwe kwinyanga ezilishumi linambini emva kwe fandesi elo.

Inzala yezontlaulo yoba ziponti zone ekulwini ngonyaka ; ekoti ukuhlaulwa kwa. zo nenzalo leyo kuqiniselwe ngabameli abafezekileyo ababini ngokwaneliseka ko mantyi—abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, be. ngena kuzilandulela nangantoni.

Indleko zonocanda, njalo njalo, netayitile zohlaulwa ku mantyi, nakubani onguwumbi owonikwa igunya loko kwangalomhla we fandesi.

Unotenga lowo wofika abbale umnqopiso ngezahlulo ezine nezihlanu evuma ukuba wohlaula inzala—eziponti ezine ngekulu, angati ukuba wayerole ngomhla wefandesi ngapezulu kwesahlulo sesihlanu, aselewenzela umnqopiso isisalela semali yentengo leyo. Unotenga woba nelungelo lokuhlaula lanini yonke mhlaumbi isahlulo semali ya. omnqopiso, kungengapantsi kwamashumi, omahlanu eponti.

Umfanekiso walemihlaba, kwakunye nezimiselo zefandesi zingabonwa kwi ofisi yo Nocanda e Kapa, nakwi ofisi yomantyi e Monti,

L. MARQUARD,
Surveyor.General.

Imihlala Ekufupi nase Monti.

Lot 11, uxhonywe nge £50, indleko zocando £1 6s.
Lot No 12, uxhonywe nge £50, indleko zocando £1 6s.
Lot No 13. uxhonywe nge £50, indleko zocando £1 6s.
Lot No 28, uxhonywe nge £20, indleko zocando £16.
Lot No 29, uxhonywe nge £20,' indleko zocando yiponti enesheleni zontandatu.
Lot No 30, uxhonywe nge £20, indleko zocando yiponti:, enesheleni zontandatu.
Lot No 31, uxhonywe nge £20, indleko zocando yiponti enesheleni; zontandatu.
Lot No 35, uxhonywe nge £30, indleko zocando yiponti .enesheleni zontandatu.
Lot No 36, uxhonywe nge £30, indleko zocando yiponti enesheleni zontandatu.
Lot No 41, uxhonywe nge £30, indleko zocando yiponti enesheleni zontandatu.
Lot No 42, uxhonywe nge £30, indleko zocando yiponti enesheleni zontandatu.
Lot No 16, uxhonywe nge £25, indleko zocando yiponti enesheleni zontandatu.
Lot No 17, uxhonywe nge £25, indleko zocando £1 6s 9d.
Lot No 18, uxhonywe nge £25, indleko zocando yiponti enesheleni zontandatu.
Lot No 19, uxhonywe nge £25, indleko zocando yiponti enesheleni zontandatu.
Lot No 20, uxhonywe nge £25, indleko zocando yiponti enesheleni zontandatu.
Lot No 21, uxhonywe nge £25, indleko zocando yiponti enesheleni zontandatu.
Lot No 22, uxhonywe nge £25, indleko zocando yiponti enesheleni zontandatu.
Lot No 39, uxhonywe nge £20, indleko zocando yiponti enesheleni zontandatu.
Lot No 40, uxhonywe nge £20, indleko zocando yiponti enesheleni; zontandatu.
Lot No 41, uxhonywe nge £20, indleko zocando yiponti enesheleni zontandatu.
Lot No 42, uxhonywe nge £20, indleko zocando yiponti enesheleni zontandatu.

Imihlaba Ekufupi nase Potsdam.

Lot No 5, uxhonywe nge £5, indleko zocando yiponti enesheleni zontlanu.
Lot No 6, uxhonywe nge £5, indleko zocando yiponti enesheleni zontandatu.
Lot No 8, uxhonywe nge £5, indleko zocando yiponti enesheleni zontandatu.
Lot No 23, uxhonywe nge £5, indleko zocando yiponti enesheleni zontandatu.
Lot No 25, uxhonywe nge £5, indleko zocando yiponti enesheleni zontandatu.

Kubu Felkornet No, 7.

Not No 7,320, ongu Lot 38 A e Lilyfontein, ubukulu: 14 imogolo, 250 square roods, umi ngentla-empumalanga nge Komeneji, ngezantsi nge Dwadwa River, ngezantsi-empumalanga ngo Lot No 39, ngentla-entsbonalanga nbo Lot No 37. Uxhonywe nge £20, indleko zocando nezinye £7 Is 6d ; itayitile 12s 3d.

Lot No 7,321 ongu Lot 103 kumzana wase Kwelera, ubukulu: 25 imogolo, 470 square roods, umi ngentla nge Kwelera, ngezantsi ngo Lot 104, empumalanga nge Komoneji, entshonalanga nge Kwelera, ngentla-empumalanga ngo Lot 57. Uxhonywe nge £13, indleko zocando nezinye £10 11s 3d; itayitile 12q 3d.

Lot No 7,321 ongu Lot 104 kumzana wase Kwelera, ubukulu: 10 imogolo 7 square roods, umi ngentla ngo Lot 103, ngezantsi ngo Lot 105, empumalanga nge Komoneji, entshonalanga nge Kwelera. Uxhonywe nge £5 10s; indleko zocando nezinye £8 9e ; itayitile 12s 3d.

Lot No 7,323 ongu Lot 104 kumzana wase Kwelera, ubukulu 11 imogolo 271 square roods, umi ngentla ngo Lot 104, ngezantsi ngo Lot 106, empumalanga nge Komoneji, entshonalanga nge Kwelera. Uxhonywe nge £6 10s; indleko zocando nezinye £8 10s 6d; itayitile 12s 3d.

IMIHLABA ELAHLIWEYO E KAMASTONE.

ISAZISO SIKA RULUMENI.—No. 485,1892

Kwi Ofisi yo Mpatiswa Mihlaba Nemisebenti Yakomkulu, E Kapa, 9 *May,* 1892. KUYAZISWA apa ukase baqonde bonke, ngokwemimiselo ye Sahluko Sokuqala ngo Mteto we Mihlaba Elahliweyo, No 3 ka 1879, obuye walungiswa ngo Mteto No. 24 ka 1887, okokuba Lemiblaba ilandelayo ekwi Sithili sakwa KOMANI; ikangelwe njenge. lahliweyo ngohlobo ekuchazwa ngalo apo, nokokuba a Rulumeni uya kuyitatela kuye ngomhla wokuqala ka NOVEMBER, 1892, ingatanga yabehla yabekelwa amabango ngabaniniyo kude kube lolosuku, nokuba imali exilityala zihlawulwe ku Mantyi we Sithili eso, njenge ncazelo ese Sahlukweni apo so Mteto.

CHARLES CURREY,
Umpatiswa Ongapantsi Obambileyo,

1 *Benya*; Intsimi Nesiza Lots 118 ne 23, Zangokwe; irente elityala £2 10s ne £1 5s; iqalela 1 January, 1887.
2 *Meyiwa Sishuba* Intsimi nesiza, Lots 292 no 105, Hukuwa; irente elityala £3 10s ne £1 15s, iqalela 1 Januiary, 1885.
3 *Landiso Sishuba;* Intaimi nesiza, Lots 300 no 107, Hukuwa; irente elityala £3 10s na £1 15s, iqalala 1 January, 1885.
4 *Zachariah de Beer* Intsimi nesiza: Lots 282 no 86, Hukuwa; irente elityala £2 10s ne £1 5, iqalela 1 January, 1887
5 *Kwiyana Baam* Intsimi nesiza t Lots 116 no 32, Upper Dedima; irente elityala £2 10s ne £1 5s, iqalela 1 Jami, ary, 1887.
6 *T. Tomsana* ; Intsimi nesisa i Lots 125 ne 66, Romans Laagte irente elityala £2 10s ne£1 5s, iqalela 1 January, 1887
7 *Ngalo Basso;* Intsimi nesisa: Lots 109 ro 2, Romans Laagte; irente elityala £2 10 ne £1 5s, iqalela 1 January, 1887.

INTSHUMAYELO
NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH,
Owe Ntshinga ye Knight Grand Cross, yo. didi olubaluleke kanena lo St Michael no St George, Owamatshawe adume kunene e Bath, i Ruluneli no Mpati Oyintloko we Koloni yo Mntan' Omhle yase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandia so Mntan' Omhle. njalo-njalo.

NJENGOKUBA kufuneka ukuba Isiqendu Seshumi Elinanye se sishumayele No 154 sika 8th October, 1885, esinaisa imiteto engentengiso yo Tywala kwi Zitili Zabantsundu, siguqulwe, kwamiswa enye indawo: Kengoko, ngagunya nangamandla endiwanikiweyo, ndiya sihlasiya esi Siqendu Seshumi Elinanye sesi sishumayelo sikankanywe ngentla, ndaye kanjaqo ndi. sazisa ukuba lomteto ulandelayo uyakuba sendaweni yeso Siqendu Seshumi Elinanye, onguwo lo:

" 11. Isiselo esibizwa ngegama lokuba Butywala ba Maxhosa siya kubalelwa kwi ziselo esinxilisayo ngamaxesha onke."

TIXO SIKELELA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

HENRY B. LOCH,
Iruluueli.

Ngomyalelo wo Mhlekasi i Ruluneli e Bhnngeni.

P. H. FAURE,

NGEGUNYA nangamandla endiwaniki- weyo ndiyahlokomisa ndisazisa ukuba ukususela kumhla we 1st February, 1892, iziqenduzo Mteto No 33 We 1991, ekutiwa ngu '* Mteto Wokuncipisa Ubusela be Mpa- hla ne Zikumba, we 1891," nya kuhanjiswa kwi ziqingata ezininzi zo Mandla welase Mbo.

TIXO SIKELELA INKOSAZANA !

Ubekwe isandla sam netywina le Koloni yase Cspe of Good Hope, ngomhla we 8th February, 1892.

ISIHLOMELO.
1 Kumandla wa pesheya kwe Nciba.
2 Kumandla welase Mbo.

HENRY B. LOCH, Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bbungeni.

R_H. FAURE.

EZENKUNDLA YE MFUNDO.

ISAZISO SAKOMKULU.—No. 744, 1892.

Kwi Ofisi yo Mpatiswa-Koloni, Capetown, 20th July, 1892.

ESI Saziso singapantsi so Mongameli we Mfundo esibhekiselele ekolulweni kwaxesha lokupumla lokutwasa kwehlobo (September) sibhengezwa ukuba umntu wonke azi.

HENRY DE SMIDT,
Umpatiswa-Koloni Ongapantsi.

UKUPUMLA KWEZIKOLO (SEPT., 1892) Ekugqaleni ukubaluleka ko Mboniso wase Kimberley ngezinto eziyakuti zibe zifundo eluntwini, ixesha Lokupumla kwe Zikolo ngo September liyaknti lolalwe ukuze o ti tshala nabafundi babe netuba lokuhambela e Kimberley xa betanda.

Izikolo ziya kuvalwa Ukumka Komhla ngolwesi Ne, September *22,* ize ibuye ivulwe kwakona ngentsasa yolwesi-Tatu, October 5.

THOS. MUIR,
Superintendent-General of Education.
Education Office,
Capetown, 20th July, 1892.

ISIQINGATA BASE QONCE

UQAPULO.

KUYAZISWA apa ukuba Igqira Lakom-. kulu liyakuba sa Hospatala Grey Hospital) ngalo LONKE olwezi HLANU nkumka komhla, kuqulela kumhla we 15 walenyanga imiyo, ngeziyare: ukusuka ku 3 kuye ku 4, ukuza Kuqapela ngesisa, nabanina engaba ubalulwe kweti zimiselo ezilandelayo ezikutshwe ngoko Mteto wo. kukangela impilo yoluntu, ezizezi

1. Nawupina umntwana ominyaka inga. pantsi kweshumi elinesine, obazali bangena- ko ukuyihlaula imalana emayirunywe.
2. Nawupina umntwana ominyaka inga. pantsi kweshami eliaeaina, obazali, mhla- umbi abantu aselugcinweni Iwabo, kuya kufuneka eze sepepa la J.P. okanye i Felk- kornet, elixela ukuba abazali balomntwana, ukuba yinkedama,—ukuba lenkedama ise zintsweleni, nokuba ke ngoko lomntwana Makaqatshulwe ngesisa.
3. Nawupina umntu engati Imantyi ye Siqingata iyalele ngencwadi ukuba aqa- tshulwe ngesisa.

B. H. HOLLAND,
Umantyi.
Kwi Ofisi yo Mantyi,
Eqonce, 6 July, 1892.

Published by the Proprietor, J. TENGO-JABAVU, at Smith Street, Kingwil--liamstown.

U FOLOKOCO
NGOKU AKATENGELI UYADYARAZA I

BANTSUNDU! BANTSUNDU!

NINA BASE

CALA NABESOSITHILI,
[NANZO IGUTINYUZI.
U-FOLOKOCO (Pascoe) wase QONCE
UVULE IVENKILE ENKULU

E CALA

Leyo ibisakula yeka WEBB, kwibala le Mariki. Manibe Nilungisa Amehlo. Impahla Entsha lyeza.

KUNI BALUNGE

E-MONTI NAKWESOSITHILI!

NIHLALEL UKUWELWA LITAMSANQA,

U-FOLOKOCO (PASCOE) Uyakuba pakati kwenu ekupeleni kuka OCTOBER. Uyakuvula lovenkile ingakweyezihlangu yo SMALE & Oo.

OXFORD STREET

Kwezindawo uyakuqhala ofani-ngofnni bempahla engazanga yabonwa E-CALA nase ZILANDANA. Efikile u FOLOKOCO ayehla kwaoko amanani empahla "sbap, too."

Pakati kwako konke oku kugilana ninga mlibali apo akona

E QONCE

Apo nombona ngokwake (salufu).

NGE ZANTSI KWE TYALIKE YE ZIKOTSHI,
KING WILLIAMSTOWN.

GIBBERD & BRYANT

KING- WILLIAMS TOWN.

LIFANDESI!

ZONKE ITYALI NGAMANANI ATOTYIWEYO.

EZONA PRINTI Ngamanani Atotyiweyo

IZISULU EZINGATETEKIYO KWI NTSALELA ZEMIQULU (Remnants).

GIBBERD & BRYANT.

Ngemfundo.

S. LUKE'S NATIVE INSTITUTION, Newlands, near Fort Jack- son. Le Sinaila iya kuvulwa kwa- kona kwabafundayo ngo 25 JULY 1892.

Kwisebe Lokucwela :

Kwenziwa Impahla Yetyalike, Impahla Yezikolo, kwa Neyendlu— yenzelwa otandayo 1287

BUTTERWORTH

I Lamplough Training Institution, iya kuvulwa kwakona ngo JULY 28, 1892.

lsebe Lomsebenzi LAMAKWE- NKWE liya kuqalwa ngo JULY *25* Kuya kufundiswa Lemisebenzi : Ukwenza-Inqwelo, Ukucwela, Uku- kunda, Nokulima.

Bonke Abakokeli Nabashumayeli bayacelwa ukuba maze babeko kwi ntlanganiso eyakuba se GCUWA, ngolwesi HLANU, AUGUST 5, 1892 ngomcimbi obalulekileyo.

WILLIAM J. HACKER, t287
Umongameli.

Wanted.

A SITUATION AS INTEPRETER to R. M. Office, or Clerk in Country Shop (Herschel preferred). Applicant is a Fingo who knows English, Cape Dutch, Kafir, Sesuto, Sechuana, and the Serolong languages. lies been employed as Interpreter at a R.M.O. for several years. First class testimonial. Apply and state salary to " MODIKWANA," C/O BOX 228, Kroonstadt, O.F.S. 4tl88

Kufunwa.

ITITSHALA ENESATIFIKITI ngokwata ezayo ; mayibe ngum Wesile. —Rev. R. W LEWIS , Kamastone, Queens Town. t48

Ukwazisana Kwezihlobo

Abatshatileyo.

MATODLANA-NTLABATI —E Somerset East, ngo July G, 1892, kutshati. swe ngu Rev. W. Oates, u NATHANAEL MATODLANA wase Weston, Hankey, no CATHERINE NTLABATI intombi ka Mr. William Ntlabati wase Somerset East. t287

GULWA—MAGODLA. — Kutshatiswe nge 5 h July, 1892, ngu Rev. Willinm Stuart, M.A , e Burnshill, u JAS. D. GULWA, nnyana wesine konyana baka Mr D. Ms. ngati Gulwa, wakwa Gaga, no MARY MAGODLA, intombi yesibini kwintombi zika Mr. Swaurtboy Magodla, wase Debe. l48

Abazelweyo.

NTANTA. — Kwa Cofimvaba, ngo 19th July, 1892, Inkosikazi yakwa LUKE

Iveki.

INA nzima e Kapa. Idiliza izindlu.

IYANYHATYA imofu Esidutyini kubi.

BAQALILE ukuyitandazela e Tamara.

KEZATI-yangxa kwisixeko sase Bini inkumbi kuleveki igqitileyo.

INKONKOBE nezinye intaba zelipezulu beke zanekepu kweziveki zigqitileyo.

U MR. WILLIAM DENNIS wase Bhofolo uwiswe lihashe elibe lihola naye wafa.

U MR. PHILLIPOTT obesakuba yimantyi yase Tinara, ulishiye elilizwe ebese Kapa.

UMNTWANA utshe wafa kufupi naso Mpofu kupalakelwa ngamanzi abilayo eketile.

U MR. W. ANDERSON unyulwe ngabapati bomzi wase Qonce ukuba abe yi Town Clerk esikundleni sika Mr. Geo. A. King.

KUTIWA uloliwe uyakuvulwa e Klipriver imayile ezilishumi linambini ukusuka e Johannesburg kwakuzo eziveki zimbini zizayo.

INGENA katatu ngeveki ngoku iposi e Healdtown—ngo Mvulo, nolwesi-Tatu, nango Mgqibelo. Lonto yalata ukuba intungululo iko.

IFAMA elingu Lloyd lomandla wase Dikeni lisentanjeni ngobusela benkomo. Kutiwa belisakutenga kwabantsundu ze lona liye kutengisa emarkeni.

INGULUBE ngapa ngase Salem isukele yaluma csiqulubeni u Mr. Drew xa bekuscndle. Kude kwaputunywa igqira e Rini ngenx' enobubi benxeba.

KUMGXUMA wegoli oyi Jumpers e Johannesburg kufe umbi ngepanyazo, ngokuti ebehliswa ngentambo suka izatuke—ekoko ukusinga ematyeni ezantsi apo afike warazuka.

U MR. JOHN GOODWIN wase Mzimkulu olunge e Natal udliwe £75 ngokutengisa ngemipu buburu ; kwakona utiwe nka ngesitandatu senyanga ngapezulu ngokuyiyaleza pesheya engeuamfanelo. .

IXABANO elibi- labafundisi lixelwa e Pretoria kwintlangahiso ye Synod, ngokuti i Bishop-ingavumi ukuba u Rev. J. T. Darragh angene kwenye ye Komiti. Isipitipiti esitsho abafundisi bagoduka bengacebanga.

U MR. W. CHUBB MEREDITH, M.A., Itshala ye Public School e Rini, inyulelwe ukuba yeyona titshala. inkulu e Grey Institute e Bai. Bangapczu kwa- mashumi alitoba abebengenise izicelo zendawo leyo.

U ANDREAS MBUNGE wase Cenyu ufunyenwe zizanxu ezine zamadoda xa ebehamba ngetreni esiya. e Johannesburg zamenza into embi ukumbeta oku- zati xa ate hili zamlahla pandle pakati kwe Waqu no Daliwe, zakubon' ukuba zimpange impahla nemali.

Kute ngapa ngase Rafu bckuvelwa emgcobeni ngabelungu, kuhanjwa ngcnqwelo, yati inkwenkwana engu J. Hobson ngokubona inyamakazi yatabata umpu yabamba. Ibonwe ngudade wa- yo u Miss Bertha Hobson ukuba ibambe kuye sewudubula, yemka nenyama kwezizinkulu zingasemva yenza inxeba elibi. Uyongiwa siteta nje.

Imvo Zabantsundu

NGOLWESI-NE, JULY 28, 1892

ABANTSUNDU NE PALAMENTE.

KUHLE ukuba amawetu azipameleyo into zombuso, enze into ayiqondayo kakuble ukuze-' nzela amalungalo ngazo. Ukufumfutela nokupampata indlela.—noko angaba amabombo asingiswe ngakwelona cala kusingiswa kulo—kunokuwuhlisela inxwaleko umzi. Akumzuzu mkulu—siyalazi kakuhle tina ixesha kuba lifika sesondele—waqalayo umntu ontsundu ukuyiquba ngengqondo lento ilunyulo Iwamalungu e Palamente—ivoti ke. Ixesha elide ubengayazi kakuhle eyona nto azama yona ngayo. Ube sakuwutabata umhla wevoti njengomhla womgcobo — womdlalo wentsapo yesikolo — aya kufumana imali, ngapandle kokudla nokusela into ezimnandi azipiwa ngesisa ngama Ngesi. Uqonde akuvuswa kulamapupa amnandi yimpato ecinezelayo ka Sir G. SPRIGG ukuba, levoti, kuhleliwenje, iyinto angazinceda ngayo, mhlaimbi azibulale ngayo, oku kuxhomekeke kuhlobo aya kuyiquba ngalo. Uvukile ke umzi, waza wenza into ezintle ngevoti onazo—ukuzamela ukumisa ngevoti yawo iqela lamadoda alungileyo atembekileyo ayakuwuzamela ngezona ndlela zipilileyo zokuwunceda, nokuwupilisa, nokuwupepisa engozini, nokuwuhlanganisela entweni eziza kakubi. Avela oko ke lamadoda ango Mr. INNES, no Mr. SAUER. Ate amawetu aneliswa kukuba abe namadoda atembekileyo angalawo, nokuba ambalwa xa anganesitunzi e Bandla. Kwaye kungazanga kwaba ngumnqweno wamawetu ukuba ayihlute ibe yeyawo Inkundla epete umbuso; kuba lonto ibingasivusela umoya ongemhle kuhlanga esipantsi kwalo, ze luti, kuba lunamandla ngendlela zonke kunati, lusirolele impato eyakubanga ukuba singonwabi. Asinantloni-ke ukuti ayizanga yacingwa siti bantsundu into yokuba sizinge engokobuninzi esibubo ukuba siqetule abamhlope ezihlalweni. U Mr. HOFMEYR ufike wabona ukupapama kwetu entweni zonyulo, ukangele ukuba ilungelo lokungena evotini le £25 linokufikelelwa lula nangubanina ongati azikataze ngalo, wafika wandulula umcimbi wokuba liguqulwe. Wenze icebo lokuba omhlope abe voti-mbini, ihlale inye kudidi Iwabantsundu olungenazindlu zezitena. Sifike sayichasa lonto kuba ibiyakutsho ingabinamsebenzi ivoti yontsundu napina, ngendlela yokuba ibiya kuselelwa yeyabamhlope, zeke kubentonye nokuba singabatungwe imilomo embusweni — into esibe sizirnisele ukuyichasa ngamaqinga onke esingati siwafumane. Bate-ke kodwa abahlobo betu o Mr, SAUER no Mr. INNES bakungalamkeli elicebo lika Mr HOFMEYR, bakungenisa eliyakusiyeka evotini kwanjengangapambili, bakuti mayiseyiba ngabazamva abaya kungena ngelungelo elipezulu kwiminyaka ezayo : ' sati bamjikile u Mr. HOFMEYR kwinto enengozi kuti abeyizama. Bamenze wenza into etandwa ngabo. Ngoko bafanelwe kubulelwa ngengqondo yabo ukusikulula ngeqinga elihle kangaka kwabanamandla kunati.

Kodwa intshaba ebezihleli zingaxolisiwe kakade yimizamo yetu yokuzizamela intlalo yoxolo embusweni : abaya bebesakuba tambekela ko Sir G. SPRIGG no Mr. NKANUNU xa sinyulayo : endaweni yokuya ko Mr. INNES no Mr. SAUER besiti

Indoda sisisele senyati: " siva ukuba zihamba zikab' ibhekile zisiti ababahlobo sibe sibanyula baguquke bazintshaba! Unga umzi awu- ngenikele ndlebe. kwinteto enjalo eyeyokuwuchita ngokwenene. Iye- yokuwuchita, kuqala, kuba o Mr. INNES benze into ebingenziwa ngumntu wonke onengqondo; okwesibini, kuba xa namhla kusitiwa makulahlwe bona kukuba ngezivoti bazihlangule ezintshabeni ebezikade zizizama p Sir G. SPRIGG no Mr. HOFMYER kuzakunyulwa obanina, njengokuba, ukuba iyamkelwa inteto yababapitizelisi, kungaseko cala lizamela bulungisa kontsundu nje e Palamente. Siti tina mhlope ikulahle- kisa, nokonela umzi nje into yokuti o Mr. JNNES ngabukwenzileyo baqi- ntshaba emazichaswe. Maulumke umzi ungalahlekiswa ngabantu aba- funda ikwelo entweni zombuso.

UMGQALISELO WEMFUNDO

INGXELO zemviwo zolutsha olufundayo sizibekile pambi kbmzi kangangokuba zipatelele kwabolwetu udidi. Zalate ukupumelela okuhle, okusikumbuza okweminyaka yo '75-'79. Kude kwati ukosula amabini kwi Matriculation nonyaka. Siti ke sakubona okukupumelela sifune ukuba, azi kuzakwenziwa ntonina ngalemfundo lulutsha Iwakowetu. Kambe lento imfundo indawo ejonge kuyo ngumsebenzi—masiti injalo kubelungu: .Kwabamhlope akafumane umntu abe ezibulala ngokufunda incwadi Kwaba engajonge ntweni. Akunqwenelekile ukuba ibe sihombo nje imfundo. Ukuze ke nati sibe netemba ngalo wakowetu umzi kuyakuke kude kubonakale amadoda ayakuyiquba ngemigaqo yoncedo imfundo yawo. Kekaloku' kwabamhlope' abapumelela i Matriculation bakolisa ngempi esazeke isiya kwi B.A. ne M.A—imikondo ke leyo ejonge ekubeni umntu alungiselelwe ukufundisa kwi koliji; abanye bati bangati ga kwi B.A. batabate isebe lomteto opezulu—wokuteta pambi kwe Jaji. Inkoliso yabamhlope iyiyeka imfundo yakufika kwi Matriculation, ibe ingxnmele ukumka nomhlati womteto owahluka kuyo. Kukumawetu ukuziketela. Kwimviwo ezingapantsi kwezi olumlungiselela umsebenzi olupumeleleyo lolo Titshala. Ubutitshala sesona sikolobho ke sisafumanekayo semfundo kuti bantsundu. Awetu amava imisebenzi engapezu kweyoloviwo isati inqabe—ati opumeleleyo kwesingasentla abe kwinzima zokunganikwa msebenzi kuba kuya kutiwa engapantsi akayifanele, yaye angayeba uyifanele ingeko. Ibete ke lonto ete amandla omfundi. Kanti ke ukuba amadodana ayakuzamela olwa Komkulu (i Civil Service) bekungade kubeko ituba lokutabata indawo zemisebenzi—into engabonakaliyo ke kokukupumelela ezinye imviwo.

Ingxelo Zamviwo.

MATRICULATION EXAMINATION.

Oluviwo lolona lumbeka olupumeleleyo kumnyango we Bandla Lemfundo Epa- kamileyo. Kuyasivuyisa ukubona nonyaka ukuba babini kwabantsundu aba- fike kwelo bala. Ingxelo ezibhengezwe e Kapa ngolwesi-Hlanu, 22 July, zibonisa abapnmelele kwizikolo esinento nazo:—

111. Samuel Dlengezele, Native College, Zonnebloem.
125. Aaron Nazo, Native College, Zonnebloem.
155. G W Caudwell, Native College, Zonebloem.
165. A Germond, Lovedale.

Kupumelele 206; aba 67 ngabapumelele ngoku ncomekayo.

ABONA BATSHONISI BE "Mvo."—Ngabayi tabata ze bangenzi mizamo yakuhlaula.—ST

UMBONA WAXANYE AMAZWE.—Kutiwa sekuko inqanawa ezikangelwe ukufika kweli nemitwalo yombona wase Amerika.

INDLEKO ZABAPICOTI.—Indleko zabapicoti bonxilo nyakana baye bejikela zafika kwi £2,876; ezabemfundo £2,408 ; ezabe Glen Grey £345.

UTYELELO LUKA MR. RHODES KWELASE MAXHOSENI — Kuvakala ukuba yakukov' ukwahlukana i Palamente u Mr. Rhodes uzimisele ukuke atyelele kweli napesheya kwe Nciba; Baninzi abaya kuvuya ukum- bona lomnumzana udume kunene. Kambe asimntu waka weza kweli.

INCWADI EZISE POSINI E QONCE.—Ngo 15 July —J W Barnabas, Mrs Nolenti Dambuza, Miss Sarah David, Miss S S Gayeka, Kumanda Hoko, Class Jasson, Miss Eni Lwana, Grace Mahlahlana, Emily Mani, Alias Sophy Maze, nzr, Miss Jane Mboein, Mrs S Mbutshu, Mrs Kinise Mtyoki, Jem Mrs, Enoch Mxa- leka, Plaatje Ndzube, Wm Ngiyani, Matya- leni Nikeluxala, Jim Nkohlise, James Ntetn, Miss Lennie Runsie, Alias Agi Rengs, Miss Eni So-and-So, Afss Lizzy Stutumane, Klaas Tonga, Elia Yama, Timothy Zelle.

Ipalamente. ,

UMTETO WOBHALO BAVOTI.

Siquba ingxelo yengxoxo yalomcimbi kwinqanam esayishiya-kulo—akukov' ukuhlala pantsi u Sir G. Sprigg, kusuke

U MR, SAUER ote ngapambi kokuba lomteto wamkelwe unga angenza amazwi ambalwa. Njengokuba kuhleli kusazeka indawo akuyo mayelana nalomcimbi yefuna ukuba awenze amanqaku awenzayo kwakusekobo bugama engxoxweni ; axe'e izizatu ezibangela ukuba awuxhase lomteto. Ilungu elibekekileyo lase Monti (Sir G- Sprigs) lenze banzi ukuteta ngokungabi luvo lunya kwabalauli. Malimxolele ilungu elibekekileyo ngokuti kwezimini endaweni yokuhamba pakati komzi lityila izimvo zalo, into enkulu eliyalusileyo ngamalungu ombuso, ukuba atinina ukuxoxa emaqumrwini ombuso. Inene-elibekekileyo lite u Rulumeni akavumelene kwayedwa ngalomteto Angapendula ngalo lelokuba amalungu olaulo azimisele ukuwuvotela. Ngapambi koku ngena engxoxweni yomteto ngokwayo, unga angake ecapa zwini linye namabini elungu elibekekileyo lase Monti. Inene elibekekileyo.likalazele ukuba, intloko zalomteto ziye zavakala e England ngapambi kokuba zaziwe apa. Kudala, ngo March ogqitileyo, wateta e Aliwal North wenza banzi kumaqondo alomteto, ngapandle koko zibonakele nakumapepa ase Koloni amaninzi indawo ezimandla zawo. Inene elibekekileyo kelati into efunekayo kukuba ilungu lase Stellenbosch libe lilo eliyi nkulu yo Rulumeni. Yena ngokwake (Mr. Sauer) ubosakuteta amazwi abambe ukuba njalo kanye oko ebesakuhlala kwicala le Opposition (icala elingapandle kobu Rulnmeni), kodwa kube kuko lomahluko — ukuba yena ubesitsho ngesizatu esibonakalayo; kodwa ube siba ilungu lase Monti , ibingangowokugqibela Umntu ongateta ngolohlobo Kutiwe lomteto ungeniswe ngokupenjalelwa yi Bonti. Akazanga waba ngowe Bonti, engazange angene nakolwayo lubumba Amangesi umanyano, kodwa angasuka ati uyavnya ukufumana ukuxhaswa yi Bonti entweni akolwayo ukuba ilungile. (Kwadunywa). Nokokuba sebesitinina bona apo e Bandla inye yona into ebaleleyo,- kukuba pandle kwelo Bandla lomcimbi wobhalo Iwabavoti nxoxwe ngokuzola, ngokukodwa ukutabatela kwixesha eyati yavakaliswa into acinga yona u Rulumeni. Awuxoxwanga ngokupelileyo yi Bonti nama Bhulu kupela kodwa nanga ma Ngesi, angoyikiyo ukuti kwanangumkondo ontsundu wabantu beliiizwe. Ngani? Kuba indawo ezimandla zomteto lo zizezigababisileyo, zengqondo, ziwulingene. umzi mayelana nento oyiyo. Akasakubhska etnva ukupanda imbali yokubako kwalo mteto, kodwa ngokufutshane uyakuke usingisele kwicebo lomhlobo wako obekekileyo ilungu lase Stellenbosch lanyakenye. Kwelocebo wati zimbini into ezifunekayo, enye kukuba kubeko udidi Iwabavoti ngambini, eyesibini kukuba kupuhliswe ilungelo lemfundo evotini. Kekaloku njengokuba Inkulu yombuso ebekekileyo seyitshilo u Rulumeni akayamkelanga into yokudala udidi Iwabavoti zingambini kuba konga ngati Lntyebi eyona nto inkulu. Ufike ke u Rulumeni wazimisela, ukuba lente uya kuyikangela ngexesha elingahleliyo i Bandla. Benjenjalo ke, isiqamo ke ngulomteto. Akangeyifihle into yokuba ngezizatu ezininzi ubeyakuvuya ingapakanyiswanga lendawo yemfanelo zabavoti, kuba akacingi kuba ngalemfanelo bekuqutywa ngayo kubeko monakalo, kodwa uve emxhelweni ukuba ezimfanelo zicukunyisiwe akuko unokuxela ukuba umgqaliselo wokupeza upina Uziva efanelwe kuluxela uluvo Iwake ukuba ubengalindele ukuba lungaka undileko ne ngqondo entle emhlambini. Ubesoyikela ukuba ingati ishukunyisiwe indawo yamalungelo evoti kungxame imvo eziburalarume, ze kubekwe pambi kwe Bandla izicelo ezingezo zamfanelo. Mayelana nelocala ke ufumen' into emnandi ukudaniseka, kub' ama Yerepe efike abonakalisi umoya opole ngendlela emangalise wonke. Ucinga ukuba undileko lwama Bhulu ngokukodwa maye. lana nalomcimbi lulibala elihle kuwo Abonise ukuba akasenazo ??? apa eziburalarume zokunga angagqityelwa apele umntu omnyama. Ucinga kwakona ukuba lomteto uhlangabeze iminqweno yabebesakuba rara emicimbini yolohlobo. Kudala—imashumi mane iminyaka wemayo umbuso kulama lungelo banawo, ukutabatela keloxesha kungene elasema Xhoseni ku Rulumeni kwana mapesheya kwe-Nciba; baye besayakungenisa nezinye indawo ezibantu bangekahlambuluki, Eyindawo mabazivelele bakuba bepezu komcimbi welungelo labavoti bekangele nexesha elinye. Abanakuyikanyela bonke into yokuba Iona elilungalo likoyo lipantsi kanye. Lisekwe kwi £25—into amakabe nayo umntu, laye liteta ukuba nonjanina kwabamhlope makabe ngumvuti. Ke akakulungiselele ukuti nonjanina omhle. pe makabe ngumvoti. Ngoku nabanina otandayo unokuba ngumvoti. Mayelana nabantsundu. uluvo lunye kubo bonke ukuba amaqaba awayifanele ivoti. ilungu elibekekileyo lase Monti lite kuko amalungu e Bonti angawufuniyo lomteto. Ukuba awuchasile kukuba mhlaimbi ungenguwo wokubhushulisa njengokuba ebenga ungan- jalo. (Hear, hear.) Ukuba kubekusiya ngaye ngezizatu ezininzi' ubenganqwenela ukuba lomcimbi wemfanelo zabavoti ube uyekiwe, kodwa into esuke yabonakala kukuba wonke umzi unxumele inguqulo. Ilungu kakanyeli Monti libe nendawo eli umngcikiva ngazo mayelana nezimo zake, yaye eyikangele njengokuba yimbeko ukuba nezimvo ezaziwayo ukuba zizezaka. A kakanyeli ukuba keziguquke izimvo zake, njengokuba ebeyakulixelela ilungu lase Kapa (Mr, O'Reilly) ukuba libe like, ukuba ziguqukila mayelana nomcimbi kwelase England ongokuba elama Ayilishi libe ne Palamente. yalo. Kekwako indawo abarorelwa ngayo yokuba lomcimbi befike bapana imihlaba kuwo. Ayiqali kwenziwa lonto kwinto zolaulo; yaye nendawo abapene ngazo bona bebengafuni nguqulo nabebe??? fans, izezimfanelo, ekulungiseleleni intlalo yelizwe. Uyazi ukuba kuko abangasakuwuvotela lomteto, abebeyakungenisa oqine ngapezulu nkuba hebenetuba lokwenjenjalo (Hear, hear.) Ungene ekuboniseni amalungelo omteto, atate ibala elifuna imfundo. Ute banexesha besenza incito enkulu ekulu ndiseni zonke indidi zabantu belilizwe, angati ubani etanda abehle abe nokuyifumana imfundo eyanelele ukuba alipumelele inqanam lokubhaja elimiselwa ngalomteto; ukuba akanako akayifanele nevoti. Kwakona ngendawo yokupakanyiswa kwelungelo lisuswa kwi £25 ukuba-. libe £75 akakolwa nkuba lonto inzima ngangokuba abanye becinga. Ngemfazo zo Mlanjeni ixa owomiswa ngalo lomteto kube kahanjiswa ngawo leminyaka ixabiso le £25 lalingali ngena ne £75 namhla. Oko aye engekabiko ama Dayimani nama Johannesburg afike angenisa imali, Ngoku nbuninzi babantu bunokubehle bubenayo impahla enjengendlu nomihlaba exabiso lifikelfele kwi £75. Inkoliso yabantu ubangene ngelungelo le £25 bebehleli befikile ubuninzi kwi £75 Ungene ekuboniseni ilungelo lokuba buyamkele indlela yokuvota nge bhaloti, ate uyavisisana yena nayo, ati ke namhla kumanene abakade eyizamela mawayamkele noko imiselwe unyaka we 1891, kuba ukuba abayamkeli ngalendlela bangasebencama kanye. Elinye ibala kukuba amalungelo onke abantu abebesebesevotiui awasakucukunyiswa nakancinane ngulomteto mtsha. Ilungu elibekekileyo lase Monti lite lendawo alayibalela xabisweni, kodwa yena (Mr Sauer) uyibalela ukuba ilelona bala lihle balomteto. Sekakwatiwa amanye amalungu olulaulo lupeteyo axhasa, lomteto, ngawaye- chase ntung'umlomo ngo 1887. Makumbula ukuma kwezinto. Ngo 1886 no 1887 kwa. ngeniswa ngokulandalelana imitate emitsha, omnye ungowokuba elapesheya kwa Nciba libe nabameli. Lemiteto ifike yamculula ibala umntu omnyama. Ke u Rulumeni kulo- mteto uyinxweme kanye into yokumketa ontsundu kwabanye abantu amenzele um- twalo onzima ngenxa yebala lake, emakube yiyo lonto bafike abantsundu bawamkela ngokuzola lomteto. Kulomteto into ekange- Iweyo asikukuba ibala lalo limhlope nokuba limnyama, kodwa kujongwe umgqaliselo wokuhlambuluka, ukuba ubani ufike kwi sigange esitile sokuhlambulula,. awatabate amalungelo okunyula i Palamente. Yena inkolo yake kukuba nabebala, kwezombuso izinto bapatwe ngokufunayo; nabamhlope. Lonto ite yalunyukelwa . ke; ezwenziweni kwalomteto, yaye ikukuba ite iyalondolozwa ate yena waba nako ukwamkela. Akazi- nanzile izigxeko ezingaba ziyakubhekiswa kumalungu angu Rulumeni ngokuba eguqu- ke kwinto abeyiyo ngapambili. Yena aku- kolwa ukuba uguqukile; kodwa nokuba kutiwa uguqukile na nokuba akaguqukile, kodwa ute wakupakanyiswa lomcimbi wa- kangelela ezake izimvo ukuba anganakona ukuwamkela. ukangelele kanjako ilungelo lipela lomzi, ???, kodwa ekolwa nje ukuba uzinqabisile ezona nto zimandla zomzi, akakatali yingcikivo. Lomteto ufumane indawo enkulu yokuba ungasekelezi ibala Iwaluhlanga. ??? kumntu omnyama ukuti, " njengokuba wena limnyama ibala lako ??? ukuba ubonise imfanelo eyahlukileyo kweyabanye ; ushatyulalwe wena, mawuhlale.. kowako wedwa umgangato, siti mawubonise imfanelo engapezulu kwefunwa kwabamhlope." Ba- babeke kudidi Iwabanye abavoti ; ukuba bebetyumbe ibala ??? ??? enkulu kulo lonke elilizwi U Rulumeni ukuwungenisa kwake lomteto wondele ika- kulu kwixesha elizayo kunakwelixesha langoku, ateke wazama ukungenisa icebo eliyakuhlangabeza imo yomzi atembayo ukuba liyakwamkelwa. (Kwadunywa)

U MR. .DOUGLASS usuke wati Inkulu itebe ngobuhle bokuba abantu babengaba- sebenzi, kodwa ingenisa icebo lokusika evotini abamkela £25 ngonyaka Inyaniso yona kukuba Inkulu Mbuso, ngakuba yona inentabalala yendyebo, ibakangele abanye abantu njengamabhadubhadu namangqiba (Kwahlekwa) . Umpatiswa Koloni (Mr. Sauer) ngo 1887 eteta ngotungumlomo, wati akuko mntu ungqondo zilungileyo ungaba- hluta ivoti abantsundu. Kekaloku yena (Mr. Douglass) angatanda ukwazi ukuba lomteto awusakwenza oko kanye na. Akummangaliso ukuba kube akubangako zintlanganiso zakuxokozela ngalo mteto, kuba uqale ukubhengezwa kwezintsuku zimbalwa zigqitileyo, utnzi ke awubanga naxesha lakuwutyisa Umpatiswa-Koloni unendawo afune ukumbeta elupondweni ngayo, kuba ete wenza ingxokozelo echase ukupakanyi- swa kwelungelo. Into awalinga ukuyenza kukuqetula icebo lelunga lase Stellenbosch levoti ngambini kwizityebi. Uyavuyiswa kukuba olocebo lilahliwe ngokwetapile elishushu. Yena (Mr. Dogglass) akayicha- sile into yokupakanyiswa kwexabiso ubavota ngalo abantu. Engakuchasile ke oko, into ayifunaya ngumteta weyaniso abayakuti abawenzayo bakolwa nguwo. Ungcikive indlela engeniswa ngayo ibhalot. Imeko zeli lizwe zifuna ilungelo lipantsi kanye; ukwazi ukufunda kukwanelele ukuwavalela amaqaba. Ngapandle komanyano olutile akuko uke wayilangazelela lento. Banga- lipakamisa ngangoko batandayo ilungelo lokuvota indlu yengwevu; kodwa malihlale lisezantsi ele Bandla lokuqala. Ukalazele ukuba amanene amatatu asebu Rulumenini abesakwayamana ngamacala nawo ngapa. mbili, efike adibana namanye abengavume. laniyo nawo ukungenisa umteto woluhlobo. Akanako ukuwuxhasa lomteto, uzimisele ukuxhasa uluvo oluvakaliswe lilungu lase Monti. (Hear, hear).

U' MR HUTTON ute uya kuzamela ukucikida umteto. Kundawo yokuqala ubeya kutanda eve izizatu ezivakalayo zokuba ube lomteto upambi komzi, Abantu beli lizwe bahlukile-kanye-kubantu bamazwe abalulwe yinkulu. Yena uminyaka imashumi mane anesibhozo waba ngummi weli lizwe. Ubengazanga azi mahluko pakati kwama Ngesi nama Bhulu waye enosizi ukuti umahluko ubangwe Ilungu lase Stellenbosh elavelisa i Bonti. (Hear, hear.) Umpatiswa-Koloni, kwinteto yake yobuciko, nte lomteto awucalule bala. Likakade lemiteto esekeleze abantsundu ukungaba- caluli 'bala. Utete ngencwadi yelungu lase Stellenbosch edumileyo yokuba bahlalele ukuselelwa bubarwada apo e Palamente. Kunto zinke ezingenangqondo awaka wazi- va akuko idlule leyo. Akuko bani uyiqondayo imicimbi ongati kuko ???.

Kubete u 6, ingxoxo yabekelwa olwesi Bini (12 July) .

12th July.

Ingxoxo epezii kokuba wamkelwe umteto. omtsha wobhalo-bavoti, iqutywe kwakona ngu

MR. HUTTON ATE ILUNGU LASE STELLENbosch abavoti abantsundu libabiza ngo- kuba babuburwada, nakuba naye (uteta- yo) engakwamkeli. ukuba kuvote ama- qaba, umi apo ukuba amele ivoti zabahlambulukileyo. abantsundu Uya kufika aqwalasele kwabantsundu abanga- ponoshono kwe Nciba. Uyalicela Ibandla ukuba liwakusele' amalungelo abantu abantsundu abalapa; Uqinisekile ukuba isininzi samalungu sinqwenela impato yemfanelo yabamnyama. (Hear, hear.) Kuko abo abafike batete ngobushushu ngemiteto yokubeta ngezitropu kodwa ngapandle kwalonkunala babapata kakuhle abakonze kubo. Inkulu yombuso ibaxelole imfanelo zomvoti, yafika yati mayibe ngumntu onofifi ngemfundo kwa nempahlana emlingeneyo. Yena ubona ukuba kuko imfanelo eyongameleyo na- kwezo, eyile, ukuba umntu abe litamba lo Nkosazana ; amabakangele ke ukuba ikona imvukelo yombuso e Katala. Ngapandle kokupongomana okwaka kwenziwa yinkosi u Maqoma osekwalityalwa, akuko ndawo izole njengaleyo. Into ekungayo ke kukuba buzakubabuyisela ababantu ngokubahluta ivoti zabona? Uyoyika ngati bayakuba benza oko ukuba lomteto wamkelwe. Uqube wancoma ukutobela umbuso kwama Mfengu awa- buyiselwa ngokwahlutwa intonga evela kulwela ama Britain. Ukutobela kwa- babantu kufanelwe kukuba kubuyiselwe ngokuvulelwa ilungelo lokuteta entweni zomimso. Eyoqa nto inkulu angabeyikangela kukuba yimiteto ininina angabe- yenza ukuncedisi ukuhluma kwabantsundu. Into enkulu abazicelela yohia aba- mnyama kukuba bavalelwe utywala kungenziwa mlteto iyakubacalula abantu ngebala lolusu Iwabo. Inetevu zinalo ilungelo lokuvota kuba zingabaroli be- rafu, ate apa wavakalisa ukungayvamkeli kwake umteto ka Tung'umlomo owavu- lela ukuba kubeko elinye ixabiso lomhla- ba xa kungoniswa abavoti elahlukileyo kwawerafu, usaulilela nanamhla umhla owangeniswa ngawo lowomteto. Aku- bon' ukuba ute capa pezu kwentsebenzo yabantsundu yokwaka izindlu zetyalike, ukuxhasa abafundisi nokufundisa intsa- po, awaye engazi ndawo nase England etanyusanqelwoyo enokufikelela ngenku- talo kwabebala base Katala. Utate amaqondo omteto waqoshelisa ngeliti i Bhonti, igqubela ama Ngesi ngotuli emehlweni' Waqqiba ngelokuba uqetutwe lomteto. (Hear, hear, nokuhleka.)

IMVO ZABANTSUNDU

(NATIVE OPINION.)

KING WILLIAMS TOWN, NGOLWESI-NE, JULY 2[illegible]92 LEMINYAKA. I 18

[Vol. VIII, No. 405

IXABISO 3d.]

PILISA	MANGALISA.
Wokunyanga Amatumba, Ihashe Ukunchola kwe Gazi, Icesini eba- ngwa kukunyakama nazi zihlamlo Amadlala. Izilonda, Igcushuwa, lsibindi, nezinye iziku- hlana ezikolisa ukuhla amankaza- na	Wokunyanga Isifuba (consumption) Ukungenwa yi Ngqele, nazo zonke Izifo ezibanga ubulwelwe Esifubeni nase Mipungent

IXABISO, 2/6 nge Bhotile nge Posi 3/2.

ELIPEPA LIPUMA NGOLWESINGE *IVEKI ZONKE.*

IXABISO, 2/6 nge Bhotile nge Posi 3/1.

Lirolelwa 3/6 nge Kwata (itunyelwe ingekapeli 4s ipele i Kwata ingaro- Iwanga.

Unokuhlaulelwa wonke Unyaka ekuveleni kwawo nge 13s 6d.

-----o-----

Izaziso Zabazelweyo, Abatshatileyo, Nemibi- ko, irolelwa 2s 6d, zi- ngene kanye ; 3s 9d ka- bini; 5s katatu.

INGUBO ZOBUSIKA!

INTLOBO ZONKE,

Olona hlobo lulungileyo!
Akuko butshipu bungako!!
Kwanento eninzi yofani ngofani!!!

DYER NO DYER,

INDLU ESIKAYO NEYEZINXIBO,

Iblankete ezintsha zamaxabiso onke.
Idyasi Ezintsha ziqala kwi 12/6.
Ibhulukwe Zekodi, Ibhatyi Zekodi.
Iblankete Zoboya, Iblankete ezingamabhayi.
Ihempe Zamadoda ziqala kwi 1/ inye.
Ibhulukwe Zokutshata (ezisikiweyo zona) from 16/6.
Ibhatyi ne Ondulubhatyi ezimnyama (diagonal).

QONDA.—Ngapambi kokuba ulahle imali yako napina, kauti gxada kwa DYER uyokuzibonela ngokwako.

DYER DYER

AKA

HOLMES-ROBERTS

AMAYEZA

LENZELWA ABANINILO KUPELA NGO

JOHN GAUNT & CO., CHEMISTS, KING W. TOWN

AWOKUFUNYANWA KUBO BONKE ABAPITIKEZI-MEYEZA.'

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

-A- 'Wonderful Medicine.

BEECHAM'S PILLS

For Bilious and Nervous Disorders, such as wind and and Pain in the Stomach, Sick Headache, Diddiness. Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushing; of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILE GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be " WORTH A GUINEA A BOX."

BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. They promptly remove any obstruction or irregularity of the system. For a

Weak Stomach; Impaired Digestion; Disordered Liver;
they act like magic—a few doses will work wonders upon the Vital Organs ; Strengthening the muscular System ; restoring the long-lost Complexion ; bringing back the keen edge of appetite, and amusing with the ROSEBUD OF HEALTH the WHOLE PHYSICAL ENERGY of the human frame. For throwing fevers in hot climates they are specially renowned. Those are " facts '' admitted by thousands, in all classes of society and one of the key guarantees to the Nervous and Debilitated is that Beechams *Pills have the Largest Sale of any Patent Medicine in the world.* Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helena, Lancashire, England.

SOLD BY ALL DRUGGISTS IN THE COLONIES.

IGQITILEYO,

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZILUKWE NGOBUGCISA OBU BODWA, Igama lazo yi EXTRA NAVY or MATTROSS"

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPA-ULE i BLANKETE ZONKE ngopawu esi-luqinisele na Komkulu ngohlobo Iwemifa-nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENE-NE, kangelisa kunene ukuba ina- wona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo

ZONKE EZI BLANKETE ZIZEZINGATANDATYU-ZWAYO.
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkile enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

Ziya kubako kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke.

PEACOCK BROS, and WEIR,
E QONCE.

BON MARCHE.

——so:---

JOHN W. BAYES & CO.
GRAHAMS TOWN.

IFANDESI LE MPAHLA

KUWO ONKE AMASEBE.

----A;o:----

I Blanket zamabala ziqalela kwi 1s. 7 1/2d., Amabhayi abubanzi bupindiweyo 11 1/2d., Imiqulu Eqaqambileyo yokwenza ilokwe iqalela kwi 11d. nge yadi, I " Tweed " eziqaqambi- leyo zelokwe ziqalela kwi 3 3/4d. nge yadi, I Flannelettes 2 3/4d. nge yadi, Ezona zilungileyo i Printi zama Jamani na- ma Bhulu 6 1/2d. nge yadi, Ityali zoboya ezona Fishini zintsha ziqalela kwi 3s. kude kube nga 30s. inye, I Quilts zamabala ziqala 1s. 11 1/2d., I Quilts ezimhlope ziqala 2s. 11d. Amakulu amahlanu e " knitted skirts " 1s. 2d. inye.

Zonke impahla zibhalwe ngamanani acacileyo. Akuko nko- hliso. Kwisebe le lokwe (Drapery) ngexesha le Fanciest i 1s. *ebifudula isapulwa nge xabiso le ponti iyakuyekwa.*

-----:o:-----

Isebe lezinxibo lakwa BON MARCHE,

400 ibhulukwe zamadoda (Bedford Cord) ziqala kwi 4s. 11d. inye, I Suti zamadoda ze Tweed 21s. inye, I Felt Hats ezimapiko abanzi 2s. umnye, Ibhatyi zamadoda ze Tweed ziqala kwi 6s., I Bhulukwe ze Tweed 3s. 6d.

QONDISISANI KAKUHLE-Wonke ubani otenge izinxibo zexabiso eliyi ponti (£1) uyakwapulelwa i- sheleni ezi ntatu (3a.)

JOHN W. BAYES & Co.

BON MARCHE,

E-RINI (GRAHAMS TOWN).

J. W. GARRETT & CO.,

LADY FRERE,

IZITORA "EZITSHIPU."

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo, Izihlangu, Ingubo Zamadoda, lsali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu,

Kunikwa amaxabiso angapezulu ngo BOYA, IZIKUMBU, UKUTYA, ne MPAHLA EHAMBA YO.

Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & 00.)

Ivenkile YE MPAHLA EZIBUHLUNGU NGA-MAXABISO ANGATSHIPU.

ITYALI—Zintle kodwa ziyalahlwa, ziqala kwe- ze 4/6 to £2 inye.
I PRINTI ezi " best " ezihlanjwayo 6d. yard.
Edluliseleyo itshipu i Satin Emhlope ne Cream i Muslin yokunxiba enemigca 4 1/2d. yard.
I Satin Ezimhlope nezi Cream, 10 1/2d., 1/-, 1/6 nge yard.
Ingubo Zabatshakazi ezenziwa nge zintsha ifa-shini.
Iflawa Zabatshakazi. Izigubungelo Zabatshakazi.
Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Zivasikwa.

Ngapambi kokuba nitenge napina yiyani ko

BEAUCHAMP, BOOTH & CO.

E-QONOE, KINGWILLIAMSTOWN.

PEACOCK BROS. NO WEIR,

NGABATENGI abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke uyokuva into abayi kupayo pambi kobuba utengise nokuba kupina.

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I-ertyis, Umbona, Amazi-mba. bahlele benawo.

Kumimandla yo MGWALI ne DUTYWA, Qonda-ni mayelane nevenkile ese MUNYU.

KUYAZISWA ukuba u MR. C. 0. KIDD, owaziwa ngelokuba ungu " CHARLIE ; " upumile, akasenanto nalo Venkile. Nokuba Umpa-ti wayo, ngoku ngu Mr. WM. HIBBINS (U " WILLIE.") Ngoko onke Amatyala ale Venkile makahlaulwe ku "WILLIE" (Mr. HIBBINS apo oyena selenegunya.

Njengokuba bekunjalo kwase kuqalekeni kuyakumana kunjalo nakalokunje.

Awona maxabiso makulu aya kurolelwa UBOYA, ne ZIKUMBA.

INKOMO ezitengisayo unokuzifamana naninina otandayo kwi Venkile yake

E MUNYU

KWA NDLAMBE. t309

ZIHLOBO EZIMNYAMA.

NANTSI INTO:

U GRUBB, wase GCUWA,

U SAND' ukuvela E-Qonce apo ebeketa inyambalala ye-mimangaliso :—

PULAPULANI

Isatini Emhlope, ISIHOMBO SOMTSHATO kunye ne veil namagqabi 40/ (iponti ezindyanda).
Izanga ZETYALI, IPRINTI, (uyeva na?) Izihlangu, Zamaledi, Ishuzi, i Under Linen, ne Minqwazi Yokutshata.
Ezamanene INGUBO ZOKUTSHATA—zinoku odolwa zitungwe.
INGUBO ZABAFUNDISI Ziyenziwa, IZIHLA- NGU, ne SHUZI Zamadoda, AMAQINA, ne HEMPE.
IBHATYI, IMITIKA, IBHULUKWE (ningabali. bali Onzonza).
QONDA,—Ningazilibali IZIHLANGU ezizitende zide zokubeta " Unomtatsi."
IBHATYI ZETENIS, kwane Hempe zayo.
IKOFU, ISWIKILA-ITI.
IMPAHLA YONKE YABAREYISHI.
Ningawalibali kanjaqo Amayeza ka GRUBB Ezifo Zonke.

IMPAHLA ENGABA AYIBALWANGA YIBUZE, WOYIFUMANA

T. E. GRUBB, Butterworth, .

Ivenki Etengela ngamanani ase Qonce. YIZANI *KUYILINGA.*