CURRENT OPINION.

LOCATION TROUBLES.

The *Eastern Province Herald* is doing the country good service in directing attention to the recently enacted Locations Act the operation of which seems to be giving no end of perplexity to the Natives. Save the reference to the Colonial Secretary, for whom should be substituted the Secretary for Native Affairs, the criticism of our contemporary in the following appears entirely well deserved :

" This has been apparent for some time, and several instances have served to prove the entire absence of any directing hand in the Government of the country. It is but fair to say that though all are responsible, the Colonial Secretary is by far the worst sinner in neglecting the work which comes under his department. The Native Location Act, for instance, is a case in point. We strongly advocated the passing of that Act, and we still advocate its thorough administration, but it must be admitted that it is an Act which presents difficulties and which requires a certain care and delicacy in the handling. It is by no means an Act which the Government can throw at the hands of the Magistrates and say ' carry that out.' We have pointed out this fact more than once. We have pointed out that if some thousands ot Natives are to be cast adrift from the private farm locations, as they will be cast adrift some machinery must be provided for disposing of them or there would be trouble. We have pointed out that if large bodies of Natives arc to be cast loose on the country without means of living and without occupation, there will be a good deal of law-breaking, that stock will be stolen, that thieves will multiply, and outrages of various kinds occur. That is as certain as that night follows day, and it must have been quite clear to the members of the Goverment. The latter, however, have adopted the very course which one would have supposed any reasonably intelligent man would avoid. They have flung this Location Act at the heads of the Magistrates, they have afforded no idea whatever as to what interpretation is to be put upon the various clauses of the Act, and while seeing that the Act must result in the eviction of large numbers of Natives, they have made no provision whatever for dealing with these people. "We do not know that any more serious indictment could be brought to bear against a responsible minister, for it points to a carelessness and indifference which is little short of criminal. We may be doing an injustice to the Colonial Secretary, and the administration of this particular Act may belong to some other Minister; whoever is responsible has been guilty of lazy neglect which may cost the country dear.

As for the interpretation of the law, Magistrates all over the country differ as to what is meant. The Magistrate of Uitenhage, in bis despair, told the Sunday's River Natives to interview the Treasurer-General when he passed through their neighbourhood. As the Act has nothing whatever to do with the Treasurer-General, this was not a very wise thing to do, and since Mr. Merriman did not visit the Sunday's River Estate, we are left in the dark as to his views on the subject. It is clear, however, that the Uitenhage Megistrate himself cannot understand the Act, and does not know what to do with it. The Humansdorp Magistrate was also called upon to expound the law by some enquiring natives, and expounded it in a manner which was palapably inaccurate, and which gave rise to great discontent. In the meantime the farmers are under the impression that they have to turn off their Native tenants, and they are doing so. In the Humansdorp and Uitenhage Districts these Natives are being turned off in large numbers the men are small Native farmers, and they want to know what is to become of them. Of course, many could find employment if only the Government had arranged for some kind of machinery for bringing farmers and men together. Nothing whatever has been done, however, in either this or any other direction. No land even has been set aside for them to go to, and there is every prospect of trouble in the near future.

We find, however, that many Natve farmers are being disturb under a misapprehension. Landlords cannot be too generally informed that the law was not intended to apply and does not apply to the Native tenant farmer who hires certain ground under an agreement The Act is directed against locations, and locations. are. collections of huts or, in fact, kraals. If a Native farmer hires a plot of ground of, say ten acres, fences it and builds his house in it the law cannot drive him out from that plot, and as for the landlord, though be have a hundred such tenants, he cannot be charge with keeping a location. The Act does not say all that, but, in point of fact, that is what the Act means; it is we believe, what the Government means if only its members would stir themselves to say so, and let the Magistrates make it known. The small cultivator who holds his ground upon a lease, who has put labour into it, and spent money on it is not a thief but a man whom it is to the interest of the Colony to support to the utmost. No one wishes to disturb such men, since they bring the land into subjection. The law is intended to put an end to tho Kafir kraal, and tho Government may reasonably be asked to make that intention known.

Ulungiselelo lwendwendwe.

I KAYA LABANTSUNDU (ELONA).

U P.X WAZISA izihlobo zake ezininzi ukuba Lomsebenzi ungentla nbuye wautabata nawo onke amasebe awo. India inkala, intle kun' eke wanazo. Ufamana e England INGOMA (Solfa Books) ngazo zonke ezinyanga. Ubnngqina bendawo ngendawo kukuba impahla yetu ye BHOLA *yeyona* ngokalunga nobutshipu. Abaza Emnyhadaleni bona bangezikatazi ngokutenga kwezinye indawo. Mabezokazibonela apa bo ! Ikari namahashe ako. Ulangieelela, atenge, etengisela e Markeni nakwezinye indawo. Mkangeleni ezantsi ko Boxall, kufapi ne Marika.

PAUL XINIWE,
General Agent,
Smith Street, King Williams Town.

IKAYA LABAHAMBI!

UWILLIAM D. SOGA,

EBULELA izihlobo zake ebezikade zimJ belekile, usacela isandla kwakona. UKUTYA, INDAWO YOKULALA, IZITALI, IHABILE—zezona zilange kwayekwa. Nangemalana encinane nnokufutnana ukupiliseka. E Marikeni ungu Mtengiseli no Mtengeli wento yonke. " Indaba yokatyelwa ay ikoli."

W. D. SOGA.
Address : Market Square,
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Amatyala atetwa kwinkundla ye Mantyi, e Lady Frere, nakwi ofisi yase Bolotwa. Ikaya e

LADY FRERE.

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E-QONCE.

S AUER& ORSM0ND

A BALUNGISELELI E m a t y aleni _ Amakulu. Ababali beminqopi- so yase Mtetweni nababi bamafa. Bangabateteli-Fandesi, nabaxeli bama- nani ezinto bamatyala amakulu. Ama- tyala bawateta eAlyani, eHerschel Lady Grey, nase Barkly East.

H. F .TEMPLE,
(ATTORNEY, ETC.),

U-TEMPILE obefudula esc Ngqushwa. Umqondisi-Mteto, Umlungiseleli Micimbi Yomhlaba; Uteta Ematyaleni napina, Ikaya

E-MATATIELE.

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(LAW-AGENT),

UMTETELELI Ematyaleni kuzo zonke Inkundla Namatyala e 'RANSKEI; Nomqokcleli weZikweliti, njalo-njalo. Ikaya:

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KA

JESSE SHAW (U-Nogqala),

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Enziwa ngemiti ekula apa eSouth Africa

LAMAYEZA aya yalezwa kakulu ngumniniwo " ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleia uku ncsdi oku ngawenzakalisi umzimba; ngenxa yoba pantsi bexabiso lawo; ngenxa yokucoceka ekwe nziweni kwawo; ngenxa yokungabi nasikwi setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayaza.

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

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Elingoyiswayo zingqangqambo zendlebe, nezibunzi, nokubata kwentloko yoaka.

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UMDAMBISI (Soother).
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UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Inetndi yoku geda iziswana esikatazayo zentsana onaabantwana.

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Izalatiso zendlela yoku wasebenzisa zishicilelwa ngokuzalisekileyo satiwa nca kwi bhotilana nezi ofilana ugazinye, esiti zakulandelwa ngokufeze- kileyo akase angapilisa lamayeza. Ngokungabikw- aya, nandlu, namhambi ungenawo lamayeza esi- cweqe sokulumkela okungekehli.
Akandwa enziwa ngu JESSE SHAW, Izqin?? elisebenza ngemiciza, e Bhofolo, atengiswa nguynge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale'.Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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KAMASTONE,

Kungoku IME NGEMBAMBO YIMPA- HLA. Umntu uya kufumana INTO EYA KUMHLALA NGEMALI YAKE.

U P. S. JEFFREY,

Unokuqayisa ukuba ulazi kakuhle lonke Ishishini Labantsundu, YONKE IMPAHLA YENDIDI ZONKE inokufanyanwa eve- nkileni zake. Uvule isebe

E-DIDIMANA, apo impahla iya kutengiswa ngawona apa. ntsi amanani.

UBOYA IZIKUMBA, NOKUDLA, zirolelwa ama- xabiso apezulu arolwa na kwezinye indawo.

Icam Lomhlaba Kumahlwempu !

IZIQWENGA EZINE ZOMHLABA.

EZINYOKA

KUTENGISWA ngamanani apantsi Imihlatyana Emine:—Lot 15, 9 acres, 2 roods, 10 poles. Lot 18, 10 acres. Lot 19, 10 acres. Lot 20, 10 acres. lyi mihlaba eqakamsheleneyo, ekufuneka itengwe yomine njengoko injalo. Onemali engeza ku Mhleli we *Mvo.*

J. HOWARD, Kingwilliamstown.

KWA

KATA !

ITYALI

ITYALI

Sisand' ukuvula Indlu yetu ya- maledi, saye sigqibile nokuwuhla- ziya umzi upela.

Sirole Ityali Ezibuhlungu.

Yizani Kuyibona Impahla yetu Entsha.

Sikwanomfanekiso womzi owenziwe ngobugcisa, oyakunikwa njengesipo kubo bonke abake batenge kuti xa bewufuna.

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COOK Oka Umgutyana Wamehlo.
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"Iziziba esezihlwayelwe ma- zikuselwe elangeni, kanjalo zipiwe amanzi futi.

Pansies.—Ezona ntyatyambo zintle ziveliswa kukuhlwayela kwa usem- tsha unyaka—ngo February, March, April.

FLOWER BULBS. — Umhlaba maulungiselelwe ukutyalwango February no March i Anemones, Dalfodils, Hyacinths, Narcissus, Snowdrops. Tulips, Ranunculus, Lachena- lias, Sparaxis, Ixias, njalo-njalo. *(Kangela i Catalogue yo Gawie ye Ntlakohlaza yo* 1892, *amapepa* 61 *kuse ku* 64.)

W. & C. GOWIE,

GRAHAMSTOWN.

kulahleke or kubiwe.

BONISANI U LIMBILE MALI, umXhosa, owemka no SIXPENI, um Zulu abati wazeka umlangukazi e Bhai baya e Natal. Lirwanqa elimhlope, ngu nyana ka Mr. Mali wase Tamara. Oiandisayo wo bhalela ka Mhleli we " Mvo." tl91

KWIMPI EHLALELE UKUTSHATA.—Ukubikela izihlobo nongebehle uzikumbule ngei ndlela zokubhala kuqgitywa ngesaziao kw. Mvo nge2/6 ixesha elinye; 3 9 ngamaxesha **amabini**; 5/ katatu,—ST.

IZAZISO ZAKOMKULU.

ZISHICILELWA '. 'NGE '. 'GUNYA.

Isaziso sika Rulumeni.—KO. 985, 1892.

Kwi Bhotwe le Mihlaba, Imingxuma neloku Lima

E Kapa, 7 *September,* 1892.

Isifo Samanqina Nemilomo
(Uchwane).

LAMANQAKU ahlonyelwe ngapantsi apa ngu Ggqira we Mpabla wale Koloni nge *Epizootic Aphtha,* isifo esaziwa ngekuba sesa " Manqina Nemilomo" (uchwane), abhengezwa ukuze kuqonde wonke ubani. Ekubeni esisifo sinybatya e Bechuanaland nase Transvaal, ngum- cimbi omkulu kunene ukuba ukuhamba kwempahla kugqalwo kakuhle, nokuba onke amacebo agqalwe kakuhle ngabanempahla ukusinqanda singaqubeli pambili kule Koloni.

CHARLES CURREY,
Unobhala we Bhotwe Lemihlaba Imingxuma no Kulima.

AMANQAKU KA GQIBA WE MPAHLA WE KOLONI

Isifo samanqina nemilomo sesinye sezifo ezisulelayo eseziwayo empa- hleni, saye ke ngoko kunzima ukusisa- benza, ngapandle kwemiteto engqongqo yokuvingca amazibuko. Asisifo sihla inkomo zodwa, kodwa sihla negusha, ibhokwe, ihangu ne ntlobo-ntlobo za mpahla elololobo, kusemhlotsheni ke ngoko ukuba siyakungenela nenyamaka- zi kwelilizwe. Sinako nokungena kwe zinye izilo, ezinjenge zinja, inkuku, amahashe, kwa nabantu, noko singebe- njengese mpahla.

Esisifo sinokungenela yonke impahla ehambe emkondweni weseyinaso nokuba kusedlelweni eke yadla kulo nokuba kungendlela apo ite impahla enaso yaka yadla, okanye yagqita, ngako oko nkunqunyanyiswa okulukuni kokudibana kwempahla lelona qinga lokueipazamiea esisifo sinje ukusulela.

Impawn ezipambili zesisifo naz : — amatyakuvana abuminbira ati abonakale emlonyeni, ikakulu elulwimini, ngapa- kati komlomo, napezu kwentsini nase mancamini empupu, kodwa ikakulu pakati kwempupu. Ezimazini sizibona- kalisa nase beleni nase mibeleni.

Ukuzibonakalisa— Inkomo nokuba yi gusba enesisifo umqolo lo uyaqongola iti imilenze yangasemva ikwenyelele ngapantsi kwesiqu sayo, inge ayinge- hambe; itande ukulala kakulu. Ifike ingxaze ulucwe olujiyileyo emlonyeni, ize ke impahla iman' ukushukumisa ulwimi nomlomo ngokungati ibumungunya-nto, kubenjalo nangemvakalo. Ngokupe- ngulula kungabehle kuvele amatyaku- van a aselexeliwe.

Ukunyanga.—Kukapukapu ko kona xa impahla ise siteni elihle yaye inoku- fumana ukutya okunokuyondla, kodwa ke ngenxa yokuba ezonto zingeko kweli, ukufa kwempahla akunakuba kungabi nzima, kuba impahla, njengokuba inge- nako ukuhamba ukuya etyanini, noku- tya kakulu obo bukoyo, inokufa yindlala. Indawo epambili kukugcina amanqina angangcoli, ahlale omilo ukwenzela ukungandi kwezilonda. Amanzi oku- hlamba achezwe ezantsi apa alungile ukuhlamba umlomo namanqina:—

Umgubo we Sulphate of Copper,,,6 os.
Carbolic Acid or Jeye's Fluid ...3 ,,
Amanzi .....1 gallon.

Mazidityaniswe ezizinto kakuhle ncakusetyenzwe ngezo kwindawo ezo Zijadukileyo. Utnlomo uhlanjwe kanye nakabini wobehle upole ; amanqina wona kufuneka ecokisiwe ukuhlanjwe anya- mekelwe. Nalupina uhlobo lokunyanga ngamayeza anqanda ukubola anganceda esetyenziswc kakuhle.

Ngenxa yokuba into enintshi yenkomo kwelilizwe ingembuna ingenako ukubanjwa yonke imihla, bendingavelisa icebo lokuba kwakiwe icibi elibanzi elingena bunzulu endaweni efanelekileyo nokuba lelenziwe ngemiti nokubi lakiwe ngesa- mente, nokuba nga kukwindawo enga- fumane itshe apo lingenziwa kona icibi lokuhlambela elibubanzi bangazinyawo ezi 12, ubude 18 inyawo elingaba nako ukugalela iyeza, ongaba nobunzulu be inches ezi 9, amacala abe made ngokwa- neleyo ukuba angapalali ngokugxoba kwempahla. Bekungalunga kuko uta- ngo olomeleleyo ngenxa zonke zecibi elo lokuyigcina ingapumi xa iqutyelwa kona, kwanemivalo ngamacala omabini yoku- tintela impahla ukuba ingangeni isele. Impahla ke egulayo ingaman' ukunge- niswa kwelicibi yonke imihla; kwaye ukunqanda isifo bendingavelisa indawo kakuba impahla engenaso esisifo ingaman' ukungeniswa nayo ngokunjalo xa siseko isifo kufupi nesitbili eso sikuso isifo. Ukuba ayininzi impahla kunge- nziwa icibi elinganeno ngcbukulu kweli sendilichazile.

Ngokupatelele kwiyeza nalipina eli- pants' ukufana neli selichaziwe elinjenge Carbolic, itela ne dip zegusha ezibutye- fura, kodwa ke ezi zingafuna ukupiwa amandla katatu kunoku zikuko xa kuditshwayo. Enye indawo emayilunyukelwe kukuba mayiti impahla le yakukov' ukupuma ecibini apo igciinwe kunye ebaleni, ado anqume amanqina, kungavunyelwa mpahla ukuba idle kufupi necibi elo, kuba lamayeza nezidipu zinetyefu ; ukuba icibi lenzelwe impahla emfutshane yodwa kulungile lenziwe mxingwa, lingabi ngapezulu kwe inches ezi 6 ubunzulu

INTSHUMAYELO

NGU MHLEKAZI U-LIEUTENANT GENERAL WILLIAM GORDON CAMERON,

Owebuto Lentshinga ebekekileyo ye Bath, Umpati Mikhosi Yenkosazana Omkulu kwi Koloni yase Kapa, Ohambisa Umbuso we Koloni leyo, kwanamapandle ayo, okwa ngu Mtunywa Opakamileyo wo Mntan' Omhle, njalo-njalo, nja'.o. njalo, njalo-njalo.

EKOKUBENI isifo sempahla esaziwa ngokuba yi*Epizootic Aphtha,* okanyo Uchwane (Isifo samanqina-nomlomo), sinyhatya kumazwe ahlulelena nale Koloni, kwaye ngoko kubonakale ukuba ivalelwe ingangeni kule Koloni yonke into eyinkomo, igusha, ibbokwe, nokuba zihagu ezivela kumazwe aba Hlambeli (Betshwanaland), e Transvaal, e Free State, Natal, elu Sulu, nakwa- pantsi kombuso wama Jermeni.

Ngokoke ngamandla namagunya asesandleni sam ngesiqendu sesibini so " Mteto Wtzifo Zenkomo," No. 20 we 1868, ndiyasbumayela ngecebo laba Patiswa-Mbuso, ndisazisa ukuba ukuta- batela kolusuku, de kube kusuku olu- pambili oluyakubuya lubalulwe, aku- sakuba sesikweni ukungenisa kule Koloni inkomo, gusha, bhokwe, nokuba zihagu, ezingaba zivela nakuyipina indawo kwelaba Hlambeli, e Transvaal, Free State, Natal, Basutoland nakweli- pantsi kombuso wama Jermeni eseziba- lulwe.

Kanamanjazo ndiyasbumayela ndiva- kalisa ukuba nabanina oya kuyigqita le Ntshumayelo yam, ngokungenisa noku- ba zinkomo, igusha, ibhokwe okanye ihagu kule Koloni ezivela nokuba ku- kuyipina indawo kumazwe elaba Hlambeli, Transvaal, Orange Free State, Natal, nase lu-Sutu namazwe apantsi kolaulo Iwama Jermeni, woti akuba efunyenwe enetyala abe kwisicenge sokudliwa ngempahla nganye engeniswe ngolohlobo ikulu leponti lemali, ati engenako ukuzikulnla ngexabiso -afakwe entolongweni ixesha elingengapezulu kwenyanga ezilishumi linambini, ukuba imali ayihlaulwanga ngapambi kwelo- xesba.

Ukuqoshelisa, ndiyazisa ukuba Intshumayelo yam, No. 371, yomhla 7 Novem- ber, 1892, iyaroxiswa.

TIXO SINDISA IKUMKANIKAZI!

Ikutshwe ngesandla sam napantsi kwe Mbasa Ebalalekileyo ye Koloni yasa Kapa, ngelusuku Iwesi 9 Iuka November, 1892.

W. G. CAMERON, Lieutenant-General, Inkosana Ehambisa Umbuso.

Ngomyolelo Womhlekazi Inkosana Ehambisa Umbnso e Gquguleni.

JOHN X. MERRIMAN.

No. 380, 1892.

ISAZISO.

Irafu Yamasimi Abantsundu,

Kumandla wase Dikeni.

KUYAZISWA apa ukuba zonke Irafu Zamasimi Abantsanda (Native Quitrents) ezihlaulwa kulo Mandla kufuneka zihlaulwe ngo JANUARY 1, 1893, abayakuba besesemva ngentlaulo zabo ngo 31 MARCH,- 1893, iya kubutwa ngokuti basiwe pambi kwamatyala kwaoko.

Kuyaziswa kananjalo ukuba ezi Rafu akususela ku FEBRUARY I, 1893, ziya kwamkelwa kananjalo zibatwe ngu Mr. J. B. LIEFELDT, Unobhala we Lokeshoni kulo Mandla.

LANCELOT HARISON,
Acting C.C. Kwi Ofisi ka Mantyi, Alice,
30 December, 1893.

ISAZISO SAKOMKULU.—No. 891, 1893
Treasury, Cape Town,
Cape of Good Hope, 5th September, 1892.

Imali Yamapepa Evunyelweyo ngo Mteto (Legal Tender Bank Notes) ekutshwe pantsi ko Mteto No. 6 ka 1892.

URULUMENI uva ukaba kutsha nje kwimimandla emiwe nga Bantsandu Pesheya kwe Nciba, Imali Yamapepa eyiponti enye ayivunywa ngabelungu be Venkile, de abe umntu urole imalana etile ngapezalu.

Kengoko kubonakele ukuba makwaziswe ngokubanzi kumntu wonke, ngokukodwa kubantu bo Mntan' Omhle Abantsundu ukuba zonke Imali Zamapepa (Bank Notes) ezikutshwe pantsi kwemigqaliselo yo Mteto we Banki No. 6 ka 1891, nokuba zeze £20, £10, £5 or £1 ngamaxabiso, zizimali Ezivunyelweyo ngu Mteto, ziyalingana ngexabiso nemali (ebomvana yona) esetyenziswayo ngoku, nokuba ukuhlaula ngayo maxa utengayo nase kuhlauleni amatyala ayina kumangalwa, nokuba nabanina obiza imalana ngapezulu (commission) ekuyamke. leni kwake woba sesicengeni sokusiwa pambi kwamatyala ngetyala lokwamkela imali ngamaqinga.

Kengoko zonke Imali Zamapepa ezikwi xabiso le £1 (One Pound Notes), eziqalileyo ukukutshwa kule Koloni, ngegunya lalo Mteto ungentla, ziyalingana ngexabiso neponti enye yegolide, emazamkelwe ke. ngoko njengemali leyo ekuhlauleni irafu, namatyala, njalo-njalo.

Akuko lahleko inokubako ngokwamkelwa kwale mali yamapepa evunyelwe ngomteto ukuba inombhalo owazisa ukuba ukuhlaula ngayo ukuselwe ngu Rulumeni wase Kapa.

JOHN X. MERRIMAN,
Umgcini.Ndyebo weKoloni.

ISAZISO.

ISIQINGATA SASE NGQUSHWA.

LRAFU YEZINDLU.

KUYAZISWA apa okokuba irafa yezindla kwesi Siqingata yonyaka we 1892

pantsi kwezahluko 10 ne 11 Somteto No. 37 ka 1884 iyafuneka, yaye inokuhlaulwa kwi Ofisi zo Nobhala be Lali ngomhla we 31 DECEMBER ; nokokuba ukuba ayihlau. lwanga kwada kwangu 31 MARCH ozayo, iyakabutwa ngamagunya ngesiqendu 23 mhlaumbi 24 salo Mteto ngokufanelekileyo ngapandle kwesinye isaziso.

W. RUMBOLD PIERS,
0. C. Peddie.

Kwi Ofisi ka Mantyi,
Engqushwa, 6 December, 1892.

ISAZISO.

ISIQINGATA SASE NGQUSHWA.

KUYAZISWA apa ngokwemimiselo yo

Siqendu se 16 sika October No. 33 ka 1892 okokuba irafu yezindla ezi 2/. eyonge. zelelweyo yendla nganye ngonyaka kuzo zonke izindlu ezikwimiblaba ya Komkuln iyakufuneka ihlaulwe kwi Ofisi yo Nobhala be Lali kwesi Siqingata ngomhla Wokuqala ka JULY, 1893.

W. RUMBOLD PIERS,
C. C. Peddie.

Kwi Ofisi ka Mantyi,
Engqushwa, 6 December, 1882.

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

ELIPEPA LIPUMA
NGOLWESI-NE
IVEKI ZONKE,
Lijonge Uungelo Lomzi kupela.
Limele imfanelo ya Ba-ntsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu

(NATIVE OPINION)
Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

Lirolelwa 3,6 nge Kwata (ituuyelwe ingekapeli) 4s ipe'.e i Kwata ingaro- Iwanga.
Unokuhlaulelwa wonke U n y a k a ekuvsleni k vawo nge 13s 6d.
-----o-----
Izaziso Zabazelweyo, Ab^tshatileyo, Nemibi- ko, irolelwa 2s 6d, zi- ngene kanye ; 3s 9d ks - bini; 5s katatu.

IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE, JANUARY 12, 1893 [Vol. IX, No. 429

DYER AND DYER
KING WILLIAMSTOWN.

Kungena into eninzi ye Mpahla Entsha:
KUNGOKU BABONISA

Ezona Fashini Zizezintsha,

Nengubo Ezifezekileyo ngamaxabiso apantsi anokufumaneka.

Ihempe, Amaqhina, Izitadi, Izihlangu, ne Shuzi; Ingcawa, Amafelane, Itya i Pli, Ikelekrointi, njalo-njalo.

ITYALI EVATWA OMABINI AMABALA—IYASOSA. Intlobo zonke zazo, ngamaxabiso onke.
INGUBO ZOBUFUNDISI Ezihleli zitungiwe, Nezokumejela.
Ublobo olubuhlungu kwi Ndulubhatyi Zobufundisi, 7/6 ne 9 6. Ikolala Zobufundisi, ne Minqwazi yabo, njalo-njalo.
Isuti ze Twidi ezintle ziqala 16 6—Ezimnyama Itwidi ziqala 25s.
Ibhulukwe Ezimejelweyo ziqala 13 6.
Izihlangu Ezizitende Zide Zamadoda 8 6.
Ibhulukwe Zamadoda ze Whipcord 6 - -Zilushica.
Ibhulukwe ze Kodi Zamadoda—zamanani onke.
Intlobo Ezintsha Zeminqwazi Yetwidi Yamaledi iqala kwi 1/.

ISIZINI YE CRICKET 1892:

Ibati ze Krikiti ezisipato siyi Cane enye. Ibati ze Krikiti ezisipato siyi Cane epindiweyo. I Gauntlets Ezintsha—I Glove ze Wikiti Ezintsha—I Stamps ezitsha—1- bhola ze Krikiti ezitungwe-pindiweyo nezi "gut sewn"— zivela kwabona benzi bazo bagqitileyo.

AMAXABISO AHLISIWEYO KWI CLUBS.

DYER NO DYER,
E-QONCE.

AKA

HOLMES-ROBERTS
AMAYEZA
AMAKULU ASE AFRIKA!

PILISA.

Wokunyanga Amatumba, Ihashe Ukunchola kwe Gazi, Icesini ebangwalkukunyakama nazi zihlambo Amadlala, Izilonda, Igcushuwa, Iqhabanga, Isibindi, nezinye izikuhlana ezikolisa ukuhla amankazana.

IXABISO, 2/6 nge Bhotile, ngePosi 3/2

MANGALISA.

Wokunyanga Isifuba (consumption) Ukungenwa yi Ngqele, nazo zonke Izifo ezibanga ubulwelwe Esifubeni nasa Mipungeni.

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

LBNZELWA ABANINILO KUPELA NGO
JOHN GAUNT & CO., CHEMISTS, KING W.TOWN
ANOKUFUNYANWA KUBO BONKE ABAPITIKEZI-MEYEZA.

BAIRSTOW & CO.
(BAKANGELENE NO IVY BROS.)
PORT ELIZABETH (eBhai.)
BATENGISA IMPAHLA YAMADODA NAMAKWE- NKWE.
LEMPAHLA YONKE ISIKWE KAKUHLE YAYE KANANJALO ITSHIPU.

IPEPA. ELIYI

J.H.IRELAND, "CAPE.:MERCURY,"
Umaki Wezindlu Nomtati we **Kontreki,**
Umeweli Kumasebe Okucwela Onke.
MARKET STREET,
Kingwilliamstown.

EYO MCQIBELO YONA,
Inendaba Ezona Ziketiweyo, Nepepa Elihlonyelweyo, kwa Namabali Amnandi.

UMENZI WEMPAHLA YEZIKOLO Y ENT LOBO ZONKE.

Elipepa limnandi linendaba lotunyelwa ze Ngeposi kote kwasekuqaleni (qondani) watumela 12s 6d.
"Isampulu" yelipepa lo Mgqibelo inokutunyelwa koyifunayo.
HAY BROTHERS.

I DESK EZINEZIHLALO ZAZO, EZENZIWE KAKUHLE NANGENDLELA EMANGALISA YO NANGAPEZU KWEZIVELA KWAMANYE AMAZWE, NAMAXABISO NGANENO.

UMTATI ngamnye makazimisela ukweyise'a ekutabateni ipepa wonke anokubonisa kwa. kubonakala ituba lokwenjenjalo kuye.—ST.
UMZI mauwazalelele umsebenzi ukuba uyenzakala kunene ngokuti umntu angayi.-tumeli kwangexeaba imali yake yepepa ayaziyo naye.—ST.

LEMINYAKA I 18
IGQITILEYO
SINGENISE KWELI LIZWE
IBLANKETE ZOBOYA
EZILUKWE NGOBUGCISA OBU BODWA, Igama lazo yi EXTRA NAVY or MAITROSS"

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo Iwemifanekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

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

Kwivenkile enitenga kuzoke bizani Iblankete ezinomfanekiso we Ngonyama.

ziya kubako kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke,

APO ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,
E QONCE.
Ngabobodwa abanokubhala lomfanekiso lweNgonyama
BON MARCHE.

JOHN W. BAYES & CO.,
GRAHAMS TOWN,
I*FANDESI*LE*MPAHLA
KUWO ONKE AMASEBE.

I Blanket zamabala ziqaleh kwi Is. 71/2d Amabhayi abubanzi bupindiweyo 111/2d Imiqulu Eqaqambileyo yokwenza ilokwe iqalela kwi Ifd. nge yadi, I "Tweed" eziqaqambi- leyo zelokwe ziqalela kwi 3fd. nge yadi, I Flannelettes 21/2dnge yadi, Ezona zilungileyo i Printi zama Jamani na- ma Bhulu 61/2dnge yadi, Ityali zoboya ezona Fishini zintsha ziqalela kwi 3s. kude kube nga 30s. inye, I Quilts zamabala ziqala 1s. 111/1dI Quilts ezimhlope ziqala 2s. 11d. Amakulu amahlanu e " knitted skirts " Is. 2d. inye.
Zonke impahla zibhalwe ngamanani acacileyo. Akuko nko- hliso. Kwisebe le lokwe {Drapery) ngexesha le Fandesi i 1s. *ebifudula isapulwa nge xabiso le ponti iyakuyekwa.*

Isebe lezinxibo lakwa BOX 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 (3s.)

JOHNS 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 Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu

Kunikwa amaxabiso angapczulu ngo BOYA, IZIKEMBU, UKUTYA, ne MPAHLA EHAMBAYO.

Beauchamp, Booth-Co.
(EBIYEKA J. J. IRVINE & CO.)
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 enemigea 4|d. yard.
I Satin Ezimhlope nezi Cream, 10 1/2 d., 1/6 nge yard.
Ingubo Zabatshakazi ezenziwa nge zintsha ifashini.
Iflawa Zabatshakazi. Izigubungelo Zabatshakazi.
Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Ziyasikwa.
Ibhatyi Ezimnyama ezi " best " Zetwidi.

*Yizani kuzibonela ezimpahla ngokwe-**nu** Ngapambi kokuba nitenge napina yiyani ko*

BEAUCHAMP, BOOTH & CO.
E-QONCE, KING WILLIAMSTOWN

PEACOCK BROS. NO WEIR,
EKOMANI,

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

Ihabile, Ezinkonzo, Inqholowa, Irasi Imbotyi, I-ertyis, Umbona, Amazimba. bahlele benawo.

A WONDERFUL MEDICINE
BEECHAMS PILLS

MEDI For Bilious and Nervous Disorders, such as Wind and pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flashings 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 WILL 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 arousing with the ROSEBUD or HEALTH the WHOLE PHYSICAL ENERGY of the human frame. For throwing off fevers in hot climates they are especially renowned. These are "facts " admitted by thousands, in all classes of society and one of the best guarantees to the Nervous and Debilitated is that *Beecham's Pills hare the Largest Sale of any Patent Medicine in the world.* Full directions with each box.
Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England,

SOLD BY ALL DRUGGISTS IN THE COLONIES.

Isaziso Esibukali nge 'Mvo.

NGENXA. yokungxwelerwa okukulu kweshishini lokuhanjiswa kwe *Mvo Zabantsundu* ngokuti uninzi lungakunanzi ukuyitumela ngexesha intlaulo, abanye bangabi satumela kanye :— iyaziswa yonke impi etunyelwa ipepa ukuba umpati msebenzi ufumene enyanzelekile ukuba ancipise indleko ngokut litunyelwe kwabalihlauleleyo kupela ipepa. Izaziso kwabana- matyala ziqalile ukuhanjiswa, ayakuti ke amapepa abanjalo anqunyanyiswe naninina, ingatanga ifike imali, umhlaimbi kube kuvisiswene ngezinye indlela. Imali engamatyala kulungisele- Iwa ukuba ibutwe ngemiteto yombuso emiselwe oko.

J. TENGO-JABAVU.

November, 1892.

PASCOE, (U FOLOKOCO)

USAHLELI, AKAFILE

Apo uya kumbona NGOKWAKE (SALUF') kuse

QONCE, EMONTI nase CALA

Yizani kubona Imimangaliso yake engatetekiyo

Ngapandle kwe MPAHLA yake eyazekayo kunene, unga ningakumbula ukuba ngoku uno DRES-MEKA (Dress Maker) ovela e ENGLAND.

ILOKWE ZOKU7SHATA EZENZIWA LELI LEDI ZINGUMMANGALISO.

Intombi enxibe enye YEZILOKWE ingatsho no Mlungukazi wayo angayazi; ngenene, ndifung[T] u " Rarabe," 'Strue! Blam! kunga- nzima ukumazi.

NGUYE NGOKWAKE,

FOLOKOCO.:(Salufu).

GIBBERD & BRYANT

KING- WILLIAMS TOWN.

IMPAHLA ENTSHA IFIKILE.

IPRINTI EZINTSHA, 3d., 6d. ngeyadi.
IMUSLIN EZINTSHA EZINEFLAWA, 43/4yad
ISATIN EZINTSHA EZICALILEYO, 1/-, 1/9, 2/-
2/6 ngeyadi
ISATIN EZINTSHA EZINEFLAWA, 1/6,1/9, 2/-
2/6 ngeyadi
ITYALI ZELANGA ESINTSHA, 5/-, 6/-, 8/-, 9/6 inye
IMINQWAZI ye STROYI EMITSHA, 1/- 1/6
IDRESI EZINTSHA ZOKUTSHATA, 30/-, 40/-, 50/-, 60/-
inye
ISUTI ZOKUTSHATA EZINTSHA Zamadoda, 30/-, 40/-
inye

GIBBERD & BRYANT.

Ezinge Mfundo

IsiKOLO SE NTOMBI E MGWALI

SIYAKUVULWA kwakona ngo let FEBRUARY, 1893.

M. W. HOPE,
Emgwali, Dohne.

5 January, 1893. »191

ST; LUKE'S INDUSTRIAL INST.,

(ENXARUNI),

SAMADODANA ANTSUN DU

QONDANI :—Amadodana azalusileyo awa- mkelwa.

IMPAHLA ye Ndlu neye Tyalike iyenze- Iwa Oyifunayo.

Ukubbalela ngocingo :—
at Stumbles, Furt Jackson.

ISINALA SASE BLYTHSWOOD

IYAKUVULWA kwakona, emva kwe Holide, ngolwtsi NE, 26 JANUARY, 1893.

JOHN LENNOX, M.A., tlSl
Umongameli.

LOVEDALE MISSIONARY INST.

ISINALA sivulwa kwakona ngo 26 JANU- ARY, 1893, ngo 10 a.m. Abamkelwayo ngabakwisiqibi (Standard) IV. Njengoku. ba unyaka ngati uyakuba ngonendleko; yaye imali engamatyala yentsapo seyingu. mtwalo, *kujakonielezelwa ukufunwa ukuba bonke abaqalayo ukungena bahlaule kwayoko, kwaye kungayi kwamkchoa nabani kicabebe sebengabafundayo asebenamatyala.*

WM. J. B. MOIR,

January 7, 1893. t21

Ukwazisana kwezihlobo Imibiko

MAKUNGA.—E 8 ipton Manor, e Lukuko
ngase Bhofolo, ngo 13 October, 1892, kubbubhe Inkosikazi kA Daniel Carl Maku- nga etandekileyo. Wahliwa sisisu nentloko nomqala obungebone kugula, kodwa ukupela komzimba—into ebambiseke icawa zambini wagqita. Izihlobo mazaneliswe ngulombiko.

t J91

KUFUNWA

IBUTO LABAVUMI

Ukuba Ngabebuto le African Choir

EZAKUWELA IYE
E * ENGLAND * NASE * AMERICA.

ABANGATUMELA AMAGAMA ABO NGA BA ZILI NABANEZI.MILO EZ1HLE.

Kubalehva kwi Office of " IMVO," King Williamstown, okanye ku

JAS. H. BALMER,
Kimberley.

Kulahleke or Kubiwe

NDICELA AMEHLO: Ndilahlekelwe ngama Hashi amabini, alahleke nge 14 December, 1892. (1) Yimazi ENGWEVUKAZI EMHLOPE, kundlebe yasekohlo yi halafu.mantyi engasemva, knmlenze wasekunene linomtshiao—J.B. (2) Elinye YINKATYANA EBOMVANA enecoko. Ondilandisileyo wovuzwa kakuhlo nge £3, atumele ku Mhleli we " Mvo " nokuba kuku D. W. MBUTISI, Mbokotwana School, Tsolo, 3 January, 1892,

AMAZINYO AMATSHA

AFAKWA KWIZIKEWU EZIDALA,

NGAPANDLE KWENTLUNGU, TSHI-

PU, AHLAZIYWE UMNTU ABEMTSHA,

YIZANI KUB0NA

—

MR.HERBERT HENRY

KWI OFISI ENDALA KA INNES,

E DOWNING STREET,

E-QONCE.

Imvo Zabantsundu

NGOLWESI-NE, JAN. 12, 1893

ABAZIMISELE Ukwamkela "Imvo" ngonyaka omtsha mabancede batumele kwangoku. Ngokunjalo aba- hlaulela unyaka upela lixesha kufikile okulindeleke kubo.

Iveki

NGOKUNGQUBANA kwenqwelo zika loliwe e Kroonstad kutyumke impahla kakulu. Akuko bantu benzakeleyo kodwa

---

KCNCONYWA umkuhlane ka Rev. William Impey e Rini, ekuyakuba luvuyo sibehlc sanokuvakalisa ubu- ngcono.

NASE Transvaal kuvulwe ituba ngu Rulumeni lokugcina imali e Post Office. Umsebenzi seluqalile e Johannesburg nase Pretoria.

U RULUMENI ugqibe kwelokuba iza- kiwo zebalakisi ezise Bofolo ziguqulwe zilungiselelwe ukuba ngumzi wokunya- ngebt amageza.

IGWANGQA elingu A. P. Furmidge, kula apantsi, lizibulele ngokuzipalaza ubucopo ngompu ngolwesi-Tatu ogqitileyo e Cradock.

KUFUN' ukuti kubeko izipitipiti kwe- lilunge elugudwini lwe Nile emantla e Afrika. Abaxoxi besosikuni ngabala- ndeli baka Mahomete abalauhva yi dahdi.

ISICOTO esikulu siwe e Tyelera ngase Rini mhla nge Nyibidyala savutululela pantsi into ezinjengeziqamo, kwa zi- ntaka kwayilonto. Esingangaso akuku- njulwa ukuba saka sabonwa kona.

AMASELA angene ngentsasa ye Cawa kwi ofisi ka Mr. W. G. Rattray opete imali zemidlalo yogqatso e Johannesburg. Ucango aluqekeze angena atwala isefu yentsimbi ebunzima buziponti ezi 800, aya kwicala eline Wemmer Co. ayapula kwange dainemeti atabata £2,300, nezihombo ezinqabileyo ze £1,500, ne tsheke ze £700. Kubanjwe amane ngokuranelwa.

ABASEBENZI ABANTSUNDU

KUKO upawu oluhle mayelana nalomcimbi esinga singalu-vakalisa kumzi wakowetu. Ixeshaeli lonke abasebenzi abantsundu abaya emlungwini bebengazelelwe nto, ekute akwabiko namigudu yakubalungiselela. Ngama Kula nama Damara ate anetamsanqa lokukuselwa ekukohlisweni ngemi- vuzo naseinpatweni embi; wona owakowetu kusuke kwayekelwa ukuba uzibonele—udliwe ukubauyadliwa, ukatywe xa ngaba kubo-nakala oko—kungeko ukatalayo kwabasemagunyeni. Ite lempato yabanga ukuba babe bunqumnqesi abantu ukupuma baye emsebenzini, ngapandle kokuba babe bafingwe yimiciinbi abangena kuyitini. Oku konke ngoku kuyalungiswa. Inene elipatiswe Imicimbi Yaba- ntsundu lolaulo Iwase Kapa limema umzi liwumemela kwa ngase Kapa amazwe ukuba uye kusebenza kuma fama, laye lizimisele ukuba neliso kwinto ezinje ngempato yabo baya kuwamkela lomsebenzi. Kwele Golide izandekela zamanene apete ishisbini elikulu lokumba eso sinyiti sixabiso likulu, omanyano oluyi " Witwatersrand Chamber of Mines," axolele ukungena kwi- ndleko enkulu ukwenza ukuba intlalo yabasebenzi abantsundu kona ibe yefanelekileyo. Eliqela lezi- dwangube zase Johannesburg seli- gqibe kwelokuba lalate inene ela- zekayo nelinokutembeka kwintlanga ezintsundu ukuba libe liliso loku- velela amalungelo abantsundu abaye kwelo ngomsebenzi ; eliya kumela ukuba iminqopiso abenyuke pantsi kwayo abantu ifezwe njengoko, ize lilungise into ezingaba ziroro aba- nguba nazo abantu. Ukuyenza ukuba iqine okunye lenyaniso kuya kukangelwa ukuba i ofisi yelinene liyakuba liliso labamnyama ibe namadodana amabini antsundu emfundo nakwanentliziyo zobuntu ukuba ngabancedi balendoda inkulu imhlope, ukulungiselela abantu ba- kowawo, kwasekufikeni kude kube sekumkeni. He, yintonina eyiyi- mbi onganqwenela yona umzi waj wetu ? Azalatina ezindawo ukuba ngokwecala lamanene amhlope ku- mhlope ukuba ayanyanisa ukuba aya kulinga into entsba yokuwenze- la imfanelo ipela umzi wakowetu 1 Kambe ngezindlela asekeleze ilu- ngelo lokuba ahlule enabantu aba- ninzi abaneiisiweyo abaya kuzinike- la kumsebenzi wokurolwa kwegoli- de; kanti ke eletu ilungelo kukuba sifumane intsikelelo yokuba ngabantu abangayisweleyo imali kwanezinto ezisondezwa yiyo. Amanani okuya kwelo likude ngo- loliwe nawo ahlalele ukuhliswa kunene ukuze umzi ungabi nanto iyakuwuxaka xa ngaba ulangazelela ukuyakwenza amaxesha emsebenzini ; kwanangokubuya iyakuba kwa yilonto—umzi wase Transvaal uku- xolele ukuwunceda umzi ngemali yokuya nokubuya emsebenzini.

Umzi upela wasema Ngesini uyi- bonile ukungabi naluncedo, esingati uwubonile umonakalo obangwa kukuba abasebenzi bapatwe ngoku- ngati abangabo abanentelekelelo. Esingatandabuziyo ukuti i " Telegraph " elinye lamapepa omzi wase Bhayi ityile uluvo olukoyo ngoku kumzi omhlope wasema Zantsi-Afri- ka mayelana nempato yabasebenzi abantsundu. Oluluvo lunjengolu luvakaliswe lelipepa bekufuneka siluhlangabezile tina mzi untsundu ngokupuma siye kusebenza beseku- luvo oluhle nje abelungu Liti ipepa lase Bhayi:

Masitembe ke ngokunyanisekileyo u- kuba koti kwakuba kuvunyelwene nge- ndawo (ne Netevu), ezondawo zifezwe ngo kunyanisekileyo nangokuzeleyo. Amafa- ma afumene ituba elihle ngoku mayelana nezizwe ezintsundu ukwenza ukubaziwa ternbe, ukuzibonisa ngezenz' ukuba zingo- yikeli kukohliswa emivuzweni kwanem- pato embi. Ukuba oku kwenziwe ngoku, ingxakeko iyakuba ncinane kumaxesha apambili ukwenza ukuba abantsundu bapume ukuya emsebenzini. Kanti ke ukuba amafama alike ababonelela ubu- denge, angenisa unioya wokunganeliswa ngempato embaxa, isiqatuo soko siyakuba sesengozi kwiminyaka ezayo. Singatanda, ngendlela yokukusela ubuninzi bamafa- ma, ukubona kumiswa umteto oyakuhli- sa izohlwayo ezinzima kwabobantu aba- lunyenwe bekohlisa izicaka zabo ngoku- patelele emivuzweni. Masikangele pa- mbili, laye ixesha liyakulika ngokwene- ne eziyakuti izicaka zinqabe. Koti nge loxesha, xa ngaba abantsundu sebebuye- lwe ngumoya wokubatemba abamhlope batumekelele ukungena emsebenzini. Kodwa ukuba bagoduke beruqukile yi- mpato abangaba bayifumene ngoku, aba- limi bayakuba kobukulu ubuxakaxezi, ngetuba lezicaka kumaxesha ezayo.

INQINA LOKUCHITAKALA.

"USAPO lokuchitakala" lwenze into eyalata ukuba lusaya luchitakala e Hewu. Kubi ke. Abalesi betu abawabonileyo amanqaku ngo " Nyulo e Hewu " kweleveki epelileyo bayakuvumela- na nati kweli lokuba okubaliswe kwesosixeko siti linqina eliya eku- chitakaleni. Ukuba akuchitakalwa ibingena kwenzeka into yokuba liti i Kamastone libongozwa ngentliziyo eyopayo li Oxkraal ukuba lingako- hliswa yi Bonti entweni zevoti ye Bhunga le Siqingata sase Queenstown, lisuke yonke lonto liyibetise ngomoya ; liqonde ukuya kunyula i Bonti. Ezinto ngamahlazo Ka- mastone—amanyala esivuya ukuba engakolisile. Bayazi kakuhle ukuba ngelipambili Iona asinafa kanye tina bamnyama kwi Bonti. Beku- ngeti ngomququ otiwe-sa, wokuba- mbisa iziyata, bayokungena kwisi- bata esimhlope. Lento yalomqasa- lako wenzeke e Hewu ngevoti mayipele, sinyule " umfela ndaweni- nye " eyonu nto iyakusinceda. Ivoti yontsundu ihleli ingeko kakade, xa iyakusetyenzwa ngamaqinga amabi anje, bekudlulisele ukuba abe nga engazanga wanayo kanye ontsu- ndu ivoti. Masifele ndaweni nye mawetu ngevotana zetu ezingekoyo kakade, ipele into yokutembisa abelungu ngasese ungekaziwa apo ukona umphunga womzi. Into ebange amahlazo ase Kamastone kukuti bengekawutabati umoya we Ox Kraal babe sebezite mfi e Bhulwini, kuyazanywa ukuba batukululwe seyiliqina lemfene—sebezixakile.

Esi similo asiwafanele kanye ama- none ami umhlaba; sesamatshivelana angateni nayintoni ngapandle ko- kulungiselela iziqu—amatshivelana amawandwctyelwe kunene ngumzi ontsundu.

Kwakona kufun' ukuti kuqele ukonakala kwevoti apa kuinandla we Queenstown, ngokuti abantu balumke ngokude kwagqita emgce- ni—siteta ukulumka kokuba ba- ngakwamkeli ukuboniswa. Wa- ngena nje u PULUSI we Bonti e Palamente ngewayengangenanga, ukuba angati umawetu abulawe kukulumka " too much." Oko kwaye kuvunyelwene ekubeni ivoti zabantsundu zifakwe ku HILIYA no ROJAS, kwaye kumhlope kwabano Iwazi ngokuhamba kwento zevoti ukuba nokuba abangenanga ngo- bubini kodwa omnye wabo uyaku- pumelela ; kuti nokuba kuyintonina lingangeni i Bhulu le Bhonti. Za- vuka izilumko ezigqite emfune- Iweni zase Hewu, zaliqetula elocebo lilungileyo zamisela ukuba kuqutywe u ROJAS yedwa. Yehla apo kc intlekele—wasala u ROJAS njengoko kwaye kutshiwo ; langena i Bhulu apo ngekwapumelela u HILIYA ukuba babemqube kunye no ROJAS abantsundu. Ibe kwabo- bububhutyubhutyu ngonyulo Lwendlu ye Ngwevu—izilumko ezi zityikityela entweni enge- nafa—ekwaye kuyakuxhamleka a- bantu nje ngento engesakuba nasi- qamo. Lonyaka kwanceda u Mr. ROGERS ukuba apulapule abahlobo abambongozayo ukuba aroxe. I Hewu liya kuyiyeka ninina intamo elikuni yahashe lemfazwe ? Ayinafa.

IZIKWENENE NENKUKU.

INDAW0 yamatyenjana aseloko alilisela ngokuti anokuwukonza kakuhle umzi ontsundu ngokugqitisele ko nantsi seyatsho ada anomdintsi ebantwini Nati yati yaku- bonakala ukuba seliyinkani-nje into yawo sayivala epepeni. Asikazohlwayi ngetuba lokwenjenjalo. Eliqelana alipi—kubonakala ukuba alikaqondi ukuba umzi maube udiniwe koku kununuswa. Lisand' ukukupa" Isishumayelo," eti ingqondi u " OOM PAUL " sese sikwenene ;yaye iziyata zenkuku zodwa ezinga-wasazela. zisipulapule. Kuba singangi singavulela ukubhulwa kwakona kweminyani, mayibe yanele ukuvakalisa ukungamkeleki kwalento inteto elandelayo, yeline-ne lomzi wakowetu, eyile :—

MY DEAR MI;. EDITOR,—Ndincedc undifakele lamazwana ambalwa. Nam ngendlela endingayaziyo ndibone sendi- fumanana nesi Sishumayelo se Komiti yase Qonce, umhlaumbi yase Mkangiso, endite kwasentloko ndaxakwa kwa Sisishumayelo ngokwaso kuba siteta into endala eyaymgena msebenzi kwa oko.

Kwindawo ekutiwa " Umgqaliselo " (enditate ukuba kutetwa *ezona* zinto kujongwe ukwenziwa zona, amalungelo &c., &c., ukubalwa kwabavoti; ukunyu- Iwa kwamalungu e Palamente, ukumi- wa kwemihlaba, nezinye izinto)—lenda- wo yokugqibela imnyama kum—andiyi- qondi into eyitetayo. Loke ngumhlaba omenyelwa kuwo umzi ontsundu. Umhlatyana omncinane kunene nokuba ubuseko. Ke ukubalwa kwamagama abavoti, nokunyulwa kwamalungu e Palamente sezagqitywa yi "Mvo"; oko kukuti, ngumsebenzi wayo weminyaka ngeminyaka. Sixelelwa yi " Mvo " ukuba umzi mawufake Amagama! Amagama!! Amagama !!! Siva nge "Mvo" ukuba lunyulo ekutini; ama- doda aselugqatsweni pambi komzi ngala; uze umzi wakowetu wonke ufele ko Nantsi nako Nantsi, ungazilingi ngo Nantsi no Nantsi; yintonina ke esaswe- lekilcyo? Izakungena pina ke le Ko- miti? Kuba ezizinto sekukade sizixa- mla nge " Mvo." Wonke lomsebenzi ngowe " Mvo Zabantsundu." Lento kum ngati bubuqinga onudandazileyo bokubanga inyamakazi ebinzwe ngo- mnye umntu. Oka Tunyiswa angazi- ncoma ubulumko kanti wonke ubani uvazi ukuba ngabo Makiwane nabo Wauchope nabo Jabavu ngokutunywa ngumzi wakowabo ababulala i Pasi Engqongqo no Tung'umlomo; nokuba kanjalo yi " Mvo " le eyanqamla inzipo ezibukali zomteto. Ndamfumana u Mr. Tunyiswa kwamhlamnene efana nesikwenene esikwazi ukubiza inkuku ; esiti xa inkuku zisalibele sivakale sisiti: Tyep ! Tyep! Tyep! ze ziti zakuwasazela inkuku sisuke siti rutyu ngonondyolo. Wenjenjalo ngentlanganiso yake yase Mkangiso eyayimenywe kwanguye.

Mawulumke umzi kuba inxalenye yalamadoda yeqele ukucola imvutuluka eziwa etafileni ye Nkanunu. Uyazi ke umzi ukuba i General Election imbovu kupi, kungahle kube kuyawa hlakule- Iwa o Nkanunu. Mna andazi nto ilungele umzi yaka yenziwa yile Ko- mponi kuba yati mhla yati yenza into yakupa indoda yokubaleka pambi ko Nkanunu ihamba idanduluka isiti: MKULU U NKANUNU WAMA J AMANI. Kambe umzi usalazi ityala lento ka Nxele "Umahod' ayalila." Paas op, mzi ontsundu. Uxam woko- Iwa lintintinti ukuba nilele.

Amacapaza.

UHLOBO oyakuquba ABAMNYAMA ngalo umteto omtsha ABASE ongabemi abamnyama ziFAMENi. abasezifameni alucace kanye nakubapati be- siko, ngokukodwa mayelana nabalimi bezahlulo ezifameni. Imantyi yase Tarkastad ike yanetyala elisondezwe pambi kwayo pantsi kwalomteto, egwe- be ukuba abalimi bezahlulo abanakufu- duswa ngalomteto mtsha kuba benge- ngabo abantu be Lokeshoni kodwa zicaka zamafama! Halala '.

ABAFUNDISI base Rau- UNXILO tini kweziveki zipelile-
E RAUTiNi. yo babekise isicelo kwi

Gqugula elinikela im- vume yokutengisa utywala, esibonisa ukuba uhlobo olulo ngoku umteto uda- la intshontsho engapezu kweye Sodom ne Gomora. Abafundisi balibongoze ibunga elo egameni lika Tixo ukuba liguzule kanobom kwi nkanti eseziko. U Rulumente ubeselenevuso naye, ucela ibunga ukuba malinganikeli mvume zimbi kwi Lokeshoni zama Kula ne Netevu. Kwaliwe nenkita yezinye ebe- sezicelwa.

IPEPA elisingete imici- AMACEBO mbi engokulima (Agri- NGEMIBONISO. *cultural Journal)* lina- macebo afanelwe uku- kangelwa kumanqaku ahlokomise Um- boniso wase Xalanga. Kumteto oti igama lombonisi malingabekwa entweni ayibonisayo de ibe siwile isigwebo sabagwebi, liti, ngekubuya kusitiwa mawabuye abekwe amagama kwakuba kufeziwe oko. Lonto inokubanga ukuba bafunde abantu ekubazini abafumene amagama amahle ngempahla yabo. Kumboniso wase Cala sipaula ukuba u Hon. P. H. Faure, M.L.A., ulimanye no Mboniso, ngendlela yokuwukhtaza, igama lake Kuhle-ke.

SIYAVUYISWA kukuva IBHOTWE ukuba u Mr. G. M. LABANTSUNDU Thcal unyuselwc kwi E KAPA. bakala elingentla kwi ofisi abasebenza kuyo e Kapa yo Mpatiswa- Micimbi Yabantsu- ndu. Unikwe isihlalo ebesinomfi u Mr. Peter de Smidt (sobu Chief Clerk) Igosa Elikulu Lokubala. Kulungile ukuba abe kwezondawo kuba u Mr. Theal, njengowayese Lovedale, unokuqondana okute-tyi ngabantu bakowetu kunento eninzi yabelungu eti inikwe ezozihlalo ibe ingenalo nofifi ngabantu emiselwa ukubalaula. Kanti ke noko eyona nto iyakude ibe luncedo kukuba kwibotwe elinjengelipatele abantsundu kubeko amadodana nokuba mabini antsundu anganika amacebo ngabantu bakowawo kumanene apete umbuso.

KUKO ingxoxo eseku- ISITETO mzuzu ipambi komzi NGEMBEDLENGE omhlope engababantu EziMHLOPE. bakowabo a b a p antsi ebuntwini ngokude babe ngapantsi nakubantu abantsundu. Inkoliso yababantu ngama Bulu; kude e Kapa kwamiswa i Komiti yokukange- la lomcimbi ke yona iwuyaleze ngoku- bukali kubafundisi bama Bulu. U Mr. Herbert H. C. Baker walapa e Qonce yena uti ama Bulu ngelevuma ukuba utywala burafiswe, ngalondlela kuyaku- ncipa umtombo ovelisa inxwaleko enje- ngale; ze kubeko nemali yokubahla- mbulula ababantu baxwalekileyo. Uti ke kude kube kwenziwe oku ama Ngesi akasakuncedisa kuyapi. Siti tina usa- teta owakwa Bekala.

KWIPEPA lokugqibela NGONYULO lase Tinara u Mr. Bid- LWASE well uvakalisa ukuba TINARA. uliroxisile igama lake ku Mnyadala Wonyulo. Isizatu kukusuka inxalenye yomzi abe- wutembile uludakumbele u n y u l o, omnye kubonakcle sewuxasa icala lama Bulu. Kuko ulure lokungati u Mr. A. Fowler angangena clugqatsweni, esinga- vuya luyinyaniso, kuba ingayinto elu- sizi ukuba isifumane i Bonti esisitulo e Palamente ingalwanga. Olunyulo sisati lonakaliswe ngamanene ekuka- ngelwc kuwo apo e Tinara anjengo Hon. John Dolley no Mr. Mackay, M.L.A., ukuba umzi bangawulungiseleli indoda ongamisa kuyo inyawo bewazi ukuba unobutyamtyam entweni zase mbusweni.

INDODA epete ipetsha- UKUNCHOLISW A na elishicilelwa eKok- KWA stad, i *Advertiser,* izi- JIA-MPONDO. misele ukuwancblisa ama Mpondo, nokuwe- nza intshontsho ku Rulumeni. Kwezi veki zimbalwa zipelayo lipikele ukuba- lisa ngento ezoyikekayo zokubulawa okubi kwabantu, esiqinisekileyo tina ukuba ubuninzi bezinye ingxelo buyo- ngezelelwa. Kakade into eyenzelwa yona lento kukuba ubukumkani bama Mpondo buqetulelwe ku Rulumeni. Ukuba lonto iyenziwa makungabi nge- nteto ezongezelelweyo ezinjengezi, ema- simvuse u Rulumeni ukuba azilumkele, ngokukodwa kuba zibahva yindodana eke yenza nencwadi ebalisa ngamasikizi angazanga abako iwenza into ezihlileyo. Sivusa u Rulumcni ukuba angazidubi ngenteto zalemambane.

U TSHAYINI ngumfu- ndisi wase Nxukwebe ABAZONDE INTO owaye evakala ngemini ABAYIZONDILEYO . zake. Ke ipepa eliyi *Cape Argus* lase Kapa lincoma unyana walowo mfundisi u Mr. Wm. P. Schreiner, Q.C., oseleyinjonjeli kubateteli bamatyala amakulu e Kapa, laye lisiti angasifanela kanye isihlalo e Palamente. Kuvakala ukuba kuko iqela lamanene elizidale ubukomiti apo e Kapa ukuba limzamele ukuba abe ngomnye wabameli bakona, nakuba kunganqwenelekayo oko kubonakala u- kuba ukungena kwake kungenzakalisa ango Mr. Fuller no Mr. Wiener esinga- hlekiyo ngawo. Liti ke unanina aku- qetula u Dr. Smuts kwi Cape Division. Kekaloku u Dr. Smuts ngomnye wama- nene esiwatembileyo ebulungiseni, ebe- singakolwa u Mr. Schreiner ekangele isihlalo esinendoda engamkelekileyo aqetule yona angene.

NJENGOKUBA besazi a- INGXOXO bafandi bamapepa, ENGONTSUNDU. ayincinana. kwabam- hlope ingxovo engento amakenziwe yona ontsundu ukuze a lunge. Sinovuyo ukuti sinempawu ezalata ukuba have beqonda nabamhlo- pe ukuba lonto ikukutukutezela kodwa okungabancedi luto, kodwa kuwuhlalisa kakubi umzi ontsundu. Kweziveki zigqitileyo ke savakalisa inteto yefama lase Ngqushwa eliti Iona—Lempato yabantsundu ifunwayo ayinto yimbi ngapandle kokudubaduba .abantu aba- mnyama ngemiteto, abati bakuwuqela lo babe sebesenzelwa omnye ukuba bangonwabi. Siti tina uhlabe ekangele uwetu lowo. Namhla siyifumana i *Cape Mercury* ipalaza kwa olo luvo. Itcta nge Nkisimusi iti i *Mercury:* "Kwindlela zombuso sifumcne ubulumko bokungalauli ngepika, ngoko ke i Nkisimusi isifumana iluxolo singaka- tazwa nakungabi namteto kwama Mpondo. Oku kunokufundisa amadoda etu e Palamente ukuba ingxoxo enge- mpato yabantsundu iyinto endululwa ngabantu abamhlope ngokwabo xa batandayo."

Inguqulo yase Ngcobo

IVANGELI NG0KUBHALA

KUKA MATEYU.

ISAHLUK0 XIII.

UPUMILE u Yesu endlwini kwa- ngalomini waya kuhlala ngase lunxwemeni lolwandle.

2. Kwahlanganiselana kuye izihlwele ezikulu wada wangena enqanaweni wahlala pantsi saza sonke isihlwele sema elunxwemeni.

3. Waza wateta kubo ngemizekeliso izinto ezininzi wati: *Niyabonani umhlwayeli wapuma ukuya kuhlwayela.

4. Kwati ekuhlwayeleni kwake inxe- nye yembewu yawela ecaleni lendlela zafika intaka zayidla.

5. Inxenye yawela ezindaweni ezibu- tala apo ingafumananga mhlaba 'mni- ntshi, yahluma kwaoko kuba ibingena bunzulu bomhlaba.

6. Yati lakuba lipakamile ilanga ya- tsha; yaza kuba ibingena ngcambuyafa.

7. Inxenye yawela pakati kwemitana enameva yaza lomitana yakula yayi- bulala.

8. Kodwa inxenye yawela emhlabeni olungileyo, yona yanika isiqamo: inxe- nye ikulu, inxenye amashumi amata- ndatu, inxenye amashumi amatatu.

9. Onendlebe zokuva makeve.

10. Bafika abadisipili bati kuye: Ku- nganina ukuba utete nabo ngemizeke- liso.

11. Wapendula wati kubo: Kungo- kuba kupiwe nina ukuzazi imfihlakalo zobukumkani bezulu, kodwa bona aba- kupiwanga.

12. Kuba osukuba cnako yena uya kupiwa, aze abenako ngokugqitileyo; kodwa osukuba engenako uya kuhlutwa kwanoko angaba unako.

13. Kungoko enditeta kubo ngemi- zekeliso ngokuba bati bebonanje babc- ngaboni, besivanje babengeva, benga- qondinokuqonda.

14. Kubo ke kuzaliseke isipolofitesho sika ISAYA esiti: Ngokuva kona nova kodwa aniyi kuqonda, nangokubona nobona kodwa aniyi kuqiqa.

15. Kuba intliziyo yabantu iqaqade- kile, nendlebe zabo zibutuntu ekuveni, namehlo abo bawacimile hlcze nanga- lipina ilixa babone ngamehlo abo beve ngendlebe zabo, baqonde ngentliziyo zabo baguquke ndize mna ndibapilise.

16. Kodwa awenu amehlo anetamsa- nqa kuba ayabona, kwanendlebe zenu kuba ziyeva.

17. Kuba ngokwenene nditi kuni, baninzi abapolofiti nabantu abalungileyo ababenqwenela ukubona ezonto zibo- nwa nini, abazibona; nokuva ezonto ziviwa nini, abaziva.

18. Yivani ke ngoko umzekeliso wo- mhlwayeli.

19. Xeshikweni umntu alivayo ilizwi lobukumkani abengaliqondi, kufika okohlakelcyo akuhlute oko kube ku- hlwayelwe *entliziyweni yake. Nguye lo owamkela 'imbewu eyawa ecaleni lendlela.

20. Lowo ke wamkela imbewu ezi- ndaweni ezibutala, yena ungova ilizwi aze asuke alamkele ngovuyo.

21. Kanti noko akanangcambu zende- leyo pakati kwake ati ke emeumzuzwa- na, kodwa kwakufika inkatazo, mhla- umbi intshutshiso ngenxa yelizwi axa- kaniswe kamsinya.

22. Nalowo wamkela imbewu eyawa pakati kwemitana enameva ngulowo ulivayo ilizwi ize inyamekelo yelizwe nenkohliso yobutyebi zilixine ilizwi lize lingabi nasiqamo.

23. Kodwa lowo wamkela imbewu eyawa emhlabeni olungileyo, ngulowo ulivayo ilizwi aliqonde, ati kunganqo atwale isiqamo, inxenye ivelise ikulu, inxenye amashumi amatandatu, inxenye amashumi amatatu.

24. Wabuya wabenzela omnye um- zekeliso wati: Ubukumkani bezulu bufaniswa nomntu owahlwayela entsi- mini yake imbewu elungileyo.

25. Koko kwafika utshaba lwake xa abantu baleleyo ubutongo lwahlwayela umdiza pakati kwenqolowa lwemka.

26. Kodwa kute lakuba lidubule ika- ba lakuvelisa isiqamo wandula wabo- nakala nomdiza.

27. Zezake izicaka zomninindlu zati kuye: Nkosi ubungahlwayelanga imbe- wu elungileyo na entsimini yako, iwu- fumene pinake umdiza.

28. Wati kuzo kwenziwe lutshaba oku. Zaza izicaka zati kuye, nnga singaya kuwubutana.

29. Wati yena: Hayi, hleze niti niketa umdiza nincotule nengqolowa kunye nawo.

30. Yekani kukule kokubini kude kuvunwe, ndandiyakuti ngexesha lokuvuna kubavuni: Hlanganselani ndawo- nye tanci umdiza, niwubope izitungu ukuba utshiswe. Kodwa ingqolowa yona yibuteleni kuvimba wam.
31. Wabenzela omnye umzekeliso wati: Ubukumkani bezulu bufaniswa nokozo Iwembali yemositadi awalutaba- tayo umntu walutyala entsimini yake.
32. Olululuncinane okunene ezimba- lini zonke, kodwa xa lukulileyo luba ngapezulu kuyo yonke imifuno, lude lube ngumti, zide nentaka zize zakele emasebeni awo.
33. Omnye umzekeliso wawenza kubo: Ubukumkani bezulu bufaniswa negwele awalitabatayo umfazi walifaka emgube- ni ozizilinganiselo ezitatu, wada wonke wabiliswa.
34. * Ezizinto zonke u Yesu waziteta ngemizekeliso kwizihlwele, akatetanga nazo ngapandle kwemizekeliso.
35. Ukuze kuzaliseke okwatetwayo ngumpolofiti esiti:

Umlomo wain ndiyakuwuvula ngemizekeliso;
Ndiyakuvakalisa izinto ezibezinqatyisiwe kwasekusekweni kwo mhlaba.

36. Wandula u Yesu wasindulula isihlwele waya wangena endlwini; beza abadisipili bake kuye bati: Sicazele umzekeliso womdiza wentsimi.
37. Wapendula wati kubo: Lo uhlwayela imbewu elungileyo ngu Nyana woluntu.
38. Intsimi lilizwe; imbewu elungileyo lusapo lobukumkani, kodwa umdiza hlusapo lokohlakeleyo.
39. Utshaba ke olwawuhlwayelayo ngu Satana, ukuvuna kukupela kwelizwe baye abavuni bezingelosi.
40. Njengokuba ngoko umdiza uhlanganiswa utshiswe ngomlilo, kuyakubanjalo ekupeleni kwelilizwe likoyo.
41. Unyana woluntu uyakutumela ingelosi zake, zaziyakuketela ngapandle kwobukumkani bake zonke izinto ezixakanisayo nabo benza inkohlakalo.
42. Zibapose esidlangalaleni somlilo apo kuyakubako ukulila nokuqaqazela kwamazinyo.
43. Boqalake abalungileyo bakazimle njengelanga ebukumkanini buka YISE. Onendlebe zokuva makeve.
44. Bubuya ubukumkani bezulu bufaniswe nendyebo efihlwe (nobutyebi obufihlwe) entsimini, ati umntu akuba eyibaqile ayifihle, ati ngenxa yovuyo aye atengise konke anako aze atenge lontsimi.
45. Kanjalo ubukumkani bezulu bufaniswa nomntu ongumrwebi ohamba efuna ipenile ezinqabileyo.
46. Owati akuba efumene iperule enye exabiso likulu waya watengisa ngako konke abenako watenga yona.
47. Kanjalo ubukumkani bezulu bufaniswa notambo lokuloba olwaposwa elwandle Iwabuta zonke intlobo.
48. Abati Iwakuba luzele balurolela elunxwemeni bahlala pantsi baziketela ezilungileyo ezityeni, bati ezimbi bazilahla.
49. Kuyakubanjalo ke ekupeleni kwe lizwe eli, ziyakufika ingilosi zibahlule abakohlakeleyo pakati kwabalungileyo.
50. Zibapose esidlangelaleni somlilo apo kobako ukulila nokuqaqazela kwamazinyo.
51. Wati ke u Yesu kubo: Ezizinto zonke niziqondilena? Bati kuye : Ewe, Nkosi.
52. Waza wati kubo: Ngokoke wonke umbali ofundiselwe ebukumkanini bezulu ufaniswa nomntu ongumninindlu orola endyebeni yake izinto ezintsba kwa nezindala.
53. Wati u Yesu akuba eyigqibile le mizekeliso wemka apo.
54. Wati akuba efikile izweni lakowabo wabafund sa ezindlwini zabo zesikungu kangangokude bamangaliswe, bati: Azi lomntu ubutabata pina obubulumko, kwa nalemisebenzi yamandla.
55. Lo akanguye na unyana womcwe- li? Unina asinguye na lo kutiwa ngu Mariya, nabazalwana bake o JEMSE no JOSESI, no SIMON no JUDAS.
56. Nodade wabo abakona pakati kwetu bonke na. Ngokoke lomntu ezizinto zonke uzizuze pina.
57. Basuka baxakaniseka ngaye. Kodwa u Yesu wati kubo: Umpolofiti uswela imbeko ezweni lakowabo nase ndlini yake kupela.
58. Waza akabasenza misebenzi mini- nzi yamandla apo ngenxa yokungako- Iwa kwabo.

UKULUNGISWA KWENDAWO EZIPOSISEKILEYO.

Isahluko II. verse 1, umgca 3—Kwabonakala izilumko, njalo-njalo—yiti: Kwabonakala kufika izilumko e JERUSALEM zivela Empumalanga.—Verse 3, umgca 2: Wakatazeka kwanayo yonke, njalo-njalo, yiti: Wakatazeka kunye nayo yonke i JERUSALEM.

Isahluko III: ver. 5—Kwaye kupuma kusiya kuye, njalo-njalo—yiti: Yapuma ke yaya kuye i JERUSALEM ne JUDEYA.

Isahluko IV : ver. 6, umgca 2—Zikahle- le ezantsi—yiti: Zilahlele ezantsi.—Umgca 6—Nangalipi ilixa, yiti: Nangalipina ilixa.—Ver. 21, umgca 3: ZEBETI—yiti: ZEBEDI.

Isahluko VI: ver. 1, umgca 2—Ukuba nibonwe, yiti: Ngokunga ningabonwa.— Ver. 32—Ngokuba ezizinto, njalo-njalo, yiti: Ngokuba zonke ezizinto babulaleka ngenxa yazo abhedeni

Isahluko VII: ver. 18, umgca 1 nowe 3, Awungevelisi, yiti: Awungevelise.—Ver. 25 umgca 2,—Umoya, yiti: no Moya.

Isahluko VIII: ver. 13, umgca 1—Ili- kulu, yiti: Elikulu; umgca 3—Isicaka, viti: Isicaka sake.—Ver. 14, umgca 1: Xa angeneyo, yiti: Akuba engene.—Ver. 16, umgca 4 : Abafayo, yiti: Ababesifa.—Ver. 19, umgca 2: Nokuba uya pina, yiti: Ndiye apo uyayo.—Ver. 21, umgca 1: Omnye, yiti: Waza omnye.—Ver. 22, umgca 1: U Yesu wati, yiti: U Yesu wati kuye.—Ver. 27, umgca 2: "Utotyelwa," elilizwi alifuneki.—Ver. 31, unigca 1: Zambongoza, yiti: Zambongoza idemoni zisiti.

Isahluko IX: ver. 12, umgca 1: Akuva, yiti: Akukuva.—Ver. 18, umgca 1: Kwa- bonakala, yiti: Kubonakele.—Ver. 27, umgca 2: " Zidanduluka," elilizwi alifuneki; umgca 3: Ngati, yiti: Kuti,—Ver. 36, umgca 2: Sezityafile, yiti: Besezitya file.

Isahluko X: ver. 2, umgca 3 : U SIMONI ekutiwa, yiti: okutiwa; umgca 5: ZEBE- TU, yiti: ZEBEDI.—Ver. 2, umgca 1: FILEPU, yiti: FILIPU.—Ver. 7, umgca 2: Ubukumkani bamazulu, yiti: bezulu.— Ver. 16, umgca 1: Yabonani, yiti: Niya- bonani.—Ver. 28, umgca 4: Umpefumlo nemzimba, yiti: kwanomzimba.—Ver. 37, umgca 1, Osukuba, yiti: usukuba.—Verse 39, umgca 3: yiti, nguyena uyakubufu- mana.

A. K. SOGA.

UKUWEZWA KWAMASELA.

Ibhotwe lo Mchazi-Mteto Wakomkulu litumele ilizwi kubo bonke omantyi ukuba amasela empahla akuba egwetyiwe makawezwe ulwandle asiwe e Kapa.

E KIMBILI.

[YI EDITOR]

Amabala okugqibela awenziwa pantsi kwalentloko abonakala kwele 22 December; aye ebeqoshesliswe ngelokuba imi- mangaliso ye Exhibition — eyona nto bekungayo — ingakangelelwa i n d a w o kwalandelayo. Ungqubeke futi kum- 'bhali umzi obute wasenzela imbeko yokuwalandela lamacapaza epepeni wa- kubona ade abe mabini amapepa elande- lelana, kube kungabonakali ukuzaliswa kwedinga. Kodwa kuti bayaziyo IMVO akubangako situkutezi; kuba sisazi ukuba ilipepa lempi esayiqalayo ' intungu- lulo '—ngoko linobuncinane bokungabi nakuyamkela ngexesha elinqwenelekileyo yonke into ekangele ukufakwa, yaye indawo yento ebezingene kumapepa angasingatanga lomcimbi ibinezinye izinto ezingadelekileyo kubaninizo,

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Ongagocagoca ukubalisa ngazo zonke izinto ezibe zidweliswe kulo Mboniso Mkulu; kwanobuqaqawuli obebumana busenziwa ukubonisa imimangaliso ezi- nokuyenza izizwe zase Yerepe—siti, onokucukusha ayixole yonke into ebeli- nokupumla pezu kwayo iliso kweso sakiwo sikulu, nemihlaba yaso, angaba uyakwazi ukuhlinza intwakumba. Zibe zininzi kangako into ebezinokubonwa. Zininzi ezaziwayo, zininzi nabaqalayo ukuzibona abaninzi. Kunokutiwanina ke ukubaliswa kwenyambalala yento angati omnye esiti zintsha nje, kanti komnye indala. Kuseso sipitipiti ke ukubalisa ngesihandiba sento enjengalo Mboniso-Mkulu.

Kuko imfundiso esisiseko kwi " Jome- tri " eti " Into enkulu ngobukulu obo- bayo iti kanti seyishwankatele ezingaba zincinane"—*The greater includes the less.* Amabala engwe esiya kuwenza ngombo- niso bangasebetelekelela kuwo into ekungaba bekuyiyo, kuba siya kutabata ezona zinkulu izinto esigagene nazo.

Maseke sisiti kwasentloko: I Exhibition eyavulwa ngu Mhlekazi i Ruluneli u Sir Henry B. Loch e Kimberley ngo mhla we 8 September, 1892 —ivalwe kwa ngomhla we 8 ku December, 1892, njengokuba kwaxelwayo ukuba iyakuquba inyanga ezintatu. Lomboniso (Exhibition) ubumhle kakulu unezinto ezima- ngalisayo esikoliweyo ukuba uninzi Iwetu apa e South Africa lube luqala ukuzibona.

I SWITCHBACK RAILWAY.—Kwinto ezi- baleleyo abefike atsalwe zizo kwa esepa- ndle oze kubona ngu Loliwana oneligama lingentla. Kufike kwamiswa imiti ebude bulingana nezona zindlu zipakamileyo, ete kwezinye indawo yaya kuti nqo pantsi. Pezu kwalemiti ke kubekwe imigaqo yentsimbi, inqwelana ke zihamba pezu kwale migaqo ibugoso-qonqa. Xa uza kukwela kufuneka unyuka ngeleli, mazi- vulelwe ke eziuqwelana, zingatsalwa nto pofu, ainapanyapanya ke mfondini, ngati kokweleyo akuko nokupefumla oku; yinto ke mfondini xa ezinqwelana zenza logobogetye, ubon' ukuba umntu anga- runeka intaino umhlaumbi apoqe ukuba akahlalanga kakuhle. Ingozi yalomgcipeko obukwelwa kunene kowawo yaba- nye, yeyento ka Major Boyes eyati xa inyuka isihla lenqwelana kukwelwakuyo suka yona yema—akwaba kwanteto uku- fa kwayo, Kow kowetu asikolwa ukuba kuko owaka wayilinga; wakwenyela imisila wonke.

SEA ON LAND.—Uninzi hike luzibone izi kwitshano ezidadiswa elwandle nase macwebeni, ezi ke zona izi kwitshane ze Exhibition yase Kimberley zihamba kowomileyo utnhlaba, kuko umashini oziqubeyo ovuma ingonyana ezimyoli, oti xa ukweleyo ukumbule le.

BOCHUMRR RAILWAY.—Lololiwana liqekelana apa ebelijikeleza lomzi we Exhibition, inani akwelwa ngalo zidwe- bilityi ezintandatu.

IGUBU LAMA VIENNA.—Eligubu lalama- doda libete atshitsha amagutyana ase Kimberley. Lamadoda ase Vienna ku- bonakala ukuba lento ayifunde ngenya- meko enkulu ; umvumisi wamana esenza ukutyityimba okuhle ngokwalata pambi kwengqungqutela zabantu ezinga zange zabonwa apa e South Africa.

Awu! masimkankanye no Major Jackson, inzutela yomf ongangomntwa- na ominyaka mitatu, kanti seyisisanxu somfo, 21 iminyaka, omana ukuteta into ezingamlingeneyo.

Ngapakati ibubugoxo bento zonke " ukutabatela kwi naliti kuse kwi ankor," Inkoliso izizinto ezaziwayo, kodwa abenzi bazitumele kuba befuna ukuba badunyi- swe ngomsebenzi wabo, ukuze abatengayo sebeyaleza ezabo izinto. Ngesisizatu ke zibe lapa into ezenziwa zinchibi zase England—kumipu, imela, amazembe, ama yeza, indywala, ikari, njalonjalo, njalo- njalo, njalonjalo. Abanye bayatengisa kwezizinto zabo—sipitipiti. Ivenkile zeli zikupisana apa ngengubo ezintle ngoku- kodwa ezokutimba umzi ontliziyo zihleli zisaziwa ukuba zitambile kwinto ezinje- ngengubo —owase tyini. Zaye zivatiswe imifanekiso obungati ngabantu kanye esada komnye saqonda sesenze u ' Beg pardon' kuba side sasondela kufupi besingamboni !

Ontsundu umzi awunanto uzitumeleyo apo—siteta nezikolo, ngapandle kwesase Roma esise Lusutu esitumele imisebenzi yezandla yabacweli, neyemitungo, asixo- ranga mkita nakwinye kwezonto. Kwa- kona kwezabantsundu izintosingakanka- nya ibhotwe lezinto zobugcisa ezenziwe ngabe Sutu. Sinyukele egalali, sibone amatye anokubukwa entlobo zonke— ngapandle kwe daimani, yaye yona iva- lelwe pakati kwentsimbi ezantsi iyeya- kwa De Beer's; kunjalonje inamasentile- Site sisahamba apo pezulu sada salika kwisigxuzulu sengwevu ebikade ikwaza ete, Nyukela pezulu wakuba urole idwebi- ityi ezintandatu uye kubona i Kimbili ipela.

Okunene sinyuke amabakala saya kwi- ncopo yezakiwo ze Exhibition. Safika kwigumbi elimnyama elinebalana elim- hlope lokukanya pezu kwetafile elinalo- mfanekiso wento zonko ezihambisekayo umana nsetyenzwa ngentambo. Imvato kwimihlabaye Exhibition siyibone kulo tafile namabala ayo-abantu benyakazela ikebhu nazo apo. Okwenene sakolisa ukuwubona apo umzi njengokuba singa- banga nakuwuvelela amapondo awo. Umntu wakona ute ngokuhlwa wamana erola ofani-ngofani bemimangaliso yemi- lilo eluhlaza ebona nemhlope ekuti nge- linye ixesha kube semini apo kulomiyezo —neparadesi eyayino mawokulu yayi ngahonjiswanga njengale gadi ye Exhibition. Senga ngewawuye kuzibonela ngokwako.

UMVUMO WA MAGABA.

Ngokuhlwa kolwesi Tatu (4 December) Iwepelileyo iqela elinobom labapulapuli lahlaziywa ngomvumo omnandana kwi tyalike yabantsundu be Wesile, kuvuina o Revs. E. P. no John Magaba kwana- manye amalungu aio 'family' o Miss Ellen no Messrs. Reuben no Richard Magaba. Batsho ngento etnyoli. Kubeko nabeqela le Tim ye Tumente yase Kimberley abancedisa ngengonyana ezi- hlekisayo ngobunandi. Umgcobo lo ubungowokunika isandla kwibandla lase Beaconsfield kwindlu entsha eliyakele umfundisi, kwaye bekuzanyelwa ukuba kufunyanwe £5 e Qonce, ete okunene yazanyelwa yafikelelwa lelobuto. Isihlalo saye sino Mr. Tengo-Jabavu owaba nengoma ancedisa nge bass kuyo. Bonke abaye beko bazincoma itamsanqa.

ISIMANGALO NGEPEPA.

"Omnye owamkela Ipepa" (Clarke- bury) ubhala uti:—Ndibona epepeni lako isikalo sopepa ngokungeneli komvuzo walo ; ndifumana into ernbi. Kunganina ukuba ati owetu akuba nomsebenzi omhle olungele tina singawuhambiseli pambili. Maninzi amagwangqa afike esidla inkobe, ngoku alala ezindlwini zamatye ngoku- nyuswa siti; kanti ke lomsebenzi welipe- pa unika ingqondo kuti, yinto ebesifanelo ukuba singeva sikalo sepepa. Singeva kamnandi ipepa silixolisile. Ndiyibona ndiyibonile lento yokuti owetu akuba nomsebenzi singamnyusi, kanti elipepa liyintlaba-mkhosi ukusivisa izinto engazinezifo ezizayo. Kangelake ezochwane sesizivilo ngelipepa.

TRANSKEI.

Um-Transkei uti:—Kuko abayakusebe- nza ezifameni zangase Kapa. Indivuyi- sile mna kuba iyakufundisa abantsundu inkutalo. Akuncedi nto ukuqala ngoku- dlala ozibhola nozi tennis babe abantsundu bengekabi nazimali ezibankini.— Iyabuleleka kanye inguqulo yase Ngcobo. —Into amane ebhala ngayo u Mr. Ntloko esiti inkutalo itiutelwe zizibonda zama- qaba ayinyaniso lonto. Yona inyaniso apo ikona, inkutalo itintelwe zezo zibonda kanye ziti zingama Kristu kanye. Ise-shumini iminyaka mna ndizama ukuba abantu balima ingqolowa, ndibhalela imantyi yam ne Chief Magistrate, nditeta nezibonda ngezibonda ngalendawo ye- nkutalo, kungabiko-fa.

IZINTO NGEZINTO.

ISIFO SAMAHASHE.—Sekuko ishumi linambini lamahashe afe sisifo sawo e Ngqu- shwa.

INKOSI U GONYA.—Umntatn' enkosi u Edmund Sandile usahambele kweli ngemi. cimbi yes qu evela kwa Cetane.

UMBANE—U Mr. Nel wage Lady Frere kutiwa ubetwe ngum'bane kufupi nalowo mzana icala lonke lisweliswe amandla.

UKWANDISWA KWE NTOLONGO — Itolongo yaso Johannesburg iyahlonyelwa ngenxa yokwanda okukulu kokwapulwa komteto ngabantu kona.

AMAXABISO OKUWELA.—Umzi oma Yarepe uyiririzela kakulu into yokuba amadoda ahambisa inqanawa pakati kweli ne England elinyusile ixabiso ngentloko yomntu lokusinga pesheya.

OZIBULELE E DORDRECHT — Indodana emhlope engu Hugh Johnstone yeqela le C.M.R izibulele ngolwesi Hlanu (30 Deo) ngokuzidubula ngepistoli emlonyeni. I- mbumbulu iye yafunyanwa ligqira ebuco- tsheni.

SEYMOUR.—Owalapa ubalisa ngezidlo ezi- bini ze Nkisimusi, esinye senziwe ngu Mrs. Silimela wamemela yonke into egqita nge- ndlela opantsi nopezulu, iqaba ne kolwa— yonwaba impi. Esinye gaba sesimanene namanenekazi senziwe ngu Mrs. Qunyana.

ITUMENTE—Itumente seke yatabata ibala elikulu kwelipepa, asiboni ukuba kufuneka nganto ukuba itabate ngapezulu. Sitsho ngenteto yo "Mkomani" neka " Nqubela " wage Qonce Sokankanya ezindawo—Nge- dinala ye Tumente uti " Umkomani : — Ayi. sekubehle ilityalwe ngabebekuyo, naknba yatyiwa leti yintwana leyo. Sifiko kule ndawo sincomo ngokongazenzisiyo sizoku- yibandakanya ne lunch ebisenzelwa lemi. kosi kosi yezindawo zazimenyiwe li Qonce, giti giyabulela Qonce ndini kuba ungadinwa siti, kanjalo wapumelela ngokuncomekayo, intumbu bezifana namalolo emfene yonke imihla kwada kwasekupeleni.

YEYIPI IDIP EYINKUNQELE?

KAKADE elowo ongumenzi ubanga indawo epambili, waye elowo engenzi ngozi inkulu, kodwa kule kukoyisebenzisileyo ukuba agqibe apo agqiba kona. Inxalenye yabenzi ikubona kulungile ukubhengeza okungenamsebenzi, nempatelelo ezingcita ekwenzeni kwabashiyiselana nabo, ezingati nokuba azidalanga ngozi, njengokuba abafuyi begusha befuna izixakato nemisebenzi eyiyiyo, noko ihleli ibonakalisa umoya ongemhle emsebenzini obungafanele ukubako; ibisoloko ililinga letu ukuba singenzi ezalata ubani nokuba kusemicimbini yabanye abantu. Ke, ngenxa yokuba sipaule ipetshana elisand' nkushicilelwa lu Manyano Iwabenzi be Dip ze Gusha elalikalimela nzima *ImiqayeDip,* yaye lonkalimo ingaba igxeleshe mhlaumbi oka Hayward Umqa oyi Dip, siyakuxela ke inyaniso zodwa ukupendula olomanyano:—

OKA HAYWARD UMQA OYI DIP unamandla waye upilisa, waye utshwebeleza ekudaleni izihlobo ngamacalana onke.

OKA HAYWARD UMQA OYI DIP utunye- Iwa ubotshwe ngokute nqi, waye utata *isizekevana sendaivo* esigqita zonke i Dip ze Gusha ezenziwayo.

OKA HAYWARD UMQA OYI DIP awufuni *manzi ashushu, abandayo anele,* awubi pantsi kwemeko ezibuyeza, awuguquguquki emandleni, nemo yelizwe awuwenzi nento le ; kude kube linamhla ungowona ote ukuvingewa oku kwanyaniswa emisitweni, ushiya i intsila (grease) ehleli iko kade eboyeni, waye uboya ungabenzi bube luncangati.

Abafuyi begusha abasebenzisa Umqa wetu oyi Dip bayakufumana ezincazelo zingapezulu zinyanisa.

EKA HAYWARD I DIP ENQUMBULULU nakuba iluhlobo lumbi ukuba kuyekwe ku Mqa oyi Dip, ikwa ngumalane ne *Bhula* xa ngaba kutandwa engenatyefu. Le Dip Inqumbululu iyakwanelisa ngokukulu kwabayisebenzisileyo.

Ezi Dip azizanga zagqweswa mnyadala zaye ke zalingwa ngokomelezeleyo ngaba Hloli Bhula, intenga-mboya nabakolisekileyo. Ziquka imo ezilungileyo ze Lime Sulphur (salfa), ne Cuba ngapandle kwengozi ezikuzo njengaxa zisetyenziswe zisekwisiqibi soburwada, zaye emaxabisweni zilingana ngokwamkelekayo. Indleko yokudipa idla *ihalafu yepeni* nge gusha nomsetyenzana ongepi kanye betuni.

Yitshoni kwivenkile enimele zona ziniyalezele eka HAYWARD i DIP ekulo lonke ngoku elase South Africa.

I Arente ngo BAKER, BAKER and CO., E-QONCE.

UKUGXOTWA KWABANTU.

Abantu base Koloni abakwelaba Putini kutiwa bagxotiwe yinkosi yakona u Khama kuba engabatandi. Obe kona uti :—Nge 27 December wababutela bonke ndawonye nabantu bake abambalwa wati, Maxosa yazini into endinibizele yona yile: Nditi hambani nimke nouke apa kwa Mangwadu, ngokuba abantu bam abasafumani kuzeka ngenxa yenu kuba nisuke nazeka abaPutini abantwana begazi abanganifaneleyo nina, kengoko nitshabalalisa imbewu yaba Putini na- ndisa eyama Xosa engafuneki nganto apa, ko hambani nonke. Andilindele mpendulo kuni, nditetile, ndigqibile. Ke nditi, ndaza ndabona inkosi yom-Sutu engafuni bantu ; ndaza ndayiva nenkosi engafuni kupendulwa ngabantu kodwa iteta, igwebe, igqibe yodwa.

AMANANI EZINTO-

IMARIKE YASE QONCE.—Ngo Mgqibelo, 7 January:—Ibhotolo 1/5 ne 2,4 ngeponti; Amaqanda 6d ne 1/ ngedazini ; Ihabile 1/5 ne 2/4 ngeknlu ; Ihabile ebhuliweyo 5/3 ngekulu ; Itapile 6/6 ne 11/ ingekulu ; Umbo- na 9/9 ngekulu; Inkuku 71d ne 1/ inye; Umgubo 15/ ngekulu ; Imbotyi 15/3 ngekulu ; Inkuni 5/ ne 29/ ngeflara.

Native Opinion

THURSDAY, JANUARY 12,1893.

SIR JAS. SIVEWRIGHT.

IN Mr. RHODES'S Ministry of " individualities," the Commissioner of Public Works possesses an individuality all his own ; and is, perhaps, the most popular man in the Ministry with a class to whom brilliancy and cleverness are everything. Sir JAMES SIVEWRIGHT is at the present moment with the Premier in " the land of the Pharoahs," and report says from thence he will return to England. Meantime all sorts of rumours are afloat as to the not distant future of the popular Commissioner. Most rumours are worthless, and are sometimes mischievous to the extent of discrediting those who give them currency ; but there are others which have a semblance of correctness about them ; and in these it is safe to deal, on the principle that there cannot be smoke without fire. The most persistent rumour about Sir JAMES SIVEWRIGHT is that he will very soon be taking the post now occupied by Sir CHARLES MILLS as Agent General. No more fitting successor could be found Sir CHARLES has long been in harness, and it is no reproach if he has betimes hinted his desire to be relieved. Sir JAMES SIVEWRIGHT last stated that even if he lived for another hundred years he could not hope to do a better day's work than the magnificent work he achieved in connection with the negotiating and pushing forward the Railway with phenominal speed to Johannesburg. Such being the case he might not attach that importance to his political prospects in the country which men with still a wish to distinguish themselves may very reasonably do. Taking to the comparative retirement of an Agent General for the Colony in London, therefore, might not mean much to one who thinks he could not hope to do more for his day and generation. And here we may be permitted to say that Sir JAMES SIVEWRIGHT has laid the present generation under a debt which none would care to conceal. The other rumour about Sir JAMES is started by the *Friend of the Free State,* a journal well known for modest and careful statement. It is to the effect that he will not return to South Africa having been offered the position of Manager of the Eastern Telegraph Company. In addition to these must be taken the share of the Commissioner in the LOGAN contract. All these things taking together are sufficient to tempt anybody to retire on his *otium cum dignitate ;* that is so far as South African affairs are concerned. It would bo no surprise therefore to learn that Sir JAMES SIVEWRIGHT has decided to realise in the Colony and take up his home in London ; in which case Mr. VINTCENT would most probably enter the Cabinet.

A NEED

ARE MARK occurs in the Lovedale Report for the year which claims more than passing notice. Last year the Institution resolved upon taking no pupils into it who were below Standard IV. " The rule has been acted on," says the Report, " with generally " satisfactory results, the only real " disadvantage of wanting the " lower Standards here, being that " noted in the class Report of Mr. " ROBERTS, that those trained " through all the standards in the " Institution itself furnished better " material for the Normal and " higher classes than we were now getting." In plain language the pupils who come from country schools with a certificate that they had passed the IVth Standard are not so well grounded as those prepared in the lower standards by the Institution. This confirms a cetention that has been urged in these columns time and again, that through lack of a sound teachers' training, those engaged in country schools were doing incalculable damage to the cause of education. Teaching, regarded in its true light, is as much a profession, requiring special instruction, as Medicine and the Law, and whoever takes to it not having had the needful training, cannot be regarded as anything else than an amateur. Now, no distinct provision has as yet been made in connection with our educational system (always barring what was done at Heald. Town, when Mr. GEORGE BAKER from Westminster Training College was there,) to turn out properly Trained Native Teachers. Consequently, the laying of the foundation of the children's education at the out-station schools will ever be indifferent work, needing undoing, just when the real superstructure has to be laid; and we are thus not at all surprised by the statement to which we have called special attention in the Lovedale Report. As things are, the pros pect, educationally, is dark and cheerless, since every test—and the last Teachers' Examination afforded a regular eye-opener— goes to prove that the material forthcoming for the grounding of the young in the elements of education is not to be depended upon. The only silver lining to the cloud is that the Wesleyans are about to look into this very subject in their District Synods this month. But we fear their labours will be barren of good result if they are deserted by the sanctified common sense that should dictate to them the wisdom to reestablish Heald Town Institution, with Mr. GEORGE BAKER as Headmaster, solely as the centre for furnishing the country with efficiently trained teachers, as was the case many years ago ; all the other institutions being set free to work for industrial or purely University education. The education Department could, we think, usefully come in to encourage a scheme which would give at least one truly Normal Native School in connection with the Department.

TRANSVAAL ELECTION

UNDER the Government of the Boer in the Transvaal the Native's not considered as having any rights. Although, therefore, there is a considerable Native population within the limits of the Republic, the Government professes such an indifference towards them that they are hardly mentioned except in case those under their own chiefs give the authorities some trouble. As we all know this fate the Native to a great extent shares with the *Uitlander.* Nevertheless, both these people are not to be done out of their opinions on matters affecting their good Government; and they are watching with a certain amount of interest, although they have not votes, the Presidential Election that is to come off in the course **of** the month. The attitude of the *Uitlander,* who has already started a vigorous agitation for his rights, is that of one looking on, satisfied that whichever side carries the election he stands to gain some advantage. It is generally considered in the Transvaal that the contest between Mr. KRUGER and Mr. JOUBERT is a pretty close one, and is one bound to result in solidifying antipathies between the combatants, from which event the National Union hopes to benefit. Either party is bound to recognise the existence of a body of men such as that forming the National Union, and by one party or the other the reasonable demands of the *Uitlander* will have to be conceded. The Native, on the other hand, is a silent spectator of the events of an arena which he may not enter. But he, also, has the privilege to enjoy his likes and dislikes; and so far as he is concerned, he would much rather see Mr. KRUGER re-elected. Mr. JOUBERT is somehow considered as a schemer and a trickster without a redeeming trait; and as Minister for Native Affairs he has by his crass indifference to Native sufferings shown that they may expect nothing from him when he is at the head of affairs. Mr. KRUGER, uncanny as is his administration, is nevertheless susceptible to strong religious influences which keep him from inflicting gross injustice on Natives. He has shown himself at times that he takes an interest in their efforts to progress. But General JOUBERT believes in nothing else but force and bravado as the solution of Native difficulties, and his recent unjust action in the matter of the SEKUKUNI chiefs reveals him in his true colours. As far, then, as Natives are concerned, they would far rather have Mr. KRUGER with his Hollanders, than Mr. JOUBERT with Boerdom untempered with mercy towards the black man.

Topics of the Day.

THE last *Uitenhage Times* UITENHAGE contains an intimation and BYE ELECTION, a statement of the reasons of Mr.Bidwell's retirement from the contest for the Parliamentary vacancy. The want of support from some of the independent school of electors, and fickleness on the part of others who are giving themselves away to the Bondman are the two reasons assigned. If, as is currently reported, Mr. A. Fowler will come forward as candidate in the interests of the Independents, the seat may not pass on to the Bond without a fight. But in any case the local leaders like Hon. J. F. Dolley and Mr. Mackay, M.L.A., are much blameworthy for the way the cause of Independentism has been bungled. It was quite in their power, knowing the body of the electors cannot help themselves so far as the putting forward of a candidate, to have early fixed upon an eligible gentleman.

WE naturally feel en- COMPLIMENTS couraged to find that our WORTH feeble efforts to make this HAVING, little journal acceptable are appreciated by those whose opinions are worth having. One of our most intellectual European subscribers in a letter covering his yearly cheque remarks: "The continued prosperity and the growing influence of the paper is a source of gratification to all who wish well to the Native cause." It need scarcely be added that, if we do not entirely merit the kind opinion of our good friend, we shall spare no efforts in the future to deserve it.

PRIVATE NATIVE LOCATIONS.

LETTER TO THE EDITOR.

SIR,—I notice you quote a decision of the R.M. of Tarka to the effect that the Locations Act of 1892 does not apply to Natives working on what is known as the halves. It may however be of public importance, just at this time, to know that the Eastern Districts Court held in the case of Queen vs. Bullen (August 1891) that the words of the second section of Act 37 of 1884 do not admit of this exception. Unless the Native is in the *bona fide* and continuous service of the farmer, he will not be excempted from the operation of the Act merely because he works on the halves. The Court held that "continuous service" meant a continuous, uninterrupted hiring for wages; and that working odd days a week at a fixed rate of wages per day, or working whenever the Native's services might be required was not continuous employment in the meaning of the Act. So that I am afraid the decision **you** refer to, may be lulling many into false security.

The licences required under Act of 1892 have now to be taken out; and as it may be safely predicted that they will not be, unless the Native hands the money to the farmer, there will soon be some unpleasant complications. To avoid part of the pressure, it would be well if the various Divisional Councils at once acted on section 1 of Act 1892 and extended the permissible numbers on each farm, from three to six or seven as the case may be. I sympathise with the farmer who requires resident labour upon his farm, for the purpose of working it to the best advantage. By this means he not only secures a constant supply; but he learns the character of his men, and by this means obtains some security for honesty. Parliament has allowed the Divisional Councils to fix the limit for each farm at seven men, and this surely is reasonable enough. I am a great advocate for individual title, as you know, and greatly object to a continuation of the location system. But with all my objections to Locations, I cannot help thinking that fixing the licence at £1 per male, is a great deal too severe. I am totally opposed to force or what is equivalent to force, in government. It is a wrong principle to employ anywhere; but most so in this Colony. If the effect of the present rate of licence is to throw any large body of Natives at once upon the Colony, homeless and food less, we shall suffer for it. Had the licence on the other hand been 10s., many Natives would have paid it; those who did not, would not have been so large a draft upon the country, and might have been absorbed by the Western Province or by the Gold Fields. But when we know that there are nearly 5000 Natives on private land in one district alone, we get an idea of the probable results of the working of the Act throughout the Eastern Province, as it stands. What we wanted was a tax, which would have been a tax upon the system and no more. A tax of this kind works by degrees; it should be beneficial in operation, without violently injuring existing rights. In the present instance, we should have aimed at a gradual lessening of private locations, not a violent destruction of them. The latter style of Native policy is subversive of its object; and very often creates many more immediate evils than the one sought to be cured. I feel sure that Parliament passed this rateof licence, without exactly knowing, as it ought to have dune, how many persons in the Eastern Province were to be affected by it; and surely it is not too late for the Government to take the responsibility of delaying the actual payment of the licence, though it might now be applied for, until a **return** has been obtained for the consideration of Parliament, of the number of persons living on private locations, the approximate proportion of them which the present rate of licence will cause to be evicted, and the food supply which such persons probably to be evicted, would have to take with them. I should do this in the interest of no one so much as the stock farmer.

Yours truly,
VICTOR SAMPSON.

Grahamstown, 7th Jan., 1893.

FARES TO ENGLAND.—The action of the Union and Castle Steam ship Companies in raising the fares to England is being strongly animadverted upon by the whole Press of South Africa; and the effect of the step is generally stated to be to cause a large number of people to relinquish the journey to Europe.

ECCLESIASTICAL.—Rev. G. II. Mosel, M.A., who has been at St. Andrew's College, Grahamstown, has been appointed to assist the Ven. Archdeacon Grant at Queenstown.—The Wesleyan Districts Synods hold their sessions in the course of the month. The Grahamstown (Native) Section commences its sittings at Ann- shaw, near Middledrift, to-day under the chairmanship of Rev. T. Chubb, B.A., while the same section, in connection with the Queenstown District, presided over by Rev. Robt. Lamplough sits at the same time at Lesseyton.

For continuation of news see other side.