ABANTU NGABANTU.

IMFUYO E GLEN GREY.

Ungadinwa Mhleli kunye nabalesi ndim, ningetsho ukuti ndingumfana onenkatazo. Njengokuba kwimiteto ye Bhodi zase Glen Grey, kubonakala kokwam ukabona umteto ombi konene u No. 12, oti : Wonke umntu onomhlaba uya kuvunyelwa ukuba atyise edlelweni inkomo namahashe (inclusive) zingegqiti ku 25 zizonke, impahla emfutsha ne ignsha net hokwe zingegqiti kwi 100 zizonke. Ufike ke umteto lowo uti, loyo yoba yimfuyo yabantu abantsundu ubahlala kulowonnzi, (being the bona fide property of Natives persons residing in the house or kraal of such resident landholder). Uti kwa lowo mteto : Umntu ngavunyelwa agqitise kula 25 kwimpahla enkulu, kodwa arafe i 9d (ninepence ngentloko yenkomo ngenyanga, per month), ukuba umntu ona 200 egusha ne bhokwe, eli lesibini ikulu alirafela nge 2,6 ngenyanga. Kokwam ukubona lomteto unzima kanye, waye ubanqundela pantsi bonke abantu. Kusitiwa nje mabaye kusebenza baya kuyigcina pina lompahla. Ndi yazinema i Bhadi zase Glen Grey ne Bhunga leso giqingata kunye ne Mvo ukuba zibe nezwi ngalomteto nokuba ulungile nokuba awulunganga. U Rulumnte makaxele ukuba uyasigwinta. Kokwam ukubona bekungeko mfuneko yokuba abantu benzelwe umteto onjengalo. Ningatsho Glen Grey ukuti ndilinga ukucima intwana ebiseyiko. — Owenu wenene,

J. S. SIBEKO.

Herschel, 20 March, 1895

UHLAZIYO LWE BHAIBHILE.

MHLELI WENDABA,—Kaundifakele lamazwi kwelopepa lomzi ngolulhlaziyo lwe Zibhalo. Kokwam ukubona abahlaziyi kwanabaneliswa lulo, bazimisele ukuhlwayela umpunga oshiya ulwavila olwandisa ukungamkeleki kohlaziyo. Kanti sesouasenze bebefanele ukusinxwema kanye. Kumnyaka ongapaya waka wati omnye wabateteli balo: abangabwamkeliyo benziwa kukungafundi inteto ezindala; esitsho kubanini inteto abebeyiteta kakuhle bengazifundanga inteto zama Greek nama Hebere, njalo-njalo. Kukalokunje umpunga wenteto ka Mr. Makiwane uti, abantu bangal wainkeliyo ngabehlelo elitile elibashumayeli bahamba bexakate i Bhaibhile abati zezehlelo labo ezingebi nalunecedo mhlaumbi kwabamanye amahlelo. (Isipako sokungafaneli kuyazi nokuyisebenzisa loncwadi xa ulwazana lwabo lunjalo ngayo) Kanti inyaniso asibubo budenge ngenteto ezindala, inge lilo nekwele lobuhlelo obutile, kuba zonke iramente zinabameli e Bhodini waye no Mr. Makiwane ebazi e Rev. Mr. Goodwin no Mr. Falati ukuba abangabo behlelo lobu Wesile. Incwadi ezingatengwayo ku Rev. Mr. Lamplough ikwayile nguqulo ingamkelekiyo, (bati yeye ndimb-me) ye 1886, ekubonakala ukuba ngalonyaka Kwapuma inguqulo ezimbini eyamkele kayo nengamkelekiyo; nam ndinazo nqini ezontlobo.

oka nto zimelene nabahlaziyi zezi inguqulo yokuqala yafundwa yaqelvya, yaza ke yatandwa. 2. Abanye baziqelisa ukufunda izahluko, mhlaimbi ivesi ngentloko, okungabileyo ke ukumana beluma belahla. 3. Abafundi be Zibhalo bayazi ukuba xa uteta ngamazwi aso kufuneka lawo mazwi kanye; kodwa ngezinguqulo ze 1869, 1873, 1888, 1892 koda kuti kupi kubekupi. 4. Inteto efunwayo ngumzi yepandle nakongafundanga ku- yapi. 5 Enye indawo ebonakala ngati iityelwe yi Bhodi yeyokuba bahlaziya inguqulo ebiseliko kade; kum ngati baluqa ngako kuuke ukungafaki naliuye iIzwi lenguqulo abahlaziya yona nokuba ilunge kangakanauina ukuba banokufumana eliinye; ukuba abanako bawapambanise amazwi alovesi ukuze obeyazi ngapambili imxake. Pantsi kwezizimeko akulula ukulwenza uhlaziyo lwamkeleke ngapandle kwezikalazo.

IRANUGA.

UMBULELO WENDABA.

MNUMZANA,—Kaundincede ngokundifakela lamazwi am, ndifuna ukuwabhekisa kumzi wakowetu. Kulitamsauqa mzi wakowetu ukuba nepepa lendaba kuba tina bafundi balo siva indaba zamazwe ngamazwe, ngoko ke kufuneka wonke umntu ofuna ukwazi ngendaba zamazwe ngamazwe alitabate.

Kube iuvnyo olukulu ukufunda ingxelo ye Sinodi yasema Mpondweni, ekute kum kwatyatyamba izinto ezimbini : ukugqoboka kwabantu kunye nenkosi zabo, uobeko Iwezandia iomfundisi walo ; zibe mnandi kunene ezondaba. Sive nati sesisiti, " Malihambe eli Lizwi," ibe kanjalo siyibonga i Nkosi. Eyesibini into, sisigqibo sabantu ngoluguqulo lutsha, kwanebakala elitatwe yi Sinodi yelozwe, kuba kumzuzu kutetwa ngale Bhaibhile, into ebesiyifuna kakade zizenzo, kuba leuto iqelekile kwilizwe lonke asikakwazi ukuba kusuke kubetiswe ngomoya, kuti kutetwa nje busule abaguqulu beruti u ngonondyola. I strike kupela kweyona ndlela iyakuggiba inkani, akuko kufa konjani; next time bayakuba pulapula bababeke abantu. Zininthi zona izindlu ekungasafundwa Bhaibhile, kulapo ndiske ndingayiqondi inqubo yobawo abafundisi abamhlope bama Wesile kubonakala nhlope ukuba lamadoda oyika into enenkozo. Atinina ukungapulapuli iremente yawo ikala ! ikala ikalu!! asoke axele abazali ababenikela intsana zabo ku Moleki basuke oyise babantwana bazivale indlebe zabo baxolele ukuba abantwana babo bafe yindlala ye Lizwi ngenxa yokoyika ukuxakanisa abazalwana abambalwa. Lenqubo igxeleshiwe, ilindiwe, ikangelwe ngumzi ontsundu, kuko apo apume woda uptime kona. Nokuba kusekutini ezintenteni zenu nonke lusapo luka Hame besingena nto kakade naleudlu ka Jafete: lento esabange ukungati kute nqi kungokuba umntu ontsundu woyika kunene itolongo, akabaki nakuti apel kakuble into ene tolongo nengenayo. Nabamhlope bayayi qonda lonto; kodwa ke makwaziwe ukuba ukusa kuyeza ekuyakuti kwakutika ziqondakale zonke izinto Abantu mabangavuyelelwa kuba besezizidenge bengena kwenza nto, mabalungiselelwe kuba xa de balikelwa zimini zokuzibonela ngawabo amehlo izinto njengokho zinjalo bayakukaba bagesbe kanye kummtu omhlope, iyeza lont, waseli maar. Enye into seyiqondwa lento ukuba abafundisi abamhlope lunciu olu-mashiyi kuba abanakuze bahlukane kwa nabazungwe ngomcimbi nabantsundu ; nditsho ngesi sitnanga, ukuti kauti kuli- Iwa nje nge Bhaibhile ka Appleyard kanti isikakamela so Mongameli sihleli nazo, asizixeli, asitsho nakwabafunayo ukuti funelani nenu, ukuba silwa yipina ; ize enye into kuti kwakutetwa ngazo ezi Sinodini, kuqale kwa Umongameli abhebhete anganiki netemba eli lokuba yinto evcze ibonwe nauqelise eli i Bhaibhile ka Mr. Appleyard, kanti nazi kwalapa kwa " Komani onezibele " e Queenstown ; into yona yokuti azitengwa kukuzidlisa umfuno nje kodwa. Zinanina zakutunyelwa kwi otisi ye Mvo zitengiswe kona ukuba kufunwa ukuncedwa abantu. Vukani ma Afrika uilwele amalungelo enu. Linanina ukuti Ilizwi lika Txo lipatiswe ngokwendlela elipetwo ngayo e Roma. Vukani ma Afrika ba fa kade oyihlo into zo Debese (J. W. Davis), Au! umtati uzala umlota (ututu), bata o Bhuluneli. o Sonjica, o Gqadushe, o Sobantu, o Manzi, o Nofeliti, o Lange, njalo njalo. Vukani lusapo luka Vukani ma Rabe, nama Wesile, vukani ma Tshatshi nona Lutani. " Ilai lishwa lako lizwe akubu ukumkani wako engumntwana! "

Kuko into enditi mna ngeyipengululwa ngumzi wakowetu. Kum ngati kuko isigqobo esikulu esifana nesiya safunyanwa kube Sutu ngama Bhulu ekutiwa sasingumfanekiso we Ngwenya, esixelele nesingqumza abobantu bafuna ukuceda umntu ontsundu. Waya ngapina u Rev. W. Hunter (Umzingeli), owaka walinga jikwenza incwadi eyayiza kuba funcedo 1 'olukulu kufabundi base South Africa abamhlope nabantsundu, incwadi ekumshela amazwi e Singesi esi Xhosen . Watiwa peku sesisigodo wahlala. Upina u Kev. E. J, Barrett (u Cit' umsi) owaye senza eyona grammar yesi Xhosa eyayiya kuvula atnebho nengqondo zosapo lwakwa Xhosa, kuba lo grammar yayiyinto entsha engazanga yenziwo bani e South Africa? Savela esisigodo wayawa baleka. Kwi Komfa yama Wesile kuyatetwa ukuba kwenziwe incwadi zesi Xhosa, suka gqi esisigodo—hai ixesha alikafiki, kwayawa balekwa. Bungayipina inteto mbom buka Rev. Tiyo Soga, umfundisi odume kunene wekala? Benziwa ngesi Ngesi, sati isigodo ningake niyenze ngesi Xhosa incwadi leyo, ukuze ucede bani? vetini; kodwa ko yenzelwa ukuze kutininake? ukuze kungaze kubeko umntu untsundu uwabonayo amanyatelo nomkondo ka Mr. Soga hleze utate umzekelo wake, kuba owesibini u Soga ngumhlanziso esigodweni. Imiteto ye Remente ye Bandla elidume kunene lama Wesile ngengubo nezibele kwabantsundu ekwi Class Books ingesi Ngesi, kumteto ityilelwe izilumko nesazi yafihle-

lwa intsana, Kusingwa pina ngamabandla ka Dyan Wesile? eRoma? Ntoni ! Yonke into ngesi Ngesi sitsho isigodo. Sifikile isigodo siti kombilope: Xa usaka umntu omnyama build from the top. Abanye bafundiswa ukucanda, abanamhlaba yokucanda; abanye ubu clerk, akuko zi office zabantsundu ; nokushici lela ukuze badinge babe ngo Jadezweni. Sitile isisigodo umntu omnyama sitnnike umngiweno wezinto ezipezulu ingenza kuzifikelela, into enintshi ongafika ipitiliza umsebenzi Gerike nesi Latini, kanti zonke ezolwimi ziya kubolela entloko zingancedanga bani.

Mandipele mzi wakowetu ebuvelixesha. Uxolo kuwe mnumzetu. Esako isicaka,

Coos SNIJMES, (We Sikula Esidala sika Ndlambe).

Ibandla Nabantsundu.

UMTETO WE GLEN GREY.

U MR. J. C, MOLTENO ute njengommeli wesona siqingata uyakusebenza kakulu kuso lo Mteto malubhalwe ezincwadi olwake uchaso lwale Bhili eya kwenza unapakade weqozi. Kule Bhili akuboni ntu iyakulungisa intlobontlobo zokumkiwa komhlaba e Transkei. Uvana mpela nokuba kwela Mfengu kubeko inquebo yokuba azipatele ngokwawo imicimbi yentlalo yase makaya awo; kodwa akavani nenkolo yokuba oko kuzipatela kofeziswa ngama Bhunga Eziqingata; kufaneka kuqalwe ngemilica. Ibiwelile Inkulu yadibana neuxenye yenkosi zase Transkei ngalomcimbi. Iposi yezolo ilise nesimbonono ezivela kwabantsundu belozwe, esiti " Tina ma Mfengu besine ntlanganiso namhlanje, satumela isimbonono sokuchasa lo Mteto we Glen Grey ku Mpatiswa-Bantsundu, sicela ukuba le Bhili imiswe de aina Mfengu abe ne tuba lokuwuqonda lo Mteto wenzelwa wona ukuba uluhlobo lunina. Inkulu ite e Palamente lowo Mteto uvunyiwe ngu Feltman ; ekubeni into eyacelwa ngu Feltman ku Mr. Rhodes yayikukuba mazenzelwe umteto izinto ezinjengemali yesikolo, neyendlela, nezisingisele ebuleni, nezinye intswaantwana. Ngoko ke situmela lengxelo, sikucela ukuba maze uti ukuba uyaqonda usihlabelele umkosi wesimbonono sencasa." Esi simbonono ke sibhalwe ngu Feltman egameni lama Mfengu.

U MR. RHODES : Sindifikele nam.

U MR. J. C. MOLTENO ute eyilesa nje lengxelo ufuna ukubonisa ukuba abintu abawuvumanga umongo wale Bhili. Le migqatyu ikule Bhili igqitile emfaneIweni zabantu belozwe, iugasokupumelela ukuba yenziwe umteto. Ilungu lase Griqualand East ilele ngokuti kwakubhoxwa ngobuya busiku kwasiwa, Ube fanele ukuzikupa kulunto injinga zecala Lamapongoma ; amante amalungu eloca- la okunene ada angena ekubboxeni —(He, ke)—ngesi sizatt sokusuka Inkulu iti iya kulinyanzela Ibndla ukuba liya- mkele le Bhili nokiba sekummyawa entla liya kuyamkela, yiyo ke lento baqala babhoxa bona. Baqala ukubhoxa emva kotwelufu ebusuku—(Oh)—ngokuuka Inkulu-Mbuso iti iya kuwunyanzela lo Mteto nokuba ezabo izimvo zikulipina icala ngawo. Akavumalkwenza nomnyiniyiva. Wabanjalo umoya welonene libekekileyo ngobobusuku; kuze kuti kwakuteta ilungu lecala Lamapongoma linana lipazamyiswa qo, qo qo, lifumane lihlaliswe pantsi ngapandle kwesizatu, kusenziwa zonke indlela zokubatang' umlomo. Yena wati kiva oko akasoku-yivuma lompato yokungati abangawo amalungu e Paiamente. Pantsi kwezo meko ke eyake ivoti yechasene nokulewa kwesitatu kwale Bhai.

U DR. BERRY uluchase uleso lwesitatu lwale Bhili ngenxa yonyanzelo lwayo e Bandla olungafani nauto waka wayibona. Upenamisile kule Bhili ngenxa yendlela amiswe ngayo amafa. Ezizigenda zisebenzela emva zibuyisa yonke le nkohlakalo soloko kusiliwa nayo kukukanya kwale Koloni; le Bhili iya kuvusa amasiko amadala ama Xhosi asele citnile. Yona le rafu yatnavila bupofupofu be Nkulu nje, ayisoze iwufeze umcimbi wabasebeuzi. Kuanhla aze abone umntu ezikohlisa kangangokuba acinge ukuba le rafu yamavila iyakugqiba ingxoxo yabasebenzi. Lonto bupupupu obungafanelwe kukuxwa ngamadoda acingayo. Ummtu angayikangela le Bhili njenge qeisu lokuhluta lokuhluta imihlaba yabantu abantsundu. Ukuxela ukuba asingabantsundu bodwa ebapitizelisayo le Bhili ufumene isimbono nomhlanje esivela kubelungu base Glen Grey becasa lo Mteto ngesilzani sokuba bongenazwi ezintlanganisweni ze Bhunga lesi Qingata. Ilungu elibekekileyo lase Griqualand East likanyele ukuba lilo elungu Brutus obhaba inkqoi iake ngasemva. U Brutus waye ngoyiki ukuba igazi lake lipalalele izwe lakowabo, akazi nokuba elinene lona laka lalingakukukwenzakoo, (Kwa-hlekwa). Nokuba elinene likanyela ukuba lingu Brutus aliyipepi indawo yokuba lifana nesipoko. (Kwahlekwa). Le Bhili uyichase yonke ipela, eyake ivoti yechasene noleso lwayo lwesitatu.

U MR. FULLER ute njengokuba eyazi kangaka imfuneko yeluugu ngalinye nxa kusingenve umteto obanzi kangaka li Bandla unentandabuzo enkulu ukuvotela ukulelswa kwawo kwesitatu akucinga intsebenzo eya kuduba kuwo, izizatu zako zipantse zazinye kanye nezelungu elibekekileyo elifundileyo lesi Qingata sase Kapa. Ewe ngezinye indlela kuya bonakala ukuba lomteto lilinga elilile lokufeza ingxovo esoloko isongamele; kodwa kute pakati kokuxoxwa kwalo mcimbi guquqa, petu, yayenye into wabonakala sole madol' anzima. Waye vana mpela nezimvo ze Nkulu mhla wayeteta ukuleswa kwale Bhili okwesi bini, kodwa kubonakele engxoweni ukuba elixa linkulu izamela ukumisa umkondo ogunyazisisileyo wokuniwa ko mhlaba ngabantsundu, kuko iqela eliku- lu leli Bandla eliyichasa le Bhili ngenxa yokuba kuvunyelwe ukuba namhla kuvulwa indlela yokungenisa abelungu emihlabeni yabantsundu. Akuko ma- ghina konkena enziweyo okuvukuseka umhlaba, ngapandle kwe mvume ye Nkulu ukuba zingaqulwa ilali, ngesi sizatu unyanzelekile ukuba eyake ivoti ayixhasile le Bhili.

U MR. VAN DER WALT ute uyakuma kwisiganga abesoloko ekuso kuyo yonke lengxoxo aluvotele uleso lwesitatu lwale Bhili.

U MR. ORPEN ute inye into engaka-nkanywanga. Ngale Bhili benzole abantsundu base Glen Grey ungqalisele abaku hambu ngawo ekwanabanye abantu beli lizwe. Babanike ukuzipata ngokwabo pantsi kwada kwase ntloko ngo-kufezekileyo, Ngunyaka omkulu lo kumabali eli lizwe. Nokuba le Bhili ibingenayo nento, iyi lendawo yokuzipata kodwa besiya kuhaseza into ngayo.

U MR DOUGLASS ute umaugalisiwo ngamalungu ayichasileyo le Bhili ngoku kanti ayeyi votele ukuleswa kwayo okwesibini. Akabone mahluko ongabangela la inanene abekekileyo ukuba ijike inggondo zawo. Afana nabagxeki abawuhalla mpela umfanekisso ngenxa yeso- pakawa enzeleyo.

U MR. PALMER ute ucinga ukuba le Bhili yenza ubulungisa obukulu, kuba abantsundu ibanika ilatile zemihlaba yabo. Yena uvasa uleso lwayo lwesitatu.

UMONGAMELI ubuzile ukuba le Bhili ilesiwe na okwesitatu, kwatiwa Ewe.

U MR. HAY ute makwahlulelwane, yema ngolohlobo ivoti;

Abati Ewe 51

Abati Hayi 16

Baqabela o Ewe nga 35.

Ngawo la amagama abati;

EWE (51).—Sir J. Sivewright, Sir G. Sprigg, Messrs. Abrahamson, Brabant, Dempers, De Villiers, De Wet, Douglass, A. S. du Plessis, J. P. du Plessis, Du Toit, Faure, Frost, Haarhoff, Harris, Immel- man, Joubert, Juta, Kleyn, Laing, Lawrence, Le Roex, Louw, Marais, Norton, Olivier, Orpen, Palmer, Pearson, Rauten- bach, Rhodes, Robertson, Ryan, Sebertn- brucker, Schreiner, Smartt, Smith, Steyn, Te Water, Theron, van der Walt, Vanes, van Wyk, van Zyl, Warren, Weeber, Wege, Wolfaardt no Wood. Abaxeli : Messrs. De Waal no Venter.

HAYI (16).—Sir Thos. Scanleu, Messrs. Beard, Brown, Fuller, Hay, Hutton, Innes, Jones, Merriman, J. C. Molteuo, Sauer, Smuts, Tamplin no Wiener. Abaxeli: Dr. Berry, no Mr. J. T. Molteno.

J. Bhili he ilesiwe okwesitatu yaqqityiwa pakati kwendudumo zemivuyo.

IJAJI KWA KOMANI—U Justice Jonis utete amatyala kwa Komani ngoMgqibelo, 6 April, ema ngolohlobo *Klaas Sikundla* ngokuba, wakululwa,—*Majima kalawe* ngokuhlaba omnye ngebhoso, unikwe unyaka esebenza nzima.—*Jantjie ne Klaan* amadodana, ngokudlwengula, befuduvewe benetyala. —*Bobi* ngokubulala umulwana, unikwo 18 inyanga esebenza nzima.—*Kwaartbooi no Kleinbooi* ngokufuna ukwenza ububi, 6 inyanga emnye.—*Conana*, ixego elisiqwala, ngokubulala. Umgwebi ngokubona ingozi eyabanga ubuqwala kulendoda, nobudala, ummike iminyaka emi 8.—Amatyala ayekelwe u Myuio,

Inqubo ye Lizwi.

Iwesile.

UMSEBENZI WASE TSOMO.

Kwefileyo inyanga ke sanentlanganiso yabashumayeli, ekute kwangeniswa ebu-shumayelini amadodana asitoba, amabini kuwo ngazitishala, esisutemba lokuba umsebenzi wawo uyakubangela ukucuma komsebenzi. Kanjalo kuvavanywe ama-dodana amabini ase bulingweni, aza akayanelisa intlanganiso, kwabonakala ukiiba makubuye ahlale kwase bulingwe-ni ; kwakona omnye umfana ubekwe ityala lokuba ubamba kumalenge amaha-she. Kutetwe kunene ngenxa yamalungu amanini alentlanganiso angaseziyo. Ka-njako ngenxa yokuba ityala lo mpondo zilila ngokungagxeki kwabashumayeli ezala-tisiweni zabo, yaza intlanganiso yavume-lana ukuba i Superintendent ibatumele amapetshana ashicilelwayo ngalomcimbi abo bate abaziya indawo abalatelwe kuzo. Kule nyanga sibuye sane ka Nyanga-Ntatu ete yeziwa kunene ngamalungu ayo, nge 4 April; yaye ihlangene ngemi-cimbi yase mpefumlweni noye mali, ekute ke kwangeniswa umcimbi wezinyu-selelo yabafundisi kunye naba basebeuza nabo ezi Sekitini, owawute wamiselwa yintlangeniso yabamhlope e Qonce, eya kuti ibe lapa e Tsomo ilungiselelwe lonke eli lase Transkei, ekute kwabonakala ukuba kubeko i Committee engama Gosa onke ale Sekiti amalunga nama 30, ukuze ingxelo yayo iye nawo ku Nyanga-Ntatu ozayo. Kanjako kwale Committee iya kusingata nomcimbi we Rona eyakuha-njiswa ngo October ozayo.

Ibala Labadlali.

KIMBEBLET. — Mayelana nomdlalo we Football, i Native Rovers, F.B.C., iyayilu-ngiselela i Season; intlanganiso yokuqala yayi ngomhla wesitandatu kule. Waye unzi nguwenelela. inipntnelelo kn'onyaka kuba Indebe kodlulileyo yaba kwi V.F B.G. Ngano amagosa alonyaka :—Captain, G. H. Sepuru; Vice-Captain, H. H. G. Mzini ; Secretary, J. M. Budlwana ; Treas irer, E. Panyani; Vice Secretary, 8. M. Gratae.

E Qonce, ngo Mgqibelo, 30 March kwa-qubisana i Buffalo C.C. ne Frontier C.C. edainini (Reservoir), kwaqala i " Frontier" ngo Bopi no Magabela, abenza umxtaiso owavelisa 9 rana pambi kokuba awe u Magabela obholwe ngu Geofry Menze beno Barnabas. Yawa eka Carr kwakanye engenzanga nto. Wangena u Buasie bago. ngqoza nqi no Bopi 16 ne 17 ngoialandele-lana; ekwabonakala i Katuteni Ngxoweni iyitata ibhola ku Barnabas, ekunganecdanga nto nabapo akuvula amagxa u Bopi wabange-la ukuba i Kamteni ipose ku Jerry Menze abate abazalwana bamanyana ngokuncupisa i rana, way' omnci ebukali ngengkaba Zobonakala ingaqa zake eskoreni. Kwati kanti kepela komxatiso ote nqi ngabafo rafu buka Matayo nogoqiso luka Nishona obengundiko (not ont) eshywa eisihlanu samadoda. All out for 68. Utnnwe omnye ngapezu kwesikora sokugqibela ne Cham, pions; iyajela lento.

Yavula i Buffalo ngo Lotsha no Ngxoweni kubhola u Bopi no Magabela. Ixanti le Nyati (Buffalo) libehle laqukulwa ngu Magabela kusekutsha 1 for 6, waxatisa u Lotsha esekelwe ngu Geof. Menze, wanika isandla esite nqi no Jerry Menze noko ayekwe kanga—————. Wabukali kwesisitu-ba u Bopi, wabop' ebopile ngentlonze, kwa ntsunda ingupelanga i Nyat' enkulu, 48 for 7 wickets ; yaba kwangundilele le game njengeyokuqala. Sezidlale kabini ezi club ziyi dwanu games, eyokuqala kukuhle nga-kwi Buffalo le kukuhle ngakwi Frontier.

Bopi o Ncoha b G Menze 17, Magabela b do 6, Carr b do 0, Baesie b do 17, Matayo o Ncoha b do 10, Nuhona not out 7, Makula b Jerry Menze 2, Xiniwe c Mbuqa b do 2, Lwanastpl Barnabas b do 0, Mpu c Jerry Menze 2, Paulse b Geof. Menze 1; Extras 4. Total—68.

Ngxoweni b Magabela 1, Lotsha b do 8, Geof. Menze b Bopi 13, Mukele b do 0, Jerry Menze c Xiniwe b Bopi 0, Barnabas b do 1. Mudaba b do 8, Ncoha not out 2; Extras 5. Total—48 for 7 wickets T. Menze, Hlozile no Mbaqa to but, yayi drawn game.

I match ebiyakubako pakati kwe Bhai ne Qonce nge Easter Holidays, itshabile, ngo kusuka i Qonce linguani kwa odwa, labuka i Bhai lona kuba " Iiogena ntw' apo" lacio ixisa isiselo sabo. Bhozololo ! ! bevakakubi kuba besinqwenela ukubonela unityabekwa no wezinkunzi zombini.

Siv' nkuba nge Easter ziya kuqubisina ezase Qonce zodwa, " Champion," " Buffalo," de kuvokoteke. Bez.dalene zonke ngaka-biui.

Ngo Mvulo bekudlala i Capetown C.C. na-badlali balekoloepulambhlope; i Capetown ino Lohmann injuze yase England nge hholing. Yenze 232 i Cape, bapauts' ukugqib' imini ezintongeni kuba bangene ngo 11'30, baya kupela ngo 4 p.m ; i skora nasi :—

CAPE TOWN *VS.* KINGWILLIAMSTOWN.

KINGWILLIAMSTOWN.

button b Lohmann............... 1		b Mainon	... 10
Brown st Prince	3	b Kuys	 0
Warren b Lohmann...........	11	b Kuys	 15
Bull b Lohmann	0	b Mainon	 0
A Gerardi b Lohmann	3	c Kuys	 2
Field c Jones...................	6	c Anderson	 0
Taberer lbw....................	6	c Jones	 25
Simpson b Lohmann	4	b Kuys	 11
G Gerardi c Anderson	0	c Kuys	 6
Mills not out	4	not out	 1
Gordon c Mills	0	runout	 8
Extras	0	Extras	 3
	42		78

CAPE TOWN.

Prince c Simpson b Gordon 39 c Mills b Warren	6
Smuts c and b Warren ... 25 not out	6
Mills c and b Gordon ... 47 b Warren	0
Mainon run out ... 32c Bull b Warren (J	
Lohmann lbw b Warren 3 b Warren	1
Anderson b Gordon ... 22 b Gordon	27
Kuys c Mills b Gordon ... 11 c Field b Warren 18	
Jones run out ... 18 b Gordon	12
Middleton b Gordon ... 7 b Warren	1
11 Watermeyer rtjn out... 8 b Gordon	1
J Secull run out ... 18 b Gordon	8, c
Extras ... 9 Extras ... 11	
232	95

S.

Ukuhlangana kwe Palamente.

Ngentshumayelo ya Komkulu ekwi *Gazette* yolwesi Bini Iweveki egqitileyo Ipalamente yase Koloni imenyelwe ukuba ihlangane ngomhla we 2 May Okwangoku akuko namareshenga ezi nto eziya kusondezwa pambi kwaba meli babantu ngulo Rulumeni ka Mr Rhodes.

NATIVE OPINION & GUARDIAN
THURSDAY, APRIL 11, 1895.

THE WEEK

A LARGE number of Natives are coming into Bulawayo in to work.

THE directors of the Liberator group of Companies in London have beer committed for trial.

THE survey of the St. Johns-Maclear Railway is now in course by Sir Charles Metcalf.

MR. HOFMEYR having resigned his seat for Stellenbosch, the election fixed for the 30th instant.

AFTER all the Government will buy the Combrinck award, Sir Gordon Sprigg has said so.

AMONG cables for wreaths to be placed on Sir Charles Mill's grave was one on behalf of the survivors of the Germar Legion.

MR. CHEGWIDDEN, Secretary to tin Jumpers Company, Johannesburg ha been blown to pieces by a sudden ex plosion of dynamite.

MR. RHODES arrived in Capetown on Saturday last.

THE Spartan arrived at Southampton at 12 noon on Saturday. The Roslin Castle arrived at Plymouth at nine on Saturday night, her nett steaming time being 16 days 8 hours.

A TREMENDOUS wash away is reported to have taken place on Thursday evening on the Western line, near Victoria West Road, half-a-mile ofrailway being completely inundated.

EARLY this week, in London official circles, the report was set on foot that Sir Henry Loch would be appointed to the Governorship of New South Wales in the place of the late Sir Robert W. Duff.

COLONEL MARTIN, C.M.G., late British Resident in Swazieland, left for Home last Wednesday. Colonel Martin intends taking a long rest in his native county, Suffolk.

RUMOUR has it, says *Truth*, that a peerage has been, or will be, offered to Sir Hercules Robinson before his departure for the Cape, in recognition of his long and distinguished services.

IN the Ladybrand shooting case, van Reenen, who shot a Native, was found guilty of assault with intent, and fined £100 or twelve months. The fine was paid. The Free State press complains of the lightness of the sentence.

THE latest intelligence about the Chitral campaign is to the effect that the Expedition having bridged the Swat River under a heavy fire, the Bengal Lancers then dashed across and pursued the enemy for a distance of nine miles, killing fully a hundred.

MR. WOODALL, Financial Secretary to the War Office, replying to a question in the House of Commons, said the Government hoped to introduce a Bill after Easter to enable them to accept the services of volunteers in case of a national emergency.

IN the House of Commons, on the eve of Parliament adjourning for the Easter recess this week, Mr. Peel formally announced his resignation of the Speakership, and in an eloquent speech urged the House to continue as a model for foreign and colonial parliaments.

Six male lepers and one European escaped from Robben Island on a raft during Wednesday night, and landed, it is supposed, on Blaauwberg beach. A search party was put on their track and one of the lepers was captured. The others are still unheard of. The boat which took them ashore has been found on the Blaauwberg beach.

MR. OSCAR WILDE has been arrested on a criminal charge. Wilde's Counsel withdrew from the case, and a verdict of acquittal was given for the Marquis of Queensbery. Wilde's demeanour and his startling admission created a damning impression. As already cabled the prosecutor has himself been arrested on a criminal charge.

THE Chitral Relief Expedition has reached Nhar after a further brush with the enemy. The British loss up to the present is seventy-nine men and ten officers wounded. The garrison of Chitral was found to be well and with ample provisions. Umra Khan captured two British officers—Lieutenants Fowler and Edwards.

IT appears to be decided (says the Umtata *Herald*) that 450 C.M.R. shall be stationed in Pondoland East some considerable time; the garrison at St. John's will be reduced to about 20 men ; and about 50 men, including sufficient number of Artillery to man one gun, are to be stationed at Umtata. It is also said that the strength of the regiment is to be increased.

M. HANSTAUX, the French Foreign Minister, speaking in the Senate stated that pending the result of negotiations, France could not recognise the claims of the Niger Company. He further said that France had failed to obtain a definite reply regarding the precise extent of the British sphere on the Nile and meanwhile could not recognise it, but he believed the interests of France and Great Britain would be ultimately recognised.

THE Chief Justice of the Free State has given his award in the Coolie Arbitration case. The claims of both the British and Transvaal Governments are disallowed ; but the Republic is entitled to its own interpretation of Law 5 of 1885 dealing with Indians and Asiatics. This practically means that if the latter are not satisfied with the operation of the law they can appeal to the Transvaal High Court, whose decision is final. The award is not wholly unfavourable to the Republic.

THE lost gold, registered letters, jewellery, scrip, etc., which were stolen from the train, have been unearthed at Heilbron through the joint efforts of Free State, Cape and Transvaal detectives. One of the robbers has turned State evidence, the perpetrators being two Cape Goverment railway ex-guards. Reports from Parys state that., since the discovery of the stolen safe in mealie lands at Marseillis, further investigations have resulted in the discovery of a number of mining shares, watches, and lumps of retorted gold. It is supposed that it is a receptacle for goods stolen in Johannesburg, the gang being in league with some one in the neighbourhood.

MR. RHODES'S SPEECH.

SINCE our last issue the PREMIER has spoken at Queenstown ; and the criticism bestowed upon his speech by the press is unanimous on one point, viz., that it was a poor affair so far as the dis closure of any policy is concerned. Mr. RHODES devoted all his time to defending his Ministry from the assaults of the Opposition in regard to matters which do not appear to us to have been the main points of the speeches of Messrs. MERRIMAN and SAUER. The recent addresses of the members of the Opposition have been noteworthy, not so much for personal attacks on the PREMIER, as Mr. RHODES would imply, or for dwelling upon the past, as for an earnest endeavour to grapple with the problems of the present and the future in a practical way. But Mr. RHODES in reply has represented himself as a martyr who was being personally persecuted, thus commending himself to the commiseration of his hearers. He knows that the unthinking crowd worship him for his success in his private undertakings, and would give him a blank cheque ; and so he promised them nothing while he made himseli appear as the most ill-used man in the country. Such seems to have been the PREMIER's attitude or domestic questions; and in this way he has won the plaudits of the grovellers, although he has promised them nothing in the direction of governing with the fixed object of conferring benefits on the colonial masses. On his Glen Grey measure he was more courageous, perhaps because he thinks that on this he can depend upon a majority whose votes are governed by their pre judices, as apart from sound sense. Mr RHODES spoke at length, pointing out the thrice told benefits of his Bill; but seeing that there is not a single individual who sees any benefit in the thing among those on whom the PREMIER has conferred his precious balms, his words go for nought. If the Glen Grey Act is a benefit, the recipients should know it. Stones, as Dr STEWART has said, are not mistaken for bread. And the PREMIER need not have laboured this point. He says he is not going to give way to any body on this matter. The representations of Bishop KEY with all the missionaries, however humbly and respectfully put, are not worth considering, from the PREMIER'S point of view; and yet we are supposed to have democratic institutions ! It is to be hoped on the other hand that the missionaries, the traders, and the Natives will in turn not to give up the agitation. Let petitions pour in upon the PREMIER and the Parliament every day from every hamlet in Glen Grey and Fingoland until the PREMIER comes to the more reasonable frame of mind that he is not the all-wise man who is far above listening to the petitions of Bishops, experienced missionaries and the voice of the people.

MR. HOFMEYR.

rpHE closing week has been sig- I nalised by the withdrawal of Mr. HOFMEYR from Parliament. The step is just like Mr. HOFMEYR. Nothing seems to p'ease him more than to be constantly playing pranks on the public—offering them prize puzzles to solve. And his somewhat tragic resignation on the eve of the assembling of Parliament, is in keeping with this trait of his character. And his action in penning his resignation on board a steamer on a coasting voyage, serves to emphasise this peculiarity. We believe it is the same desire to maintain himself as a certain mysterious entity that has kept Mr. HOFMEYR. out of office although he could have had it on the holding up of his little finger. That for the very Sphinx- like attitude he has, as it were, charmed the public is clear, and many a request has been addressed to him, and as often cynically disregarded. that he should show what he was capable of upon the Treasury Bench. We have a shrewd suspicion that had the ex-Member for Stellenbosch consented to take office and act as other ordinary mortals, all the glamour with which he has covered himself would have departed; and then perhaps ho might not have so long served as the *reimschoen* which he has been to the youthful acstasies and indiscretions of an Afrikanderism that suddenly discovered its political strength early in the last decade. In Mr. HOFMEYR the occasion found the man ; and there has of late been abundant evidence to show that the occasion having passed, so also must Mr. HOFMEYR ; and let us await future developments.

EDITORIAL NOTES.

Native Self-Government.

Among the Bills to be submitted to the Natal legislature by the Government is one to grant local self-government to the Natives in the Reserves. ,We are certain that it will be a measure far better than the Glen Grey Bill, from the fact that the Natal Government is in the hands of statesmen whose work may be depended upon.

Never Will.

According to the Umtata *Herald* Sigcau, who passed through Umtata from Capetown, said he would never fight the Government because the attempt would be madness, and he is not such a fool as to hide about among trees and krantzes. To us this is not news, and it is why we have always wondered why the Government were in such mortal fear that Sigcau would fight them. The constant Pondo expeditions prove this.

Still Agitating.

The agitation in Fingoland against the Glen Grey Proclamation seems far from being given up on the part of the generality of the people, notwithstanding the Prime Minister's visit to those parts. People are preparing to send a deputation to Capetown during the next session of Parliament. We hope they are not forgetting the petitions, of which there should be a plethora sent from every kraal.

Bondmen Condem It.

That it will not be possible for Mr Rhodes to keep all the Bond members chained to his chariot wheels may be seen from the fact that, there are those who would not support him even in regard to the Glen Grey Act. Mr. van der Walt, M.L.A., has spoken againsl it, and now we find Mr. van der Vyver M.L.A., speaking at Riversdale the othei day, saying the annexation, of Pondo land was a curse to the country, anc that the Glen Grey Act was not a righteous law.

Clytral,

With reference to the Chitral expedition, about which cables have begur to poor in, if may assist the readei perhaps, to understand the merits o the dispute that on March 14, an official message was sent by the Indian Gov ernment to Umra Khan, of Jandol, the invader of Chitral, ordering him to evacuate Chitral territory by April 1 He was warned that if he does no depart by that date, the Governmen would compel him to do so by force Troops were being collected at Pesha war, in readiness to advance if neces sary. It is believed that the Britisl force under orders for Chitral amount to 15,000 men. Major-General Sir R C. Low was to command the expedition I Evidently Umra Khan has not obeyed the ultimatum. Hence the war news.

Pondoland.

Remarks the *E. P. Herald:* We are not yet out of the wood in Pondoland. Sigcau is now to be brought to book, for having issued orders to his chiefs to take no notice of the magistrates while he was away in Capetown. In the meantime IMVO appeals for a patient treatment of the Pondo case. This it will get. Sigcau will no doubt give some reason for his order, or deny it. The probability, however, is that the order was given, and that the reason of its being given was that Sigcau was afraid lest an attempt to depose him might be made during his absence. He still claims to be the mouth-piece through which the orders to his people shall be transmitted.

Pondo Unrest.

Government seems determined not to allow the Pondos breathing time—which we regret very much, both as being a pettifogging policy unworthy of a great Government that should be characterised by magnanimity in its dealings with savages like the Pondos, and as to its effects on those who are constantly being exasperated. We are led to write this by the following telegram from Pondoland, sent from Flagstaff on Saturday last:—" The Chief Magistrate has sent a message to Sigcau demanding an immediate explanation of his conduct with reference to the order he gave the chiefs not to obey the Magistrate during his absence. The messenger has not returned yet, and the patrol will shortly proceed to Sigcau's kraal. The Chief Magistrate has proceeded to Mount Ayliff to be in direct communication with the Government. No C.M.R. will be granted leave at present."

The Bond Leadership.

WE give for what it is worth a report to the effect that Mr. Hofmeyr, who called and was privately entertained at East London last week, had spoken of his want of sympathy with Stellenbosch on the question of an Excise, which he would be prepared to support, his views being more likely to be in accord with those of a constituency like East London, whose suffrages he felt he could faithfully represent. The report has an air of probability about it. Mr. Hofmeyr has at heart not been with his ignorant followers on many questions, although he may have supported them with his vote with a view to retain his hold on them. That hold has presumably been rudely shaken by the Scab agitation, and the Afrikander statesman may have felt that the time had arrived to free himself of trammels. As to the constituency of East London it may be very likely that Sir Gordon Sprigg would be appointed Agent General, in connection with which his name is being freely mentioned; and with the servile uninstructed public opinion that seems to prevail throughout the land, there is no question that the appearance of the ex-Bond leader before a constituency like that of East London would be held as a perfect God-send.

East London Constituency.

MR. HOFMEYR'S has been an important and interesting figure in Cape politics for some years past; and therefore his retirement from Parliament is a step the gravity of which will be appreciated in the times that are to come. The late member for Stellenbosch having entered the Cape Parliament as a follower of Mr. Saul Solomon's, would seem to have adopted Mr. Solomon's methods of keeping his followers together when he placed himself at the head of the Afrikander movement io 1883-4. His interest in political problems has certainly not been less keen than that of Mr. Saul Solomon ; and of no existing leader can this be said at the present time. It is doubtful whether there can be found in the Afrikander party a man of Mr. Hofmeyr's august hnd interesting personality who can attract the Afrikanders to him. The *Argus* seems to fear that the simple folk, without weighty leadership—Mr. Theron, besides lacking Mr. Hofmeyr's parts, being hampered by quasi-o'flicial duties such as those of Chairman of Committees—may be scrambled for; and in such a scramble the member for Aliwal North, with such men as Mr. van der Walt and " the Beaufort Boer " as helpers, is not unlikely to have a large share of the spoil. In any case Mr. Hofmeyr's retiring will raise a good deal of interesting speculation.

The Campaign.

In the Colony Dr. Sauer's campaign has received powerful support from the *E.P. Herald,* concerning which it remains to be seen whether it will be constant or consistent. Our contemporary writes, with truth and force : " It is the first time a party leader has put forward a programme in this country, and the Aliwal programme has, therefore, some historical interest. Mr. Sauer appeals to the country to help him to get certain things done, and he pledges himself to do these things if he is placed in charge of the Government of the Colony. That is a clear and definite position to take up, and it seems to us to be the right position. The old practice of the Opposition and of such politicians as Sir Gordon Sprigg, for instance, was simply to sit on a rail and wait for a chance of slipping into office under any terms or conditions, with any colleagues, to carry out any policy. Mr. Sauer, however, agrees with those who think it the duty of the Opposition to say what course they will pursue if returned to power, and Mr. Sauer has clearly indicated that course. His programme doesnot lack force to go. It will not lack sympathisers and supporters, and it will not lack opponents. A programme, of course, is not everything, it is not indeed anything worth speaking of, unless it is backed up energetically by energetic men, and unless the work of winning adherents is carried on with vigour. Now we have the programme, the country will want to know who is behind it, who are the men who form the leaders of the movement, and whether they accept it. the country will want to know whether the gentlemen who sit with Mr. Sauer are prepared to fight for this programme until it is carried out, and whether they are one and all prepared to stay out of office until they can go in with a majority sufficient to give practical effect to it. Mr. Sauer, it will be seen, was careful at Burghersdorp to say he would be glad of the co-operation of the members of the Bond, and his very definite protest against any political division on anything approaching race lines in this country, is in accord with his well known strong common sense. Mr. Sauer's opponents will no doubt make the most o.f the failings which he possesses in common with all humanity. They will make the most of his mistakes, of his asking Mr. Pavis alien for political assistance, for instance. If; however, people wait for a political leader who docs qot make mistakes they must be prepared with an amount of patience equal to that which waits the falling of the skies. The question is not whether Mr. Sauer is perfect, but whether there is a better man to lead. If, however, the country is in earnest lb lh^e matter it will care more for the measures than the men, and the measures put forward are those asked for.

Cubbs' Location (P.E.) Contrasted.

[LETTER TO THE EDITOR.]

SIR,—Since the outbreak of small-pox in the district of Port Elizabeth, some blame seems to be attached to the arrangement made by Government for having appointed a separate Inspector other than the municipal one on this location. From recent meetings of the Town Council of Port Elizabeth: the deliberations of that Council go as far as to assert that the reason why small-pox has made its appearance at Gubbs' location was due to the fact that that location was not under municipal control. *Vide P.E. Telegraph* of 10th January, 1895. One would presume that every disease is the act of God, and therefore no one can be held responsible for the appearance of a disease of whatsoever nature on a place; and it is doubtful whether any municipality, or corporate body of men, can prevent and subdue the invincible will of God by appointing a man of their choice on the location in question, or any other place. What has the Council done for other locations to prevent small-pox? If it has failed to prevent small-pox at Gubbs' location, what hindrance or obstacle was there? Technically speaking, Gubbs' location is described as being on municipal limits; and whatever contraventions of municipal regulations there are, this location is not exempted from those regulations. The only distinguishing feature is that now or lately this location has a separate inspector. The Native locations in this district are identical, and no real distinction can be detected by a close observer. Cases of small-pox have been discovered on nearly all the locations in this district; and if more were found on Gubb's location, no one is to blame. The truth is that small-pox in this district has been an introduction from other districts. True, there were cases of small-pox discovered at Gubbs' location ; but to prove that those cases were not of an alarming number, the Government has not thought it expedient to quarantine this location. As to the complaint that those cases were not reported in time—when there were reasonable grounds to suspect that small-pox was prevalent, the man (a Native) who is recognized as the headman (honorary), is very punctual in reporting any appearance of small-pox to the present Inspector of the Location, who reports to the local authorities. It cannot be honestly alleged that there has been any dereliction of duty on the part of the present Inspector, who is a Government, servant of long standing, and competent in the performance of the duties devolving upon him as to the supervision ofGubb's location, etc. The only thing that is required is that the honorary Native headman should be allowed a small remuneration. This would facilitate the duties of the Inspector on the location in question, and it would cause a great amount of good to the Native residents and all concerned. It would be an encouragement to the headman, and he would consider that it was his bounden duty to work for the general good of the location.

I am, etc.,

POSTULATA.

CURRENT OPINION.

Some of the notes appearing in this column have had to be held over issue after issue, and may be found to relate to matters now of historical interest.

Lord Ripon and the Act.

(Cape Times.)

Lord Ripon's despatch on the Glen Grey Act is precisely what might have been expected. In the reply, however, written at his dictation to the Secretary of the Aborigines' Protection Society, there is a touch of irony we are not accustomed to associate with the literature of Downing Street. With reference to the alleged risk of Native allotments being alienated to persons who are not Natives, the Secretary to the Society is referred to the speech made by Mr. Rhodes in moving the second reading of the Bill as reported in the *Cape Times.* Some passages in the subsequent debate might have been more to the point; but not so conveniently. That speech, like charity, covers a multitude of—inconsistencies.

The fewest Native Policy.

(Christian Express.)

We hope we shall not be misunderstood if we refer again, and more than once, to some portions of this much debated Glen Grey Act. The subject is large and difficult.

At present we do not deal with its details, but only with the principle ol one of its most important clauses, and with its effects. It is alleged to have a benevolent object. Judging from the effects it has produced in the minds ol those for whom it was intended, that benevolence is badly appreciated. Now genuine benevolence is not easily mistaken. Stones are not often mistaken for bread. It appears from the effects produced by this Bill in the utterances at arecent meeting in theTranskei, and in the appeals to the Queen, the Natives are under the impression that what they have got, is rather stones than bread. Their appeal has been disallowed. Lord Ripon in reply has stated that he has " not been able to tender any advice to Her Majesty in respect of the prayer " of that petition. History repeats itself, and in the noble lord's response there is nothing very new.

It may fie said it is too early yet to judge of the effects of this compulsory labour clause. We nqay therefore wait. But we express regret at the principle ol that clause as much as at its immediate effects. We cannot separate things from their logical consequences. And a compulsory labour clause of three months in the year does not differ essentially or in principle from a labour clause of six or twelve months. The difference is only in time, which is an accident. Oqr regret rests on the fact that we seem to have here the thin end of the wedge, which successfully driven home by a few blows of the legislative hammer v/ould entirely alter the condition oi those affected by the measure. We need not use the word which would express that condition. At the bottom of this benevolent intention there lies aq ugly sediment which appears as soon as the mixture is stirred. Jts qaiqe is Cheap Labour, secured not by natural and economic laws such as the pressure of population and the market value of (abour, but by act of parliament. We have a great admiration for the distinguished statesman who is the author of the bill—for the broad action and Imperial aims which have marked his efforts—but the labour clause of the bill in question, will probably fie found to be a mistake in its application to the Transkei, to a people who have been steadily advancing in civilization under the action of those laws that are more effective than legislative measures. No one can deny that the Fingoes of the Transkei for two generations Lave been conspicuously loyal, and have been as a whole steadily advancing in every discretion, in which a kick from behind is now intended to accelerate their progress.

We regret certain portions of the measure as a divergence for retrograde policy or principle. In dealing with the labour question of this country. Its full blossom or fruit would fill the opuntr with discontents

[REUTER. J

THE DELAGOA BAY WAR.

LONDON, .Tuesday,—A thousand troops sailed from Lisbon for Delagoa Bay yesterday.

COLONIAL JUDGES.

Lord Herschel has given notice of his intention to introduce into the House of Lords, after Easter, a Bill to enable Colonial Judges to sit on the Judicial Commission of the Privy Council.

CHINO-JAPAN PEACE.

Peace negotiations between China and Japan are proceeding smoothly. It is understood that the conditions include the opening of Chinese ports and rivers to Foreign Commerce.

A COMMERCIAL TREATY.

LONDON, Wednesday.—A Commercial Treaty between Holland and Orange Free State has been signed at Hague.

THANKS TO MR. PEEL.

The Commons last night unanimously passed a vote of thanks to Mr. Peel (Speaker), and also voted an Address to the Queen, asking that some signal mark of Her Majesty's favour be conferred upon him.

THE CAPE LOAN.

Three-and-a-half per cent Cape Loan is 112.

GUBERNATORIAL.

LONDON, Wednesday.—Sir Thomas Buxton has been appointed Governor of South Australia.

JAPAN AND BRITAIN.

The Japanese have seized the British steamer Yinksang coming from Shanghai laden with cartridges.

UPHELD.

The Court of Appeal has upheld the judgment of Mr. Justice Romer against the Cassel Gold Extracting Company.

SOUTH AFRICAN.

[REUTER 1

A SHIPPING MISHAP.

CAPETOWN, Monday. — News has been received from Bredasdorp, by Lloyds agent, that the British ship Dun- drennan, with a cargo of jute, has gone ashore at Struis Point, and that twenty- five of the crew are missing.

HEALTH OF MR. REITZ.

President Reitz is making very unsatisfactory progress towards recovery.

MINING ACCIDENT.

JOHANNSEBURG, Wednesday. — Five mining accidents are reported, caused ,by dynamite explosions and fall of rock, six boys were killed and four seriously injured.

THE MARCH OUTPUT.

The output for March is 184,945 ozs.

THE FREE STATE POOR.

PRAYERS FOR MR REITZ.

BLOEMFONTEIN, Wednesday. — The Raad has resolved to appoint a Committee to consider the best means of dealing with Poor Whites ; also to ask the Government to appoint a day of Prayer for the recovery of the President.

MR. RHODES'S GENEROSITY.

CAPETOWN, Thursday.—Mr. Rhodes has written to the Mayor, informing him that he had resolved to throw his estate open to the public, and ordered two thousand keys for distribution amongst the ratepayers of Capetown ; also that he had ordered the statue of Van Riebeek for presentation to the City.

THE COLD EXPORT.

The Gold export to-day is valued at £193,000.

KAFFRARIA.N ITEMS.

THERE will be a Childrens' Service at Holy Trinity Church at 930 on Good Friday morning. Combined choirs of both churches will be present.

MANY householders are taking up a temporary residence at the Pirie Bush during the Easter holidays. We wish all townsmen a pleasant outing.

OWING to the continued indisposition of the Rev. Mr. McCormick, the Rev. Cyrill Wyche will leave town tomorrow to take over the Easter services at Komgha.

THE town has been to-day graced by notable Transkei faces—Rev. Brownlee Ross of Toleni, Rev. G. A. P. Jacques of Idutywa, and Mr. Charles Cowen having arrived last night.

ON Sunday evening, consequent on the previous night's heavy downpour, an old shanty, in Louisa Street, collapsed. Fortunately there was no one inside at the time.

IT will be of interest to many of Mr. Bayne's friends in this town to hearthat he has been appointed to be a member of the Special Court at Kimberley for trying I.D.Boases, at which one of the Judges presides.

As a boy was driving a Scotch cart through the military reserve yesterday the wheels went into a hole, throwing the youngster out of the cart. Beyond some nasty bruises on the shins, no serious injuries were sustained.

WE regret to hear that the Rev. Julius Gordon, Rector of Queenstown is somewhat indisposed. Mr. Gordon's' numerous friends in Kingwilliamstown will be pleased to hear of his speedy recovery

THE heaviest rain that we have had this season fell on Saturday evening, when, in a few minutes, the streets were converted into rushing streams, and Fleet Ditch received a much-needed cleansing. There has been a good deal of moisture since, and the streets are soft and juicy.

REV. C. PITTMAN, who has for some time past been in charge of the Native Baptist Mission in town, has left to take up mission work at the gold fields, during his stay he won the esteem of many townspeople with whom he came m contact, who shall wish him great success in his new work. Mr. Joyce from Australia will temporarily take Mr. Pittman's work here.

THE next session of the Grand Lodge of Good Templars assembles at Molteno on Saturday morning, at 9'30 Bro. E. A. Duddridge and Sister Rowland represent the local Lodge, and they, together with Bros. J. Newing and H. Lambert (Grand Lodge officers) leave by to nights train. From the agenda we notice Several Important matters are to be discussed, among the nnmbr being the vexed-question of prohibit) of hot-beer.

THE Buffalo Wagon and Carriage Works are noted for the excellence o their importation and manufacture, and a glance at another column will convince ibe public that there are other surmises ready for them. Mr. Symons has the advantage of knowing exactly , what his patrons require, and consequently is able to satisfy the most exacting. and as there is to be no industrial show this year, we recommend all to look over Mr. Symons' factory,which Is as good

IZINTO NGEZINTO

ISITIBILI.—Inkwenkwana ka Mr. Ellwood wase Monti ibhnbhe ngo Mvulo wepelileyo ngokubanjwa konyawo sitibili, ihashe liyiruqa ebeliyiwisile.

IMVULA.—Imvula yo Mgqibelo ine ngohlo. bo lokungati iyagalelwa, kwasa imilambo izele. Uhlobo exika ngalo ayiniki teinba kwabalima emajojweni.

U SIR CHARLES MILLS.—Ucingo olufike ngo Mvulo wepelileyo luxela ukubhubha kuka Sir Chas. Milla obe Liliso Nomlungisaleli wale Koloni e Ngilane.

AMATYALA ASE NGQUSHWA.—Kuko intshukumo ekoyo yokuba amatyala ase Ngqu. shwa alindiselwa i Jaji aboziswa e Qonce endaweni yokuaiwa e Rini ngenxa yeaikaba nobubi bendlela eya e Rini.

UBUBHOVUBHOVU E JOHANISI.—Ite xa enye i Netevu icanda inkuni e Germiston yeva ngembumbulu seyingena ngasemva entanyeni, idutyulwa yenye. Umbulali unyel' umchiza kwaoko.

FATHER O'BRIEN.—Um Preeite wama Boma u Father O'Brien wese Tinara npu mile kulondawo aseleniminyaka emininzi eyibambile. Ubengumfo otandekayo opapileyo, selezi kondliwa yipenshini.

URONGXINA.—U Mr. Stanton wase Gqugesi otuta izibonda zocingo Iwase Port Retief' ukulule e Tawareni ngase Kobonqaba, kute kuba semva kwedinala kwaba sekufe i 15 lenkabi zesipani sake ngokutya urongxina.

ARCHDEACON GAUL.—Ngomhlawa 25 April uyakubekwa izandla e Bloemfontein uArch' deacon Gaul ukumiselwa ebu Bishopini base Mashonaland. Abaya kulowo msebenzi baya kwapulelwa imali yokukwela kuloliwe ukusuka e Kimberley.

INGOZI EMBI.—U Sir Charles Metcalfe bekwele ku sitemele ongu Grantully Castle neqela lonocanda behla bakulunga ne St. John's. Kute ekungeneni kvabo emlonyeni wo Mzimvubu sabhukuqeka esinye isikitsha. na watshona kwapela omnye unocauda.

U MR. J. H. HOFMEYR.—Lo njinga ye Palamente kwicala lama Bhulu ipumile kwezombuso, isizatu asikavakali. Amapepa ka Mr. Rhodes ayalila, ati nambla kucitakala kwe Mbumba yama Bhulu abexhase u Mr. Rhodes ebisoloko iqiniswe ngu Mr. Hofmeyr.

UMANYANO. — Kumenywa intlanganiso enkulu Pesheya yokuxoxa ukuba zimanyane iiamente ezizezi: Wesleyan Methodists, Primitive Methodists, United Methodists Free Church, Methodist New Connexion, Bible Christians, Independent Methodists Methodist ne Wesleyan Reform Union.

I BAPTIST.—U Rev. C. Pittman ushumayele umbuliso kwityalike yama Baptist autsundu alapa e Qonce ngokuhlwa kwe Cawa egqitileyo, yaye indlu izele lulutsha lodwa. Into ekangeleke kakubi ngamarawana abafana angalaziyo isiko letyalike, amana epuma engena xa kushunyayelwayo into ongeze uyibone leyo kwezabelungu ityalike.

INGXINANO YETTALIKE.—Ngoku sekukolise isiko lokubako komlungiseleli wesihlalo etyalikeni ukulumkela ingxinano nabuhambi. Ukuba i Wesile yalapa ibinomntu onjalo ingxinano ebeko ngokuhiwa kwe Cawa egqitileyo ngeyibe bhetele kuba indawo ibiseko egalali, bayo abafana bengataudi kuhlala kona, pezu kokuba ingalungilo kumantombazana.

UMJIKELO WE JAJI.—Ngesiqingata sonyaka esitwasileyo i Jaji zimiselwe ukujikela ziteta amatyala ngoluhlobo :—Esuka e Rini yoba se Dordrecht, Mgqibelo, 13 April; Gala, Bini, 16 April; Gcuwa, Mvulo, 22 April; Umtata, Hlanu, 26 April; Kokstad, Hlanu, 3 May.—Esuka e Kimber, ley :—Yoba se Aliwal North, Ne, 11 April; Barkly East, Tatu, 17 April.—ST.

UBUGEBENGA.—Incwadi zekomkulu lase United States e Amerika zibonisa ukuba amatyala obugebenga agqite yonko iminyaka ngalo upelileyo, imbangeli yawo imi ngoluhlobo:—Ingxabano, 4 536; nbnkwele, 812 ; indlololi, 776; ukumangaia umsebenzi, 179; izigebenga nabaqomfi, nabapambeneyo nezinye intlotyana zenza 2 505. Ngati kute cwaka nje kuyagqitywana emhlabeni apa, nangapandle kwesifo sika Tixo.

I GLEN GREY.—U Dr. Bmartt, M.L.A. ubuzwe uluvo Iwake ngokwabelwa kwaba. ntu abantsundu imihlaba ngoko Mteto oyi Glen Grey, wati yena unga abantsundu bangalungiselelwa ngobulungisa obungena kete, ze bati ukuba banezinto oluhlobo ekwabiwa ngalo, ezo ziroro zipmdwe ifunyanwe inene apo ikona. Uke wafunda iziroro emapepeni noko angaziyo nokuba ziyinene aziyiyo sinina. Soloko yaba yitnihlali kuye nkulinga ukukangelela abantsundu impato entle.

INXILA LASE RINI—Elinye lamanxila ase Rini lite lisahamba liheketeka estrateni kwati gqi iqelana lenkomo Zinenkunzi ngasemva ziqutywa ngabantu. Yonde ngalo inkunzi, yabti hlasi jwi esibhakabhakeui laza kumisa ngentloko pantsi; litetwanga ayaliqokela inkunzi. Kuye amadindaia amabini alipakamisa afuna ukulis' ebospotala nuka kwajika amatokazi amabini kweza nkomo, awacita amadindaia, ezibhene uku baleka alilahla inxila. Maube nmhlaba uzakutambeka kumanxila xa Umdali efund sa nempahla ukuba iwatiye.

INQUBO YEMFUNDO.—Umbhaleli cse Cradock ebhala ngomsebenzi ka Mr. Matshoba uti: —Ndihlala ndisiva kuxoxwa apo kwi " Mvo" ngokubaluleka kwemfundiso yotitshala abafundiswa ngu Mr. Biker. Namhla ndizibonele ngawam amehlo. Tina apa e Cradock waza kuzivelela izikolo u Inspector Milne nge 6 March, 1895, yaqila ngesase Wesile. Ababeko ngalomini 123. Bema ngoluhlobo :—Standards IV 7, III 15, II 16, I 20. Nonyaka ibuye yafika ngo 4 March, 1895. Ababeko ngalomhla 138. Bema ngoluhlobo:—Standard IV 8, 1116, II 20, I 23. Yada nyakcnye yanooma yati kwesi siqingata ihamba kuso, esi sikolo siya zikupa nge translation, kususela ku Standard IV kuye ku I ziquba kakuhle kwi Mission Schools ake wapakati kwazo. Ke amadoda anengqoudo eremente angeleka ngela udodana Iuka Mr. Baker azokuzibo nela.

UMANYANO LWASE BHAI —Njengokuba bekwazisiwe kwipepa le Mvo ukuba nge 28 March odluleyo iyakuba yintlanganiso ya Babambi Zahlulo esikolweni sase Wesile, levo ntlanganiso okwenene yangeza. Ekbeni i quorum engamalungu ayi 50 yayinge ko akubanga nakwenziwa msebenzi, kubo amalungu ayeko ayenua 34 kupela. Ngokwesimiso so Manyano xana i quorum ingekoyo kupela kuuokwamkelwa ingxelo yaba Pati bo Manyano qa. Umhlali ngapambili wobo bueuku u Rev. B. S. Dlepu ucele Umhlali. ngapambili waba Pati bo Manyano u Mr. Peter Y. Rwexu ukuba aneka ingxelo yaba Pati pambi kwaba Bambi Zihlulo abakoyo. Emveni kokwamkela ingxelo yomsebenzi ubonise ukuma kwemali. Emveni kokuhlaula zonke indleko umncono e Bankini ngo December 18, 1894 ube yi £630 0 5, waba ngoko ubhetele nge £161 11 5 kune ngxelo ka June, 1894. okanye ubonise ububhetele be £29 12 11 kunengxelo yo December 1893. Kwingxoxo yo Mhlali. ngapambili waba Pati bo Mmyano kupaule. ke ezindawo : ukungaxhaswa kwento zohlanga ngabaninizo ; abati abantu bayekuxhasa abelungu nge cash, beze kwabantsundu xa basweleyo, uve esiti umntu : malaka Nantsi ndincede, kodwa enemali uyazi apo maka. yisa kona. Ngazwinye abantu abantsundu baben idinala abelungu, kodwa banye abanisundu babenza kudukwe yokusula izitya zabe ngu. Apo kuko imvume notando kuko indlela. Kungati kike kwako ezinto zimbini kumzi ontsndu, invume yokwenza imfanelo yako komnye ontsundu, notando ukuxhasa amashishini abantsundu ngabantsundu, kungamhlope ukuba ngoku i Thopa izolalele ku Tixo inga o zayo, zibe ziza kulunga. Indawo yrsibini bububi bamaxesha, ekungati wona 'omnyaka mtsha uyakuba wodwa. Abantu baninsi, umsebenzi unqande, ngoko akuko mali, into ke leyo eyakuti iwubuyise umva umsebenzi. Indawo yesitatu, kukuba ala Bambi-Zahlu'o abauamatyala ku Manyano baza kwahlukara n zahlulo zabo, ziti zitengiswe kuhlanlwe ngabo—U Rev. B 8. Dlepu uyale abantu base Bhai ngokuti abacele ukuba b iwt cirge amazwi awiswe ligqugula labo Pati bo Manyano Izwi nnn kulo linye, masitandane bazsiwana u ;uze imiseleizi eye iziwa ngabohlanga siyitande ngokubangwa lutando obuntwana oselumile kuti njengobango izinto zenu zingalunga—Yumkelwe xelo ngemibhalo emikulu, kwaza emveni kokuouleiwu kwaba Pati ngomsebenzi wabo kwanokucita amaxesha ngento yohlanga, yavalwa intlenganiso.

IYURE EZINE EMVA KWEXESHA.

" Yo Tixo! Hai ukuba bendinokulibuyisa ixesha le yure ezintatu nezine eligqitileyo, Bona inkatazo enokuzihlisela yona indoda ngomzuzwana."

U Mr. James Curtis no Mr. C. S. Bennet, base San Francisco bobabini, babe zizihlobo ezazanayo iminyaka emininzi. Kwihlobo eligqitileyo baxabana okokuqala, batyolana. Babuye babuyelwa zingcinga ezilungileyo baxolelana. Kodwa akunakuyenza ibe yinto engenzekanga into eseyenzekile. Inkumbulo yayigcina lonto kwilitye ebhala kulo, Babe ngabantu abangadibaniyo kangangoko kunokwenzeka. Kodwa, njengabamelwane, bamelwe kuqubisana abantu. Aba babini badibene esitilatweni. Yavuka pantsi ingxabano. Amazwi arara apatnbana, waza u Curtis ezilibele nge-nx' enomsindo, warola ipistoli yake wamdubula wafela kwalapo u Bennett. Ekuhambeni kwemini utete lenteto ingentla—esindwa kuzohlwaya nosizi. Kanti ke kvyakungaseko kunceda, natemba, kungeluto.

Kodwa ke u Curtis wayelungisa ukuti inkatazo inokuhlayonke ngomzuzwana? Yinyaniso kuhlala kubonakala njalo, kodwa akuko nyaniso inzulwana esinokuyiboua? Akukataleki nokuba yinkatazo eluhlobo lunina, Ngoko ke make siqwalasele enye into eyahlukileyo kwangalendlela.

Umfazi onengqondo uti Ngo October, 1860, ndiguliswe sisifo endingazange ndilindele kupila kuso. Ndandinentlungu ku wo wonke umzimba nokohlokohlo obelusitsho ndinge ndizakuba buvuvu. Andifumananga butongo bumnandi imini nobusuku, ndamelwa kulala ndigula. Ndakakazwa ukutya oktimrnanzi ngesitya sobulwelwe kuba ndingenakupakama. Intliziyo yam yayibeta kakubi, obungayivayo emqamelweni, nentlungu zindihlaba futi ngokungati kuko umntu ondihlabayo. Ndaludwamba olungena kuzinceda, kunzima nokupefumla. Igqira lindinyange ngapezu kwenyanga kodwa ndaya ndibabutataka ngakumbi. Ngamanye amaxa ngokuhlwa bendibambeka loyike ukuba akusokusa ndisanilile. Libize elinye igqira, avumelana ngokuba sendisemngcipekweni. Ndatyiswa ibhulanti ukuba iudigcine. Indoda yam nentombi yam bebesoloko bebleli nam. Onke lomayeza akandincedanga nto. Ndase ndisemnyango wokufa.

" Kute ngelixesha u Mrs. Keeling wase Motley, kulupi e Plymouth, umhlobo wam waudicebisa ukuba ndilinge iyeza ekutiwa yincindi epilisayo ka Mother Seigel. Nditenge ibhotile, kwati emva kwentsuku ezimbalwa ndaba nokutya ngokwaneleyo ukuba ndibe namandla, saya sipela isifo esibi kunene. Emva kokusobenzisa ibhotile ezintandatu zale Ncindi ndiyifumene ngokuzeleyo impilo yam, *endiziva ndibhctele kuneminyaka emashumi matatu egqitileyo.* Intombi zam ezimbini zipiliswe yiyo kwisifo sokuxubahala kwesisu. Ndiyakuvuya ukupendula nawupina umbuzo."

(Ibhalwe ngu) Airs. Louise Jackson, Builders, Arms Hotel, Bridge Road, Hammersmith, Loudon, January 14 1892.

Kwincwadi esilitabate kuyo elinqaku lingentla, u Mrs. Jackson ubuye ati ngapezu kweminyaka emashumi mabini pambi koko kugula ngo October, 1890 ebengapili sisisu esibi nasisibindi. Umlomo umuncu, engatyi kakuhle, iti ne ntwana ayityileyo imiume, waziva embi, enesitukutezi nokudinwa, enokutyafa okubi esiswini, intlungu ezinkulu esifubeni nasemacaleni, ukubeta kwentliziyo, isiyezi, *waye emana ukuwa futi esitilatweni atwalwe ukusiwa ekaya.*

Ngokunjalo siyaqonda ukuba kulendaba yake kuko imbangi ebisoloko isebenza yada ekugqibeleni yavelisa esi sibongobongo esipantse sakupelisa ubom bake. Kuhlala kunjalo nokuba siyayiqonda imbangi nokuba aknnjalo. Isono esenziwa ngu Curtis sesokuqubuliseka komsindo wendoda evumele ingeinga zentiyo nokupindezela zalaula intliziyo yayo zayelisa isiqamo sokuba kwenzeko ukuba ibulale, Kwisifo esahlukileyo selinenekazi ibilutshaba lomzimba walo, isisu esibi esonakeleyo, esite ekupeleni sanamandla amakulu.

Isifundo siyafana. Kwaluse ukuqala kobubi ubunqande xa busenokulaulwa ngokulula.

N. MEYER,

Inchibi Yentsimbi Zamaxesha, Imisesane, nama Jikazi,

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ISAZISO.

MNA, JAMES MAKAMBI, obetshate no LETTIE NGCENGE, intombi yase Qonce ngapambili, ndiyazisa zonke iziblobo kwane zalamane zam nabanye, okokuba lomtshato uqawulwe ngomhla we 14 March, 1895, zi Jaji zontatu, zihleli esihlalweni, zase Kimbali, ngesizatu so Rexezo olube nobungqina lomfazi. 294

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Kubaxhasi Abantsundu

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IMPAHLA YEBHOLA ne Tennis ne Foot Ball, itshipu kakulu. Incwadi zonke zesi Xhosa, ako namaculo ase Wesile. Ingoma ezimnandi zifika i Kwata zonke. Kuko ne Sebe Lezihlangu elipetwe ngu Mr. C. P. Matyolo, ingemi kakuhle.

PAUL XINIWE,

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ISAZISO !

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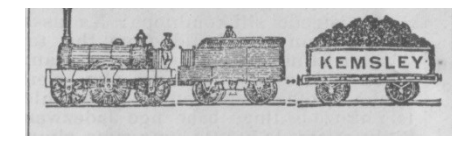

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AWA Mfondini! Mawo yinina le : lihlazo lani eli lenziwa nguwe—usemta nje ukoloba nokukoloba ?

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I BAPILISE BONKE

I RHEUMATICUR

NKOSI ETANDEKILEYO,— Kwinyanga ezi 9 ezidlulileyo kwincwadi endaku.

bhalela yona adangqina ukusebenza okula. ngileyo kwe RHEUMATICURO kwisifo sam. Ubndala bam yiminyaka e 60 bendibulawa ngu Mbefu nakuku Qaqamba kwamatambo iminyaka e 23, ndafuna uncedo kumagqira nzekayo, ndalinga konke, andapila noko, ndagqiba kwelokuba andinakuncedwa mntu, uknze ndide ndilinge i RHEUMATICURO, ngoku nje Ihlaba noku Qaqamba kwamata. mbo nokwentloko obebundite nzumba nase bneweni kupelile kanye, indaba sezizalise lonke nkuba - u Ou Meester VAN ROY amper heel te maal gezond was van de wonder, lijke medieijo," oku kuyinyaniso, wonke oke walilinga uliyaleza emzini.

U Mr. JACOB VAN ZYL, wase Vlakfontein (enquleni yase Hteynsbnrg) upiliswe kwi Ngqaqambo-matatnbo namalungu ebiseyi buncanywa. Ngokuteta kukanina nti akazange abone isifo esi " Kcortszeikte," zingabula bona, njengeso Idosi yokuqala ye RHEUMATICURO yamenz' nmfana lowo ukuba alale kamnandi, abayekanga ukumseza, nangona nmelwane nezihlobo zati kum a ikolwa nkuba uyakupila, *seke wandivelela kabini emva koko,* wangqina intaebeuZo ye RHEUMATICURO ne PILLS.

Ixego u Mr. VAN DER WALT, wase Reddersburg, wapiliswa yibhotile enye.

U Mr. A. COETZEE, wase Brandvallei, oyi Mantyi yase Metele, wapila kamsinya. Unyaoa warn u John, no somfuzi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhekesdorp bapiliswa nabo, mandiyeke ngoku, —Owako obulelayo u J. G. VAN ROOY.

Eka JONES

I-RHEUMATICO

Lelona Yeza Likulu lase Mazantsi e Aftika kwi Ngqaqambo zamatambo, Isinqe, Namahleza, Ihlaba, njalo njalo, ipilise intapane yezifo ebeziiikulu ngapezu kwezi sezika. nkanyiwe. Inokufunyanwa kubo bonke Abapitikezi Mayeza nakuzo zonke Ivenkile zalapa e Mazantsi-Afrika.

"UMGUBO KA KEATING." "UMGUBO KA KEATING " ''UMGUBO KA KEATING." "UMGUBO KA KEATING." "UMGUBO KA KEATING."

Lomgubo, unconywa kangaka, awulinvaniswa nanto kanye ekutshabalaliseni i NCUKUTU INTWAKUMBA, AMANUNDU, OQONGQOTWANE; nazo zonke izilwanyana (elixa ungena ngozi kuzo zonke izidalwa ezipilileyo). Yonke impahla yoboya kwanemfele ezita aMleyo ezinoboya (furs) mazigalelwe lomgubo pambi kokuba zibekwe. Oya ngaselwandle makangawushiyi. Ukunqanda ukudaniswa zamelani ukuba nalo " Mgubo ka Keating." Akuko wumbi umgubo unomsebenzi ngapandle kwawo.

INCUKUTU, I INTWAKUMBA, UBULALA AMANUNDU,

I OQONGQOTWANE, INGCONGCONI.

Awugqitwa nto ekutshabalaliseni INTWAKUMBA, INCUKUTU, AMAPELA, OQONGQOTWANE, AMANUNDU kwi MFELEEZITAMBILEYO EZINOBOYA, nakwezinye intlobo zezilwanyana. Abadlali baya kuwufumana unexabiso ekubulaleni intwakumba ezinjeni, kwanamanenekazi kwizinja zawo azitanda kunene.

ULUNTU LUYAV USWA ukuba lukangele ukuba iziqhuma zowona inguwo lo mgubo zibe zezi nesincamatiselo sika THOMAS KEATING. Ezingenaso zezenkohliso. Utengiswa nge Nkonxa nange Bhotile kupela.

" Amaqakamba ka Keating Epalo." " Amaqakamba ka Keating Epalo." " Amaqakamba ka Keating Epalo." " Amaqakamba ka Keating Epalo." " Amaqakamba ka Keating Epalo." UMFUNO ONESWEKILE ngembonakalo nokuvakala kwawo emlonyeni; unika indlela eyamkeleka kakulu yokusebenzisa ukupela kweyeza eliqinisekileyo LAMAPALO ASEMATUNJINI. Liyeza elilunge kwapela lave lingerara, lenzelwe abantwaua ngokukodwa. Litengiswa nge Nkonxa ne Bhotile kuzo zonke Izindlu Zamayeza.

Umlungiseleli: THOMAS KEATING, o London.

J.LAMO NT,

NKATULA; NKATVLA

QUEENSTOWN.

UKUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

U

Unga angacela amehlo ecelela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Isali, —ngazwinye yonke into enokulangazelelwa ngumzi ontsundu, ngamaxabiso angazanga aviwe ngapambili e Queenstown.

—o—

Uknze nyinakane nawe into esiyenzayo elifezokileyo ikuba 70 Eagle litengiswa nge 30/; Imixokelelwana yokutsala, yenkabi 10, 10/. Iswekile elungileyo emtubi 30/ nge lOOlbs ; Ikofu 1/ ngeponti.

—o—

Kwakoua unomfumba yengubo ezingonoxesha, zonke ngamaxabiso abaluleko ngobu. pantsi. Lilo eli ixesha labahlobo. beta bangapandle ukuba batenge.

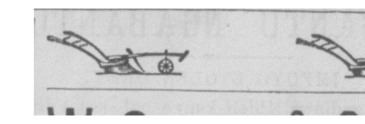
IMVELISO.

Awona manani apezulu anokufunyanwa ngo Boya, Izikumba, Imfele, ukudla, njalo-njalo, njalo-njalo.

J. LAMONT,

Kwi Boloro yakwa Komani,

QUEENSTOWN.



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E CALA,

BASOLOKO befikelwa yimpahla entsha, okwangoku ngabona banempahla egqibeleleyo kulo Mandla.

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I SATINA,

I KESHMIYA, I

TYALI.

Ezona zibhetele nezitshi pu kanye ezinokutengiva ngumntu,

IQIYA ZESILIKA, IZIKAFU ZOBOYA, IZIHLANGU, NOMAQATENI (Shuz) NJALO, NJALO.ZENTLOBO ZONKE BETU.

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IBULUKWE ze Kodi, I- molskin, Izitofu, Izitafu, Ezimdaka Ezilushica (Whipcord).; Iminqwazi nezi Catyana (Caps), nento eninzi yezihla ngu zempi yase Zikolweni.

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Amayeza ka Cook Abantsundu.

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Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igama lake.

O watengisayo e Mount Frere, kwa Baca, J. J. YATES, " Umatendele."

A.W. GIDDY,

UMTETELELI EMATYALENI,

Umbhali - Minqopiso Yemvumelano.

E QONOE.

886

E. J. BYRNE,

(ATTORNEY, ETC.)

U MTETELELI-Ematyaleni, Umbali Minqopiso yengqesho neyente ngiso mihlalaba. Ukwa yi Arente ye Gresham Life Assurance Society. No. 33, Maclean Street,

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(SOLICITOR, ETC.)

UMTETELELI-EMATYALENI, u Mbali-Minqopiso ye Mvumelwano, neye Mihlaba.

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EDUTYWA.

Amatyala uwateta kuzo zonke i Ofisi za Pesheya kwe Neiba.

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MASSEY NO "WYNN.

(ATTORNEYS, ETC.)

ABATETELI EMATYALENI,

Ababhali Minqopiso ye Mvumelano

NEYE MIHLABA,

E MONTI.

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JAMES ADAMS,

ISILAR A

E QONCE:.

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Limele ilungelo labantsundu ngapandle koloyiko.
Alicaluli Sizwo nalu Nqulo.

IZAZISO SAKOMKULU

ZISHICILELWA ','NGE '.'GUNYA.

Ifandesi Lemihlaba.

ISAZISO SAKOMKULU.—No 17, 1895.
Kwi Ofisi yo Nocanda, e Kapa, 12 *March,* 1895.

NGOKWE Siqendu II so Mteto No. 15 we 1887, knyaziswa apa kumntu wonke nkuba ezi ziziba zomhlaba wa Komkula, okumandla wase Griqualand Est, ziya kutengiswa nge fandesi pambi kwe ofisi ka Mantyi e MATAT1ELE ngexfsha leshumi kusasa, ngolwesi BINI, 28 MAY, ngokwezimiselo zalo Mteto ungentla, nange zimiselo zeli fandesi ezibalulweyo, nezingati zixelwe ngalomhla we fandesi.

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

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

(ii) lkaba imali ehlaulwe ngomhla we fandesi ingapantsi kwesahlulo seshumi isisalela sesahluko seshumi sohlaulwa ekupeleni kwenyanga ezintandatu, ize isahlulo seshumi esisasaleleyo sirolwe kwinyanga ezilishumi linambini ukusu. sela kumhla we fandesi.

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

Inzala yezontlaulo yoba ziponti zone okulwini ngonyaka ; ekoti ukuhlaulwa kwayo nenzala leyo kuqiniselwe ngabameli abafezekileyo ababini ngokwaneli'eka ko Mantyi —abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, bepgena kuzilandulela nangantoni.

Indleko zocando njalo njalo, netayitile zohlaulwa ku Mantyi nokuba ngomnye umntu owonikwa igunya loko ngalomhla wefandesi.

Unotenga lowo wofika abhale umnqopiso ngezahlulo ezine nezihlanu evuma ukuba wohlaula inzala—eziponti ezine ngekulu, angati ukuba wayerole ngomhla wefandesi ngapezulu kwesahlulo sesihlanu, aselewe. nzela umnqopiso isisalela semali yentengo leyo. Unotenga woba nelungelo lokuhlaula lomini yonke mhlaumbi isahlulo semali yalomnqopiso, kungengapantsi kwamashumi omahlanu eponti.

Umfanekiso walemihlaba, kwakunye nezimiselo zefandesi, ziugabonwa kwi ofisi yo Nocanda e Kapa, nakwi ofisi ye Maut.yi e Matatiele.

J. TEMPLER HORNE,
Unocanda Omkulu.

Griqualand East.

Isiqingata sase Matatiele

Lot No. 7,718, umhlaba okwi Siqingsta sase Matatiele, ubukulu 7-18 imokolo, 597 square roods. Uxhonywe nge £375 ; Indleko zocando nezinye £21 II/; Itaitile 12/3,

Lot No 7,719, ubukulu 959 imokolo, 271 square roods. Uxhony we nge £500 ; indleko socando £22 5/; itaitile 12/3.

Lot No. 7,720, ubukulu 1,060 imokolo, 8 square roods, Uxhonwe nge £500 ; indleko zocando nezinye £30 2/6; itaitiie 12/3.

Lot No. 7,721, ubukulu 471 imokolo, 88 square roods. Uxhonywe nge £250 ; indleko zocando nezinye £19 1/1; itaitile 12,3.

Lot No. 7,722, ubukulu 825 imokolo, 49 square roods. Uxhonywe nge £412 10/; indleko zocando nezinye £20 6,9; itaitile 12/3.

Lot No. 7,723, ubukulu 407 imokolo, 72 square roods. Uxhonywe nge £150 ; indleko zocando nezinye £17 7/4; itaitile 12/3.

Lot No. 7,724, ubukulu 1,144 imokolo 267 square roods. Uxhonywe nge £570 ; indleko zocando nezinye £23 4d ; ita.t le 12/3.

Lot No. 7,725, ubukulu 1,505 imokolo, 428 square roods- Uxhonywe nge £600 ; indleko zocando nezinye £31 7 9 ; itaitile 12/3.

Lot No. 7,726, ubukulu 875 imokolo, 26 square roods. Uxhonywe nge £330 ; indleko zocando nezinye; £24 18/6; itaitile 12/3.

Lot No. 7,727, ubukulu 678 imokolo, 478 square roods. Uxhonywe nge £340 ; indleko zocando nezinye £20 11/; ituitile 12/3.

Lot No. 7,628, ubukulu 660 imokolo, 521 square roods. Uxhonywe nge £330 ; indleko zocando £20 3/; itaitile 12 3.

Lot No. 7,720, ubukulu 791 imokolo, 537 square roods. Uxhonywe nge £380; indleko zocando £21 13y9 ; itaitile 12/3.

Lot No. 7,730, ubukulu 910 imokolo, 109 square roods. Uxhonywe nge £450; indleko zocando £21 19/; itaitile 12,3.

Lot No. 7,731, ubukulu 960 imokolo, 498 square roods. Uxhonywe nge £400; indleko zocando £27 8/6 ; itaitile 12/3.

Lot No. 7,732, ubukulu 692 imokolo, 351 square roods. Uxhonywe nge £350 ; indleko zocando £19 1.6/; itaitile 12/3.

Lot No. 7,733, ubukulu 711 imokolo, 183 square roods Uxhonywe nge £360 ; indleko zocando £19 19/; itaitile 12/3.

: Lot No. 7,734, ubukulu 493 imokolo, 387 square roods. Uxhonywe nge £250; indleko zocando £8 1/; itaitile 12/3.

Lot No. 7,735, ubukulu 971 imokolo, 458 square roods. Uxhonywe nge £480 ; Indleko zocando £20 9/9 ; Itaitile 12/3.

Lot No. 7,736, ubukulu 1,164 imokolo, 291 square roods. Uxhonywe nge £580; Indleko zocando £21 7/, Itaitile 12/3.

Okubu Felkorneti base Ongeluk's Nek.

Lot No. 7,737, ubukulu 978 imokolo, 401 square roods. Uxhonywe nge £489 ; Indleko zocando £24 17/; Itaitile 12/3.

Kumandla wase Mount Frere.

Lot No. 7,862, umhlaba omi kwisiqingata sase Mount Frere ekutiwa ngu Lot 0, ubukulu 319 square roods, 17 square feet. Uxhonywe nge £5; Indleko zocando £6 18/8, Itaitile 12/8.

Lot No. 7,863, ekutiwa ngu Lot D, ijbu. kulu 1 imokolo, 165 square roods, 77 square feet. Uxhonywe nge £7 10/; Indleko zocando £10 15/6 ; Itaitile 12/3.

Lot No. 7,864, ekutiwa ngu Lot C, ubu kulu 1 imokolo, 164 square roods, 92 square feet. Uxhonywe nge £7 10/; Ind'eko zocando £10 15/7 ; Itaitile 12/3.

Lot No, 7,865, ekutiwa ngu Lot P, ubukulu 300 square rcods. Uxhony we nge £5 ; , Indleko zocando £5 7/; Itaitile 12/3.

INTSHUMAYELO
NGU MHLEKAZI U GENERAL
SIR WILLIAM GORDON CAMERON.

Itshawe Elibekekileyo lo Didi olusuke ku. nene Iwe Bath, Umpati Omkulu opete Imikosi ye Nkosazana kwi Koloni nase Cape of Good Hope, Olaula Umbuso we Koloni, amazwe nezibhaxa zayo, no Mtunywa Omkulu we Nkosazana, njalo njalo.

TV/GAMANDLA amagunya endjuawo, ndi- IN yashumayela apa; ndieazisa ndihlokomisa umteto omawugqalwe kumazwo atile pesta kwe Nciba, kwelakwa Gcaleka, elaba I'embuj enja MfeDgwinii uakwela ma Bo.

mvana, e Mbo, ema Mpondweni, e Mzimvubu, naee Walfisch Bay, ngendlela yokutengisa Utywala kuio Mazwe, ongu Mteto oyakuma umi kuhatjwe ngawo endaweni yo Mteto ocha ivieyo kwi Ntshumayelo '4o. 154 wo 1885, No. 165 wo 1885, No. 210 wo 1885, No. 53 wo 1889, No. 40 wo 1892, No. 191 wo 1893, nakwi Ntshumayelo ye Ruluneli kulo lonke elaee Mampondweni yomhla wa 21 May, 1894 ekuti zonke ezo Ntshumayelo zaguqulwa apa, ngapandle kokuba zibe zipatelele kwiziposo ezenziweyo ngakuyo, ngalimbi nokuba yinqubo eqaliweyo okanye eblalele ukucikidwa pantsi kweze Ntshumayelo ziguqtilweyo kwilizwe ngalinye kula asalekankanyiwe, namalunga nemvume ezikoyo zokutengisa i Wayin, i Beer, Neziselo Ezinxilisayo, eziyakuti logama opakati kokuhlokonyiswa kwale Ntshumayelo nokupela kwexesha lwezomvume,ziqulunqwe ngendlela ezenza yona entengisweni eyaveliswa zizo nendleko zabaniniyo abangati babe kuzo njengokungati ezi Ntshumayelo ziguquliweyo zisenamandla.

2. Imvume (Licences) zokurweba ngo Tywala kulamszwe ziya kukutshwa yi Nkulu ye Mantyi okweloxesha kwilizwe ngalinye, okanye ngu Mantyi malunga nelase Mzimvubu ne Walfisch Bay, nokuba ngomnye umrulumente ongati alatelwe lonkonzo yi Ruluneli ngokuti amhlokomise kwi *Gazette.* Zonke imvume zolohlobo ziya kupelelwa lixesha ngo 31 December wonyaka ezakntshwu ngawo, kodwa kuyakuvumeleka ukuba ukukupa ezesiqingata sonyaka emva ko 30 June yonke iminyaka.

3. Ngemvume yonyaka engati ikutshwe naninina ngapambi ko 1 July ngonyaka, kuya kublaulwa i £10. Ngemvume yenya. nga ezi 6 ekutshwa nangalipina ilixa emva ko 30 June ngonyaka, kohiaulwa £5.

4. Ezimvume ziyakuba namagunya okuvumela intengiso tywala nokuba bungakananina, kwindawo eyoxelwa epepeni elo lemvume, pakati kwentsimbi ye 8 kusasa no 6 wangokuhlwa, jonke imihla ngapandle kosuku Iv. e Cawa, Good Friday ne Kresmes ; kodwa ke indawo ezivunyelweyo ezikwa Mantyi, wonke umntu onikwe igunya pantsi kwe Siqendu 2 ukubt anike imvume angazidwabulula eziyure zibaliweyo akuti xhaxhe ngo 11 ebusuku pantii kwemigqaliselo engati ibe yevakalayo ngamatuba abalulekileyo.

5. Utywala abukutengiselwa, kupiwe nga. bo, bunikwe nangubanina onemvume yolohlobo kumntu ngapandle kokuba arole ipepa elibhalwe ngumantyi lokuba afumane obotywala abufunay o.

6. Akuko tywala buyakutengelwa, kupiwe ngabo, bunikwe nokuba nguwupina umrwebi enepepa nelemvumo kumntu onepepa lokutenga utywala ngapandle kokuba linikelwe kuye ngenqu, oyakulinikela ekupeleni konyanga ntatu bonke kumantyi weso siqingata akuso. Umrwebi cgqite iemigaqo nokuba yeyesiqendu esingapambi kwesi xa afunyenwe enetyala uyakudliwa imali engengapezulu kwa £20 engenawo afakwe entolongweni esobenza mhlaumbi engasebenzi nzima ixesha elingengapezulu kwenyanga ezintatu.

7. Akuko nto ekwi Siqendu 4 sale Ntshumayelo eyakunqanda umrwebi onemvume ukutengela okanye ukunika utywala nangangalipiua ixesha ngobungcatu ukuba kuselwe kwalapo, ngabablala kulomzi nakwabase luhambeni.

8. Akuko tywala buyakusiwa kulamazwe axeliweyo ngapandle kwemvume ebbaliwe. yo, efanyen we kwi Nkulu ye Mantyi okanye ku Mantyi we Siqingata eyakubuye ibuyise. Iwe kwakuye, lomvume ibhaliweyo iyakuxela ubuninzi nohlobo lotywala omabungeniswe.

9. Ukuba kuko ogqita esi siqendu samuxelela esi angenise kulamazwe utywala ngapandle kwemvume ebhaliweyo, obotywala ongabi hlutwa ngamapolisa nokuba ngabanikwe amagunya ngemfanelo ngu Mantyi wesi Qingata, aza xa afunyenwe enetyala yi Mantyi adliwe imali engeugapezu kwama £50, engenawo okanye ukongezelela kweso sohlwayo afakwe entolongweni, esebenza mhlaimbi engasebenzi nzima ixa elingenga. pezu konyika, utywala obo bube hlifa le Nkosaana.

10. Wonke umnta ongati ngokuchaseneyo nale mig qo, atengise, arwebe, adyaraze ngapandle kwepepa. lemvume, umhlaumbi nongati enalo ipepa elo, atengise, okanye anike, okanye adwelisele ukutengisa, ngalimbi arwebe nangandywala zimbi ndaweni zimbi kunaleya wayevunyelwe kuyo ukuba abutengele kuyo utywala, mhlaumbi naxa ate watengisa selipelile ixesha mhlaumb ngokwapula umnqopiso wepepa lemvume vake obekwe kwi Siqendu 4, xa afunyenwe enetyala ngu Mantyi we Siqingata one kuso kuso lomntu uya kudliwa imali engengapezu kwama £50 engenawo afakwe entolongweni esebenza mhlaumbi engasebenzi nzima ixesha eliagengapezu kwenyanga ezintandatu.

11. Wonke onepepa lemvume yokutengisa utywala noneye venkile ongagqali imigaqo yala Ntshumayelo uyakuba lilifa, ngokubona nokuqonda komantyi, pezu kwezi zohlwayo zanekiweyo, lokupangwa lomvume yokute ngela utywala nokuba yeyevenkile nokuba zjzo zombini, njengokuma komcimbi, kwangokokoko mhlaumbi ngosuku olungamiswa yimantyi abelelwa ukuba akafanelwe kubuye anikwe imvume yokurweba ngotywala mhlaumbi ngevenkile mhlaumbi ngezonto zombini, njengokuma kwetyala, kwisituba esingengapezu kweminyaka emihlanu,

12. "Ngotywala" kuqukwa i Wayin, Beer (biya) nendywala, nazo zonke iziselo ezinxilisayo, kwi " biya " kuqukwa nobomXhosa.

TIXO SIKELELA UKUMKANIKAZI I

Inikelwe esandleni sam ne Sincamatiselo sa Komkulu se Koloni yase Cape of Good Hope ngolusuku Iwa 25 September 1894.

W. G. CAMERON, Injengele,
Itshawe Elipete Ulaulo.

Ngomyalelo wo Mhlekazi, Itshawe Elipete Ulaulo e Bhungeni.

J. GORDON SPRIGG. No. 343, 1894.

DR. T. H. SMITH,
(Ugqira Wamehlo),
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Address.
Box 336, Johannesburg.

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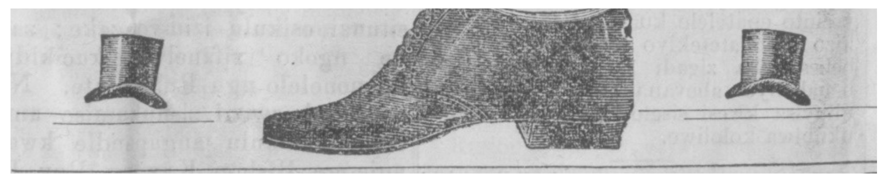
NYUWENI
ITATWE NGU
NIKISINI.
Obekuyo kakade. Niyazi ukulunga kwempahla yayo. Ke ngoku lempahla **ITOTYWE YONKE.**

IMPAHLA ENSTHA
gplokn ite qo ukufika.
YIZANI KUYIK ANGELA KWA NIKISINI.

UBOYA Busafunwa kwanjengoko. Ningatengisi ningekafiki kona
C. E. NIXON,
Otate Indawo ka J. Newing,
Esazulwini Somzi,
E QONCE.



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A BAZEKA kunene ngokunika ezona zinto zoxabiso elinokubako kubaxasi babo ngemali yabo, bayanicela ukuba nike nize kubona impahla yabo pambi kokuba nitenge kwezinye indawo naniya kufumana okokuba zezona zexabiso elilungileyo kwelilizwe.

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Ibhatyi ze Twidi emnyama no Saluvayi ngamanani onko Ibhulukwe ezipolileyo ze Twidi, njalo-njalo.

Ezabafundisi impahla Zentlobo Zonke- Eyabafundisi Iminqwazi Ikola njalo-njalo.

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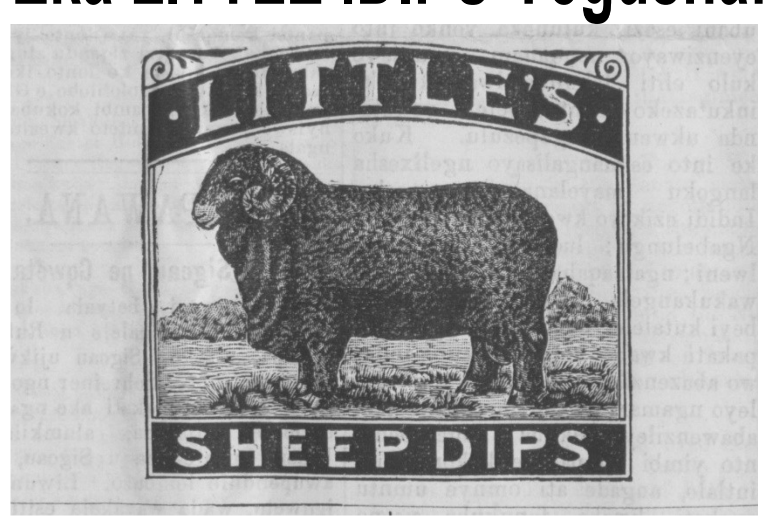

Engamanzi
Nengumgubo Inetyefu,
Yeyona igqibeleleyo
Ayinatyefu!
itembeke ngokugqite zonke.

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YIZANI , NIBONE!
ZIYAKUNIMANGAUSA.

Zezentlobo ezigqibeleleyo zofani ngofani ezingazange zibeko apa e QONCE.

Bonke abavela ngapandle bebefanelwe kukuza kubona EZITYALI ZOBUGQI ngapambi kokuba batenge kwezinye Ivenkile.

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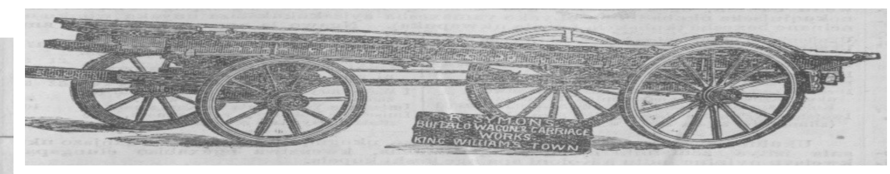

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UCELA iroba emzini obanzi ontsundu nomhlope ukuvakalisa ukuba unento eninzi yempahla elungiselelwcyo ngenyameko ezi Kali ne Bagi, njalo-njalo.

Abafuna ukutenga bangaba benze into yengqondo ukuba baqale ngokumhambela okanye batumela ukuboua lempahla ngapambi kokuba babhekiee kwezinye indawo.

Ihanesi (zehashe elinye nezaniabini) nezibepu zekari ngamaxabiso awona atenca pantsi ngoku totywa.

Nabakude banokuvisisana naye ngen to abazifunayo nale mikondo.

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Ifelane, Amabhayi, o Matros Boboya, Ingcawa, Ifurini (Winseys), Iflenelana 3/d ngeyadi, Itaweli 3d inye, Izinto Zokugqubutela Ingcawa, Iprinti Ezibukali zama Jamani 6d ngeyadi, Ikeshmiya ezi Blanket nezimabalabala, Ityali Ezimnyama Nezimabalabala, Idyasi Zamadoda Ezinzima 10s. 6d., Ibhulukwe Zekodi 4s. 9d , Ibhatyi Zekodi 6s. Neminqwazi ezi Felt.

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

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Ikeshemiya zamabala onke zeqiya zamanenekazi,
IWATHSA Zamaxesha ezingafuni zitshixo ezilunge kunene nge 116
Izimanga zamaxabiso nge Wotshi ezifezekileyo kanye 13/
Ezi Wotshi nempahla zitunyeiwa nakuyipina indawo umntu etumele lipepa e Mali lose Posini,

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KANGELA APA
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ZEMPAHLA NENGUBO

NGAMANANI ATOTYIWEYO KAKULU.

I Lokwe Zamatombazana Nabafazi—I Tyali—I —— Bhatyi—I Minqwazi.

IPRINTI ISATINI—NEMICAKO.

Ezamadoda, Namakwenkwe Izinxibo— Bhatyi— Bulukwe —I Minqwazi—I Hempe—I Zihlangu.

YONKE INTO NGAMANANI ATOTYIWEYO

KWA BAKER, BAKER & CO.
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KUKO ELITYE LOKUSILA,
—NO—
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ABANINI BALO NGO
HAMBIDGE NO: MORRIS.

BACELA ukwazisa abalimi bengqolowa nombona okokuba bane Litye elifezekileyo lokusila nokubhula—elino Mashini bababini okubhula. Abacinezela i steel nabantlaka amatye nabalungisa i eilika ne ivayari abalungisa ingqolowa bayikete. Kwenziwa umsebenzi wonke.

Wonke Umsebenzi Ufungelwa Ubuhle.

LEMINYAKA I 18
IGQITILETO,
SINGENISE KWELI LIZ WE

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EZILOKWE NGOBUGCISA OBU BODWA, Igama lazo yi EXTRA NAVY or MATTROS

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

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

Kwivenkile enitenga kuzo-ko bizani Iblankete ezinomfanekiso we Ngonyama.

Ziya kubaku kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke,

APO ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,
E QONCE.
Ngabo bodyva abanokubhala lomfanekiso we Ngonyama

Manenekazi! Manenekazi!!;

Ke nasivana isimanga esikwa

kwa FOLOKOSO (PASCOE)

Kanipose amehlo enuImpahla Zokutshata zakule Lokwe Imhlope ye SATIN, esiyakwe yanje nokuba kungentando yomntu £1 10s kupela! Lilo eli ikaya

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e-Qonce NGU FOLOKCO ngokwake SALUF.'

Ningalibali ukuba ilokwe i dolwe kusasa ngebrekfesi igqitywa ukutshona kwe langa. Yonke ilokwe ziyafiganiswa pambi kokuba zigqitywe ukuze imfanele umniniyo. Inenekazi elitunga iggubo zetu livela e London pesheya.

Xosa. Baze abo ba-

Abo bangenako ukulongopa mabatete isingenako ukuteta Isixosa bakumshe. Baze bangenako ukukumisha, bahlale batitu bangateti.

Ningalibali apo akona u FOLOKOCO ezantsi kwe tyalika yama Skotshi e QONCE, qakwi bala le Malike e CALA.

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Zikulungele Ukuqunjelwa nezinye intlungu, ezinje ngo Moya ne Ntlungu e Siswini, Tntloko Ebulalayo, Ukuba nesi Yesi, Intluta nokuqunjelwa etnva Kokutya, Ukupitizela kwe Ntloko, Nobundongela, Ukuqaqazela Yingqele, Irnfudumalo Zobushushu, Umnquma, Ukupefumla Okuqupayo (Ipika), Ukungayi Ngasese, Ukujaduka Komzimba, Ukungalali Kamnandi, Amapupa Awoyikekayo, neb kouke Ukungcangcazela ngalo ndalo. IDOSI YOKUQALA INOKUNCEDA KWISITUBA SEMIZUZU ENGAMASHUMI MABINI. Asintsomi lonto. Umlwelwe ngamnye uceliwa ukuba utate ibhokisana yezi Pills, ziya kuvunywa ukuba ibhokisana yazo "ifanele i Ponti enosholo iTi."

I PILLS zika BITSHIM, zitatwe ngemigaqo emiselwoyo, zibehle ziwapilise ngqe amankazana. Azedendi ukupilisa ingu mzimba.

Kwi Sisu esi Butataka; Nokungatandi Kutya; Nesibindi Esingapililiyo: zisebenza ngobugqidosi ezimbalwa zenza impiliso engummangaliso kwanamalungu Ayinqobo Emntwini; Zomeleza msipa; zibuyisa intlahla yomntu obesekudala yamsabayo; zenza ukuba ubani abuye akutande bukali ukutya, ziyuselela BONKE UKUHLE BE MPILO NENKUTALO YOMZIMBA womntu, ezi Pilisi zidume ngokukodwa ekupilisweni Icesina kumazwe ashushu. Ezi "zinyauiso" ezivunywa yinyambalala yabantu, kuzo zonke indidi zabantu, obunye ubungqina obuphileleyo ngobutataka bobu bokuba i *Pilisi zika Bilshim elona yeza litengwayo ngapezu kwawo onke akoyo apa emhlabeni*, Incazo ezeleyo ebhokisaueni nganye.

Lenziwa ngu THOMAS BEECHAM kupela, e St. Helens, Lancashire, England.

Litengiswa ngabapitikevi mayeza bonke ezi Kolonini.

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LIYEZA ngapandle koku,keta lelona libaluleke ngokunyanga INKOHLONKOHLO, INGQELE, nezinye izifo ezidesifubeni somntu eseke lafunyanwa. Lipilisa kanye Imiqala Ebuhlungu, nezinye izinto ezimana zikataza isifuba ezibe zisoyisa onke amanye amayeza akoyo kweli lizwe. Bonke ke ngoko abangaba banezi zifo zixelwayo, mabake balinge kamsinyane kulomciza.

Linokofunyanwa kwi Ndlu Zamayoza nasezi Venkiloni.

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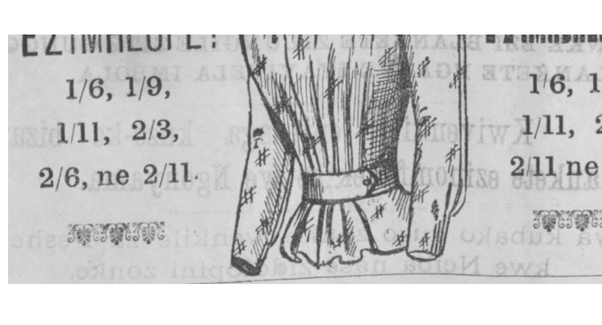

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Ukuvavanya ubunyaniso bale nteto ka utate amanani o Menzi-wotshi wela KOwenu nawam, ngokwenyene uya kuzincipisela ndleko ngesiqingata sipela; kuko nokuqinisicka ukuba intsimbi yako yamaxesha ayisakukukataza unyaka wonke ubuncinane bexesha (kubekwa bucala ukwapuka). Ngawo la amanye amaxabiso am:—

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" Ukulungiswa kwentsimbi zentlobo zonke, ukuguqulwa, ukufakwa kanjazo ukuzisula izitya zentsimbi njengokungati zitsha, kwenziwa ngexabiso elungapantsi kwelayo nyipina ndlu e Koloni apa nge keshi kupela.

Paulani uhlobo lokubhalela F. SEYMOUR DENT, 'The Clock, QUEENS TOWN.

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YITANI KWASU KWANGOKU NIZE KUZI BONELA NGOKWENU.

Paulani uhlobo lokubhalela, nendawo e kuyo levenkile

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THE HILL PORT ELIZABETH

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C. P. MATYOLO

Wenza Izihlangu Ezihla "Konkena."

UKANGELE E MALIKENI

E QONCE.

INGQUNGQUTELA YABANTSUNDU

MSI MZETU,—Ndishumayela ndimema Intlanganiso Yabantunywa bemizi nge mizi nge Koloni, Pesheya kwe Neiba, eba Tnujini, e Gqili, nezinye indawo. Iyakaba sesi HOBO LINI (Wartburg Mission Station) kwi Siqingsta esae STDTTERHEIM, ngomhla we 22 MAY, 1895, yoqala ngo 10 a.m. Abaya kona ngololiwe bapuma e Toise River Station. Imicimbi eya kusingatwa : " Ngu Mteto wase Glen Grey, ne minye ecukumisa intlalo yomntu ontsundu." (Signed) J. TUNYISWA, Hon. Sec.

Kingwilliamstown, 6 April, 1895.—211,27,4

Kufunwa.

U TEACHER ongu mshumayeli we Bandla le Church of England. Makabe yindoda etahatileyo. Owufanayo lowo msebenzi katumele izincwadi zesimilo, nernali ayibizayo ku,

RIGHT REV. THE LORD BISHOP OF ZULULAND.

ITITSHALA eyindoda, yene certificate engenelisayo; kwakona kufauwa eyi nkazana ite ngumncedisikazi, itungise no. kutungisa, kwi sikolo esifumana uncedo kwa Rnlumente, zifunelwa i Kwata ezayo. Knbhalelwa, kunye namapepa axela ukuwazi, umsebenzi, ku

REV. J. W. STIRLING, 3254 Buchanan, Qumbu.

AMAYEZA.— Emfundisweni ngo Mvulo, 11 March, 1895 u Mrs. Elijah J, Mayeza owaye ngu Libian Ntongana ozalwa ngu Sonjica Ntongana, uzibule nge NKWENKWE, Izih obo zake mazivuye kunye naye. 3254]

WANTED.

FOR the Wesleyan Native Mission School, Grahamstown, a Government certificated Head Teacher, or one of long and successful experience; most have home knowledge of music, and must be a member of the Christian Church, to begin work on the 15TH JULY next. Salary £12 a year.

Applications with credentials to be sent in English to the undersigned not later than the 31ST MAY next.

G KAKAZA.

Grahamstown, 30 March, 1895. 316

KWABALUNGE EXONXA.—Bonke abantu abanamatyala ku Bushula e Xonxa bayakuuikelwa kwi Gqweta ukuba liwabule lawo matyala ukuba akatanga ahlaulwe ngomhla wa 30 April, 1895. [3254

Ndingatenіba lomchiza ngapezu kwanalipina endilaziyo igqira, utsho u Mrs. Hattie Mason wase Chilton, Carter Co., Mo., eteta ngo Mchiza ka Chamberlain Wesisu no Xaxaso. Utengiswa ngu R. Lumsden & Co., e Qonce. 3161

Bonke abazalikazi ngebesazi okokuba i sepu sabantwana sinokunqandwa. Okukuqala ukubonakala kwaso sona budongodongo beliozwi (xa elila). Oku ke kulandelwe lukohlokohlo apa olubi, Ukuba ke umchiza ka Chamberlain wokohlokohlo unikwe kakuhle kamsinya lakuqat' ukudongozela ilizwi lomntwana uokokuba selude lwalukulu ukohlokohlo, wona uyakuvalela uhlaselo. Utengiswa ngu K, Lumsden A Co., e Qonce.

UMFULA-WENJA obuke wabinqisa kulo jnke elase England umke namadoda magama abalulekileyo esingabalula ..ubafundisi o Dr. Freemantle obeyi Jean of Ripon, no Rev. Dr. R. W. Dale, ibedumile kuma Dipente e Birmingham.no Rev. Frederick Greeves, D.D., , iwelase Wesile icala. Kwinjinga ze titshala ezilumkileyo ngo Professor Jayley wase Cambridge, no Professor Jackie owaye fudula engowase Aberdeen nase Edinburgh. Akukuhle.

KUBANJWE e Parys e Free State abelungu ababini base Amerika, abebelebe nonyaka bahlala kumzana owodwa ona. Kufunyenwe ukuba kanti kudeliweni sebenze umngxuma wezihange, apo kufunyenwe kona indyebo ibiwa kololiwe nase Rautini yafunyanwa ingewayiwe entsimini inyambalala ezinto ezeleyo ku £250,000. Lunyitizo olungatetekiyo ke olo. Kutiwa . ebesakuba zigadi zakwaloliwe, baye benabanye abevana nabo, abamana ukuyisa kwesi sisele lendyebo imana ukubiwa kololiwe.

KUNGOKU inkewu umqomboti ihamba emabaleni kwa Ruluneli nakwa Mnqayi ekubeni yayike yangatyiswa ngokwe mfene yokutakata eyada ngenye imini yomgidi, xa amadoda nentokazi zimi kakuhle enkundleni, yapuma ipete "isiqoko" yema kakuhle enkundleni, kanti umntu unxilile. Isiqamo sokuk kuhamba emabaleni kwe nkewu zingoko nentoto ezimanyumnyezi ngemini ye Sabata. Ngati lixesha elipakamileyo ukuba umzi uqonde ukuba loSatana akasayi kupuma ngakutandaza nange ntshumayelo zozilo, kodwa ngokuti abanjwe ngamandla alantshwe.

U REV. JAMES M. DWANE wase Seplan, eba Tenjini ugqita apa e Qonce kwezi ntsuku ziqgitileyo ukuya nokubuya kwi ntlanganiso ye Komiti ye Sima yase Healdtown. Ushumayele ngohlobo olungasakubehle lulityalwe olubakumbuze abamaziyo imini zakudala kuma Wesile antsundu ase Qonce ngobusuku be Sabata. Ngokupatelele kumsebenzi we Komiti yase Healdtown (angabanga nakuya naye u Mr. Tengo-Jabavu ngokubanjwa bubukulu bomsebenzi) igqibe ekubeni ingabi saqutywa into yezakiwo ezitsha; kodwa kwenziwe izihlomelo kwizindlu esezihleli ziko.

NGASE Dikeni kuxelwa kwa imvula, saye nesivuno sitembisa ukuba siya kuba siso.—Kubonakala ukuba umzi wase Sheshegu uza kubushuliswa ngamali yocingo esekungati seyinikelwe ku Rulumeni ukuba ayibute emzini. Ngati lemali ikumanani amatatu. Eltyala lingeka kulomzi sisiqamo sokungabi mqwa mnye entweni. Ukuba indoda nganye, njengokuba kwakusitshiwo, yayite yeza nesibonda sayo yaza yazimbela nomngxuma, waza umzi wazifunela ucingo nomfaki walo, indleko ngeyingabanga ngaka. Akwaba lento iyakuba sisifundo kulomzi sokuqonda amandla okumanyana.—Inkabi zomfundisi u Mzimba ebeziye e Nggushwa kufe zasixenxe kwasinda ntlanu. Makube zitye urungxini.

IMIGCOBO.

IMIGCOBO sesinye sezimiselo zendalo entlalweni yoluntu emhlabeni, kuzo zonke intlanga ne Iwimi, nakuzo zonke indidi ngokushiyana kwazo ngenqubela pambili entweni zokanyo kutatele kolupambili uhlanga kude kube kolokugqibela oluhlala emanzini ama Ngqosini. Nambangi yokuba imigcobo ibe sisimiselo esipambili kungokuba, njengokuba wonke ubani esazi, kufuneka yonke into eyenziwayo nenqanam ejongiswe kulo eliti lakufikelelwa kubeko inkutazeko nempembelelo yokutanda ukwenza ngapezulu. Kuko ke into esimangalisayo ngelixesha langoku mayelana nemigcobo. Indidi ezikoyo kweli lizwe zintatu : Ngabelungu; ludidi lwase sikolweni; ngamaqaba olwesitatu. Uti wakukangela kwezi ndidi ufike beyi kutalela, beyi kutaza imigcobo pakati kwabo kangangokuba indawo abazenzileyo, nezindlu abazakileyo ngamaxabiso anzima, namaqela abawenzileyo ukuba angasebenzi nto yimbi ngapandle kokonwabisa intlalo, angade ati omnye umntu opakati kwabo fanukuba sisono ukungayi emigcobeni ku Belungu. Uze uti wakuwajika amehlo wakuwabhekisa kudidi lwase siqabeni, ufike uteti thulu lumbovo ukusukela imigcobo nezonwabo; kangangokuba u Rulumente ude wenza imiteto yokuyi pononga imigcobo yase siqabeni. Okona yenzelwe imiteto kokona bayingxameleyo okunye, kokona kangako kubonakala kubo ukuba kuxa igqibeleleyo ukuyola. Yaye ke lento yemigcobo ebaluleleyoeti ibekofuti futi ikwaliqinga lokugxota inqushekane yo SATANA. Kuba umntu, xa ehleli esazi ukuba kuko isidlangalala abati onyana nentombi zabafo babonakale kuso bezidla ngamagama abo, bafike babe ngabukapapameleyo ukuzigcina imizimba nemipefumlo entweni ezinobunqambi eluntwini. Lendawo ke yobuntu pakati kwabanye iyeyaluswe kunene ke ngumzi wase mlungwini, nowase bubomvini ngokunjalo Wajike ke amehlo uwabhekise kudidi lwase sikolweni ulubone usizi, isitukutezi, isizungu—oti uhamba, uhleli, ulele, unge ulahlekile, usezweni lase mzini. Sisimo esibi ke eso esifanelwe kujongwa ngabantu abakangele nabanqwenela ihambiselo pambili yohlanga. Abanye abantu bayikangela imigcobo njenge migcobo nje kodwa, basitelwe yimpembelelo yayo entlalweni. Abafundisi nabaxhasi be Lizwi kufuneka beqondile ukuba intambo yokubopa ulutsha ukuba lungabi zintsali ezihendwa yimigcobo yase siqabeni kuku kutaza imigcobo pakati kwabo, kuba ikakade lolutsha kukuseselela kwicala elinezinto ezonwabisayo. Kanti nakubantu abakulu kukwanjdo, akuko mntu oti ngakuba selemkulu aziyekelele ukuba abe yindongela engati lihashe elidala. Entlungwini nase si Xhoseni kubako izidlo ezikulu ekudityanwa kuzo zipakati, into engekoyo kuba entlalweni. Tina bantu bazi

ISIBONGOZO SIKA BISHOP KEY.

I NGQONDO zabantu beli lizwe lonke esezite patsba ngulo nentteto upitizelisa abantu base Transkei ziya kuti gogololo bakuva R kuba u Right Rev. BISHOP yase IDUTYWA u T. JOHN ubhale isibhengozo senteto Kusulungekileyo nebukali ayitumele e ku Mr. J. G. RHODES echasa Komteto. U Bishop KEY uyaziwa ikuba ngumntu onyameko inkulu ngu mfundisi onamava, osoloko iduma ngokusulungoka kwezimvo zake emicimbini epatelele kule lyambalala ingaka yabantu Abantsundu. Yiyo lento zahlala zine ngetunzi esikulu izimvo zake; zaye nje ngoko zifanelwe kucikidwa igononelelo ngu Rulumente. Nxa ki szase mbusweni zishukumise amadoda amakulu angapandle kwazo el injengo Bishop KEY no Rev. Dr. STEWART aziva enyanzekile ukuuba avakalise izwi lokuvusa ngomteto owenziwayo, no Rulumente ngokwake ubefanelwe kukuma aqiqe. Ubonakala u Dr. KEY engena kuvelwano nengubo yaba Fundisi abatile base Transkei ebonakele kwesabo isibongozo ukuba yexatisela Irafu Yamavila ; utumele esentloko yake isibongozo esihamba A noluvo Iwabangakuye. U Bishop V uti nakuba eyivieisa lento yokuba udodana ngelusebenza, uwuchase mpela umpunga wale rafu yamavila, ngoko ke uwuchasile umpunga wesicelo so Rev. W. Y. STEAD. Inyaniso ami pezu kwazo u Bishop uzibhengeze entetweni ayitumele kwi Ruluneli ne Bhunga layo ebongoza ngeliti "Ukungeniswa kwe " siqendu somteto wase Glen Grey " e Transkei ekutiwa ukubizwa " kwaso Yirafu Yamavila kungco- " lile kuya kungxwelera intlalo ntle " yomzi wonke ngezi zizatu zila- " ndelayo " :

(1) Ngokuba lo Mteto ukwenziwa kwawo wakauleziswa kwi Nkundla ze Palamente ngohlobo lokuba kungabiko xesha lokuba abantu bubhlangane babhunge , ngawo nokuba bavakalise incaso yabo kwangeye Mantyi zabo eziziqonda kakuhle i ingxakeko ezikoyo ekuqutywени kwawo (2) oku kwandiswa kwe rafu kubaqubule . abantu, kunjalo nje kunzima ugita, kuba kwinkolise yabantu abatshatileyo abangena kushiya imizi yabo baye kusebenza, endaweni yeshumi baya kurafa iponti eneshutni leshele li; (3) ngenokuba kufuneka ete umntu ukuze akuluSleke kule rafu abonise ipepa alibhalelwe ngumntu obemqeshile, elegunya lingako limkwa abaqeshi pezu kwabantu ababaqeshayo liyingozi; kanjako kuya kuba lula ukutnana benosiwa abantu ; (4) abantu abantsundu baya kunyhanyhatelelwa ebukobokeni kuba umntu kufuneka esebenze kumlungu kupela ukuzenakulaleke kule rafu, lo Mteto ke uxwalile ngokungalinoneleli ilungelo lomntu ngamnye we Nkosazana ukuba abe nokuzisebeazela alingise ikaya lake nokuba lelabazali bake; (5) ngezi zizatu nezinye lo Mteto uya kulubeka omngcipekweni uxolo lwale Koloni, kanjalo lento yokuuke abantu Abintsundu benzelwe imlonda sesiroro isipelo sayo yinivukelo , yabo bonke eya kufana neyokupangwa kwezikhobo ngo 1880. Ngezi zizatu abatandazi bako bakucela ngotobeko ukuba siroxiswe sonke isiqendu serafu yamavila, kodwa ukuba ayina kwenzeka lonto bawutshabisa ngomonde omkulu umqondo wokufumbisa indyebo ngale rafu, benenkolo ukuba lo Mteto woyifeza into owenzelwe yona yakubhanga lerafu ngokwenza bonke abintu basebenze ukulungisa imizi yabo nyanga ezintatu into eyoba luncedo ke lelo entlalweni entle yomzi upela, mhlaimbi asebenze pantsi kongeshi, yayo lonto iyakhwelolisa kanobeni ezi zingcolo zingcolilaya . zalo Mteto, kodwa ke lonto ikeinikwe ixesha kuquty wa ngolohlobo e Glen Grey yainkeleke kona pambi kokuba ihlokonyiswe yenziwe umteto kwezinye iziqingata.

IMPAWANA.

U Sigcau qe Gqweta.

Ebungqineni betyala lo Cook Brothers bemangalele u Rulumente e Kapa, u Nkosi Sigcau ujikwajikwe ligqweta u Mr. Schreiner ngokumbuza ukuba lamapakati ake ngamadoda antloko zinjanina, alumkile na ? Umane uku eSeza u Sigcau, engade awupendule lotnbuzo. Liwunyanzele igqweta, wada wavakala esiti, " Hai, amanye awalumkile, afana nawe lo, abbobha futi." Langati igqweta lidityaniswe ngembumbulu.

Isifundo.

Kuyatembeka ukuba u Mr. Rhodes wosigcina isifundo asifundiswe pesheya kwe Neiba. Kwelatna Mfengu ufike isisixuxuxuvu lizele zirora ngenxa yobutyamtyam bomteto we Glen Grey. Ute kodwa akufika e Mtata nasema Mpondweni ka Nqwiliso bamaxelela bonke abantu ukuba bonwabile; ude u Dalindyebo watyoboza ukuteta wati, angaya kumlwisa u Rulumente ema Mpondweni, waye tsweniya lidlongozi legazi lobutsha. Siyabhalela ukuba u Mr. Rhodes engamkutazanga kulomsebenzi ungcolileyo wokurenyana ngokwenjalo.

Umtshato.

Kubi kuti ukupaula ukuba amadoda apambili kweze Lizwi ayatyalusela ngoku ukuteta ngento ezinjengokulobola ezaye zigwetyiwe li Lizwi. Nokuba zintle na nokuba zimbi, oya kuwuma lomhlaba ngoyakulanda inqina lowase mlungwini umzi kwapela. Sibangelwa lelinqaku :—

MHLELI WENDABA ZAMANENE,—Kawundipe indawo kwelongena iako. Ndiiti kumawetu onke: makukangelwe ukuba kulungile na ukuba umtshato ube kulo ntombi za kulotyolwe. Ewe, kulungile xa kungalotyolwanga.—Ndim, PATULENI KAKAZA.

Tina siti into ezinje mazingakangelwa; zezababuyela e Dyeputa.

Ama Bhulu Nabantsundu.

Asikolwa ukuba abantu bakowetu baya kuwarorela amazwi ka Mr. Theron edinalekileyo ye ntlanganiso yama Bhulu e Bhai, ngokukodwa xa umntu ete ukuwalesa wawanxulumisa namazwi entshumayelo ka Rev. Mr. Pienaar ayishumayele kwa kulawo madoda, kwi tekisi oti, " Unyana Wesintu wayengazelanga kubonwa, koko wayezo kukonzo." Wati u Mr. Theron ilungu le Palamente :—Ezabo izimvo zezokuba kule Koloni kulaule uhlobo lunye, olohlobo lukuhlauga olungabelungu. Ngononelelo abanalo kwabantsundu bati kufuneka bepetwo kakuhle, ngenkoloseko, nangentembeko—(Kwaduvwa—kodwa bangaboze bapatwe njengabalingana nabantu abamblope. (He, ke.) Abantu abantoundu baya kubenzela yonke into efike imfanelo yayo yasibizela kuyo, kodwa balindele ukuba bahlale bezicaka zabo. (Kwaduvwa)." Siya kunibhasela ngezo zimvo u Mr. Theron ngalo lonke ixesha engekapumi endleleni enze into yakubanyhanyhatela ebukobokeni abantu abantsundu.

Rhodes, ngokubhekiswe ekurafiseni idayimani okoknba lonto iyajiya. kwavavakala ukuba kekwako igqugula intloko zaingainga ama Pongoma e ipa. Loralu ngati yoba kwezipambili apo ziyakwapuka kona intonga Palamente ezavo kwiqela ekutiwa ubizwa kwalo lelinye ipepa lelo Sauer-Hay-Merriman.

Isikolo sase Main.

Sinengxelo yonyaka opeliloyo yombenzi we Lizwi e Main eba Tenjini. Esi sikolo se Free Church sipantsi sika Rev. D. D. Young, asisidala; odwa kule ngxelo yaso kubonakala kuba u Mr. Young usipete ngendlela e gabalala yenqubo yenkanyiso, into enze isahluko mpela kwisitukutezi isizungu esibakoyo kwizikolo zangandle. Sekuko umncedisi kwesi sikolo, nabavangeli abahlanu abantsundu, asixenxe amakosikazi e Bbaibhile, ititshala ezintsundu zisibhozo, kuko ititshala entsundu yomsebenzi. Amalungu ngo 1894 abe 543, agqite nga kwawongapaya unyaka. Abafuni i223. lyonko imali yeminikelo jnyaka opelileyo nga £303. U Mr. oung unesishicilelo kulomzi wake. Zanga angaqubela pambili, acume,

Izityebi Nabasebenzi.

Izimvo zo Mr. Rhodes nezinye ityebi zemali, asikuko nokuba zivaala kakubi ngamalungelo omsebenzi a kukangelwa imfanelo zelilizwe. uloko bapikela ukuyekupoboshwa kuba ingabiko kwelilizwe, besenzela kuba bamane ukuya kwabelana ngayo Ngilane intsale yale bayinqumba welilizwe. Kute nje ukuba kuvaale ukuba abantu baninzi kakulu goku e Rautini, eliqela limeve ngu Mr. Rhodes kwelilizwe iseliisenza amacebo okuguzula izixelego zabasebenzi. Ukuba abantu base outh Africa bakulwe ngebeyitshabulisa lenqubo yokumnqa eqolo kwabanye. Liti ipepa lelipezulu i *Star:* — kumbuzi opambili ngoku ngoti, lifikile ixesha lokuba notywe lenwyazo ayifumanayo abantu abantsundu. U Mr. Grant oluvo lumelwe kuhlonelwa galomcimbi uti yena lifikile, kuboakala kanye ukuba lingati lenziwe linga lokwapulwa kwesbeleni ezintlau lingapumlela (lonto ke ingauge is ezingxoweni zabaninimsebenzi mawaka alikulu eponti ngonyaka). codwa ke maze kulunyukelwe lento okuba xa eloqinga lilingwayo linga. Umelelanga ukuwa labusebelenxa kupumeleka kwalo liyakuhlisa ingozi ngapezu kobulungis.i ebeliyakubeza; uyatembeka ke ukuba akusakutatwa lyatela pambi kokuba kube tnbope kuba inxaso msebenzi ekoyo apa gqite ralya kangangokuba umntu igamnye osebenzayo, indawo yake alalelwe lishumi elidingayo.

Ama Bhulu no Rulumente.

Makabe uxakamile u Mr. Rhodes ngenxa yengxakeko abekwe kuyo u lulumente wake yintlanganisoyabatulywayama Bhulu ebse Bhai kulenyaiga ifileyo, ngokubhekiselele kwimioibi cmibini emikulu akontleke kuyo imfo lowo. Siteta ngo Mteto we Khula owangxengwa ngokude kwagita kukoliswa ama Bhulu yi Palanente, ngoku awufunwa mntu, intlaiganiso iwugwebile lomteto ; ngoku o Rulumente umana ukufaliswa igama Bhulu kufuneka ejongene neso sigwebo. Wati u Sir Gordon Sprigg Constantia, u Rulumente uyakufa lawo lo Mteto; watslio sisazi tina kuba angati kanti ummene lowo iyawarashula, kuba ingati lukulu tate mpaka emlonyeni ngalonteto, ifike ete qu ufundo ngokungati akeaziwanga nto. Enye into apambene kuyo ama Bhulu no Rulumente yeyoaa ndlela kaloli we, ngekusiliwa ngawo ukudywida ihambara yase Transvaal U Rulumente yena uvulele nokuba iya pina ihambara akuko 'nto, ekubeni isigqibo satna Bhulu ekubonakala ukuba atwasiswe li Bhai seokoba mayiyidy wide ihambara yelipezulu ngokusindalalisa uloliwe welasema Xhoseni.

AMANAINI EZINTO.

EQONCE, NGOLWESI BINI, APRIL 9.—Ibhololo 10d ne 1/5 iponti, Atnaqanda 1/8 ne 1/10 idezini, Ibabile 5/6 ngekulu, Ituphu 4/ ne 5/9 ngekulu, Umbona 6/ ne 6/4ngekulu, Amanda 1/5 ne 1/6 lilinye, Ikwakwini 5/9 ne, Ingcelo 2/11ne, Amapiyaca 2/ ne 2/9 idezini, Inkuni 6/ ne 23/ id ira.

—o—

EMONTI, NGOLWESI BINI, APRIL 9,—Irasi elublaza 6d ne 1/1 ngekulu, Isetnile 3/9 ne 4/6 ngengxowa, Imbotyi Ezimhlope 12/6 ne 15/ ngekulu, Umgubo wombona 4/7 ne 6/ Jbhotolo 9d ne 1/5 iponti, Amadada 1/ ne 1/7 lilinye, Amaqanda 1/10 ne 2/4 idezini, Inkuni 5/ ne 25/ ifl wa, I habile 4/11 ne 6/ ngekulu, Inkuku 9d ne 1/3 inye, Umgubo 12/6 ne 13/3 ngekulu, Umbona 5/3 ne 5/6 ngekulu, Iertyisi 1/ ne 2/ ibotwana, Itapile 3/ ne 7/9 ngekulu, Amatanga 2/6 ne 3/9 idezini.

—o—

E RINI, NGO MGQIBELO, APRIL 6,—Irasi 5/3 ngekulu Ieponti; Ibhotolo 7d ne 1/2 ngeponti; Amadada 1/ ne 1/2 lilinye; amaqanda 1/6 ne 2/6 ngedazini; Ihabile 5/6, 6/3 ne 100 lezitungu; Inkuku 1/9 inye ; Ama zimba 6/6 ngekulu, Umbona 7/ ne 7/6 ngekulu, Umgubo 22/ ne 24/ ngengxowa, Ama. tanga 1/ ne 1/9 idezini, Itapile 3/ ne 6/ ngekulu.

IHAMBARA E RAUTINI.—Amanene apete amashishini okumbiwa kwe golide ake ane ntlanganiso—ukukangela ukuba imiluzo yabasebenzi abantsundu inotywe njengo. kuba landileyo inani labantu. Kwagqitywa, emva kwengxoxo kwelokuba ixesha lalonto alikafiki, nokuba lonto ingakangelwa Entla. Kohlaza.

Akuko yeza lifuneka futifuti emakayeni nelite lalungela ngokungummangaliso ezizinto lilungiselelwe zona, njengo Mdambisi Ntlungu ka Chamberlain. Kunzima ukuba kudibane ukuba kudibe ulifunayo elusatsheni. Izinyo nokuba yintloko inokupiliswa ngalo. Ibandezi lesifo samatambo nokushushu kumzimba liyatoliswa. Intlungu ezinkulu zokutsha nokurungulu ubhlo bolo nokwenzakala zisuswa msinya kuzo umntu, nesilonda sipitiswe ngexesha elincinane kakulu kunamaxa belonda ebesakuba esinjalo. Utengiswa ngu R. Lumsden & Co., e Qonce.

IZIBONGO ZAMABHASO.

Sinikwe imvume ngu Rev. J. Lennox, M.A., ukuba sipakele umzi izibongo abasand' ukuzikupela amabaso:—

UNGASE KUNENE KUM.

1. Yesu kumi ulixbba
 Noko ndilihlwempu ndoba
 Sisityebi, ndiligcina
 Izwi lako ngokugina.
2. Yesu kumi ulixbba
 Xa ntsizi zindigoba
 Wondixasa ngezibele
 Uti unditandazele.
3. Yesu kumi ulixbba
 Undinika ukugcoba
 Undisula ukulila
 Ngay' u Moya wokupila.
4. Yesu kumi ulixbba
 U Satana endidyoba
 Nok' itemba andisweli
 Wena ungu Mteteleli.
5. Yesu kumi ulixbba
 Intliziyo uziloba,
 Nolotando olukulu:
 Olotando Iwapezulu.
6. Yesu kumi ulixbba
 Ndifundis' ukuzitoba
 Ekufeni ongu Yise
 Aze andipakamise.

J. NTSIKO.

IMFAZWE YAMA LINDE, PAKATI KWAMA NDLAMBE NAMA NGQIKA, APRIL, 1818,

I.

Lwaqekek' udiwu kwamhla ngoTutnla
Bahlulwa sisono u Ndlambe no Ngqika,
Wangena u Ngqika kwi shweshwe loyise
Waxel' u Absalom umfo ka Davide.

II.

Zalila intonga labuya laxola,
Kwasala uvundu lulinde umoya ;
Waqquba u Ngqika kuba oyisiie,
Wasala emkulu kub' u Ndlamb' emkile.

III.

Wamema izizwe wamisel' uphundlo
Ukuze apahlwe kwi ntlondi yesono.
Angen' amaxego aqwenga intsana
Wantsila wabuye wancam' u Nyengana.

Zagengwa ingcango, wat' umntu, yinyhatye!
Sapakatn' isono sahamba ngezantya.
Waboua u Tixo, waquinba, wazonda,
Wamsus' u Veldyama, waqubul' intonga

Kwavulelw' ukufa, umvuzo wesono.
Kwangona ngezo Iwentimbo yenkomo ;
Zatinjwa e Tyume ezento ka Mlawu
Eqhole isono yasenz' ubulawu.

VI.

Watet' u Ntsikana elil' inyembezi:
Pangani, nobuya nganeno kwe Xesi,
Amhlop' amatamb' ama Ngqika e Debe,"
Wapik' u Mankoyi oswele indlebe.

VII.

Lashiywa icebo lomana ka Gabha
Yaqabel' u Kalo eno Nompondwana,
Yakweza um Diza elaulwa ngu Ndlambe.
Zawelan' indonga, af amatwala 'ndwe.

VIII.

Wadiba ku Ndlamb' owakulo Gojela,
Zalil' izikhali zanga ziyoinbhela,
Wajika u Ngqika wacela koxhongo,
Zamleqa intlil' akalala butongo.

IX.

Elbk' ukusinga kwelase Mlungwini!
Angen' amabandl' ako Nib' eluhlwini!
Kunjanina namhla ! Lilizwe lengcingo,
Ongenay' u Tixo uxinwe zinzingo.

X.

Kupele amandla enyama kwa Xhosa,
Kupele inkosi kwavel' ama Gosa.
Kudak' amabhongo ko nqul' iminyanya,
Kupakam' upondo kolwa nobunyama,

XI.

Indwe zamagora, nentshinga zenzwana,
Zinxity wa ngumkhosi omkulo weMvana.
Usamel' u Yesu i Tshawe loxolo,
Masilwe ululwe olulhe lokolo.

XII.

Pezulu ! Pambili! sipum'e Yeputa !
Itemba legunya lenyama laputa.
Pambili! balap'abangewela nemboko;
Pezulu! ilap'injengele yozuko.

J. ISAAC WM. WAUCHOPE.

Fort Beaufort,
15 January, 1895.
Ama Gcaleka.

KUBAHHALELI.

W. P. Nobadula, Hartebeestfontein, Klerksdorp,—Ipepa alinakusingata iziwo ezinjengeso ubalisa ngaso.

—o—

Stephen F. Ntshange, Johannesburg,—Ingxoxo ngemibuzo enobungxaroro enokufunyanwa e Bhaibhileni ingaleyo yo Jona azingevunyelwe, kuba ingento zide ribe nampumelelo intle.

UKWANDISWA KWE "MVO."

U Mr. Petros Mceza, wesika Mehlomakulu e Herschel, obe ngamtati we Mvo kwale dala ese e Cradock, ubhala ngomhla 1 April uti" Ndiyabulela kakulu ngokwandiwa kwepepa; intw' embi yile—kukungavakali kwamagama ematsha angenayo. Ukuba akuko amagama amatsha, ndikwatelela kwabo bati makurolwe 4/ nge Kwata. Ndikubulela kakulu ngemigudu oyenzileyo nge Almanak." Lamanqaku ayabalelwa; nyasikutaza xa sityafayo.

Ngokupatelele kwi Almanak singa singabhekisa emzini ekubula eizabe zida zapela nezaziseke. Kanti kokona abanye baxela ngoku ukuba abazifumanang, esingaziyo ukuba be bey e pina elixeaha lonke bangabi babesazisile.

U Mr. John Manzana (Emnxe, Cala) uti yena " Sibulela ukwandiswa kwepepa, ne 'Almanak isikolise kunene ezintliziyweni."

Sinenye incwadi ngokubhekiselele kuba. tati be " Mvo." Kuko kubo abantu abasi xakileyo tina, ababhala bati tu noko banga lamkeliyo ipepa, bati sekunini bagale ukuyixela lonto.

sebesilwa nabaqubi bomsebenzi kale ofisi, bengeqondisisanga kuqala nokuba isiwo sabasebenzi abantsundu isotywe njengo. ' sinabo na, njengokuba kuko nobuggwetsi. ' ggwidi be Posi, nobamasela amapepa atatwa ezipostini emagameni abaniniwo. Makati umntu engalifumananga kwakabini abehle abbale asazise sibe nokumncedisa.

Abalesi bonke mabasincede ngokusizame. la abantu abangalamkeliyo ipepa. Yinto eyaka yakona into yokuba umsebenzi ubbo. xwe kwa ngabaniniwo, ngokuti bazezele kude nawo

Inqubo ye " Mvo " ike ngamanye amaxesha isixake. Ukuqala konyaka sangenisa epepeni indawo yokubambisa umzi omhlope apa kwesi sixeko. ipelile ikwata sifumene ukuba alibanga nampumelelo intle elocebo ngokuti abelungu balilele indaba ezininzi ezingenteto yezi Xhosa basuke basebelika. lala ipepa. Bibhala nje sibangelwa yinteto yomnye wabakoweta ekubonakala naye engaxelisiwe—yena ngokwake ukuba indaba zesi Ngesi angena knzifunda.

Kanti ke lento ibingafanele kuwuxuxuze. lilisa izisu umzi kuba ikwaluncedo lwayo yomibini, nangapandle kokuba umongo wezinto ezingesi Ngesi ubeya ukutshwe amangesi Xhosa, kwangokunjalo owama Xhosa ukukutshelwa kweyama Ngesi inteto, oku kuqutywa kwepepa ngenteto ezimbini kuncedo ngendlela yokudala ukuba okucingwa ' ngamaweta kube nokuviwa ngabamhlopel n , Ingabi yinto yokuba kuhlalelwane ngokufika u hlelwana uluvo—omnye abe eoinga okubizwa' ngomuye —into eba nempumelelo emfazweni.

' ISIPOMPOTELA.—E Bloemfontein kubanjwe ingxukuma yomfo omnyama owoyikakayo abati ngu John Kivitı ngokugebhoza ivenkile, nokuhlaba ipolisa ngemela. Kuti kanti lomfo yintak' indala yetolongo, ubeleke kububanjwa e Diamond apo waye nikwe iminyaka elishumi linambini ngokunhlala e Johannesburg.

Baninzi abanumzana base Ranisville e Indiana, abangazange babeke ngapandle kwebhotile yomchiza ka Chamberlain wokohlokohlo endlwini, utsh u Jacob Brown, Umrwebi opambili weso sixeko. Lomciza usuke wazingqinela ukuba noncedo kwawo ezingqinweni ne stepu sabantwana kangangokuba babe mbala abadlezana abawaziyo ixabiso lawo abahleli ngapandle kwa vo. Utengiswa ngu R. Lumsden Co., e Qonce.