

## DYER-DYER (LIMITED)

KING WILLIAMSTOWN.

## INGUBO ZETU ZOBUSIZA ZIFIKILE.

Yizani nizokuzibonela Impahla yetu pambi kokuba nitenge.

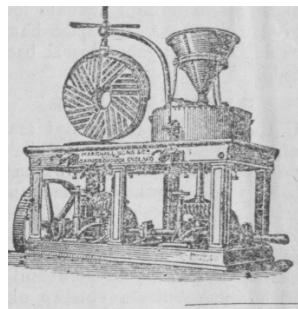
Idyasi Samadoda ziqalela kwi 9/6  
Ibhulukwe Zekodi ziqalela kwi 4/9  
Ihempe Zamadoda ziqala kwi 1 d.  
Izihlangu ezenziwe kwelilizwe ziqala kwi 7/3  
Isuti Zamadoda Zezitofu ziqala kwi 13/6  
Ihempe Zangapantsi ziqala kwi 1/  
Iminqwazi Yamadoda (felt hat yona) iqala 2'  
Ibhulukwe Zangapantsi ziqalela kwi 1/6

Amabhai, Ingcawa—ezimhlope ne-  
zimabalabala, Iprinti, Ikeleko, Ityali— zezentlobo  
zonke, zohlobo olutsha.

## EYONA VENKILE ITSHIPU NEBHETELE

ABANGENAKUDLIWA ABANTU EKUTENGENI.

## DYER NO DYER, E-QONCE



ILITYE

LOKUSILA.

E CALA

DISTRICT XALANGA.  
U

TOM R. HAMBIDGE,

UNOVOYO ukwazisa umzi okokuba uya kuvula Ilitye  
lake Lokusila eliqutywa ngomlilo ngomhla woku-  
qala ku JULY, 1894, e CALA, nokuba ufumene bonke oma-  
shini abagqibeleleyo ukulung' eku Ekusileni, Ekucokiseni, nase  
ku Sefeni ozi Ngqolowa no Tiya, kwanokwenza Iflawa.

UFUNGELWE UBUHLE WONKE UMSEBENZI,

Ngendawo ezifan' ukuqondwa kubhalelwa ku  
TOM R. HAMBIDGE,

Umsili no Mnini Mashini Wokubhula,

CALA, TEMBULAND.

## Iyeza Elingummangaliso. BEECHAM'S PILLS

Zikulungele Ukuqunjelwa nezinye intlungu, ezinje ngo Moya ne  
Ntlungu e Siswini, Intlolo Ebulalayo, Ukuba nasi Yesi, Intluta  
nokuqunjelwa emva Kokutya, Ukupitizela kwe Ntloko,  
Nobundongela, Ukuqazela Yingqele, Imfudumalo Zobushushu,  
Umnqumi, Ukupefumla Okuqapayo (Ipike), Ukungayi Ngasese,  
Ukujaduka Komzimba, Ukungalali Kamnandi, Amapupa  
Awoyikekayo, nako konke Ukungangcazela, njalo njalo. IDOSI YO-  
KUQALA INOKUNCEDA KWISITUBA SEMIZUZU  
ENGAMASHUMI MABINI. Asintsoni lonto. Utulwelwe ngamnye  
ucalwa ukuba utate ibhokisana yezi Pills, ziya kuvunywa ukuba  
ibhokisana yazo ifanele i Ponti ensheloni."

I PILLS zika BITSHIM, zitatwe ngemigaqo emiselweyo, zibehle  
ziwapilise nge amankazana, Azedendi ukupilisa inqo nizimba.

Kwi Sisu esi Butata; Nokungatandi Kutya; Nesibindi Esingapilileyo: zisebenza  
ngobugqi idosi ezimbalwa zetiza impiliso engummangaliso  
kwanamalungu Ayinqobo Emntwini; Zomeleza imisipa ; zibuyisa  
intlalaha yomntu obesekudala yatusabayo ; zenza ukuba ubani abuye  
akutande bukali ukutya, zivuselela bonke URHLE NE MPLO NENKUTALO YOMZIMBA  
womntu, ezi Pili zidume ngokukodwa ekupiliseu lcesina  
kmnazwe ashushu. Ezi " zinyaniso " ezivunywa yinyambalala  
yabantu, kuzo zonke indidi zabantu, obunye ubungqina obupeleleyo  
ngobutataka bobu bokuba i Pili zika Bilshim lelona yeza  
litengwayo ngapezu kwawo onke akoyo apa emhlabeni, Incazo  
ezeleyo obhokisaneni nganye.  
Lenziwa ngu THOMAS BEECHAM Kupela, e St. Helens, Lancashire, England.  
Litengiswa ngabapitikevi bamayeza bonke ezi Kolonini.

## THOMAS BAILEY & CO.,

### ABALUNGISELELI BENTO YONKE QUEENSTOWN

BANOKU kwanekele nantonina ongayibizayo ngawona manani apantsi  
anokufunyanwa apa Emazantsi-Afrika.

Kaniwaqwalasele amanani etu ; nize nize kubona Impahla Engumangaliso  
ukulunga etengiswa ngalomanani

Ezamadoda Izihlangu Ezimitya-mide Ezomeleleyo.

6/6, 7/-, 8 6, 9/-

Ezamadoda Izihlangu Ezimityami futshani Ezomeleleyo.

5/-, 6/6, 7/6, 8/6

Ezamadoda i Felskuni Ezomeleleyo.

5/6, 7/6,

8/6

Ezamankazana Ezomeleleyo Zetwatwa.

5/-, 6/6, 7/6

Ezamankazana Ezimitya-Mide.

4/6, 5/-,

5/6

Ezamadoda Ibhulukwe Zezitofu (Tweed). 5/-, 6/11, 8/6 Ezamadoda Isuti  
Zesitofa. ziqalela kwi 16 6

Ezamadoda Ihempe Ezilushica, ziqalela kwi 9d, ziye 4/6 Ezamadoda  
Namakwenkwanwa Ikep. ziqalela 6 ½ d, de kuye 3/3

IMINQWAZI YAMADODA, IKAUSI, IKOLALA, INGXOWA ZABA-  
HAMI, INGXOWANA EZINTLE, NJALO-NJALO.

*Iponi ekutengwe ngayo kwesetu isitora, itabata isituba seponi  
enesihlanu etenge kwesinye irenkile,*

## THOS. BAILEY & CO., WEST END, E-KOMANI

## PEACOCK BROS. NO WEIR, E KOMANI

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

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

## JOHN LUMSDEN~ & CO.,

E GCUWA, TRANSKEL.

BAZISA Umzi Ontsundu okulo lonke ela Pe-  
sheya kwe Nciba okokuba BAZIKETELA  
NGOKWABO IMPAPHLA yentlobo ntlobo zonke e  
SKOTILANE, engalungela imfuneko zomzi;  
nokokuba baya kuzingisa ukunikela

*Abantsundu Abatenga nge Mali,*

into ezifanele ixabiso layo.

## BAVAVANYENI! NIBALINGE!

## BON MARCHE

## JOHN W. BAYES & CO.,

GHAHAMSTOWN.

## IVENKILE ENKULU ENTSHA,

(Ene Veranda ne Tawa ekoneni ye Bathust  
Street  
ne Bala le Tyalike ka Bishop.)

*Yeyona VENKILE ITSHIPU kwimpahla Yendidi  
zonke—KUMADODA NAKUBAFAZI.*

Ifelane, Amabhayi, o Matros Boboya, Ingcawa, Ifurini (Winseys), Ifle-  
nelana 3 ½ d ngeyadi, Itaweli 3d inye, Izinto Zokugqubutela Ingcawa,  
Iprinti Ezibukali zama Jamani 6 ½ d ngeyadi, Ikeshimiyazi ezi Blanket  
nezimabalabala, Ityali Eziminyama Nezimabalabala, Idyasi Zamado-  
da Ezinzima 10s. 6d., Ibhulukwe Zekodi 4s. 9d., Ibhatyzi Zekodi 6s.  
Neminqwazi ezi Felt.

*Ibhaso Lesheloni Itinikwa kwi Ponti nganye umntu atenge ngayo.*

IZITOFU EZIHLE ZELOKWE ZOKOTSHATA ZIKO KANOBOM.

JOHN W. BAYES & CO., BON MARCHE  
GRAHAMSTOWN, E-RINI

## A. J. Cross & CO.,

KING WILLIAMSTOWN

Isaziso Esitsha sika TIKOLOSHE.

## Kubaxhasi Abantsundu

### O A. J. Cross & Co.

Banga bangazisa Abahlobo babo  
Abamnyama kuso sonke isi Qingata sase  
Qonce, e Ngqushwa, nakwezinye  
eziraulayo ukuba Base kwi Sitora Sabo  
Kwigumbi le Mariko. Basaligcinile igama  
labo lokuna batengisa ngamaxabiso  
angapantsi kwawazo zonke ivenkile

APA E QONCE.

IPULUWA, ISALI, IHEMPE  
IBHULUKWE, IBHATYI, INGUBO  
NEZAMANKAZANA.

Umgubo, Ikofu, Iti, Iswekile—  
ngazwinye Into yonke etyivayo.

*Basanika awona maxabiso nge  
NGQOLOW A. UMBONA, nezinye  
intlobo zokutya.*

## A. J. Cross & Co.

## KATA!

IVENKILE

Enikelwe Ngamatyala

—KA—

KATA

KUYAZISWA apa ukuba

YONKE IMPAPHLA

yalevenkile imelwe Kutengiswa.

ITOTYWE KAKUBI.

PAULA.—Onke amatyala  
kufuneka ehlalwe kwangoku.

Signed J. LEVIN, „ J.  
C. KEARNS.

## W. O. CARTER & CO.,

MACLEAN SQUARE,

## KING WILLIAMS TOWN.

U

P. S. JEFFREY

UNGA angabulela abatenga Evenkileni

zake ngobubete bokumxhasa kwixesha

eligqitileyo. Unqwenela ukwazisa

*Umzi ose Kamastone nase Hewu*

Ukuba ivenkile zake ezise

Kamastone, Didimana: Domybrook.

Zizele ngoku Yimpahla

YALO MCHERO.

UHTENGISA NGAQITISELEYO NGOBUPANTSI  
WONA AMANANI EENGE NGENAMLI UMNTU.

Ezikitiweyo zona Ibhulukwe Za-  
madoda— ezivulekileyo ezantsi.  
Izihlangu zamadoda ezizitende side  
Izitofu—intlobo ezintsha.  
Ityali Ezibuhlungu Zobooya—zama-  
nkazana.  
Intlobo ze Printi.

Yonke into etengiswa ngabantu itengwa  
ngemali, ngamaxabiso anokufunyanwa nani.

Uboya Begusha nobekowe bufuneka mu.

—O—

ZONKE IZIKWELITI ZALOMCEBO KUFUNEKA  
ZIHLAULWE PAMBI KOKUPELA KWALO  
NYAKA, okanye ziya kunikelwa kubaquki



LEMINYAKA I 18



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 SIZIPAULE i BLANKETE  
ZONKE ngopawu esilugqinisele na Komkulu ngohlobo  
Iwemifa nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE,  
kangelisa kunene ukuba ina wona umfanekiso  
we NGONYAMA kwelinye LAMASONDO ayo

ZONKE EZI BLANKETE ZIZEZINGATANDATYUZWAYO.  
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE  
NGANYE IYAYIVELA IMBOLA.

Kwivenkile enitenga kuzo-ke bizani  
Iblankets ezinomfanekiso we Nkonyama.

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

APO ZIPAKULWA KONA KUKO.

## PEACOCK BROS, and WEIR, E QONCE.

Ngabo bodwa abanokubhala lomfanekisojwe Nkonyama.

## Beauchamp, Booth & CO.

E QONCE

YIZANI EVENKILENI YETU pambi kokuba nitenge napina nizokubona

## IMPAHLA YETU ENTSHA ESAND' UKUFIFIKA.

IPRINTI Ezibhetele no Patuleni 6d. iyadi  
ITYALI ZOBOYA, Zamabala onke, ezibhetele kwayekwa zona ze 4/6- ne  
35/- inye.

IQIYA EZIMINYAMA ZESILIKA (i squares zona) ezi Twill nezi Plain ze  
3/6- ne 7/11-.

ILOKWE ZOKUTSHATA—esezanzwe— nanokwenzelwa umntu,  
Intyantyambo Zabatskakazi, Iveyile, nazo zonke into Zomtshato.

I-KWILITI—Ezimhlope nezinemigca ehonjisweyo—ze saizi zonke.

IZITOFU ZELOKWE Ziqala kwi 6d iyadi—ipatuleni ezilungileyo.

IZIHLANGU ZAMANENEKAZI—Ezitungwa de ziyokuma ngemibala  
— 5, ne 18 9 ipari.

ISHUZI ZAMANENEKAZI—ezenziwe kakuhle—ziqala kwi 4/- ne 15,9  
ipari.

IBHANTI ZAMALEDI ziqala kwi 6d. de zibe yi 3/3 inye.

INGUBO:  
Amanene ahlalele ukutshata makaze kuzibonela Isuti zetu  
Zokutshata ezimmayo umntu.

YIZANI KUZIBONELA NGOKWENU IMPAPHLA YETU YONKE

## BEAUCHAMP, BOOTH & CO.,

E-QONCE, KINGWILLIAMSTOWN

## J. W. GARRETT & CO.,

LADY FRERE,

## IZITORA EZITSHIPU.”

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo Izihla Ingubo Zamadoda,  
Isali nempahla yalowomkondo, Ubugoxo ezifunwa nangumzi Obomvu.

*Kunikwa amaxabiso angapezulu ngo BOYA, IZIKUMBA UKUTYA  
MPAPHLA EHAMBAYO.*

# PASCOE, (U FOLOKOCO)

-UKE wayibonana IMPAHLA YAKE YOMTSHATO ?

Ibhulukwe (ezisikiweyo), Ibhatyi (eziyi Salvation zona), Ibhatyi (ezimfutshane) Nendulubhatyi.

Ingubo Zabafundisi, Isuti zenziwa njengomyalelo, Imisesane Yomtshato neye Ngeji (intlobo ngentlobo), Ibhutsi ne Shuzi (ezikalayo nezingakaliyo).

## IMPAHLA YAMANENEKAZI YOMTSHATO

Ilokwe Zomtshato zenziwa kakuhle yi Dresmeka ye Ngesikazi. Odola Ilokwe yako ngexesha le Bhulaku-fesi uya kugoduka nayo uyipete ukutshona kwelanga-

Imela Nefolokwe, ne Mphala Yokupeka,— Itshipu Ngokungummaliso.

Ningalibali ukuya apo niya kumbona kona ngokwake (Saluf) e

## QONCE, EMONTI nase CALA,

# J. HEPWORTH & SON

(LIMITED),

## ABENZI BENGUBO NABASIKI,

BAKWISITORA ESILUNGE no JAY & CO ,

## PHOENIX BUILDINGS, E-QONCE.

[suti zamadoda Zezitofu 19/6 i Idyayi Zamadoda, 17/6 ibhulukwe Zezitofu, 6/- I Ibhulukwe Zekodi, 4/- ZONKE ZINTSHA.

## Yeyona Venkile Itshipu Yentlobo Zonke ZENGUBO.

# GIBBERD & BRYANT,

## KING WILLIAMS TOWN.

NGOKU

## BATENGISA

## NGEFANDESI

ITYALI  
IPRINTI  
IBHATYI ZAMALEDI  
IZITAFU EZILUSHICA  
ILINZI.

IMPAHLA YELOKWE  
IZIHLANGU ne SHUZI  
IKAUSI  
IZITEYISne MINQWA ZI  
I LINEN YANGAPANTSI

Itafle zabo zizele mfici ZINTSALELA ZEMIQULU ye PRINTI, i FLANELE, i RIBBONS, i LACE, ne NTSHUNQE-NTSHUNQE zentlobo zonke NGAMANANI ATOTYWE KAKULU.

## ISEBE LAMADODA—

ISUTI ZAMADODA, IBHATYI, IBHULUKWE, INDULUBHATYI, (IMINQWAZI, IHEMPE ZANGAPANTSI, IKAUSI, IZIHLANGU ne SHUZI, njalo-njalo.

Yonke Lempahla itengiswa ngamanani Atotyweyo.

*ELI LIXESHA KANYE LOKUFUMANA AMACHAM AMAKULU KUNENE.*

## GIBBERD & BRYANT, E QONCE.

### CARD.

DR.F- C, DAUMAS,

M.D, B.A., B.Sc., wase Paris.

*Ugqira Ocebisiyo Wamehlo.*

Uyakuba se Qonce intsku 10 enyanga zonke izivulwe zamehlo kutabeta 10 kuse ku 20 JULY, 1894.

## E. J. BYRNE,

(ATTORNEY, ETC.)

UMTETELELI Ematyaleni, Umbali Minqoppiso yengesho neyentengiso mihlalaba. Ukwa yi Arente ye -Gresham Life Assurance Society. No. 33, Maclean Street,

E-QONCE.

## GIDDY & ORSMOND .

(ATTORNEY, ETC)

UMSEBENZI wobugqweta obusa-kuqutywa ngu Mr. A. W. GIDDY wonkelogaMa e

CUMAKALA, ukutatela kwinahla uya kuanjiswa , pantsi kwegama lo GIDDY no ORSMOND, Abateteli-Ematyaleni, naba Bali-Minqo-ppiso. Liya konganyelwa ngenqu ngu Mr. ARNSED R. ORSMOND (obesakuba Sauer & Orsmond).

## IKAYA LABANTSUNDU

NE VENKILE  
E QONCE .

SIYAWAZA  
umzi  
wakowetu  
ukuba  
liyulwe

### I BHOTWE LAWO

Elinamasebe onke e Business.

Ivenkile kaloku inento yonke ngamanani alula, sinokutengela sitengisele abakude nabakufupi. IQIYA zeta ze silika zintle, zinkulu, kwanetyali zohlolo. ICUBA letu lama Mpondo nelama Xesibe libhalakile ngokulanga—silituncela nakwindawo ezikude.

IMPAHLA YEBHOLA ne Tennis ne Foot Ball, itshipu kakulu. Incwadi zonke zesi Xhosa, ako namaculo ase Wesite. Ingoma ezimnandi zifika i Kwata zonke. Kuko ne Sche Lezihlangu elipetwe ngu Mr. C. P. Matyolo, ingcibi kakuhle. Siyakuvula ikaya nase Monti ekupeleni kuka June.

## PAUL XINIWE,

General Agent, Market-Square.

Native's Educational & Association.  
(UMANYANO NGE MFUNDO)

INTLANGANISO no Manyano nge Mfu ndo iya kuba kwa BHULUNELI (e QONCE) ngomhla we 10 JULY, 1894, ngo lwesi BINI. Iya kuqala ngo 10 o'clock sharp. Onke amalungu ayacelwa ukuba aze abeko: kanjalo onke azimisele ukubako atumele kamsinyane amag ma awo ku Mbali.  
WILLIAM WALTER STOFIIE,  
Secretary N.E.A.  
Brownlee Station,  
347 King Williamstown,

## KWAZISWA

## UMZI OMELEI CALA

UKUBA Ivenkile ebihanjiswa ngu MR. JOHN WILSON, isezandleni ngoku zo

## WM. SAVAGE & SONS

Abazimisele ukuwuquba umsebenzi NGOHLOBO OLUPEZULU; kunjalo- nje IZAKWANDISWA KWINTO EBIYIYO.

## ISEBE LAMAQABA

LAHLUKILE KANYE KWELABE

## SIKOLO

*tyali, I Printi, Ingubo zokuvata— Yinto eninzi.*

I-BLANKETE, AMAFELANE, AMABHAI NEZIBHALALA.

Sinegama elidumileyo kuyo yonke i Transkei nge Blankete zetu kwane Zibhalala.

## IMPAHLA YOKUTSHATA:

Elisebe lipantsi kokulaula kuka Mr. BATTERSHILL wetu onamava amakulu yegyona nto kanye ifunekayo kwabalungi-selela Imitshato. Ngoko imi-cimbi epatiswe yena iyakwanelisa kanye.

## INGUBO ZAMADODA:

Intlobo zonke zezitofu, ne Twidi, Ibhatyi, Ibhulukwe— ngazwinye into yonke angayifunayo umntu.

## W. SAVAGE & SONS.

## C.P. PERKS NO NYANA

E QONCE,  
YEYONA NDAWO YOKUTENGA

*Imisesane yoku "Ngeja," Imisesane Yokutshata, Amacici Namehlo (Spec-tacles).*

KANANJALO XA UFUNA  
UKUHLAZIYA ' I. IWOTSHI.

MARKET SQUARE,

Kingwilliamstown.

## R. J. MCCALLUM

ONE VENKILE  
E DOHNE nase MGWALI.

EZABANTSUNDU ZONA.

## R. J. MCCALLUM.

ONE VENKILE  
E DOHNE nase MGWALI.

EZABANTSUNDU ZONA.

Iminqwazi Yezitroyi. Ilokwe Zokutshata ziyenziwa. Ingeji Nemisesane Yokutshata iko Izihlangu ne Shuzi zitshipu.

Kuko into eninzi Yengubo Zokunxiba. Isuti Ezimnyama ziqala kwi 32s.

## R. J. MCCALLUM.

Iminqwazi Yezitroyi. Ilokwe Zokutshata ziyenziwa. Ingeji Nemisesane Yokutshata iko Izihlangu ne Shuzi zitshipu.

## R. J. MCCALLUM.

Iminqwazi Yezitroyi. Ilokwe Zokutshata ziyenziwa. Ingeji Nemisesane Yokutshata iko Izihlangu ne Shuzi zitshipu.

## EZINGE MFUNDO

KOTTSHALA.—Kufunwa Iitshala ene Siqiniseelo, okanye enamava, kwi sikolo sass Dordrecht; Government Grant £30 ngonyaka; mayikwazi ukufundisa nengoma, iwuqale umsebenzi ngo July 1891.

Kubhalawa kwi CHAIRMAN, Mission School Committee, 117 Dordrecht.

ISINALA YE NTOMBI, SHAWBURY (E

BHENCUTI).

ISESHONI ezayo vale Sinala ivulwa ngo MVULO, JULY 16, 1894.

Ngapezu kwemfundo ye Sikolo chanjiswa, i Klasu ze Standata V, neze viwo lo Titshala zifundiswa ngu Miss THOMPSON, Umpatikazi nabancedisi abanalekileyo.

Imfundiso emiyo ngomxholo ekutungenisi, Ukusika, noku Pata Inditi, ilunge no Mgecni Zintombi, u Mrs CLARK.—Inyameko ebalulekileyo kuqeqesho lwe Zimilo nangase Lubedsheweni lwe Ntombi lulunge no Mfundisi Opeteyo.—Intombi ezifun' ukuya kungenwa mazibe zezipumelele u Standati II zibe nencwadi ze Similo esilungileyo ku Mfundisi we Gospie.

Umrumo Zi £7 ngonyaka uhlalwa kwase nIloko ngenyanga ezintandatu. Zonke izicelo nendawo ekufuneka ziqondwe zibhekiswa ku Rev. S. CLARK, 116 Umlauli we Sinala.

### KUFUNWA

KUBAGCINI-MIYEZO.—Kufunwa Um-gcini Myezo ontundu, onamava kwi Sinaia yase Blythwood ngo 1 August, ukuba spate Iminye ye Sinala, eqeqeshe neqela lamadodana. Kubhalwa ku Rev. J. McLAREN, Blythwood, Butterworth.

## IBAPILISE BONKE

I RHEUMATICURO!

NKOSI ETANDEKILEYO.—Kwinyanga ezi 9 ezidlulileyo kwincwadi endaku-bhalela yona ndangina ukuxebenza okulu ngileyo kwe RHEUMATICURO kwisifo sam. Ubudala bam yiminyaka e 60 bendibulawa ngu Mbeftu nakuku Oaqamba kwamatambo iminyaka e 23, ndafuna uncedo kumagra azekayo, ndalioga konke, andapila noko, ndagqiba kwelokuba andinkucedwa mncu, ukuze ndide ndilinge i RHEUMATICURO, ngoku nje Ihlaba noku Oaqamba kwamatambo nokwentloko obebundite nzumbu nase busweni kupela kam, indaba sizizalise lonke ukuba "u Ou Meester VAN ROY am per heel te maal gezond was van de wonder, lijke medicijn," oka kuyinyaniso, wonke oke wailinga uliyaleza emzini.

U Mr. JACOB VAN ZYL, wase Viakfontein (enquleni yase steynsburg) uphiswe kwi Ngaqambo matambo namalungu ebiseyi bunecyama. Ngokuteta kukanina uti akazange abone isifo esi " Kuortzizkte," ngabula bona, njengeso. Idosi yokuqala ye RHEUMATICURO yamenz Umfana lowo ukuba alale kamnendi, abayekanga ukumseza, nangona umelwane nezihobo zati kani azikolwa ukuba uyakupila, seke wandlelela kabini emva koko, wangqina imisebenzo ye RHEUMATICURO ne PILLS. Itego u Mr. VAN DER WALT, wase Red dersburg, waphilisa yibhotile enye.

U Mr. A. COETZEE, wase Brandvallei, oyi Mantyi yase Metele, wapila kamsinya. Unyana wam u John, no somfi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhe kesdaorp bapiliswa nabo, mandyike ngoku, —Owako obulelayo u J. C. VAN ROOT.

### Eka JONES

## I-RHEUMATICURO

Lelona Yeza Likulu lase Mizintsi e Afika kwi Ngaqambo zamatambo, Isinqe, Namahleza, Ihlaba, njalo njalo ipilise intapanne yezifo ebezilikulu ngapezu kwezi sezikankanyive. Inokufunyanwa kubo bonke Abapitikezi Mayeza nakuzo zonke Ivenkile zalapa e Mazantsi Afrika.

### UKWAZISANA KWEZIHLOBO

Imibiko.

ROZANI,—Edutywa, kusasa ngo 26 June, 1894, kumke kukufa u NANWIE, into mbi eminyaka mitatu ka PHILIP ROZANI.

HOKWANA.—E Lesseyton ngo 22 June, 1894, kubhubhe u CAWOOD, unyana ka Jantje Hokwana. Umkele eluxolweni. Usishyio namazwi ati " akalanoyiko ngompefumo wake, uyagoduka." 117c

## IMVO ZABANTSUNDU

NGOLWESI-TATU. JULY 4, 1894.

### Iveki.

U BISHOP wase Rini sebuyile e Natal.

LIBALELE, ngeke kutetwe nabafundisi, badumzele.

U RULUMENI ucinga ngokwaka i ofisi ezintsha e Alvani.

IPALAMENTE yase Free State ayivuma-nga ukuba kwakive uloliwe pakati kwe Kimbali ne Bloemfontein.

NGU M. Casimir Perier obesakuba yi Nkulu yo Laulo onyulelwe kubo Kosi belase France endaweni ka M. Carnot obadiweyo.

NGOLWESI BINI lwepeleliyo bako basukela umnenga nzima kwizibuko lase Mossel Bay. Nga viwo lon to ke safu-mana amatontsi ngalomhla nolande layo ?

EKUBENI able ukuzo kuba ngumfundisi wase Tshatshi e Qonce u Rev. P. K. Kawa wase Kubusi, kumiselwe u Rev. Cyril Wyche ukuba abe ngu Mveleli walo Ramente.

ITEMPILE yabantsundu elapa edolopini ayingenanga ngolwesi Hlanu lwepeleliyo ngokusuke amadodana apatiswe incwadi zemisebenzi ahlilize nazo. Iye ipume ebusuku ngo 11.

UMNTU ontundu oshunqeka ubontsi ebisini lase Monti kulevekii ipelliyelo ubekubali ukubongoza amakowabo ukuba amse kunye nobontsi lowo kwazigqira ayokumiliselwa kuba akafuni kwahlulakana naye.

ABAFUNDISI bobu Pehleleli o Rev. Messrs. Hughes wase Kimbali no Batts wase Qonce, bawela kulevekii ukuya kucela imali nokufuna abasebenzi kwelase Mashonaland kumhlaba ozi akile ezi 800 abawupwa ngu Mr. Rhodes.

KUMNGXUMA wamalahlwe wase Ponty-pridd kuhle isihlelegu sokudubula kwamalahlwe, kutshabalele pakati abantu aba 250. Kufunyenwe abasapilileyo kwa-bebevalelwe pakati ishumi elinesixenxe, ebesokufunyenwe izidumbu ezingama-shumi asibizo.

U GEORGE MSENGBANI obelayishele e Gala utyibilike edesibhombini kulevekii ipelliyelo, wanyatelwa yivili yangapambili emvimbe imbambo, neyangasemva emnyete entloko yazarulwa intlonze. Umyale e Hospitaleni yakwa Komani apo abubele kona.

U JAMES MACKENZIE, isiqwaka esihamba ngomlenze womti seyele elwandle, safa, ngase Kapa. Kufunyenwe e-50 esiqwini lwakuba lumhlanjize ulwandle. Kucingwa ngokuti, ute ebhehli ematya, wasuka wawa bubutongo afika amaza enz' ukutanda kwawo ngaye.

KWINTETO eshushu ebibekiswa ngama Ngesi ku Sir Henry Loch e Pretoria, isiteti usibet' emlonjeni ngokuti ama Ngesi makululamele umbuso welowze; indawo ezwaliliseyo zokangelwa, ugo-nyamelo alungencedi nto, uyatamba ukuba obuye apatwe kakuhle ngama BULU.

U RULUMENI ukupe isaziso esibukali nge Mofu kumandla wase Mount Fletcher, kwilali yakwa Mangenis, sokuba wonke oke wafudusa impahla kulomandla ngapandle kwepepa leman-tyi nabanye abasemagunyeni, lokubonisa ukuba azizange zahlitwa yiyo, uyakuba lilifa lokutsiwa ngapambili.

E PALAMENTENI, u Mr. Rhodes ute u Rulumeni ucinga ngokuzikangela indawo ezayalelwa ye Komishoni yo Msebenzi xa umteto onge Glen Grey ingeyiswiweye e Bandla.

KUCOLWE isidumbu sontsundu elutangenwi lwe Sitisih sase Mdikido, ngolwesi Bini lwepeleliyo; kufuni naso bekuko ibhile yotyvala ekucingelwa ukuba umniniyo ubulewe yingqele enxilile.

MANE ama Xosa avutelwe yi damaneti afa kumngxuma oyi Princess Mine, e Rautini, amanye enzakele kakubi. Lengozhi ihle ngokusuke idamaneti ibekwe emgaqweni we ngungqumbana ete yayinyatela, yadubula ke.

INTLANGANISO enkulu yama Rabe iya kudibana apa e Qonce namhlanje 4 July. Umcimbi ejonge wona kukuba ama Rabe adibane angabi zintlantlu ezintatu. Kulindelwe abatunyana abaya kuvela e Transvaal, Natal, nakulo lonke elale Koloni.

### UMCIMBI OBUKALI.

NGOLWESI-HLANU e Bandla u Mr. RHODES unyanzelwe

ngu Mr. PIERCE RYAN, ilungu lase Malmesbury, ukuba atyile ulowo luka Rulumeni mayelana nomcimbi wabasebenzi abafunwa zi Faina. Bekupezu kwengxoxo endululwe ngu Mr. DOUGLASS obesiti makumiselwe ngu Rulumeni izigqibo zaba Picoti Msebenzi abake bajikela kweli lizwe. Ute u Mr. RHODES inqubo ka Rulumeni yobonwa kumteto onge Glen Grey ahlalele ukuyubeka pambi kwe Bandla.

Ukwenjenje ke sihlaba umkosi emzini wonke ontundu ukuba maze uvule amehlo awo mayelana nolometo wase Glen Grey: kuba ubonakala ukuba ulayishile. Simvissa u Mr. RHODES awujonge into ezingimvilo lomhlaba kujela, kodwa usingete nokuvelisela ilizwe abasebenzi abantsundu ubakade belilelwa ngama Bhulu. Kunjilo nje kukwako into yokuba iugqibo enge Glen Grey sekuya kuqutywa ngayo nakwezinye indawo, ngokukodwa kweli pesheya kwe Nciba kungai buyanga kwenziwe miteto mntsha. Ukutsho ke lomcimbi u Mr. Grey ufuna amehlo abo bonke abantsundu kulo lonke lingakanje: ekuya kufuneka umzi udibene ezintlanganisweni zawo, kwingqili ngengqili zawo, bawucikide umteto onge Glen Grey, kwakamsinyane ubekwe pambi kwe Bandla: uvakalise ulowo lwawo mayelana nokwaneliswa nokungeneliswa nguwo; kwano-kuwuketa amadlala xa ngaba unowo. Siti ke umzi mawuhlale ubaze indlebe ubhinqile.

Nelacebo linge Transkei lama Bhunga siva ukuba liya kufunyanwa kwakulo mteto wase Glen Grey.

### AMACEBA-MATYALA.

INGXOXO ebipambi kwe Pala-mente yokuhlala amaceba-matyala ite, ngendawana ebekwe ngu Mr. W. P. SCHREINER, yako-kwela kwingxoxo kakuba kulungi-swe lonqubo, kujongwe indawo yokuba kube ngokutanda komntu ukuba ityala litetwe ngamaceba.

U MR. SCHREINER ngalandawo ake ampa kanobom amadoda, ngokungamkeleli kwayo; kodwa yindawo ebihlala itetelelwa kwimihlati yeli-peya. Uyakuba lusizi inhlambi ukuyiva lento oka TSHAINA, obesa-kuba ngu Mqondisi-Mteto, kuba emtye mpela ontundu, kodwa ke yinyaniso noko ukuba sidibene kwi ngqolo enye noko size ngendlela ngendlela. U Mr. SCHREINER umi pezu kobuncinane babantu abagwetywa zi Jaji xa kutelekiswa naba-gwetywe zimantyi, ubonisa ngoku ukuba ukutetwa kwamatyala ngama-aceba yinto engaseyakulonto. Ilungu elibekelileyo nelifundileyo lalate ukuba amanani eminyaka emihlanu epela ngo 1892 abonisa ukuba kubantu abanga 33,777 abagwetywayo ba 492 kupela abagwetywayo zinkundla ezinkulu. Pezu kwalemihlaba ke ute akufuneki ngantu ukuba ityala lomntu licetywe ngabo kutiwa ngowabo. Ke tina, kwelelwe icala sasoloko simi kweloku-ti ngenxa yokuba ababantu ba-gwetywayo ingabebala baye abantsundu bevalelwe ngemiteto ukuba babe ngamaceba matyala, okusekwe pezu kwemvisho yokuba ityala lomntu litetwe ngabalingane bako, aye amaceba amhlope engabalingane babantsundu, ngoko inqubo yoku-tetwa kwamatyala ngabalingane ngamampunge omteto kupela; wonke ke logama besisoloko simi kwelokuba amawetu ebengapatwa ngemfanolo ukuba ebevyanyelwa ukuba aziketele indlela yokutetwa kwamatyala awo ngamaceba, okanye liyekelwe e Jajini. Yinto eyaziwayo kakula kumatyala ekuti kubambane omnyama nomhlope, njengakwityala elidumileyo lo HART no SWAART nase Monti — ukuba amaceba akalolisi ngakuwisa izigwebo ngokulandela ubungqina obusemhlo-tsheni. Kungezi zizatuzatu ke ebesingatanda ukubona izimvo zika Mr. SCHREINER ngalomcimbi zingeni-siwe emteweni welizwe.

## Impawana.

Ukanyeso-

Ngexesha lovoto, u Tshambuluka eteta kwa Qobcqobo wati uya kulinga ukubafunela ugqira abantu balomandla. Kwakamsinya kubehle kwamiselwa u Dr. Fraser ngu Rulumeni ngokufaka isaziso kwipepa la Komkulu, ekute ke kwabaziceleleyo londawo yafunyanwa ngu Dr. Fraser. U Tshambuluka akuko nentwana le ayenzileyo naalunga neso stembiso. Ngokwenjenje sikanyeza ezokuba nguye ofunelwe umzi igqira ngokuteta kwabantsundu bakwa Qoboqobo.

Ofunelwe Umsebenzi.

IMVO ayizange ipeze ukucebisa ulutsha ukuba emfundweni lujonge ukuzilungiselela indawo oluya kuxeza ngazo impilo yobubom. Indodana eyalitabatayo icebo letu, yaziilungiselela yapumelela u Viwo lwemisebenzi ye Ofisi zakwa Rulumeni, u Mr. Isaiah B. M'belle wase Burghersdorp, ufunelwe indawo ngabapatiswa bo Mbuso ngexen' enokuba epumelele. Walatelwe e Diyimani, apo aya kukumsha pambi kwe Jaji endaweni ka Mr. Joseph Moss, xa elonene lingaba aliko, ze ancedise ekubhalehi kwi ofisi ye Mantyi, ajikele ne Jaji xa ibamba iteta. Nango ke umkondo kwikaba elinga lingazinceeda.

Icebo Ngemili

Sivele kucetyiswa ityendyana elahlala lisemaxhaleni ngokuxakaka entweni yemali Hofu lite pitsi njengabanye emsebenzini. Ute kulo umfo onamava: "Iyeza lalento kukuba, nokuba unamatyala angakananina, ulumkele ungabi namatyala ngemali ezikangelwe kuwe ngomsebenzi ka Tixo—okubeka eremonteyi nasetyalakeni. Ukwenzile oko uyakupuma kula maxhala." Asinamantanda ukuti kunjalo kanye. Unkabi ungomnye wabantu apa abakubalela ukuba kuyinditko ukuncedisa u Tixo ngemali yabo: ulibeke ukuba nokuyenza imali ukufumana Kuyee.

Abantsundu ne Hotele- Ukuvulwa kwe hotele enkulu ya Bantsundu e Qonce, kwamkeleke kakulu emzini omhlopo. Kutsba nje, kumihlati yese Ngesi sapakamisa icebo lokuba u Ruluinoni ngempumelelisa umteto onyanzela i Hotele zonke ukuba zibe namagumbi nokuba mane okupumla nokulala kwabantsundu, iti engavumiyi ipanziswe. Nelo icebo sinovuyi ukuti amapepa alitelele ngomoya omhle. Into epambili mayingabi kukuncela itikana zomzi ngotyvala kube kupela, aliwe xa afun' ukulala, inhlambi efuna ukuxhasa umzimba.

Obetisa Ngomoya.

U Mr. Rhodes uwaxakile amadoda e Palamenteni. Akazikatazi ngokuteta, akazikatazi ngokubeka pambi kwe Bandla imicimbi yakunceda uluntu. Uti xa abonayo ukuba lomcimbi uya kukataza ankonqe anga- 'Kuhoyi. Isililo sikulu sokuba i Falamente nyanyan

## Kumlisela Nomtinjana.

Intswela-kuotaba abezali nabadala yandile kulutha lwase zikolweni. Yinto leyo ayengokooyo kudidi lwabamhlope; i kwanakwa-bamnyama, kolwamakwaba. NgeIutha akuhleliwe kakohle ke nguzini wase zikolweni—sintsi ngetuba labantwana abonakalisayo ngokuba besenza ukutanda. Inqubo enye ayihilo ilungelo nakubantwana ngokwabo kuba ibanga ukuba bonakalelwe nazindawo zokuzeka imiplo noko sebebaldani—babuswe-lobuntu.

Ke nati sangabantwana. Isimilo esibi sokuswela intobelo abanaso utntwana simambata kude kube kubuntu obukulu. Nati sikule ngoxuba lwabanye : yonke impi eyayingabangana ebantwani enani eyayinyi, sivele intobelo nentlonelo kubazali nabakulu ebuntwaneni ifike yambatsha kwinqwini zobudanda nobuntu obukulu ; akwinqweleni nto entlalaneni nasekuzipatneni nasemisebenzini yayo.

Umntombo walento ukubazali; ngokudwa kubazalikazi. Kwinqwazi zamabali abantu ababulali abanye abanye abanye banga ulutha lwakwotwelo olunokufundwa lo. ngazilasa kuneni) ungafumana amodada namankazana emcono impatu nomzekelo wabafazi ngokukodwa owabazaliki, ekwakwiweni kobuntu abebe bubo, Mayihlale ezingqondowe esamawulo lonto, njengokuba epatse isesabonile ukuba bijkwazi abanye kwabamhlope bati, bakuba sexabisweni, basiwe nasebujoni ukuba bayokujatwa ngamadoda angena necuba, izixhatsho zamadoda ezinjati zahlanga zingena lusini : imko Bana zamangoni ukuba zibafundise akululama (*gentleness*), nokuzidla ngobuntu (*manliness*)—into ezenza umntu ukuba entimamini (gentlemanliness). Emaaqabeni ezonto zifu ndiswa ngakunye.

Ebukolweni babantenduo ungafika umntu esiti oku naye uyakuzenza ; kodwa ufike esoyiswa umntu kubukubeni abutwana bambotebe kwa besebancinane, esenamandla, nabantu esabonile ukuba bijkwazi abanye kwabamhlope bati, bakuba sexabisweni, basiwe nasebujoni ukuba bayokujatwa ngamadoda angena necuba, izixhatsho zamadoda ezinjati zahlanga zingena lusini : imko Bana zamangoni ukuba zibafundise akululama (*gentleness*), nokuzidla ngobuntu (*manliness*)—into ezenza umntu ukuba entimamini (gentlemanliness). Emaaqabeni ezonto zifu ndiswa ngakunye.

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Ingcqecrho emandla yomntwana ziti zizilumko, ikwixesha angapantsi kweminyaka *esixtence*: lelixesha ke amakakutsweswe ngozondelelo nonyamezelo —Sa Satana wokunge wva, emva koko uyakulunga njengendlela yenawole. Kodwa ngobuntu yamawetwa ngumgamkolo mukako aba uidalu ukule iqale ingqecrho; elili ke lifilka eloxesha abe Eelengumqabagaba ongungqeliyo.

Lamazwi ahlabaz abazali, uyakuti owodidi lo mlisela no mtinjana, ayintuoina kwibala lake engwabantu abakulu njc? Kodwa ongenoduno, uyakulona ukuba ahlabanele abatsaha ukuba nabo nasonde ukuba izinto zabo zingucimbi ebuntwini, amabazaxeshe ngamandla ; kanjano ! yinkweme exala indoda ? njengokuba sisihsto isitlo sabamhlope; abayakuti bezinxwemile abatsaha bube ingozi zoboshla bati bakuba bengabazali kube lilungelo kuhlanga esilole.

Kumnye ayaba eQonce usitumlele lenteto :—Kuzilona Nomlisela : kumant abakude ; kodwa izo izinto endingangamkeliyo inna Bonelekdwe, kuba kwiidawo ngendawo ulutha lwakwotwelo alugubhi kwizinto ze ngaqubko. Ndiman ! ukulosisa ngokubona kueziti kwizinto zisidlangalala ezinjngozu mbuto kwigobho yokonwabafumane ama nenekazi ezinkedama xa kuyiwa kwezonto zinjalo noxa kulawulayo kwazono, abatsaha abantu nabani oti, nantsi indawo Miss Nantsi. Kumanye kuziukomo, zona ungafumana enye ingena ihlale paya nanye ngokunjalo kulenduo nye inkomo. Bonela ke kwakupanywa apo, ubabone onkabi beselelele. Iqale ibe yeyababomvu kuba koki luselelo ekasakun fikisa u Miss lolwe emideni yokokwabu kuba ubengatanga wandawo ngocelo: osituka tem ! ingawa kufundisa izilandu kuba akanamandla oku ngeniso kokwabo bati. Anditsho ke ukuti yiyona ngubo ke leyo, kodwa mayikawgelwe into enokwenzelwa amanenekazi ngamanene—Ndim lolw, BONELEKU: E, e Qonce.

Umunuzana lo ubhala inyaniso yodwa ngokupatelele kulemituqwana kutiwa ngamanene (lenye) ukuba abantwalo ngokubonakude : nga emantombazaneni. Isckwayile ntsapo ingasukukileyo esibe siteta ngayo ; enalenqubo ibnyucwa, eyonakalisa into zabuntu betu ekusitleni; ingaveliyo ekuhleni. Ukuba namantombazana ebengaziqelisi intwana ezibangqela buyungaza ngalendlela: kodwa eme emifaneweni zawo ukuba acelwe, ingemeko, abantwanye ngamanene, ukutengwa ezimbuzweni, njengokuba kunjalo kuma Ngesi nakumaqaaba—ngoba kuko indlela. Umzi kwabamhlope namaqaaba umi ngokuti abafana abapela umintjina babe ngepazu kwentloni zobuka kuwucela emakayeni apo; ukuze xa konakale into azi nomfana ukuba kuyakupendula yena. Lenqushakane, ye nyoka esengeni yona yobolisa: sizimisile ukuyigxagxusha.

Selchabehle amanqaku angabantwana abaswelele intobelo, sifumene ezindaba kumbhaleli:—Apa e Kokstad u Bedleni (Byde) ufike onyana bake entlongweni ngokutuka unina wesibini, bagqwetyele inyanga entlongweni, bati ukuba banokuzibiza barole E7 emnye. Onyana mabalum kele ukutuka onina ngokuba uyiae uyaku. Buke !jke umqakoboko. Ezi zezomhla wa ???May.

Sifumene lencwadi llandleyo malunga nenqaku esaliti capa ngentokazi eyayifuna isoka kwelizwe. Nalo ke elinye isoka :— Dear Sir,—Mhleli we Mvo, ngamafutshane ndiyakucela ngokubekkelelyo ngesicelo sam ngexa yenene endinako apa ngexa yenekazi elibonakale EMVENI ye 18 April Use New Oxford Street, Londen, England. Eeli nene Lfina lontokazi ixelwayo epeni elive xa ndileyoa. Yindoda eziyazi kakulu imisebenzi. Yilandoda yake yaze no Merry Go-Bound, ingum Amerika isiduko sayo; ngumcelwi okwaziyo ukuluya imileuze ye tafife ngomsFhini nezinye intlobo, njalo. Ingumakhi ngezidana ikwangukwa iziza wezwelo, yivuzam ndiyavungqirela iyawazi kakulu umsebenzi, isand ! ukulahlakelwa ngumfazi wayo; inabantwana abahlalu. Iyakucela ukuba nguqole le letter ngesi Ngesi uyizwe ulwandle. Lendoda ayisetyilwaya ; ifumana 1 £10 ngenyanga ; yintanga emadodana. Ndingavuya Mr. Tengo Jabavu utnulele le lette ! ku Miss Nelson, ikwangukwa iziza wezwelo, yivuzam. Ndiyakulandlala npendulo kaminyane. [Umhleli uyalele ubhala ukuba ayikumbise ayiwile lenteto, nokuba ze impendulo yenekazi eko liyihlabise esokeni apo este saligeina igama lalo asali hlokomeka apa, kedwa iqebera eli lalakwa Gealeka.]

## IPALAMENTE

Ngqo Mvulo, June 25. Ingxoxo ye Bula ibe yeshushu, ama Bulu errory. Inteto zobuciko ziwe ko Dr. Berry, no Mr. Hay, no Mr. J. C. Molteno besalata abuhlala buka Rulumeni lo ukungenisa imiteto yengqondoo. Kube kule goxoxo elite lungu lasa ba Tenjini lasa into ama enye eikubula amalungu etate emva kwalo.

Ngolwesi Bini, June 26. Ibe kwayingxoxo ye Bula, ekutete o Sir J. Sive-ivright, Mr. Innes no Sir G. Sprigg yalanyulwa ngevoiti inkani.

Ivoti ibonise ukuba abavuma utemlo, loko bonke besiti ufuna uqulungo, be 17 ; abacasi 20, bonke ngabe Bonti.

Sidwelisa amagama:—

O-EWE, 47.—Abrahamson, Beard, Berry, Brabant, Brown, Crosbie, deaal, Douglass, J. P. Ferris, du Coat, Faure, Fraser, Harterhoff, Harris, Hay, Hutton, Innes, Jones, Tuta, Laing, Lawrence, Merriman, J. C. Molteno, Norton, Orpen, Pearson, Rhodes, Robertson, Sauer, Scanlen, Schrambrucker, Schreiner, Sivewright, Smart, Smith, Smuts, Sprigg, Tamplin, te Water, Theron, Vincent, Warren, Wiener, Wood, J. T. Molteno, Palmer.

O-HAI, 20.—Dempers, Des Vages, de Vrelliers, de Wet, Immelham, Joubert, Kleyn, Le Rooy, Marais, Olivier, Ryan, Steyn, van der Vyver, van Wyk, van Zyl, Weeber, Wege, Wolfaardt, Louw, zan der Walt.

Ucikido lomteto lumiselwe u Mvulo.

Ngolwesi Tatu, June 27. Kubaluleke ngoxoxo ngentshukumo yase Transvaal, ibate o Mr. Rhodes no Mr. Sauer benza nteto zokulelwa nobusowama Bhulu. Uluntu aluxoliswe zezentoto.

Ngolwesi Ne, June 28. Yingxoxo mgabasebenzi, ete ngokungakumbi itweni wade wakalaza u Mr. Ryan kubu u Rulumeni angalutyi uluvo wake. Usuke u Mr. Rhodes wati yobonywa kumteto ongq Glen Grey into ibaya kuyenza kulowo mcebisi.

Ngolwesi Hlanu, 29 June. U Mr. Sauer wenze inteto ebukhali kunene yalawula ubutasholoo balamadoda apatiswe ubusot winqubayo yala l’alame, wateta nangento angavezenzile angazanzanga. U Mr. Rhodes upendule ngokuti bangeniso ama Mpondo, sebezwe kwi Zibuko lesibini umteto we Bida. Ingxoxo yenziwe umbeko ngu Mr. Merriman.

### AMACULO ASE LODEVALE.

NGU J. KNOX BOKWE, LOVEDALE PIËSS.

IXABISO 2, 6D, NE 3s.

Ile yincwadi ye Noti esand ! ukupuma ezandleni zabshicileli e Lovedale. Ilingene kamandi ngobukulu, ixabiso 2s. 6d. ne 3s.—abotswe ngokomeleleyo. Inqanaba ezimbalwa ngemawulo ngelwalinga lolwihlanga ukufe naye nento ayenzela amawabo kumkonde ekungatya u Mr. Bokwe utwasile kuwo we ngoma. Onke amaculo abhalwe nguye alapa; kukwako namanye anjenge: “Lizalise idinga Lako” ngoko wayevuyinywa yi S. A. Choir, nelika Mr. R. Kawa “Umhlaba uyahlala.” Ehlinga siyakuvuyi-likutuzizwe ngokutengwa kwalelweni, kanti ezingenakuba zingawoylisi amakaya amamuzi ngokuvuyinwa kwengoma ezikuzo.

### AMANANI EZINTO.

IMALIKE YASE QONCE—Nqo Mgqibelo, 30 June :—Ibhotalo 7d ne 2/3 ngeponti; Amaganda 6d ne 10/- ngedazini ; Ihabile 3/ ne 5/ ngequlu leponi; Itapile 3/3 ne 4/9 ngequlu leponi ; Utiya 3/ ne 4/ ngequlu leponi; Amazimba 2/6 ngequlu leponi. Inku 1/2 inye; Amatanga 1/11 ne 2/6 ngedazini ; Imlatyi 4/ ne 8/ ngequlu leponi; Inkuni 10/ ne 39/ ngefara.

—o—

IMALIKE YASE BINI—Ngolwesi Hlanu, 28 June :—Isemile 1/2 ngengxoxo; Irasi 7/6 ngequlu leponi; Amazimba 1/6 ne 1/3 ngequlu leponi; Amaganda 9/ ne 1/2 ngedazini; Ihabile 2/3 4/6 ngequlu ; Utiya 7/6 ne 9/ ngengxoxo; Itapile 4/ ne 7; 6 ngequlu ; Inkuni 20/ ne 44/ ngefara; Iitwcele elikulu 16/ ne 16/9 ngequlu ; Amatanga 1/ ne 2/9 ngedazini ; Imbo-tyi 1/4 ne 20/ ama 190 eponti; Ingqolwii 7/6 ngequlu leponi; Amazimba 1/3 ne 1/4 nge ngxoxo ; Amadada 1/9 ne 2/1 ilinye ; Inkuku zabelungu 1/9 ne 2/ inye.

—o—

IMALIKE YAKWA KOMANI—Ngolwesi Ne, 28 June Ibhotalo 1/3 ne 2/ ngeponti; Irasi 7/6 ngengxoxo, ehluhla 1/6 ne 2/6 nge 1/2 lezintungu ; Isemile 3/6 ngengxoxo; Amadada 1/9 ne 2/3 ilinye; Amazimba 1/3 ne 1/6 ngedazini; Iilawa 8/ ngequlu leponi; Inkuni 11/ ne 36/ ngeftra; Ihabile 2,6 ne 4 ngequlu leponi ; ye 11/ no 21/ ngequlu lezi tungu ; Inkuku 1/ ne 1/6 inye; Ubusi 1/6 ngebhottle ; Iikalika 2/ ne 2/6 ngengxoxo; Amazimba 4/ ngequlu leponi; Umbogo osifuyayo 8/ ngequlu leponi; ongafuyayo 5/ ngequlu leponi; Utiya 3/3 ngequlu leponi; Amatanga 2/ ne 2/6 ngedazini; Itapile 2/ ngequlu leponi; Ingqolwa 4/ ngequlu leponi—Impahla idle lamanani alandelayo ako 23 June kumsito obukwa Komani: Inkomo ezi 5 ezinamatole £4 2/6 ne £5; Amatakazi a 6 £2 1 ne £3 17/6; Inkuku £3 1/9, ezisilaza zidile 5/; Iha, mite ezi 49 9 inye ; Ihamile ezi 97 9/ inaye ; ezilikulu 11/6 inye, ezi 250 zidle 11/9, ama 70 ehlanga 22/6 inye.

INGOEOEOSHU YE TITSHALA.—Ngeecbo lika Dr. Mutir kudibene e Bini ikulu le Titshala ezizwele ezizandawo ngemawo ezayezizwafundwangelana umsebenzi wobu Titshala, eziqeqeshwayo. Ama 70 ngamaledi, ayo ama 30 ingamanene. La ngamagama abafundiswayo, bonganyelwyo ngo Inspector Fraser no Minc.—Mr. J. B. Angus (Public School), *Arithmetic*, by Mr. Young (Normal College), *Reading*; Prof. McWilliams (Gill College), *Geography*; Messrs. Roger and Lee (Deput mental Instructors), *Singing*; Mr. Lee, *Writing*; Miss E’ueschal, *Sewing*; Miss Wallick (D.S.G.), *Drill*; Mr. Cook, *Wood-work*. Kwezintungu ezaziceleli kwatwa selanelo nini azimkwaemkelwa.

### INDABA-E BHALI.

[NGBABHALELI BETU.]

Inkono yabantwana nge Cawa yangenisa £10 10s. abaya kwenzisa ngayo i Picnic ne 21 May.

Site ngenye imini sahlangana no A no B kwakumaxa lamaneke abambene ngezandla ebulisanu. A: How do you do old chappy? B: I do symbolize the hexuxi. A: Ubukona kwamalungisa yabanywba ebise Wesile. B: Hai, kuthi do mfondini, watsho wanewina indaba. Uyabona ke wasoma u A watsho kwamdamka, ada amangesi abedlula aiti. Well I declare Natives are coming up. U-A uncom ubuhlala babutwana ngokuba bapendulane ne Council, eudaweni yokwaneka isigibho somzi bati tu nokuba i Council iteta mtinona, bati onkabi lonto asisiso isi Ngesi sisi Xhosa. Sidiati sayingemawo ngokuti onto mizyeke pina ukuba i Confideince ezinjengale abantwama bebekuyo, abantu abatinyweyo abanduli kukuleka bona bati tu beve into abayixelwelayo. Kute xana sise bushushwini bengxoxo sati kubonakala ukuba nizizilumko asempanangang salatiseni iriwenkwezi enokokelayo kulentezi niyazayo (produce your authority). Sikuxi: oko kukuti yaxinga inkala etyeni.

Lento elinqaku lingentla silenjenje ukulibhala senziwa kukuhlala besiti nascingxoxweni ezintlanganisweni, ama Ngesi wona ati zekuti yakuloddelwa i quotation yake angabi nakuyivelwa i authority yake. Benjwanjalo ukulibhalekisa abantu, onto kudume ukuba amafunda ngamatshijholo.

EZINYE INDABA KWIFEPA.

## NATIVE OPINION

WEDNESDAY, JULY 4, 1894

## Topics of the Day.

The Papers on the Land MR. BOKWE’S Question which we PAPER lished in these columns ON LAND. from the pen of Mr. J.

KNOX Bokwe of Lovedale have been in great demand for their views on this subject; and it must be very gratifying to our friend to find that his labours have been so appreciated that a motion has been put o it the paper in the House of Assembly that the Papers be laid on the Table.

Something like a scare NOT was raised in political MR. LAING, circles last week about the Commission of Public Works resigning over a coal contract : but, as quarrel with his colleagues was not patched up again, Mr. Laing having waived his point. For ourselves we absolutely refused to believe that that Minister would resign until we heard he had actually done so; remembering as we did that the period of his disarmament days like scruples laid hold of him with the same result. Then a short residence at Sir Bartie Flare’s, followed by a recantation at Port EHM both imide him the hoarlost supporter of his ill-starred policy. Truly history doth repeat itself

The East London Muni- VICOUS cipal Bill, with very ob- legisla- tionable provisions to penalise Natives as Na- tives is being proposed in the House. By our we read in the Votes and Proceedings “Captain Brabant presented a Petition from D. Rees, styling himself Mayor, on behalf of the Municipal Council of East London, praying for leave to introduce a Bill to amend an Act of the Legislature relating to the Municipal Corporation and Government of East London.—Ordered to lie on the Table.—The Speaker appointed Dr. Berry and Mr. Douglass to be examiners on the Bill, and, as especially re- spected the reasons for the presentation thereof after the thirtieth day of the Session.”—As we said before, this piece of legislation will need to be narrowly watched by and on behalf of our people, as it does an unprecedented abridgement of the rights of her Majesty’s subjects solely by reason of the accident of their colour. At the hands of Dr. Berry and Mr. Douglass this wretched attempt at law-making may be left with confidence.

The Native Question has AGAIN for the thousandth time THE NATIVE been again discussed. THIS QUESTION, time in that Bond ridden town of Burgershordp, the discussion being started by Mr. Jukes Knight, who, as might have been expected, treated it from a broad liberal point of view. In the subsequent debate extreme views found expression on the anti-Native side in Rev. Mr. Cachet’s speech, while the pro-Native speakers were capped by a Mr. Dunlop who made a characteristic speech which we take over:—“ Mr. Dunlop introduced a novelty by supposing himself in the Kafir’s place. He insisted that a Kafir had similar emotions to a white man, and should be accordingly considered, which reminded us of Shylock when he wanted full weight in the meat line. He gave an account of his first visit to a ball, which was held in Burgershordp, and described what he saw. He viewed the ladies regularly from outside, through the window, and observed ladies dressed in white in the height of fashion, which, he said, meant the lowest of dresses. These ladies were setting an example, and were highly respected by every body. On the other hand if a Native arrayed himself according to his ideas of gentility, as practised in his native land, and paraded his bare legs under a blanket, he was lodged in gaol. He complained also that the Kafir was not allowed to make home brewed beer, but was encouraged to drink Cape Smoke. In all his experience he had never heard a minister pray for a Kafir.”—Hit them hard Mr. Dunlop! Are you sure you don’t do it!

Captain Hook has, we A NEW are glad to find, been ADMINISTRATOR, well received by our people in Peddie; and there is every prospect of his getting on well with the inhabitants. On Saturday, the 23rd, reports the well informed correspondent of the *E. L. Dispatch* a fairly large meeting of Natives assembled in answer to the call of the new Magistrate, at the Public Offices, to see Captain Hook. The Magistrate having been briefly introduced to the assembled people by Mr. Dorrington, the Chief Clerk, Capt. Hook expressed his pleasure at meeting them, telling them that he had come from the Transkei, and had for many years been in the public service, most of which he had spent in districts where he had had to deal with large bodies of Natives. He had no doubt that they should get on well together. The leading headmen replied on behalf of their people, expressing their pleasure at meeting the Magistrate, and to have a gentleman appointed over them who had had so much previous acquaintance with the Native people. Messrs. Harty, Hill, and Dell, the Native Location inspectors, pointed out the headmen under their respective superintendence. Captain Hook again spoke at some length in an encouraging way to the people, and after a good speech from the Rev. C. Bekwa, who remembered that the Natives over the Transkei had prospered that had taken j advice from Captain Hook, and the Magistrate assuring them that his views

as to the advancement of the Natives were still unaltered, and thanking them for their attendance, three hearty cheers were given for the gallant Captain, and the meeting—which had been very orderly—broke up.—The Peddie folks are to be congratulated on having a Magistrate of Captain Hook’s abilities and experience, and Government deserves thanks for what we believe is the wisest appointment it has ever made.

There was more life in THE WEEK’S the proceedings of the PARLIAMENT, Cape Parliament during the past week. Monday June 25th, began with the Scab debate, the speeches of which were distinguished with greater vigour and freshness than those of the preceding week. The Dutch members, led by Mr. van der Walt the patriot of Colesberg, spoke earnestly in opposition to the measure. Dr. Berry seized the opportunity to deliver a brilliant and pointed address, while Mr. Hay made fun of the manifest ineptitude of the Government to introduce workable Bills. Mr. J. C. Molteno delivered an able speech, grappling with the measure, to which reference was made in subsequent addresses. Mr. Laing contributed his views on the desirability of the Scab Act, Mr. Merriman showing that it was whether the Bill before the House was suitable not the general question that was being discussed. Tuesday, June 30th, the Scab debate was resumed and concluded. Mr. Innes speaking in reply to Sir James Sivewright who was against the Bill but would vote for it. Sir Gordon Sprigg having spoken the measure was taken, with the result that if were for and 20 against the Bill—the Bondmen comprising the minority.—Wednesday, June 27, the Transvaal incident is raised by Mr. van der Walt and speeches in sympathy with the Transvaal made by Mr. Rhodes and Mr. Sauer which have since been strongly, but properly, disowned by the country. Some small measures are fearfully cut up in Committee. Thursday, June 28, the only notable question is the Labour Commission discussion being raised by Mr. Douglass, when an afternoon is wasted with aimless speeches until Mr. Ryan complains and asks the Government to declare a policy and Mr. Rhodes says that the matter in the Glen Grey Bill, and the discussion at one ends.—Friday, June 29, Mr. Sauer delivers a peppery speech directed at the incapability Ministers have been repeatedly accused of in the Press since Parliament began, and traverses the policy of the Government generally. Mr. Rhodes replies, and mentions that they have annexed 200,000 Natives and had the Scab read a second time for the six weeks with great effect in the session. The debate, which was on the motion for going into Estimates, is adjourned.

#### A MATTER OF IMPORTANCE.

WHEN MR. RHODES made a statement as to the policy he intended to pursue in regard to the Transkeian Territories, especially in regard to the establishment of Native Councils etc., it was clear that what he said on that occasion was not all he had in his mind. The hints he threw out were the result of great pressure from the House; and on Friday last, at the instance of Mr. PIERCE RYAN, the Member for Malmesbury, he m ide it clear that his idea is to make an attempt in his proposed Glen Grey Bill to deal with a variety of questions affecting Natives. To begin with it is to be made the model for future land legislation not only in the Colony but throughout the Native Territories and beyond. In fact that the provisions of the Bill could be extended to the Transkei, or any Native territory merely by Proclamation. Now, it will at once be seen how important it is that the moment the Bill is presented to the House, and thus becomes public property, that expression of opinion should come from those most interested in the subject. The Bill, which, according to the PREMIER, is also to deal with the recommendations of the Labour Commission, will need to be most carefully watched as it embraces all Native interests in this country; and we warn our people to be on their guard and be prepared to make themselves heard, as the projected legislation may affect them for weal or for woe.

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#### SWAZILAND.

ACCORDING to Mr. SIDNEY BUXTON, the Imperial Under Secretary, the progress with the Swazi question made by Sir HENRY LOCH on his recent visit to the Transvaal, has been to secure the extension of the existing convention for another six months. This is more satisfactory than what we have been led to expect when a statement was made to the effect that an agreement satisfactory to the British and to the Transvaal Government had been concluded, for nothing short of the handing over of Swaziland to Boer rule would have been acceptable to the South African Republic. Meanwhile, the Swazis are taking practical steps to safeguard their own interests. Hitherto they have relied on officials like Mr. SHEPSTONE and Col. MARTIN to negotiate for them, with the result that they now find themselves almost in the remorseless clutches of the grinding despotism of the Transvaal Government. We have more hope of the best thing being done for them now that they are taking the cudgels up in their own behalf. As a beginning a deputation of these people has proceeded by the “ Scot to Capetown to interview Sir HENRY LOCH on his return from the Transvaal. One of the members of the deputation, which hat our warmest sympathy, writes m that the object of their visit if I simply to lay the wishes of the

Swazi Nation before the High Commissioner—which are that Her Majesty the Queen be informed that the Swazis have no desire to come under the Transvaal; but that they wish to be under British Protection “as long as the sun remains in the heavens.” They have done nothing wrong to the Queen of England, but on the contrary have always rendered service in times of trouble to the British Government; and they cannot get themselves to see that this bartering is the best requital for past fidelity, and the right way to discharge solemn obligations to the Swazis, undertaken by the British Government in the name of the Queen of England.

### IS IT LEGAL?

[LETTER TO THE EDITOR.] SIR,—Many of the Natives living in the Kentani District, who are asked by the District Surgeon is not expected to vaccinate *free of charge* all who present themselves for that purpose. It is said that all Natives in the District will become liable to the penalties of the law if they fail to present themselves for vaccination within a given date, and at the same time, the charge of one shilling per head is demanded by the District Surgeon for the operation. I am unable to give a definite answer, therefore shall be obliged if you will inform me your opinion on the matter. By the way, it would be helpful if you could give the information in the Kafir language. I am, Yours, etc., KENTANI.

Transkei, June 28, 1894. [Vaccination elsewhere is done free and we should not think governments would make an exception in regard to the people of Centani who are less able to bear such a charge. The attention of the Government has but to be called to the matter to have it put right.—EDITOR.]

## The Choice of a Calling.

The Sessional Closing Address of the Lovedale Training Society was delivered by Mr. J. Knox Bokwe on the 16 June, who took for his subject—“ What Shall I be? or The Native Lad’s Choice of a Calling.” We have pleasure in giving his observations before our readers:—“ To-night I wish to raise the question “ What Shall I be?” for your serious consideration in the hope that you may exercise the minds of such of you who are not aware that it is a present duty to decide the answer for yourselves not waiting till your school days are done, or till you gain strength and a settled profession. If I were asked to say in a few words: WHAT IS THE KEY TO SUCCESS IN LIFE? I should be inclined to take Dr. Martin Luther’s advice in *Believe on Christ, and do what thou art bound to do in thy calling.*”

A boy’s great aim, though he may not always know it, is to become a man,—that is a man in body, in mind, and in spirit. These three things make up the man, and the true and great man will have these three things : body, mind, and spirit compactly built together. A boy has all these three things : but they are weak and loosely jointed, and the boy’s great education to be a true man is to have all these educated and enlarged. They are welded together in all the best work, so that they may become “ perfect and enter wanting nothing ”—a complete whole ; a man in the highest and truest conception of what a man should be.

CONDITIONS OF SUCCESS. There are certain absolute conditions which are attached to every boy and man in his pursuits of a calling in life. A boy who is dishonest will never succeed in any sphere of life whatever. He will apply for situation after situation in vain. Dishonesty has carried thousands of men to prisons, and made them convicts. It is a character that mars a life from its starting point, and grows upon him until the very word “dishonest” is engraven in crimson letters on his brow, like the brand of Cain when he had slain his brother Abel. It is therefore an essential condition of success in life that a youth must be honest in everything, *in things little*, as much as *in things great*. If it is said that “Honesty is the best policy,” it is far more than mere policy, it is absolutely necessary as a condition of your life, and your success in life.

A boy who is a liar will never be trusted. The character that mars a life will be closed to him also. This is also a condition of success that a boy shall be truthful. He must be truthful in thought, word and deed. It is to be false in any of these, no one will trust him, and no one will employ him, and therefore he will find himself shut out from all situations. This also is a character that mars a life at its starting point, and grows upon him till like the word “ dishonest” the word “liar” burns out upon his forehead to be a brand upon him for his life time. There are other essential conditions of success as well as these, but these are enough for my purpose to night. But I would say this that a boy’s success in life depends almost entirely upon his honesty. That has been proved ages and again. “The boy makes the man.” The boy holds the keys in his own hands. If he fails in life, fail to succeed, it will be due to some fault, some weakness of character, which he has failed to control. But if a boy takes Luther’s advice—“ believes in Christ and does all he is bound to do in his calling ” with his heart and mind, and soul, then there is little fear of that boy. He will succeed and rise to eminence.

INGENUITY AND APTITUDE. The capability of a boy for a particular calling, or line of business, is very often shown by the things he does. A boy who is constantly cutting wood, making boats, or tops, or little wagons, or boxes, indicates an aptitude to be a carpenter, and if he tries to obtain a box of tools, and uses it, you may be almost certain that he will be so. His bent of mind, child-like though it may appear, shows his ingenuity and aptitude for carpentry or other wood work. In the same way, if a boy who is constantly drawing, and sketching—I don’t mean scribbling on blackboards, forms, etc., contrary to rules as some are in the habit of doing at Lovedale—shows an aptitude to be an artist. A boy who is always inventing how to make little mills, and engines, and watches with keen interest every piece of machinery, indicates the future engineer; and so on. Many instances are known to us through history of ingenuity and aptitude for particular lines of business shown in the boy long before he had any idea of choosing a profession or business. Of course we Natives, through the backward state in which we still are cannot lay claim to many of these instances. But the human race inherits from Providence the same advantages of brain power, it is all a matter of timely experience and working out, learning from such a race as has had the advantage of acquiring the particular knowledge.

I mention this for two reasons—(1) A boy who naturally does these things, has very little difficulty in choosing his calling and he is generally right. In making use of his toys, he has been unconsciously training himself for it; and he steps into it as the most natural thing to do. It is the business he is best fitted for, and his choice will be approved by everyone who is interested in success in life.

But (2) I also mention this matter because it is not every boy that shows such ingenuity and aptitude for any particular line of business, and it is with him that the difficulty of choosing is greatest. The question “ *What shall I be?* ” is a puzzle then. He cannot make up his mind at all. “ *Andazi!* ” is the only answer you get, should you make the enquiry. And yet there are certain characteristics amongst these very boys which only need pointing out for their encouragement, and for their wisdom in the choice of their calling. In pointing them out, though I may say some severe things I want to be a help and not a hindrance. The tendency of addresses or lectures of this kind addressed to Natives in both Literary and Training Societies is usually to scold,

