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IXABISO 3d.]

(NATIVE OPINION AND GUARDIAN)

Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, AUGUST 29, 1895.

IVEKI ZONKE
Lijonge Ilungelo Lomzi

Limele imfanelo yabantsundu ngapandle koloyiko. |
Alicaluli Sizwe nalu

[Vol. XI, No. 566

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

Ifandesi Lemihlaba,

ISAZISO SAKOMKULU.—No. 60, 1895.

Kwi Ofisi yo Nocanda,
E Kapa, 16 *July,* 1895.

NGOKWESIQENDU II so Mteto No, 15 we 1887, kuyaziswa apa kumntu wonke akuba ezi ziziba zomhlaba wa Komkulu, oknmandla wase Ngqushwa kwisiqingata Sase NGQUSHWA, ziya kutengiswa ngefandesi pambi kwe ofisi ka Mantyi e NGQUSHWA ngexesha Leshnmi, kueasa, ngolwesi TATU, 25 SEPT, 1895, ngokwezimiselo zalomteto ungentla nangezimiselo zelifandesi ezibalu. Iweyo, nezingati zixelwe ngalomhla vre fandesi, njalo-njalo.

Isiziba ngasinye somhlaba siya kutenga. ngemali esixbonywe ngayo, waye ote bapinda ngapezu kvrabanye, kananjalo ngemali engengapantsi koxhonywe ngayo, eyakuba ngowutengileyo; umtengi ke lowo koba kokwake ukuyihianla yonke ngaxanye noknba yinxalenye yayo ngalomhla wo Fandesi. Ekotl

(t) Kangeko ntlaulo ngalomhla wefandesi isahlnlo seshumi sirolwe ngenyanga ezintandatu, ize esinye isahlulo seshumi sirolwe kwinyanga ezilishumi linambini ezilandela umhla wefandesi.

(ii) Ukuba imali ehlaulwe ngomhla we fandesi ingapantsi kwesahlulo seshumi isisalela sesahluko seshumi sohlaulwa ekupeleni kwenyanga ezintandatu, ize Isahlulo seshumi esisasaleleyo sirolwe ewinyanga ezilishumi linambini ukususela 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 ekulwini ngonyaka; ekoti nkuhlaulwa kwayonenzala leyo kuqiniaelwe rrgabameli abafezekileyo ababini ngokwaneliseka ko Mantyi —abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, bengena kuzilandulela nangantoni.

Indleko zocando njalo njalo, netayitilo zohiaulwa ku Mantyi nokuba ngom nye umntu owonikwa igunya loko ngalomhla wefandesi.

Unotenga lowo wofika abhalo umnqopiso ngezahlulo ezine nezihlanu evuma ukuba woblaula 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 mblaumbi isahlulo semali yalomnqopiso, kungengapantsi kwamashumi omahlanu eponti.

Umfanekiso walemihlaba, kwakunye nezimiselo zefandesi, zingabonwa kwi ofisi yo Nocanda e Kapa, nakwi ofim ye Mantyi e Ngeobo.

J. TEMPLER HORNE,
Unocanda Omkulu.

Kwisi Qingata ease Ngqushwa.

No. 8,089, Erf 6 nbukulu 112 square roods, 72 square feet. Uxhonywe nge £3; i-ndleko zocando £1 7s 6d.

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No. 8 092, Erf 103 ubukulu 112 square roods, 72 square feet. Uxhonywe nge £10 ; i- ndleko zocando'£L 7s 3d.

No. 8,093, Erf 47 ubukulu 123 square roods, 108 square feet. Uxhonywe nge £5; indleko Zocando £1 7s 6.

No. 8,094, Erf 60 ubukulu 90 square roods. Uxhonywe nge £5 ; indleko zocando £1 7s 6d.

No. 8,095, Erf 22 nbukulu 85 square roods, 90 square feet. Uxhonywe nge £2 ; indleko zocando £1 7s 6d.

No. 1,096, Erf 65 Block A, ubukulu 41 square roods, 96 square feet. Uxhonywe nge £4 ; indleko zocando £1 7s 6d.

No. 8,097, Erf 68 Block A, ubukulu 41 square roods, 96 square feet. Uxhonywe nge £4 ; indleko zocando £1 5s.

No. 8 098, Erf 72 Block A, ubukulu 41 square roods 96 square feet. Uxhonywe nge £4 ; indleko zocando £1 5s.

No. 8,099, Erf 94 Block B, ubukulu 41 square roods, 96 square feet. Uxhonywe nge £4 ; indleko zocano £1 5s

No. 8.100, Erf 97 Block B, ubukulu 41 square roods, 96 squire feet. Uxhonywe nge £4 ; indleko zocando £1 7s 6d.

No, 8,101, Erf 122 Block C, ubukulu 41 square roods, 96 square feet. Uxhonywe nge £4 ; indleko zocando £1 5s.

ISAZISO SAKOMKULU.—No 59, 1895-

Kivi Ofisi yo Nocanda e Kapa,
16 *July,* 1895.

NGOKWE Siqendu 11. so Mteto No. 15 we 1887, kuyeziswa apa okokuba le mihlaba ingezantsi ya Komkulu ekwisi Qingata sase GR1QUALAND EAST kumzana wakwa TSOLO, iya kutengiswa nge Fandesi pambi,kwe Ofisi ka Mantyi kwa TSOLO, nge-xesha leshumi kusasa, ngo Iwesi TATU 25 SEPTEMBER, 1895, ngokwezimiselo zalo Mteto ungentla, neze fandesi elo, nezingati zixelwe ngalomini ye Fandesi elio

Griqualand East.

Kwisi Qingata Sakwa Tsolo.

No, 8,086, Erf 3 ubukulu 24 square roods, 103 square feet. Uxhonywe ngo £5 ; indleko zocando £3 Is 3d.8,087, Erf 4 ubukulu 252 square feet. Uxhonywe nge £5 ;
Indleko zocando £3 8s 9d.

No. 8,088, Erf 5 nbukulu 529 square roods, 86 square feet. Uxhonywe nge £15 ; indleko zocando £3 16s 3d.

ISAZISO SAKOMKULU—No 771, 1895,

Kwi Ofisi yo Mpatiswa Koloni, Cape Town, Cape of Good Hope, 10 *August,* 1895.

LENGXELO ingezantsi yo Mpatiswa Mfundo ngo Qeqesho lo Titshala abangena ziqiniselo olwaluse Lovedale nge Holide zase Busika, lushicilelwa ukwazisa umzi.

HENRY DE SMIDT,
Umpatiswa Koloni
Ongapantsi.

ISAZISO SE MFUNDO,-No 51, 1895.

Uqeqesho Iwe Titshala ezingena Zimiselo, Ubusika be 1895.

1. Ezi Mviwo zazise Grthamstown, Wil-Jowmore nase Lovedale. Ingxelo yolwase Lovedale inikiwe apa.

2. Oluqeqesho lwalupetwe Dgu Inspector Clarke, oti kwi Ngxelo yake apaule ezinduwo zingezantsi:—

" Ukuza futi nangexesha yaba yeyona into ebange nabavi ukuba babe nomoyi oshushu wokunceda xa banako.

" Ukonwaba kwe Titshala kwakatalelwi kakulu ngabapati base Lovedale, indawo zokulala neziknntya bazinikwa ngapandli kwento, nexakiwo zalomzi zalufanela olt qeqesho kanye."

3. Ababeko eluqeqeshweni yayi 59 amadoda ne 29 umtinjana, ukuza futi komti njana kwadlt lisa koko dedana nmaxeshf amntatu.

4. Ola lungezantsi laluhlu lwabayi ne ndawo ababesiva zona :—

Mr. W. E. 0. Clarke, M A., Inspector, *Gram mar, Registers.*
Mr. Geo. French, Boo, s' Public School Clare mont, *Wcodvsork.*
Mrs. A. Riches, Cape Town, *Needlework.*
Mr. A. W. Robert?, Lovedale, *Arithmetic.*
Mr. J. J. Spensley, Healdtown, *Sieging* ngu *Drill.*
Rev. D. D. Stormont, Lovedale, *Writing.*
Mr. L Young, M.A , B Sc , Normal College *Grammar, ne Geography, ne Reading.*

5. Abavavanyi be Grammar bati: "Indie, la ekuqutywa ngaeo yinkoliso yo Titshala ayaneliai kuba yequba bukwenene, kodwa iziqamo zemviwo zaboniaa ukuba abme ziqiniselo bade babe nomnyinyiva. Bamba-Iwa kanye kwabangenazo ekungatiwa babo ni'-e ukuqubela pambili.

" Akulemb"tanga gqita kwi Gtammar xa kubuzwa imibuzo kunikwe incazelo, enje ngeyokubalula i noun, veibs ne adjectives ; kedwa i puring ne analysis ne Syntax yenziwe kakubi. Uluvo lokuba isipelo selizwi sicacisa iutsingiselo yalo, yaba yinto engaqondwayo luninzi, njengokuli mhle-umbi ilizwe lipele ngo ' ly,' bebecinga ukuba yi advverb ngapandle kokuqonda into eliyitetayo xa liqukwe namanye. Kute ke kwizifundo ebezinikwe yr.qinisel wa kakulu lendawo, nokuzibonisa ukuba yeyona ndawo bafanele ukuti xa bafundisayo babe beyiqonda,"

6. Owayeaiva i Woodwork uti: " Nakuba wayemnye qa umntu okwaziyo nknsebe. nziaa i " too's," kwabakuhle kanye ekupeleni. Ukungaqondi kekupatwa kwe *Foot, rule* kwabanga ukuba umsebeuzi ungaqubi kakuh'.o"

7. Owayesiva kuba Tungi uti : "Nakuba inqubo you sebenzi ibengapantsi kwento ebilindeiwe ukuba ibe yiyo, kubeko itemba lenqubo entle kwixa elizayo. Ndikoliswe kakulu luncnelelo lomsebeuzi kwada kwe. gqitywa."

8. Owe Arithmetic uti: " Bonke bate nomondo ; ukugqitagqitana kwabaneziqini. selo nabangenazo kwakubanakala. Kona kwabangenaziqiniselo kwaba'usizi, nakuba babebonisa umonde wakwazi ngapezulu koko bsziyo, into ke leyo eya!i yubukeka."

9. Owe ngoma uti: Itishala zabonisa inkutalo enkulu kakulu ekulungiseleleni ukufumana iziqiniselo, baza bayi 63 abate bapumslela. Itishala ezine ezazisezinoku-qonda zafumana iziqiniselo ezipnkamileyo."

10. Owe Drill uti Otitchala bayifunda msinyane i Drill, ngapandle kweadawo ezi-mbalwa ebebeti bangaziggali ezinjeugo (right and left) xa kujikwayo, xa kuha-ujwayo, inqubo yemihla ngemihla yavelisa iziqamo ezihle."

Owe Reading uti; " I Reading yabambi kanye, siyeka indawo ezinjeugo'ukupa amawi kakubi, ezona ndawo zipambili zezi (1) Kukufunda ngezwi elidakumbileyo (2) Kukubizwa kakubi kwamazwi. Le ndawo yckuqa'a ifike indibonise ukula nbabantu bafunda ulwimi abangalwaziyo. Ulwazi Iwabo ngesi Ngesi lute Iwalambata kanye.

"Ekuqukunjelweni koqeqesho indidi A no B zibonise inqubo etile, ngodidi B andi-soze ndincomo. Bambalwa ababonise inqubo ebhetele, kedwa uninzi luqube manqapanqapa.

Emva koviwo nase kuoikidweni kweziqi. niselo zamandulo ezingenkonzo yemfundo, kubaluleke aba :

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3. Hlati, Charles, St. Andrew's English Church M School, Queenstown
4. Kota, John R, Lovedale, Alice
5. Mpahla, Fanny A, Ay lift Inst, Peddie
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Gudula, Antyi, Eng. Ch. M. Sch., Emncotsbo, King williamstown
Kakaza, Isaac, Wes. M. Sch., Ncora, 8. M irk's
Klass, Sannah, Wes. M. Sch., Efeni, Peddie
Maj za, Elizabeth, Lovedale Inst., Alice
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Mateyo, A D, *r* ree Ch. M. Sch , Njikelaua's. King williamstown
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Mdlwa, Maria, Wes. M. Ech., Fingo Location, Grahamstown
Mgijima, Chas., U. P. M. Sch., Adelaide
Momoti, H G, Eng. Ch. M, Sch., Southwell, B -.thurst
Mzimba, Margret, Prim. Meth. M. School, Aliwal North
Njikelana M., Berlin M. Soh., Etembeni, King williamstown
Nlsiko, C E, Wes. M. School, Seymour, Stockenstrom
Solilo, J I', Berlin M. Sch., Eteinbeni, KW P
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Tonga, Duncan, Dutch Ch. M. Soh., Dordrcht,
Tyakuma, Fishbourne, Wes. Mission School, Sihlabeni, Kingwiliamstown

Kwishumi e'inetoba le Titshala ebeline zatifikiti zodidi Iwesibini kwangapambili, koko eziiishumi elinantatu, nakuber.i umse. benzi wazo kunye nenqubo ubuncomeka, ezingaqubanga ngokwanelisayo koluviwo beluko ukuba zibe nodidi ezinokapumelela kulo. Ngako oko amagama azo akaboua. kalakswanga kolu lahlu iangentl' opa.

TROS. MUIR,
Unfongam. li Mfundo.

Kwi Sebe Lemfundo,
Capetown, 10 Aug., 1895.

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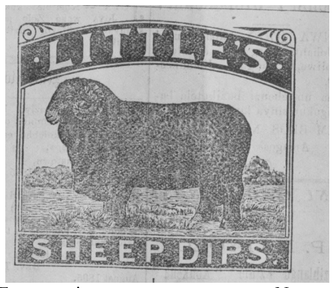

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X X

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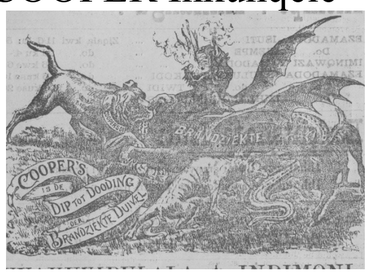

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UVULE ISHISHINI KWA KOMANI.

NGENXA yokuntkelwa kwe Wotshi ne Kloko ezandleni `amaqifala nezinRenama- ukuba zilungiswe ngamakulu ati apatwe kakubi kanya ngangokuba onakale konkena angabi saba nakuncedwa bani. Umsebenzi apa ongxakangxaka nocikizeki- leyo wenunmbi elihambisayo. no wofthi edidi olupakamileyo-ufuna eyona mpato icikizekileyo nowona msebenzi wobulumko. isiposwana simmane ekufakeni n kulungelaliseni senza ukuba iwotehi konkena mgabi naluneodo kweama tyelwa yona yokuba ngu Mgcim-Xesha Olembekeyo. kusebenZa mba. Lokuqala kupela Lwabasebenzi bela Mangest. Ukuluugiswa kwenziwa *ngama zabayihala-* u *nakuwapt apa e Koloni.*

Ukuvavanya ubunyaniso bale ntelo ka ntate amanani o Menzi Wotshi welako- wenu nawam, ngokwonjenje uya kuzincipisela mdleko ngesiqingata sipela. kuko nokuqiniaeka ukuba intsimbi yako yamaxenha ayiSakukuk daza unyaka wonkeubu- ncinane bexesha (kubekwa bucala uk wapuka). Ngawo la amanye amaxabiso am .

Ukuhonjiaw» nokuhlonjwa kweWotshi kuqala 6d I Curb Alberts Jamsnone ezivi 0 carata.

Ukuhlanjwa noKulunxilwa kwe wotshi ne
sprint esikulu esitsha kuqnla kwi as 1 wotshi Zainanenekazi Zegolide (itfunge-
Ukucokuwa kwe Kloko (aonko intlobo lrom 3i t XnRUeyr Ahve (Bz-ngiownne.
IgllMI se Wotshi ziqala kwi ..... M | « t, uaele i Kiting am. ncsilunge-
Izitshuo ze Wotshi ziqala kwi ... . 3d . .evYsenunyaka emihlanu) ziqala kwi £2 fis
jbrotshi Zamanenekazi ze Golide (zifungelws < Waterb’pj nczelaina Swiss Iwotghi (e-
ukuba azingetengwo nakuyiptna Jvenkilee zigcina amsxesha) ziqala kwi ..... 7s oil
Koloni apa ngapantsi kwe 25s ne 30s) elatn 10s 6d J imisesane Yokutshata ne Kipa ziqala ... 10s
Iwotshi ezin Bnglish l/cver zodidi lokuqals I Imisssane Yokunxeia y« Dayimani, tlbe
(zifungelwel ziqala kwi ..... £17s 8d I ctatu i Dayimani zenene zotia 301 ngeposi z#.

UkULungiswa kwentsimbi zentlobo zonke ukuguquiwa, ukufakwa kanjazo ukuzi- izitya zentsimbi Olengokungati zitsha, kwenziwa ngexabiso olungapantsi kwelayo nyiplna indlu e Koloni apa nge keshi kupela.

PaulanI uhlobo lokubhaiela F. SEYMOUR DENT, “Tha Clock QUEEN3 TOWN. at56

EZIKA KAYE I WORSDELL PILLS z
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Zingumalane ku Mnquma, Ukugquma kwe Sisu, Intloko, Ukungahlali
Kokutya kakuhle esiswini, Izifo.ze Zintso nesi Bindi.
Zitengiswa ngaba Pitikezi-Michiza ae Zitora nge Is lid ngebhokisana,
Abaninilo, JOHN KAYE, LIMITED, LONDON,

Zitenftiswa nguG. E. COOK, i Kemist; Downing Street, e Qonce

GIBBERD

KING WILLIAMS TOWN.

IMPAHLA ZOKUTSHATA :

Izivato ze Satini—Ezokutshintsha Izigu bungelo Zaba Tshakazi Amagqabi Oku tshata Izihlangu ne Shuzi—Indilokwe Iziteyisi, Nobuqeleqele Gbanjalo-

IMISESANE YOKUTSHA TA :

Imisesane ye Ngeji—Amacici.

ING-UBO ZAMADODA :

I Bhatyi-ezimnyama—I Bhulukwe-Zc kutshata — Ihempe-ezimhlope - Amaqin ne Kolala—Iqiya zi Silika—I Gloves ez: mhlope.

N0BUQ0L0, Njalo Njalo,

GIBBERD NO BRYANT,
KING WILLIAMS TOWN.

PILISA! PILISA'

Umhlambululi Omkulu Wegazi

LIYEZA elanceda uxwebetu 1 wendoda eyayixake Amagqira asa Mlungwini .

ngesifo se Zilonda Ezingapiliyo iminyaka eliBhumi. Lomfo wada waya kumaqqira esizwe esintaundu, wancedwa ngeliyeza, wapila ngenyanga ezimbini, kanti ukufa anako kusegazini.

Lento igazi elonakeleyo iqondwa ngama Tumba, ama Qakuva, ama Bala Amnyama, uku Jaduka, uku Dumba kwamaDlala; Izifo Zamatambo, umzimba onyangeka kade ; omahashe, ozisu ezisebenza kakubi; ukutyafa koluvo, nentloko ezingapeliyo, ukuzitwisba, njalo njalo.

Imbiza ka PILISA ilihlamba igazi zipele ezonto.
Obu bungqina bomfundisi mababanele okwangoku :—
“ Lomti kwenziwa ngawo u “PILISA” ndawusebenzisa iminyaka emashumi mabini, endingawungqina ukuba ulelona yeza lokupilisa zonke izifo ezibangwa kukungoola kwe gazi.

REV. W. S DAVIS, obese Clarkebury.”

—LIHANJISWA NGU—

H. T. HOBLE, King Williams Town.

DR MOFFAT UMCHIZA WOKOHLELO WASE AFRICA

Ngamawaka amakulu pezulu abafa ngokuziyekela kuku ne Ngqele, into ti ibange ukufa, :o:—

Ukohlokohlo intela yokufa. unene linodlu Zamayeza. e ze ngeposi.

INYANISO EKULU

PHOENIX BUILDINGS,

KING WILLIAMS TOWN

INTLANGANISO yaba Bambi-Zahlulo ye Siqingata Sonyaka iyakuba e PORT ELIZABETH, esikolweni ease WESILE, ngolwesi BINI, 24 SEPTEMBER, 1895, iya kuqala ngo 7’30 p.m.

Yenzelwa ukwamkela Ingxelo yaba Pati, kwanohlobo ezimi ngalo iinali kuse kusuku Iwe 30 June ogqitileyo.

Kwang^loxesha, kuleyo ntlanganiso, aba Bambi-Zahlulo baya kunyula aba Pati babe babini esikundleni so Messrs. Ross no MBAMBANI abashenxayo ngoku- lAndelana kwabo ekunyulweni, baye benokubuye banyulwe kananjalo.

Kwakona kuya kunyulwa Umpati endaweni ka Mr. ZINGELA, opumileyO. Kanajalo kuya[1] kunyulwa Umhiuzi endaweni ka Rev. B. S. DLEPU, opumileyo.

GEO. A. ROSS, Secretary.

Port Elizabeth, 26 August, 1895. 4199

IKOMPONI ENTSHA YASE AGERSFONTEIN "YOKU-

MBA NOKUPANDA, LIMITED.

UYAZISWA apa ukuba u MR. JAMES SAUNDERS (Mahlasa- bangella), obefudula eso Koffyfontein, unyulelwe ukuba abe ngu Mpati wa Bantsundu, ne Mingxuma e Jagersfontein, umsebenzi wowuqala ngo 19 lwale nyanga.

Ngomyalelo,
NELSON S. GIRDLESTONE,
Unobhala.

Kimberley, August 14, 1895.'

KUFUNWA.

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowase mngxunyeni kule Mingxuma yase Jagersfontein.

Imivuzo iyamkeleka, kutyiwa kwakona, nempato intle kakulu. 2211

. The New Jagersfontein lining & Exploration Co,

IS hereby given that Mr. JAMES SAUNDERS (Mahlasaba- ngella), late of Koffyfontein, has been appointed Superin tendent of Natives and Compounds at Jagersfontein, and will commence his duties on the 19th of this month.

By order,
NELSON S. GIRDLESTONE, Secretary. Kimberley, August 14th,

1895. .....

FOR the above Mine, any number of able-bodied NATIVES, to work on the Floors and in the Mine.

I Good Wages, Food Free, and Good Treatment. 2211

TO CONTRACTORS AND OTHERS

TENDERS are invited for the erection of a CHURCH BUILDING at Lovedale. Tenderers may tender for the whole or part thereof. All Tenders to be sent in addressed to Rev. P. J. MZIMBA, Lovedale, and not later than 6th SEPTEMBER, 1895. General conditions, plans and specifi- cations, to be seen at Mr. MZIMBA’S House, during the usual office hours, up to and including FRIDAY, 6th SEPTEMBER, 1895. Tenderers must obtain securities. The lowest or any tender not necessarily accepted.

J. HILNER, Isixrawe se Tea Meeting

BER, ama Kosikazi nama Ko-
JES-CfeOWCJEI. sazana e Tyalike yase Wesile ayakuba
_____ no Mgcobo we Tea no Mvumo. We-
; nzelwa ukuncedisa kwi ndleko Zokwa-
Xana ufuna Iwotshi, Intsimbi Ezinku- I ndiswa kwe Tyalike. Acela izandla ku lu Zamaxesha, Nempalda Yentsimbi Mahlelo onke kulomcimbi, kwa nama Yentlobo zonke—kubhekiswa kuve. Pandle. Kuko nama Kosikazi aya kutata i quartette ekuvumeni.

Aw: Abakulul,., Abantu M.

7a. 6d. *umnye.* M. A. MAHONGA, Hom Secretary.
, Abamgama bayitunyelwa Impa- School Street, King Williams Town,
hla nge Posi ngepanyazo. 28 August, 1895.

UMSITO ka Filisi

LOMSITO udume kunene, uyakumana uboniswa kuzo zonke idolopu ongati ufike kuzo. Okwexesha lokugqibela, kuba ezakuwu tengisa u- mniniwo. Lento kutiwa yi

SEKISI

Yinto euobugqi obugqite ukuqonda komntu. Ekufaneka umntu alinge ukuwubona aze ahlute amehlo ake bubuqili obenziwa ngabe lungu. Unenkangelo eti wakugqiba ukuwubona usoloko ute tyaba emehlweni.

Ingonyama, Amahlosi, Amaqwara, 11 Inkawu, Nezinja, Nezingwe eziqeqeshelwe ukudlala kulomsito.

MR. FILLIS uyakuwubonisa okokugqibela umsito wake ongatetekiyo nocukumisa intliziyo, nongalibalekiyo, zonke inyamakazi woziboniswa wonke umntu. Ingonyana, Izingwe, Indlovu, eli- Bere, Inkawu, Amahlosi, njalo njalo. Nenchibi zamanene namanenekazi, -onke Amahashe, zonke ezizipto zinobugqi.,

Umniniwo ... FRANI FILLIS
Umlungiseleli ... A. BONAMICI

MCHIZA KA LUMSDEN

E KA-POWELL

IHOKULUPILISA UKOHLOKOHLO LWAKO

ILIZWE LIPELA LILIYEZA

ELIQONDWAYOLOKOHLOKOHLO. Ukutengwa kwalo okubanzi kulo lonke ilizwe kwalata ubuxabiso balo.

ABENZI-MAJEZA ABALITE- ZU,UUU NGISAYO.

Abo bangazanga balilinga, mabake balillnge kwangoku.

EMABHOTWENI NASE MANQUGWALENI NGOKULINGANAYO, Eka-Powell Incindi ye Aniseed iyinkunqele ye YEZA LOKUKOHLELA elidala. ‘Ukutengiswa kwalo okubanzi kulo lonke elokukanya kuhlokomisa ukulunga kwalo.

T IBEHLE LIZICOMBULULE IZIkOHLELA.

LI UKUKOHLELA KWANGOKUULWA LI- KUNCEDA KAMSI’NYANE.

QWALASELANI UMFANEK1SO ONGENTLA EMAPEPENI ELISONGELWE KU WO.

U Kanselani ‘amagama ati “ Thomas Powell, Blackfriars Road, London,” kwisiqiniselo sakwa Rulumeni.

Ningayamkeli Imiliganiso. Labako 1824.
A BASEZIFAMENI XA BAZE KUTENGA BA- -O NGALILIBALI ELIYEZA LIDALA LOKO- HLELO.

EKUKOHLELENI.

EKA-POWELL INCINDI YE ANISID

KWISIFUBA SOM‘BEFU, NOMFULAWENJA,

UTENGISWA NGABENZI-MAYEZA NE u VENKILE, KWELASE OSTRELLYA, ne NYUZILANI ne KOLONI EASE KAPA.

Ibhotile Is. lid. ne 2s. 6d.

UMFULAWENJA Esisifo asinto yimbi ngapandle

UMFULAWENJA kokuba sisuke si- wuqibe wonke UMFULAWENJA umzi ngaxesha nye Siqala ngo- . UMFULAWENJA kumana umntu eqaqazela yingqe- UMFULAWENJA le, kude kube buhlungu nengal UMFULAWENJA nemiqolo, njalo njalo, iz kufike UMFULAWENJA Intloko ebuhlu ngu, Nomqala, ne UMFULAWENJ situkutezi, nokutamba. Ukuba

UMFULAWENJA uqalwa zezi zifo funa Ibbtile ka

UMFULAWENJA LUMSDEN Yok u - nyanga Umfula- UMFULAWENJA wenja (Influenza Specific) olungele UMFULAWENJA Ingqele, Intloko, .njalo njalo.

UTENGISWA KUPELA NGU

R, LUMSDEN & co.

MACLEAN STREET,

King Williamstown.

O J. HENRY

BAFIKELWE ngezintsuku yi- lemikondo ilandelayo; aba- nga bangazicela ingqondo zabafunda be “ IMVO ” ngenduwo yobuhle no- buncinane bexabiso.

Ikumtye ne Sosi 4/6 ngedazini
Ipleti 3/- ngedazini
Ibesini 2d. inye
Ijoko Zobisi 2/3 ngeqela lezintatu
Iglasi zokusela 2/11 ngedazini ipami
zokugcada ziqala 1/- Isospani ziqala 1/3
Iketile 2/9

CAMBRIDGE ROAD, KING WILLIAMS TOWN

Umsebenzi Umsebenzi!

KUFUNWA 1OOO Labasebenzi E Johannesburg 500 ; e Ndlele- ni ka Loliwe, kwangase Johannes- burg, 500.

Abafuna umsebenzi boziketela ba- bhekise ngokunisinya ko PELEM BROS NO TSENGIWE, Amagosa Omsebenzi,

229 Queenstown.

XASANI OWOHLANGA!

-u-

C. P. MATYOLO

’ Wenza Izihlangu Ezihle “Konkena.”

UKANGELE E MALIKEN1 e QO N C E.

G.P. PERKS NO MA

ZE QOJSTOE,

YEYONA NDAWO YOKUTENGA

Imisesane yoku “Ngeja,” !, Imisesane Yokutshata, Amacici amehlo (Spec- tacles).

KANANJALO XA UFUNA

UKUHLAZIYA IWOTSHI.

MARKET SQUARE,

Kingwilliamstown.

ISAZISO SOMZI.

No. 230.

INTSONGELO

Yerafu Yento Ezityiwayo.

NGOKUPATELELE kwicebo lika Rulumeni lokongezelela irafu nge Palamente ezayo pezu kwento opile ngazo umzi, ezinjengengqolowa, Umtandazo uvulekele bonke ngoku e i Town Hall ukuba babeke amagama abo- amadoda namankazana—abemi kwisixeko nesiqingata saso Qonce, omangala ukuba yenziwe into enjalo, ucela ukuba i Palamente ibakusele ku mtwalo wolohlobo.

Ngomyolelo,
W. ANDERSON,
Unobhala we Tawuni.

Kwi Ofisi ye Tawuni,
15 August, 1895. 299

KWI DRESS-MAKING.

ZIYELE KU—

Mrs MASALISA , 6 Cross Street, ngezantsi kwetyalike yama J Wesile,

PORT ELIZABETH.

I Dressimhlala kanye umntu, aye, amaxabiso engawemfanelo, Yigondisi- sent indawo akuyo.

Imvo Neliso Lomzi

NGOLWESI-NE, AUGUST 29, 1895.

IVEKI

KWELI igaleleke imvula xa kanye lipumayo ipepa.

INCWADI ka Mr. Mamba ekweli lana- mhla inendawo ezihlafunekayo.

U MR. RHODES kuvakala okokuba selesifumene isaziso sokuza kuka Mr. Jos. Chamberlain kwelilizwe ngendlela yendyelelo.

KUNCONYWA imbandezelo ekoyo kwe- lase Namaqualand ngetuba lengqatsane yeminyaka eliqela. Kucingwa ngo- kubutwaimali zokuncedisa kulomkosi.

AMEHLO aba Bambi-Zahlulo kwi African and American Working Men’s Union, e Bai, acelelwa isaziso esikwe- lanamhla ngentlanganiso yesiqingata sonyaka.

ISAZISO SO Messrs. Dyer & Dyer, Ltd., scmpahla yabadlali be Bbla elungele zonke i Netevu, sifike kade ukuba si- ngeniswe kwelanamhla, sesiya kungena kwelezayo.

KWIVEKI epelileyo kwelangapakati, ngase Pearston, kelenza amatontsi, ate awokuqala amnyama bu-inki, ebutiwe afumaneke ebu oli. Atunyelwe e Kapa kubahluzi.

AMA Kosikazi etyalike zetu e Qonce akakazanga akataze ngezicelo, ngoko ke eso asibekisa emhlambini kwibala lezaziso, pezu kwegama le Honorary Secretary, u Miss M. A. (Lala) Mahonga, siya kuhlangatyezwa ngemihlali.

INDLEKO yokwenziwa kwepepa inyu- kile ngokwandiswa kwalo. Kujongwe ukuba wonke ongumlesi enze umgudu ukuba angenise ubupantsi nokuba mnye umntu omtsha wokuhanjelwa yi Mvo NELISO LOMZI ukuze ungenzakali umsebenzi.—ST.

UNOBHALA wesona sityebi ezweni apa (u Baron Rothschild), ute xa ebevula ipasile ebitunyelwe kwi nkosi yake, suke yadubula yamdlavula kakubi izandla, yadlavula neliso. Kuranelwa kwi Anarchists, amadoda azibalule nge- misebenzi yoluhlobo.

AMAPOLISA ase Mtonjeni ake amana ukubamba amadoda aquba ihambara yokunyebelezisa utywala bomlungu pesheya kwe Nciba. Ibinga ukubanjwa kwabo babanjiweyo'ingasifundo kwa- baninzi ukuba banqumame ekuqubeni ihambara ebubisa uhlanga.

Kwi Conference yama Wesile pesha kolwandle nonyaka nje kubeko ingxo- xo engeniswe ngu Rev. H. Price Hughes yokuba abafuzi babe nezihlalo kwi Nkundla ze Bandla, incaso ibe bukali. Kute kwakuvotwa abangaku Mr. Hughes ba 169, abacasi ba 1875.

UMPATI mikosi yama French e Madagascar uvakalisa ezokuba uyaba- santsulisa kupela abemi belo. Elinye lamapepa ase France livakalisa Iona ukuba izinto zihamba “ slere ” kakulu kwelo. Liti ngamakulu amasoldati akwa Zibedlele, impi ebulewe sisifo liti ayisoze ibe nakwaziwa e France.

UMNGA ngumti olungileyo pakati kwemiti esiyaziyo. Enkangelekweni uyabukeka, waye unjalo nje unesondlo emntwini nase zilweni—intlaka yoku- tyiwa nokutywina ivela kuwo; inxozi nengcambu kukutya kwabantu ngemi- nyaka yamalanga; amagqabi awo sisi- dlo esikulu sebbkwe. Nonyaka kweli langa kutiwa inkomo sezipile nguwo kwezinye indawo.

UMZI obanzi obumazi u Mr. Peter Hewu uyakuva ngosizi ukuba eso sica- ka Sopezu Konke silishiye eli ngolwesi Ne Iwepelileyo ukuya ekupumleni kwaso. Ube ngu mvangeli wehlelo lase Dipente e Rabula. Ngumfo obequba imvuselelo shushu. Ngokunyaniseka kwake ebu Krestwini, nangenzondelelc abenayo ekusindiseni imipefumlo, ute wayindlela yokusinda kwabaninzi. I- misebenzi yake emihle nakuba engase- ko isateta.

NGE Sabata edluleyo kube kuqutywa inkonzo zentandazo yemvula kuma Wesile antsundu e Qonce. Kute xa , kuhanjiswa intandazo ngokuhlwa yavakala enye kumadoda amakulu alo tyalike ivakalisa ekutandazeni kwayo ukuba ayivumelani nentshumayelo yc mvangeli engokwenziwa izincete ne brasi kwe zulu nomhlaba nokuba enda^ weni yemvula sipiwe intuli. Unga u Tixo angayikaulezisa imvula, siqak sixel impi yase Babele nje akulunganga ‘ INDWENDWE ze Kaya Labantsundi ’ (kwa P. X.) zenyanga egqitileyo :— Revs ’ P. J. Mzimba, E. Makiwane, W. Mpa ’ mba, Wm. Philip, W. B. Rubusana Simon P. Sihlali; Captain Veltdtman Messrs. Ed. no Chas. Veldtman, J. K Bokwe, Wm. Mjokozeli; Misses Umva lo, Ngudle, Buhlungu, Makayi, Sihlali Mei, Mbuli, Mrs. Gudula; Messrs. Le tsepe, Paulos; Samson, Njokwcni Polley, Jas. Pelem, Somyo, W. Mama . G. Mama, Herman, Tuliswana, Bidi Mazwi, Mavuso, Dotwana, J. Manyisa na; Misses Xolimbila no MbeduJ ’ Messrs. Ndyuku, Solomon, S. Maqina Chas. Rebe, T. Nqini.—ADV.

ITITSHALA EZIHTSUNDU.

INDLELA ka Dr. MUIR yezifm ndo ebezinikwa nge Holidi yenze into yokuba itishala zivuke nezokuba umsebenzi uqutywe nge- mfanelo zawo. Ke noko kuko indawo ezibalimazayo otitshala ezintatu, zezi—Imivuzo emincina- ne, ukungatandi kuqwalasela incwa- di, nobulolo. Make siqale ngemi- vuzo. Ititshala entsundu, ukuba mayifunde, kufuneka iye e Sinalen iminyaka emine nemihlanu, ihlaule- la indleko ezikwi £14 ngonyaka ize umvuzo wayo xa seyifundist ibe ngama £40 ngonyaka, amashumi amatatu evela ku Rulumente elinye ishumi lifunyanwe manqaba nqaba ebantwini. Elixa umnti . ongafundiswanga esebenzela ipont ngeveki, mhlaumbi amashumi amahlanu neponti ezimbini ngonyaka Umtuti ncwadi ze Posi ufumana £4 ne £5 ngenyanga, kunye ne ngubo. E Rautini nase Dayiman abantsundu bafumana amashum amatandatu nasibhozo eponti ngo

Imibiko.

JOYA. — Kusutywe kukufa u THOMAS JOYA waso Zolo pesha kwe Nciba kvvinyanga efileyo. Izihlobo mazamkek lombiko. [2821

kufunwa.

UMFANA okwaziyo UKUPIKA—ufu nwa ngu mfundisi olisoka.

Osifunayo isikolobho eso maka bhekisi kwi Ofisi yelipepa.

Kingwilliamstown,
20 August, 1895. 5

ITITSIIALA yokufundisa kwisikolo sase Rabe, e Kobonqaba ; iwuqale urnsebenz kwi Kwata ezayo. Umvuzo yi £40 ngo nyaka. Kwi titshala ne titshalakazi ezikwi ziyo ukutungisa.

Mazibhalele ku
REV. THOMAS MEIKLE,
August 1895. Adelaide. [59

UMVANGELI (Catechist) ngo January nokuba kungo April wokuquba umsebenzi kwi Bandla lnse Tshetshi Mtata—abe ngonemfaneleko zokuwaqond amasiko akona. UmvuZo £30 ngonyake Abawufunayo mababhalele ku

REV. CANON GOODWIN.
to] Umtata.

KwABENZE IziKWELITI.
CENTARE.

KWAZISWA bonke abanamatyala kvi Venkile yangakwa Manube, Centan ukuba bawahlaule pambi kwe KISMAS kungenjalo baya kunikelwa kubabuti bas mtetweni.

W. J. HAYHURST,
Manube, Centani, August, 1895. st 221

JAMES ADAMS,

ISI L AR A
ZE 4 QONCE.

ISAZISO!

“ The Ark of Refuge Society,’

EAST LONDON.

ligama lo Manyano lwa mado dana ase Monti, Lokutenga Imi hlaba Nezindlu—ezi Dolopini nang; _pandle. Selunexesha luko. Lukup . Izahlulo *(shares)* ezi 200. Ikulu (100 selitatyatiwe. Kufunwa abafuna uku tabata i *Shares* kweli kulu (100) liseleyo Abo bafuna ukungena bobala baxel i shares abazifunayo. Ofuna imitet yo Manyano olo angayifumana ngoku tumela isheleni ku

W. B. RUBUSANA,
Umongameli.
East London,
12 August, 1895.

BISSEKER, GEORGE

CO.

Abatengisi Abakulu Bezihlangu

101, Main Street, E Bhai.

BAGCINA IMFUMBA

IZIHLANGU NE SHUZI

EZI LUNGELE

UKUHAMBA, UKUKWELA, NO

KUHLALA EKAYA,

UKUHAMBA ISIKOLO, NOKU

SEBENZA EMASIMINL

Ezo Bisseker, George & Co. Izihlangu zihle nase mehlweni ; ziyamhlala kamnandi umntu, zinjalonje ziya- xolisa.

Bonke abalesi be MVO NELTSO LOMZI *ba- yanoyishwa ukuba bezckulomzi, ba- yanoyishwa ukuba bezekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Go.,

NOMBEWU-MAFANI.—Ngo 24 July, 1895 kutshatiswe ngu Rev. S. Mzamo, wage Fort Malan, u BENJAMIN NOMBEWU, waee Rini no JULIA MAFANI wesa Ntsba tsbongo. 59

Imibiko.

JOYA. — Kusutywe kukufa u THOMAS JOYA waso Zolo pesha kwe Nciba kvvinyanga efileyo. Izihlobo mazamkek lombiko. [2821

kufunwa.

UMFANA okwaziyo UKUPIKA—ufu nwa ngu mfundisi olisoka.

Osifunayo isikolobho eso maka bhekisi kwi Ofisi yelipepa.

Kingwilliamstown,
20 August, 1895. 5

ITITSIIALA yokufundisa kwisikolo sase Rabe, e Kobonqaba ; iwuqale urnsebenz kwi Kwata ezayo. Umvuzo yi £40 ngo nyaka. Kwi titshala ne titshalakazi ezikwi ziyo ukutungisa.

Mazibhalele ku
REV. THOMAS MEIKLE,
August 1895. Adelaide. [59

UMVANGELI (Catechist) ngo January nokuba kungo April wokuquba umsebenzi kwi Bandla lnse Tshetshi Mtata—abe ngonemfaneleko zokuwaqond amasiko akona. UmvuZo £30 ngonyake Abawufunayo mababhalele ku

REV. CANON GOODWIN.
to] Umtata.

KwABENZE IziKWELITI.
CENTARE.

KWAZISWA bonke abanamatyala kvi Venkile yangakwa Manube, Centan ukuba bawahlaule pambi kwe KISMAS kungenjalo baya kunikelwa kubabuti bas mtetweni.

W. J. HAYHURST,
Manube, Centani, August, 1895. st 221

JAMES ADAMS,

ISI L AR A
ZE 4 QONCE.

ISAZISO!

“ The Ark of Refuge Society,’

EAST LONDON.

ligama lo Manyano lwa mado dana ase Monti, Lokutenga Imi hlaba Nezindlu—ezi Dolopini nang; _pandle. Selunexesha luko. Lukup . Izahlulo *(shares)* ezi 200. Ikulu (100 selitatyatiwe. Kufunwa abafuna uku tabata i *Shares* kweli kulu (100) liseleyo Abo bafuna ukungena bobala baxel i shares abazifunayo. Ofuna imitet yo Manyano olo angayifumana ngoku tumela isheleni ku

W. B. RUBUSANA,
Umongameli.
East London,
12 August, 1895.

yaka; ize ababhala ezi ofisini afumane £80 ne £100 ngonyaka. Ikokwesiqamo sokuvuzwa kubi ko itshala ati amadodana awafundisa- asitate isikolo njengento engancedi luto, ukusukela into engati be noncedo, ashiye otitshala aba- igafanelekanga nabangena nk.utalo msebenzini. Lento ingafana ne igxelo edla ngokunikwa ngaba Iloli Zikolo yokuti— Imfundiso ayiko, umsebenzi wesikolo mbi, awuqubi.” Kude kwati ngenxa ale nqubo imbi kunene kwaka- ikanywa ukunyuswa kwe mivuzo igu Rulumeni. Kodwa lonto igeke iyekwe hleze kuti ukutshitsha koku kudlulise. Ngamanye imaxa ziti ilali ziyilungisele i itshala, elogunya lifuna ukuba isekwe kakuhle, kuba abo bangena jantwana abasayi kuti roqo behlaula jengavumi. Kwaye kungeko ndleLa yimbi ngapandle kokuba kuliwe dabi lokukupa imali kuba zali, kuba ukuba abantu abantsundu bayalibona ixabiso lemfundo banga- yihlaulela. Lendlela yokulungiselela ukuhlaulwa kwemali ye sikolo yaqalwa e Dikeni, ayizange ide ibe nesiqamo ebesifuneka, kwada kwabonakala ukuba abafundisi bayilwe lendawo, mhlaimbi ayeke ukuba izinto ziqube njengokuhamba kwazo. Ngekuqalwa ngokuba intlaulo zihlaulwe kuqala, ibe yi sheleni nge Kwata kwabasepantsi emfundweni. ibe yindaliso kwaba pezulu—baze abo bangahlauliyo bavalelwe ngapandle. Nomfundisi akana kwenza nto ngapandle kokubako kwe titshala, kuba ukuba abantwana bafumana imfundo iyi- ndinisa, nesikolo njenge ntolongo, baze nabazali bangaliboni ixaba, lemfundo, abasayi kubakupa abantwana ize ke lonto ibange ukuba imfundo ingaqubi kweli letu. Itithsala ngeyiyilwa lendawo ukudungndelisa abo banga abantsundu abangenyuki ngemfundo. Kuko into angenzelwa yona u titshala nokuba umvuzo awunyuswanga, kuba u Rulumente wayicanda imihlaba ye Ronoskap ukuba ibe yeyemfundo yabantsundu, ekuti ukunikwa kwayo umhlaba wokulima inikwe intwana encinane ze abantu bangayilimeli usuke umhlaba lowo ulale. Ngeyinikwa nokuba zimokolo ezine, zibiyelwe, ze ati ukuba ngu titshala olungileyo abantu bamlize ukuze iutlalo yake ibentle.

IXABANO ELIHLE.

DANBURYCONNECTICUT

abafana nentombi kujanye- wene, imbangi luzilo nomtshato Amakulu amane entombi aqala umanyano lokuzila iziselo ezinxili- sayo, nokwahlukana nabafana aba- selayo, kungatshatwa nabo. Le- nqubo ishushu kwelo, iyomelela ngokomelela ngokwanda kwamalu- ngu. U Rev. LYNCH okutaza inqu- bo yezintombi wenza intandazo i Sabata nge Sabata, ziqokelelana kuye. Ke abafana nabo bamoya mnye ngokutiya olumanyano lwe ntombi, zonke ezilungenayo azini- kwa mbeko nangayipina indlela. Kumllalo obusand’ ukubako ku- tshikilelwene, kwatshatyiswa nama- dinga emitshato. Kutiwa nemi- tshato nonyaka yoba mbalwa. Ezi ntombi zinconywa kumacala onke kwelo. Umntu osela bungcatu unokuyeka ukusela etanda, usuka angatandi kuyeka. Inxila ngonga angayeka ukusela suka anqatyelwe. Ubungcatu busa ebunxileni benene. Nanga amazwi ka Rev. JAMES MCLAREN wase Blythswood : Sifa- nele ukuziqonda etywaleni ngenxa yobuntu ; kumnandi ukuba nempilo entle, indlu entle, impahla entle endlwini nengubo ezintle; kodwa inxila alingebi nazo ezinto, kuba ligqiba ixesha nemali yalo etywaleni. Sifanele ukuzinqanda etywaleni singalahlekisi intsapo yetu, abame- Iwane, nabantu ababutataka. Oti- tshala nabantu abanamawonga ba- fanele ukuzinqanda bangalahlekisi abantu ngomzekelo wabo. Aba- ntu abaziqoboshileyo bamanyane kuba umanyano lunika amandla. Sifanele ukuzinqanda ngenxa yohlanga Iwetu. Isono sokusela silihlazo, siyalutshabalalisa nalu- pina uhlanga. Kuhlanga oluntsu- ndu zinintshi izinto ezibonisa ukuba utywala buyalutshabalalisa. Makungabiko uti ndomelele ndiya kusela ; utywala bunamandla boyisa izilumko nabantu ababekiweyo. Akuko kunqaba ekungazilini utywa- la. Kuko abangavumiyo ukufungela utywala, besiti bafuna inkululeko benze abakutandayo. Kanti ubu- koboka kukwenza into oyitandayo. Inkululeko kukukululeka esonweni ungenzi okutandayo ; ukukululeka ebunxilani yiyona nkululeko ye- nyaniso. U EDISON ongqondo intle ekufumaneni indlela ezilula zoku- quba umsebenzi wokukanya, aka- vumi kusela wayini, uti akafuni kungqumza ingqondo ayinikwe ngu Tixo. Isilingo sokunga angasela umntu sinamandla kumazwe aba- ndayo kunafudumeleyo; ngalemb^ ngi amanxila manintshi kunase France ; e Norway m^ape- zulu kunase Britain kuba kubanda ngapezulu. Kweli akufuneki nga- nto isilingo soselo sinamandla kuba kushushu. Kwelase Britain kuko amalungelo acbase ubunxila—uluvo Iwabantu, imfundo zengqoboko ku- bantwana, nerafu yotywala; kweli akunjalo ke. Ngenxa yobulula, nokutanda iziselo kulula ukungena ebunxileni; lengozi nikuyo abafu- ndisi nemantyi ziyayiqonda, no Rulumente ungenise imiteto yoku- nqanda utywala, ngoku nini eni- dukisileyo kuba ningayazi intsha- balalo eyenziwe butywala kwezinye intlanga. U T. CARLYLE uti enxi- leni, Akubandezelwe bani wena ukululekile; kodwa ke lompanda unkone wotywala awukubandezele na ? Akukoboka kumntu omhlope, kodwa ulikoboka ngokutanda kwako kwinto ozibulala ngayo lompanda wokufa, kanti wena uti ukululekile; uyazinyanga mntundini!

Ezelama Mpondo.

Kwicawa engapaya kwedluleyo u Mr. Stanford kutiwa ubenentlanganiso no Sigcau, ukuba baxolelane namakosana no Mhlangaso awayeke wampalela izirweqe parubi kokuba elama Mpondo lidityaniswe nelakwa Ruluniente. U Patekile uvumile ukuliblaula elatyala lenkomo wave lidliwe yimantyi. Ukubalwa kwezindlu kuquba kakuble kanye, ziyi 17,000 esezibhaliwe, kusele iwaka linye qa ukuba kugqitywe.

Imvula.

Kube kucelwa imvula kwityalike yama Wesile nge Sabata. Kube kuhle ukubona ukuza kakuble komzi wangapandle nowase dolopini. Selenga umpi Wento Zonke angabehle abakaulezele abantu Bake ngamanzi amable avela pezulu, kuba ngati akuzilunga kuyo yonke into. Indaba ezivela kwindawo ngendawo ziyoyikisa zeziqalo zembandezelo zelanga ; amafama ayalahlekelwa yimpahla kakubi, kwaye kunjalonje inkumbi efanel' ukuba sezilityelwe ngabanye kusoloko zite gqolo kwezinye indawo zitate pantsi ukwanda. Ixesha lokulima liselibudlula, siteta elokulima into ezinje ngozingqolowa, ekufuneka ke ukuba iti yakuna imvula sekusu-kelwa ezona nto zinyanisekileyo ziya kumnceda umlimi ekutyeni nase kutengiseni, o mbona, itapile, imbotyi, amatanga, irasi, njalo-njalo. Into yona engeyisenziwa kwangoku kuku- tengwa kokutya ngabangenako.

Ixaban' Elihle.

Inteto enge " Xaban' Elihle " ekweli lanamhla singavuya ilesiwe ngumzi kwatatwa umzekelo kuyo; sinenkolo tina okokuba umzi ubuyakutsho zikulandeleni ixabano elihle uya kubehle kulunge. Siyayiya- ke lonteto emzini ukuba uyetyise ngokukodwa kumtinjana.

Ngxatsho ke.

Sifuna ukukankanya indawo esi- giny ise amate kwintlanganiso ka Orpen naba Tembu e Dordrecht, sipaule ukuba umzi wase Macubem nowase Mblanga wema kakuhle, akwabayiyo into awayete u Orpen ukuwucotela kwake umzi waba koba yiyo. Sivuyisiwe yindlela u Mr. H. Kalipa atete ngayo ku Mr. Orpen, yaye ingancedi into yokuti akuxakwa u Mr. Orpen asuke alwe.

Orpen.

Inteto ka Orpen inendawo esiyitande ngayo, le yokubacacisela kwake aba Tembu ngama Bhunga ukuba enzelwe nokokuba aqube izikalo zomzi ku Ruluniente, watsho waselejika kufupi ebinza ku Mr. Kalipa ngokuti, lityala labo ukuba kungaba kuko umonakalo kuba abateti ngexesha ekufuneka kurorwe ngalo. Kweli inqanam oka Orpen siyambulela ngokuwukanyisela kwake umzi mayelana neyona ndawo ingaqondwayo ngamawetu.

Uyazipilisa.

U Mr. Orpen ubacacisele abantu ukuba amabbunga yindawo yawo ukuquba nokuvakalisa iziroro zomzi watsho wamkalazela u Mr. Kalipa ngokuti cwaka aze ati vumbululu emva kwexesha. Lite namhla iluugu le Bbunga lakuba Jisenza into elile- Iwa ngu Mr. Orpen alingenele nge gqudu ngomsindo, avelise izoyikiso zokuba kwati ububonda ; yininale Kuhleliwe nje yinkongo yokutungwa kwemilomo yoinzi ngeli Bbunga lezi- bonda ? Asiti kwakuyo yona lenteto u Orpen ubewafunza ama Bbunga ?

ABANTU NGABANTU.

UBUGOGOTYA BABADALA.

HMHLELI WE "MVO,"— Ndincede undifakela lemigcana imbalwa. Kuma Tempile o ma no bawo : Kuteuina lento kubonakala ukuba iziluba no lusu, izinto ke ezo z&bantu abakqlu, zilahlelwe elu- tsheni, akuseko nempunde nekwele na, kuba abantu bokurolela usapo e Tempi- leni basuka bagogotya? Ingwevu namangqubakazi akowetu ayepina, kwizihlalo zawo kulele India zizigcawu nje, bapina abaroli lusapo? Yekani ikwele, ma Rabe, ma Wesile ngento yokunceda ublanga. Danke Mhleli obekekileyo. —Ndim owako, um-Tempile wenene,
BEN. M. KWANKWA
Pirie.

NGAMA BHUNGA ABANTSUNDU.

NKOSI,—Ndikucela ukuba undifakele lamazwi njengabanye; ndinga ngapcsa izwi kulenteto inge Bbunga lase Cacadu, Asizicingeli tina ukuba silolunye udidi njengoko litshoyo ipepa; yiyo lontc ungaboni nto liyenzileyo. Into ekoyc kuhlangenwe ngumzi, nati sasikom singuwo, kwatunyelwa ezoziroro € Bandla. Lendawo yokuba zigusha azins nkabi yabhokwe kuba apulwayo impikc amadoda abebamba pambili. Anditsho mna ukuti yilonto kuba akapulwe ko- wawo apa, asenezwi elivakalayo kowawo, enomoya omhle nange Bhunga lakowawo ngangokuba abe ngeyekele Bbunga ngozini kwinto ayibonayo. Mna nditi ipepa likangele nghndlela ebesingakangele ngayo tina Batembu. Into mna enditi ingasinika inkatazo nesabluko lipepa kuba lisebenzisa amazwi anompunga onzima pezu kwe Bhunga.

Ku Mr. J. S. Sibeko (Herschel): Ewe, ndiyakuva kona ukubuza kwako, ndaye ndikuva ukubuza kukolisa ukuba nxAna kuko isipitipiti emzini wakuni, kuze kwakona ugxeke wenze ukuteta okubu- kali ukubhekisa kuwo, kanene won# kungokuba unqolotywa yinina lento uyiyeka into yonakale uyibona, uzusuke ngokubhalela epepeni? Uti ubuko ngo June, ubuza umseoenzi we Bhunga akwa- wuva, kodwa ke ako ainalungu alo akufupi kowenu, kanti ke ukuba ubu- hlangene nelinye kuwo ubungewuwatyi- lele-lengozi ite ta kuwe. Asikubhalela pepeni amahlazo nobudenge okubonisa umzi wakowenu, oyakuwunceda ngako zizenzo zokuwunceda into efunekayo. Siyakuvuyiswa kakulu ke sakufumana incwadi zako ezisibonisayo, ukuze emve- ni koko kubonakale izinto ezintle, Ukuba amadodana afundisiweyo ase ba W^B^Tenjini angahlala kwelisiko lokungave- ^^^ani abonisane, nam nditi wayengekudc enyanisweni u Mr. H. Kalipa xa wayesiti hayi ilishwa laba Tembu, uti akuba nofifi abe seyevutela izibane zaba Tembu ebezimkanyi sela. Mandipele.—Ndim,
B. MGCODO.

NGAMA BHUNGA ASE TRANSKEI NKOSI,— Kwipepa lako lomhla we J August, 1895, unqwena ukwazi emanqakwini ukuba lixolile na lento i Palamente ide yapuma ama Bhunga ete cwaka. N je ngomnye wamalungu ndicinge ukuba akugxekekile ukubhala lencwadi ndazisE umzi kunye nawe ingxaki ezikoyo.

Mhla kwangena lomteto impi yab ngamaqela amabini kulo lonke eli, osi kef amadlala no sichase wonke umteto— aba bokuqala base Bhungeni, abanj(abako kulo. Ngendlela yengqoudo ezi mfutshane bati abanye kwabanye, ukube naningaketanga madlala kunye nat lomteto ngesiwuqetule. Lenteto kt yenze ukungavisisani kwalamaqela ma bini. Beke seva ukuba kubheniwe, sat sakukangela sayibona nemali iqokelelwi kusitiwa iyakuchasa umteto lo wonke yimpi esiwa e Kapa. Kute imali seyise zandleni kw'abonakala ukuba akusakulunga ngokuvuswa zizihlobo ezitile, kwa bhungwa liqelana elitile ukuba makubuywe kuketwe kwa amadlala kwavu- nyelwana, kwacunjwa isitatu emasiye e Kapa, uninzi lwabaroli bemali lungabanga saziswa, kwabonakala mhlope ukuba

lomali ibiwe ukutatwa ngenye indlela, kanti iza kusebenza ngqondo yimbi engaziwayo yinxenye yabaroli; kwanale into idale iqela lesitatu elililela ukubiwa kwemali mhlaumbi ukutatwa kwayo ngamaqinga. Ngamafupi ke ndingali ama Bhunga akohliwe, umoya wabantu awaqelene nawo, abanonelele nokuva [1] indaba, nokusa kubameli izinto kwa nezokumila komhlaba ekufuneka zixo xiwe; umntu usuke abhatale imali yake ngomsindo aye kuzisonga, sinqatyelwe ke ngoko ukuba nemitandazc ingade icande ubala iye nase Palamente kanti abantu bakwesi simo nomoya wabo asiqelene nawo.

Iixenye yezinto engesizicikida ukuba besingumzf ovanayo nazi Ukubanjwa komntu akuswela imali nempahla enga-tinjwayo. Lento yokubanjwa komntu agwetyelwe intolongo ngesisizatu imbi kuba omnye umntu unokusebenza ade ayekufa noko ze abe lihlwempu, ke ubuhlwempu namhla benziwa ityaia letolo- ngo kuti bantsundu. Namhla umntu omnyama wohlwaywa ngento eyenziwa ngamandla asiteleyo elilishwa lake. Okanye akuko sizatu sokuba umteto wamagxagxa (Vagrancy Act) ulanyaniswe nati ngezi zimeko,

Imali yamavila elubhalweni lwemantyi kubonakele ukuba bambalwa abantu abaya kuyirola lemali; kodwa nokuba sekunjani akufuneki sisitelwe yindawo yokuba esi siqendu salomteto simumete ubukoboka obungcolileyo.

Imali yezikolo neudlela, njalo-njalo, oko u Mr. Rhodes wayelapa wati, koqondwa ngama Bhunga ukutotywa kwayo kwakuba Kuhambiseke unyaka; ieyo ke yimpendulo entle, efanelwe kukulindelwa pambi kokuba igxekwe. Sekukubi ngenxa yobuqiqiqi beukoliso yamalungu e Bhunga, kuba nayo lendawo ngapandle kokugcikiva abetu ifanelwe kukunone tel wa.

Abamkeli nababhalj bemali, ok warn ndicinga ukuba ngabebe ngabantsundh ukuze kuti ncam, iti indawo enzima kulomtota itwalwe siti, ze kwanendawo ezinobuvuvu benznzo zifunyanwe kwa ngabetu.

Umcimbi ongapandle kwe Bhunga kodwa ufanelwe kukubhungwa, ngowezi ziqiqiqi zababhaleli bako abadla ngoku- landela into oke wayishumayela benga-banga sayicinga, kanti nawe kuqinisekile ukuba akuyifuni lonto, ngoku balindele ukuba masiye e Bhungeni sixoxe imici- mbi ze siyibhale yonke siyitumele epe- peni, utsho u Mr. J. S, Sibeko wase Herschel ; mna anditsho,; ipepa malibe nomhlobo w'alo, oti xasitetayo abeebhala, nantso indlela yokwenziwa kwezinto.

Make ndipeze; ucaudo lomhlaba lu- mbovu; udiyakubhengeza uluvo Iwatn ngalomcimbi kwakuleveki.—Owenu,

E. MAMBA,

INDAWO NGENDAWO.

[NGABABHALELI BETU

EZASE QONCE.

I tennis ivuswe pantsi, baya yidlala kanye. Amadodana no mtinjana akalahli xesha ukuya kuyidlala emva kwedinala. Into endingazi ukuba ipelele pina yi Football Association. Andazi nokuba yatshoua, nokuba iseko sinina,

***

Lomdlalo nakuba ndingake ndiye kuwubonela ndiva ukuba uyaquba, ngokukodwa amanenekazi angxamcte ukuti awacime amadodana. Intleke lonto.

I Frontier ivule i season kulo cawa idluleyo, esitemba ukuba idabi liya kuliwa no Tinde O.C, Kwenjiwenje ukunyulwa : —Captain, C. N. Bopi; Secretary, F. J. Bassie; Treasurer, D. T. Tshazibana ; President, J. Tengo - Jabavu ; Vice Presidents: Revs. P. Kawa, J. M. Dwane, no Mr. P. Xiniwe. Zeniyi lumkele le club ngati iya kwenza amanga ku!e season, inabefuudisi abayongameleyo.

Siva ukuba kuko i Political Association yabamhlope elisebe lesand' ukuyilwa e Kapa. Andazi ukuba yoyilwa ninina ngumzi wakowetu ukuze udodana lufu- nde bhetele ngezo mbusOj ingabi yimi- dlalo yodwa into epambili, ziti izinto ezingamalungela okukusela ublanga zibe semva.

Amadodana akakumshi arole inqiba, ati ukuze ndiqonde ukuba ayakumsha akumshe nase zintlanganiswehi ze Tempile abete umtinjana ukale kuba awuva wonke, kuba indoda iteta libe linye elesi Xhosa ifake. elesi Ngesi, isuke ko lonto ibe siwanda wili, ingkuba xaka, Noko anditsho ukuba makungakunyushwa ukuze siqube, kodwa masingakum- shi nase zintlanganisweni, kuba nomfu- ndisi eshumayela akungeze kwakuhle ekumsha. Enye into qondani ukuba kuko amadoda angati ekumsbile ezintla- nganiswoni ingacolwa kamnandi into abeteta ngayo. Abe mpela betu. Lento ndiyakolwa ukuba ingasilungela sine ntlanganiso enje nge Literary Society enjengeyase Lovedale apo indoda inga- kumsha izityande igila. Mayiyilwe sizokukumsha.

BEACONSFIELD.

Batinina onorauzana?

Onorauzana bati ibiyiwa yingxikelo yento e Green Point Church kwa Rev. J. J. Jabavu

Bati, isizeka bani ibiyi Magic Lantern Exhibition, isenziwa ngu Rev. J. 8. Morris obecelwe ngu Tandabantu ukuba amncedise etyaleni letyalike.

Bati, lomcimbi ngolwesi Tatu, 14 August, usuku ke olubi kuba inkonzo zawo onke amahlelo zingena ngalo —kwaye kungebe kuble ukuba itempile ziva- Iwe ukuba kuyiwe kwinto ka Nyhewu yedwa.

Bati ke noko kunjalo abantu abebeko bebekwi 250, ibizele leyo ndlukazi ekutiwa yi Green Point Church. Kwaye kuko nawabamanye amabandla. Amadoda abalulekileyo ibingo Messrs. M. Num, Win. Qorno, Umvangeli, nabanye. Abevele e Beaconsfield Location ibingo Messrs. Jas. Mzuzu, Jones Notyoda, Jas. Makohliso, nabanye. Ititshaia, sibone o Messrs. Fe-tire no Mtshatsheni kwanempi yase Rabe ibiko.

Bati, imiboniso ibe mihle kakulu, iyeyohambo Iuka Mr. Morris kwelo Umsi-ndisi wazalelwa kulo. Sabona yonke into betu kwada kwasika enkabeni saku- boniswa indawo ezinjenge Getsemane, ne ntatyana apo wakuruseshelwa kona u Yesu, ne Kurusi—novuko Iuka Yesu.

U Mrs. Jabavu usiboleke ubadi Iwake abate ke o Tandabantu no Miss Morris bamana ukuziyolisa ngalo ekuvulweni kwentlanganiso ingu Rev. J. J. Jabavu — xa kuvuywa amaculo augokuva intlu- ngu noku kuruseshwa kuka Yesu yangu Miss Morris.

Bati kungene imali engapezu kwe £7, ate u Mdengentonga kade bezeuza i Magic Lantern azizange zifikelelo kwelo nani bezisakuba zi £2 ne £3. Ekuqosheliseni u Tandabantu ubulele umzi ngokuhlala, wamxasa no Rev. J. S. Morris ngemibo- niso no Miss Morris ngokucwanya eluhadini esiti, bangadinwa nangomso. kwakungenwa ngeshelcni, abantwana GJ.

Bati i South African Mutual Improvement Society iyanda—bati imyoli. Bati o Messrs. J. 8. Moss no J. Bud-Mbelle seke bapikisana ngokulunga nokunga- lungi kwe Life Assurance—yayawa ciko- za into ka Moss, kodwa yayingecala elibi lokuti ayilunganga—u Bud-Mbhelle lo ngu Kbekhe (Cake), watshona unkabi warol' inqaba. U Rev. Jon, Jas. Jabavu uya kunika i Lecture on " Trade's Union," no 27 September, ndiyakolwa ukuba woke asibalisele nange Land , Syndicates zase Natal no Manyano Lwase Bhai. ___________________________

U MR. W. O. CARTER wase Qonce unga angftziea abahiobo bake abaninzi kwaba- ntsundu ukuba altnsenanto nevenkile apa engakwa Pasooe; kodwa xa br-mfunayo, ukuba aberzele natitouma, rjengokwaega- pambili, banokunifumaua kwi stora esise- mva komzi ka Mr. Hilner, we: t limbi zamaxesha — s DV,

W. Edward Shumpik, umpitikrzi ma- yeza opambili e Mineapolis, e Main, uti : ''Ndine soldati elidala elalikatazwa lu- xaxazo kwamzuzuzu, elapiliswa mpela lelika Chamberlain iyeza loxaxazo noku- ngaiungi kwesisu, eliyeza ndalitengisa iminyaka esixenxe kwesi sixeko, labonakala selipambili kuwo onke amayeza atengiswayo e Malikoni.. Litengiswa kwa R. Lumsden & Co , o Qonce.

Kunizin ukuqaqatnba kwamitambo cbekukolelwa ukuba akunanyangwa, nobekucingelwa ukuba zifo zokupila komntu, okunyangwe lelokuhlikihla lika Chamberlain, okute kwamangalisa, kwabanga nombulelo kwabe bebesifa, lihlikihlwe kukanye libeta idambe intlungu, liti ukuba lisetyenziswe futi limpilise kanye umntu, Litengiswa kwa R. Lumsden & Co., e Qonce.

INCOKO.

lndoda ngeyifundiswa ukuququzelela intswelo zandlu yayo; umfazi ngelefundiswa ukubi akuloudolozo okuququzelelwa yindoda yake.

Abafazi mababe anasena bukwele xa umfi u John Dunn abe ushiya abahlolokazi afakumashumi amahlanu nabantwana abakumashumi asixenxe.

Kute kwintlabati zase Muizenberg, ngase Kapa xa iqela leutoiubaza ezifanelekileyo zidlalayo ngokumane zinyatela entlabatini ukukangela oyena unyawo zincinci kunezabanye, yati enye intwazana entle eyi'lilungu le Palamente : " Lento ayisincedi nto, kuba into esiyifunayo asimilinganiso ngamadoda.

Hi Edward, yini ukuba utigamlulameli unyokokulu obete uze ungatsibi emgangatweni P Asinguye umakulu ondaleleyo ngu tata. Umakulu yena ufike wemaemnyango wati, yena akangetsibi emgangatweni, ndaye nam ndicinga ukuba kunganzima kwintanga lake ukutsiba kuwo lomqatango.

Amangqiba amabini, itnfama nesitulu aquba inooko odwa, eliyimfatna liyindulule ngokulityola ngobubhedengu elinye. " Hayi, ndivile," latsho elisitulu ngokupola. Libuye laqokela elijimfama ngokuti " Ndite ndisa kuti ugqa ukukubona, ndayiqonda into yokuba ulibhedengu, akunyanistie ukuba usisitulu." Laucuma elisisitulu.

Kwi Ofisi yase Kapa bekuko inkazana ebimangalele umfana ngokuti makondle usaua eti inkazanyana leyo lolwabo boba bini, ekute ngokungavisisani kwaqabalakana bekueekuz.i kutshatwa. Imantyi iyinyange lonto ngoku i mabangane kwase gautolo apo, yaba ke iyapela into ebitetwa, utando Iwavuka . Baza kutsbata ngoku.

*

Intwazana ezidlelana zihle ye Irish mayiti iqeshwe ngumlungukezi owati wayitanda kakulu. Kute ngenye imini yatu- nywa intwazana le edolopiui, yaza yalibala kakulu ngangenani lokuba notnlungukazi abe buxhaia, wada wema emnyango ukuyi- kangela, wayibona xa id ula amasimi isiza ifisa yonwabi e kakulu; uvukele umluugu kuzi wayo esiti, ukuzaiiswa kobuso bake kukonwaba, kuhle ni namhla, imiuete ikwa- ngile. Kunubembe iutombazana, yavakala iaiti, " Ewe, ukoaikazi, kodwa aaililo gama lake eio."

Ukupeka ngekulonyukelwa ngumtiujana, sisitambo, i jalo ujalo. Ijaji efunde kuneno kwelatna Yeiepe yati ngokulungiselel wa okuhle kunene yintokuzi etile yasey izity ila igila kulonkatazo ; kutshatiwe ubehle wafumana uukabi ukuba akaZ'kohliaanga, uzi nyangile, kauti inkazoia kukufa kufuojiwe, yaye kwicala lomsindo iugumlilo lo, awatsho kwauqaba e J«j ni ukuba ijitande indlu Ute uukabi kaloku gudu kwinto yokuti xa anika izigwebo ataho ngemityukata etabo- ndilanga, kanti weuziwa kukuba etoyika ukuya endlwini. Ebekusiti akupitahapi- tshela ukurora amagqweta ne juli, uinva unkabi s.'leaiti izolo netnihla: " Manene, ekubeni simelwe kukuba aibe sekutini kubhetele k nye ukuba seaibe lapa."

Siyakolwa ukuba lencwadi siyamkele kumbloboose Johannesburg iyakuba luncedo kumfo obtsengxakekwen :—Nkosi eta- ndekileyo,— ndicela indawo kwelo pepa le zidwangube, andimfo uke akataze. hdi- bangwa yindawo endiyive kwipepa losnku Iweshumi elinantlauu ku August, indawo eti : " Uti umfazi wnko msukunyuka uze o Johannesburg ungena zindevu, uya kubanjwa uzigugule nje indevu." Biyata ndini sendodo, ud' uvume ukwanyiswa kofileyo ngu mfazi ! Akuko nto iyilonto apa e Johannesburg, lomfazi ukwanyiaa kofileyo. Into endingakuxelelayo yile yokuba uyakuti ukanti seyenezirhuz i. Biyata nditi sendoda nyuka, ayiko into e yilonto. Nditsho mna mfo wase Johannesburg.

Kuhle isimongomongo e Mafeking ngo 13 July, 1895 Kute kwaxabana indoda nomfazi wayo, yamleta ngokuhlwa wazimela umfazi. Yafuna indoda icawa yonke, kute ngo Mvulo wenye yawuva umkondo. Kwatiwa umke nenye idyongwana, uye e Rautini. Yanduluka idyongwana yabhaca ematafeni. Ibadule yabadula yabuya ze, intloko seyite piti, kuba mfondini umfo lo ebemtanda umkake, ilngxibakazi olude olumehlo m kulu, intokazi yakwa Keswa ekaya likwa Gc.leka; indoda ngu Samuel, Izotsho. Ute akufika lomfo apa ekaya wafika ete piti, wonda ngimfszi walandoda imke nomfazi wake, kuba ishiye owayo yemka nowenye, wati emfaaini: " Hi, hi, npi nmfazi warn ? indoda yako imke nomfazi warn," wehla ngesabhokwe " hi, upi umfati warn ? mrole, kuba yindoda yako le imke nomfuti warn." Wati umfazi : " Hi wena, ipi indoda yam ? kuba ngumkako lo umke nondoda yam." Yati indoda : " Kufuneka-----------, kuba indoda yako imke nomfazi warn." Ute umfazi : " Nakanye, kuba ndilusizinje ngumkako omke neudoda yam," Ute akutsho umfazi yeqho indoda ngesabhokwe isiti, " Ukuba---------------------------, akuko ndim, kuba yindoda yako le imke nomkam," watsho wabeta. Wanduluka umfazi wakubiza amapolisa, ayitata. Kute nge 8 August, 1895, latetwa ityaia, ute ukuzitetelela ube nesizunguzane. Walulekwa ngenyanga entangeni.

V

Kwimbuto yomculo kuhlangene intwazana ezimbini ezibehle Ziqalana, enye ngu Miss L., enye ngu Miss S.

U Miss L., " Tyini, asiknko nokuba ndivu- yile ukuhlangana nawe ; anditi uvela e Johannesburg yini ? "

U Miss S , Ewe, sendineveki ezimbini ndifikile."

U Miss L , " Akwazi mntu kntiwa ngu Mr. Beker kwelo ? "

U Miss 8 , " U James Baker? Umfana osukileyo egadeni, orwaqa omhle."

U Miss L , " Angamhle kakalu yena "

U Miss S., " Tyini, ndibazi kakuhle boba. bini nenkosikazi yake "

U Miss L., " *Nantoni* yake ? "

U Miss S., ' Nenkosikazi yake ; intwazana entle ye Bhasitile. Ayimtandi nto z ka zabonwa u Baker; inwele zaloatwarana ukubantle kwezo, yeka."

U M S3 L., " Uyiqcnda kakuhle kodwa lento uyitetaye ? "

U Mies S-, " Kakuhle betu, regama liyo ngu Naue, sibe siqeler.e kakulu ; ndihe ndiblabi ud'siya nase ndlwini yake ukuraka komhla ukuya kubuta nokutatk iti ; line ntwana entle yos na inkwenkwana emhlo. tshana, emehlwana mahle kakulu."

Kwesi eituba kubonakale ukuba u Misi L. wenzakele, akwabi kuhle, wati j a, wafipala, wawenza icnbenqnne um omo ; kwaye ku- bonaka'a ukuba akaziva kakuhle zmke izinto azonzayo

U Miss L , " Hi wetu, uteta ukuti u Baker ntshatile n-alo Naue ? "

U Mies 8., " Tyini, akuko nentandabuzo endikolwayo. Into endingayaziyo kukuba utshatiswe ngumfondisi sinina, ckunye ingaba ugontsnndu. Kawnkangele ibhaso awandipa Iona "

U Miss L., ''Hayi mntakwetu, aud.fiini kukangela zinto, ndisnte manga."

U Miss 8., " Konakele ntoni s'si, yintoni ekupazamisileyo kulomcimbi? Uyamaxi u Baker io ? "

U Miss L., " Ubuza nkuba ndiyamazi na ? Utini ukuba nxele izinto zoluhlobo ekubeni ilokwe yam yomtebato ifike kusasi namhla nje ukuvela Pesheya, umtehato warn no Baker umiselwe ukuba ube kwixa leveki ezimbini. Yasuko intwazsru yasitsho isililo : Yo ! yo! yo!"

U Carlton Cornwell, umpati we *Gazette* e Middletown, N.J., ukolelwa ekubeni eliyeza lika Chamberlain lokohlokohlo ngeligcinwa kuzo zonke izindlu. Waka waiisebenzisa ngokunye kumntu owayo nengqele latnpilisa kwangoko. Uti : " Ngenene lelona yeza lipambili, ndinokubayalela ngalo abantu. Ke ndilibono lisetyenziswa nakukohlokohlo Gluqwe- qwadayo, lidla ngokupumelela." Litengiswa kwa R. Lumsden & Co., e Qonce.

Sikulu kakulu isizatu esibangele ukuba eliyeza lika Chamberlain lokohlokohlo litandwe kangaka. O Davis no Buzard, base West Monterey, Clarion Co,, e Pa., bati: " Lipilise abantu ebebekupe namagqira alapa. Sabayalela ukuba ke balinge eliyeza lika Chamberlain lokohlokohlo ngoku silingqina kunye ukuba lilungile." Litengiswa kwa R. Lumsden & Co., e Qonce.

U KHAMA.

Inteto ebipakati kuka Rhama, Inkosi ya Mangwato, nomtunywa we *South African Telegraph,* ibonisa indawo ezitile mayela nowelo lwale Nkosi. U Rhama, ebhekisa ku mtunywa welipepa, ute: " Ndiya e England ngezizatu ezitile, kwi ndawo yok uqala ndifun' ukuba kendibone noMpatiswa Zikoloni ke ndixoxo imici mbiyokuma kwelizwe kunye nezibonda zenu. Enye into nditanda ukuba ndike ndihlangane nezihlobo zam ezidali, kananjalo zeke ndibone nentloko ze Bandla lase Rabe kwiutlangano yalo ezakubako, ndibone nelizwe lapesheya into eliyiyo, nabemi balo, nesi sixeko singumangaliso sihlala sisiva ngaso, ukuba kunokwenzeka ndingatanda ndiyibonile ne Kwini."

Utntunywa: Ngokunxityelelwa kwe lizwe lako utini?

U Khama waziziliza " Andikafuni ukuteta ngawo lomcimbi kuba andikagquguli nabahlobo bam, o Sebele no Bathoen, endihamba nabo. Asibanga naxesha ukuhla kwetu lokuncokola ngazo ezindawo, ndaye kananjalo ndisafuna ukuba ndike ndihlangane nepakati elikulu le Kwini elilapa, ndaye kananjako ngalo mcimbi ndingeuako ukuteta nawe ngawo."

Umtunywa: Maube uyazi ukuba u Mr. Chamberlain akakufuni ukugojagojiswa kwabantu abantsundu ngemiteto emitsha?

Khama: " Ke ndeva, noko ndingekaxelelwa kakuhle, endingavuyayo ndifumana ongandipayo ezondaba."

Umtunywa: Impambano yako nomtakwenu u Raditladi ibangelwe yintoni ?

U Khama, ngokuqavileyo ute: utywala, nantso imbangi yayo yonae inkatazo. Ndingakanyeli ukuba ayiko indawo yokutanda ukuzipata, kodwa imbangeli yenkatazo leyo butywala."

Umtunywa: Sive ngendaba ukuba utonyalalisiwe ngu Dr. Jameson kangangokuba akunasalo ngoku ekubeni elako litatwe yi Komponi. Kunjalona okwe- nene?

U Khama uncumile, wateta izwi lali nye wati "Amanga." Equbile ute: " Ewe kuyinene okokuba u Dr. Jameson uncedile emicimbini apo, siyambulela ke ngoko. Kupela ke, akuko yimbi into ke ngapaya."

Umtunywa: Maube seuvile kanjalo okokuba i Komponi ifuna ukulinxibelela elako kwelayo. Ucinga ntoni ngalonto ?

Khama: "Ewe, ndiyaluva ololure, kodwa andiziniki mzimba udiniweyo ngalonto

Umtunywa (sibuyele kwase butywaleni); Usakumbula ukuba u Mr. Rhodes kwi Pakati le Nkosazana wati—ubungafanelana wena ubufuna utywala yena ebengeze ayivumele lonto?

Khama : Ewe, udiyayikumbula lonto.

Umtunywa: Ucinga ngokuba izwi lake u Mr. Rhodes uligeiuile?

Khama: "Okwesake isiqu kuba andikaboni butywala kutiwa buvela kuye ngokwake."

Umtunywa (sibuyele kwi mpambano yenu nomntakwenu) : Ucinga ukuba abantu abamhlope banento yokwenzana nale mpainbano yenu, nokuba u Raditladi uncedisisiwena ngama Ngesi?

Khama: " Ndiqinisekile ukuba yonke lento ibangelwe ngabantu abamhlope. Noko ke andifuni kuyingena lendawo."

Native Opinion & Guardian

THURSDAY, AUGUST 29, 1895.

THE WEEK.

SPECIAL telegrams from England show that a lively discussion of Mr. Chamberlain's policy towards the South African States in the matter of the treatment of Natives, and commercial relations is going on. The Secretary of State's policy is being applauded by journals of both political parties.

MR. E. JUKES KNIGHT, a gentleman whose .'political capacity is recognised beyond the limits of Burghersdorp, will be congratulated on his becoming the Mayor of that town.

THE many friends of the Hon. C. W. Hutton, M.L.A., will regret to hear he has been seriously ill at his residence in Capetown. The last accounts, it is gratifying to learn, are favourable.

MR. D'OLIVEIRA the genial and popular A.R.M., of Molteno, has been appointed to act for a year for Mr. L. Harrison, the equally acceptable Magistrate of Stutterheim, the latter proceeding to Capetown to discharge Mr. Jenner's duties.

THE S.A. *Telegraph,* being a month in existence, was christened on Friday evening last. Its staff, to the number of sixty, met at a magnificent spread at the Central Hotel, Capetown. Mr. Sauer took part as guest. The *Telegraph* is wished success throughout the country.

IT is proposed at Queenstown to hold a mass meeting on the 13th September to whitewash and repair Mr. Frost from the damage done to his appearance before the world after the recent resolutions. The hon. gentleman will attend.

THE *Argus* considers the petition to the Queen that is being signed by the Natives as "drafted with considerable skill, in a tricky manner, calculated to catch the eye." Our contemporary devotes an article over a column long to the Native prayer.

NATIVE TEACHERS—THE WANT OF LITERATURE.

A FIRST impression on entering a Kafir school will probably be different from what the visitor had expected. Ue will see round not stolid or stupid faces, but a group of young Africans, bright-eyed to the last degree—the sign of bright intelligence at this stage in life —their faces expressing placid good nature with a touch of merri ufent, and their eyes following the stranger with a look of wonder and surprise. These children of Africi remind one of the lines ;—•

> Full many a flewer is born to blush unseen,
> And waste its sweetness on the desert air.

And that may possibly happen in this instance.'—

> For knowledge totheireyes her ample page.
> Rich with the spoils of time, may ne'er unroll.

Would it were otherwise. Yet if such a school send out an aspiring few fitted to rise in the world, and lead the advance of the African race, the cause will not be far to seek. It is an inspiration, an influence radiating from a teacher who is himself what he would have others to be. And if, on the other hand, the candidates from schools when they come to an examination, or to the test of life and work, show nothing but incapacity and dense ignorance, the reason is natural and only what you would expect, for an ignorant teacher cannot make his pupils intelligent. There are teachers whose only function is to impart a modicum of reading with some degree of writing and figuring. They are the mere hod men of education, and we leave them out as not educators in any true sense But to those whose aim is higher, yet who labour under many disadvantages, we offer some suggestions. They should keep in mind that the master power in education *is not talking,* but *drill*; yet, with this principle always in view, they should concentrate their energies on two things —in giving their pupils the key of knowledge—and in supplementing every snbject of instruction with fresh mate.ials out of their own minds.

The key of knowledge is the English language. Without such a mastery of it as will give the scholar a taste for reading, the great English literature is a sealed book, and he remains one of the uneducated, living in the miserably small world of Boer ideas, or those of the untaught Natives. But besides, in this country where the English are the rulers, the merchants, and the influential men, he can never obtain a position in life of any importance without a command of English. The teacher ought therefore above everything to make the pupils speak English, and he should always employ English in conducting the school, but should repeat in Kafir whatever the pupils may not thoroughly understand School managers should make this an imperative rule, and regard any teacher as incompetent who does not do so.

Then as to knowledge—what is education without knowledge ? — The teacher should never let slip an apportunity of giving to his pupils something new and fresh, which he has gained from private study. In that way he will set them athink- ing, and render school life to them a source of pleasure, and his sayings will make an indelible impression. How often has a casual remark created a thirst for knowledge and life long passion for some special pursuit. But no one can advance others beyond himself, and how then can a teacher make intelligent scholars if he has no books and no mental food except the *indaba,* the gossip of the neighbourhood. Books of which the copyright has lapsed are cheap now. When we say, get books, it would be an endless task to give a list of good books. Out of the many from which materials may be derived, we.name two — Professor JOHNS TONE'S •• Cnemistry of Common Life," and KITTO'S "Annotations on the Bible," and his " Daily Bible Readings." Both are excellent, the one for common things, the other for throwing light on Bible subjects. Were Missionary school managers wise, they would provide for the use of every teacher a copy of CHAMBER'S Encyclopaedia in ten handsome volumes with numerous maps. It is a treasury of knowledge up to date, written by nearly a thousand original writers, and its cost is only five pounds. Do they imagine they can produce work without tools ? Education with knowledge bears the same ratio to education without it, as Modern Agriculture does to the old Kafir tillage with a pointed stake. But if the school manager does not feel the necessity for that, the teacher should supply himself with this book, for without it or something equivalent his life is wasted for want of the tools of education. Every school should also have a small library for the use of the advanced pupils.

AN IMPORTANT MANIFESTO

THE address delivered by Mr. S. C. CRONWRIGHT-SCHREINER at Kimberley on Tuesday week is sure to attract publi; attention. The gentleman who delivered it has already made himself a place of his own in Colonial politics for fearlessness, and honest and straight speaking on : flairs. But when the fact is widely recognised that in the framing of the address his wife, OLIVE SCHREINER, of world-wide reputation, took a prominent part it will naturally carry ever so much more weight. The article is an able and forcible indictment of Mr. RHODES'S methods of goverment, and our interest in it is by reason of the condemnation *in into* of the policy of the PREMIER in Naiive affairs in all its latest aspects. We regret we are prevented by exigencies of time and space from giving even an indication of the nature of the attack on the Government by this influential and most intellectual couple; but when we say that it is the warmest and most earnest onslaught that has been administered to Mr. RHODES that has ever come from Mr. CRONWRIGHT- SCHREINER, it should suffice. Everyone must ft el that it is a loss to the country that politicians of Mr. CRON- WRIGHT SCHREINER'S stamp still remain out of Parliament where they could do much to advance the right and statesmanlike views they propound.

GLEN GREY OPINION.

WE make no apology in giving our readers the account of Mr. J- M. ORPEN'S meeting with the Glen Grey Natives at Dordrecht the other day; showing as it does how those people have received Air. RHODES'S legislation of last year. From the report it is perfectly clear that the Act is not liked by the Natives ; and this is what we have always taid, and been again and again contradicted by persons who did not understand our people's feelings. The Prime Minister is among these. The Dordrecht meeting should serve as an eye-opener to all such. We regret to find that when Mr. ORPEN found himself pushed for argument, he resorted to gagging headmen by saying they were Civil Servants, and that they should not speak. Headmen, as the name implies, are no more Civil (Servants than Mr. ORPEN himself is. They are men who have worked themselves up to be the spokesmen of their people. Government has recognised this, and given them certain duties in which they could only be helped by these people. It has even filled Councils with them. And are they to be gagged by reason of the assistance they are rendering in administrative affairs. The thing is preposterous, and is unworthy of a gentleman who knows the people so well as Mr. ORPEN.

NOTES.

Transvaal Atrocities.

The Rev. Dewdney W. Drew, the doughty champion of right and justice, and minister of the Congregational Church at Johannesburg, preached a powerful sermon on Sunday last on the Woodbush atrocities, and severely handled the *Standard* and the *Star* newspapers for trying to hush matters up, taking for his text Psalm 102, verses 17-18: "He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come."

The Voice of the Pulpit.

Mr. Drew drew a harrowing picture of the sufferings of the Natives; and how representations made to Lord Ripon were unheeded ; and remarked : " But here comes the exact point in their experience, in view of which the Psalmist might be supposed to have penned the words of the text. A change of Government has taken place in England, and among the many consequences of this change has been an order from the Suzerain power of the land to make enquiry into the circumstances of the expatriation and enslavement of these tribes, and the atrocities alleged to have been perpetrated upon them in the process. What a Cyrus did for the people of the Psalmist, it now begins to look probable that a Chamberlain may accomplish for the people ofMalaboch and Magoeba."

The Salt of the Couqtry.

This country is to be congratulated on having fearless pulpit champions like the Rev. J. D. Don and Rev. D. W. Drew to voice the sentiments of indignation whenever the authorities are apt to go wrong. It is such men who keep the dry rot out of communities.

Views of the late British Government.

In the House of Commons last week, Commander Bethel opposed the annexation of Bechuanaland. Mr. Sidney Buxton, the late Under-Secretary for the Colonies, defended the step on the ground that the policy of the Colonial Government towards the Natives in recent years, was fair and just. Mr. Buxton evidently did not know what he was speaking about, as never before did a Prime Minister boast about placing Natives under the Boers as did Mr. Rhodes last Session.

GLEN GREY POLITICS.

MR. OPREN, M.L.A., ON THE GLEN GREY' ACT.

HECKLED BY THE PEOPLE.

Mr. J. M. Orpen, M.L.A., Senior Member for Wodehouse, met a number of Natives at a public meeting in the Town Hall on Friday the 9th instant. About one hundred Natives were in attendance. The chair was taken by Mr. Joseph Nqasc (Native Evangelist).

Mr. Orpen said he was just the same man now as when elected, although some persons had said he had changed, but he was not aware of this. James Pelem had accused him ofbeing a great enemy of the Natives, but this was untrue. He was quite prepared to hear of his imperfections, and had come there that day to listen to the same. After expressing his views about thieves he proceeded: Now, with regard to the Glen-Grey Act. Whether the Government plan was good or bad, he was to a great extent the man who was responsiBle for the same, and he said the Act was a good one. Mistakes had perhaps been made under this Act, but on the whole it was a good thing. Many Natives thought the Act was going to make slaves of them, but this was a fallacy. Why establish Councils for them to represent their grievances and wants to Government if it was sought to make slaves of them? and thus close their mouths? The Labour Tax was a good clause, because whatever money they paid was given back to them for their own purposes in schools, etc. He then went into along account of Dr. Berry's Select Committee of last Session, of which he was a member, mid said he was prepared to answer any questions.

CONFISCATED IMPROVEMENTS.

Tapu Nikani (Macubeni): I complain about the morgen given to me, and prefer the old Native plan. We were told that if we made improvements we would never he dispossessed. Acting upon this many of us improved our places, but to-day we are dispossessed ol our land, and it is given to others. We see that we are entirely killed, and our hearts are sore. Thirty morgen of land has been taken from me and given tc other men.

Mr. Orpen : Your case was before the Select Committee, and will be enquired into. You should have complained at once to the Magistrate, and the matter might have been arranged upon the spot.

Tapuko Nikani : We complained before about this, but nothing was done.

A SURPRISE VISIT.

Hendrik Kalipa (Macubeni): Have you (Mr. Orpen) been sent here by Government upon a special mission, or have you merely come to visit the electors?

Mr. Orpen: I have merely come to visit the electors.

Hendrik Kalipa: Very well. Then let us go through the Glen Grey Act. You allowed the same to become law without remedying it. Besides, Dordrecht is the place of the white people, and not the place to discuss Native matters. You should have visited the Native portion of your constituents if you wanted a proper representative Native meeting—say at Lady Frere— and you would have then been able to hear the numerous complaints from the people themselves relative to their land grievances, and about the defects in the Glen Grey Act. There were several serious complaints about this Act.

SIR GEORGE'S GREY SURVEY WANTED.

The Natives wanted their land surveyed into allotments, and that they should have the same privileges as before. Those entitled to larger allotments than others should have got them, and those not so entitled should have got smaller portions. Our titles give us no protection, and after the lapse of three yea'rs the land will be out of our possession. The Act says that each man shall have four morgen ; but he (the speaker) said at the time this was proposed, that if a man was in the habit of ploughing 2, 4, 20, 30, 40, or even 50 morgen, he should get that extent, because men are never equal in this world - there are always some more superior and more deserving than others. He had pointed this out to the Hou. Mr. Frost at the time, and had told him that the people who were advancing should not be pulled back.

The Act, as it now stood, was

PULLING THE NATIVES BACK

instead of sending them forward. Those who had been ploughing thirty morgeu had been reduced in many instances to four or six morgen, and those who had been ploughing one to two morgeu were increased to ten and even fifteen morgen. This was unfair. When he spoke about this he was always met by Mr. Rhodes and others with : " Oh, you have got thirty morgen or more, you have no right to complain." But he was speaking in the interests of the people, and the reducing of Natives who were ploughing thirty morgpn or more to four morgen was a great shame, and was killing them. Tapuko Nikani's case was one in point, and there were many others. Tapuko Nikani was an old man, who have been born at Macubeni, and had a ridit to his land, and yet he and others like him were only given four to six morgen, and were thus being killed.

JUSTIFYING MISTAKES.

Mr. Orpen had said that little mistakes might perhaps have been made in these matters, but he (the speaker) did not see how those mistakes, which in his estimation were very serious ones, were to be rectified, as the allotments were already surveyed and given out in many instances, and how, therefore, were these matters to be redressed. Large kraals were being killed and starved, and little kraals raised up and made great. Lands had been cut up into pieces and rendered worthless, so that they were useless to devise, and the result would be that the holders would grow careless and indifferent and would make no improvements thereon. They were charged annual quitrents of 15s for four morgen and 3s for each additional morgen, whilst David Matsolo held a farm in the Location of 1,000 morgen or more for which he only paid an annual quitrent of £7. Thus his (the speaker's) thirty morgen cost him £415s per annum. This was equivalent to buying their own land and paying a dear price for it too. Mr. Orpen had allowed this law to be passed, knowing well all the particulars. One clause in the Act said that the Natives held the land upon tribal tenure, which was tantamount to taking away the franchise from them, and this was a very grava defect. The right to vote should be in connection with the land as well as the improvements thereon.

WHERE WAS OUR MEMBER

(Mr. Orpen), and why had he allowed this law topass? We also wanted a clause inserted in the titles to prevent the land from being sold, and were told this would be done, so that traders and speculators could not get the upper hand of us and induce us to part with our allotments; but this had also been omitted from the Act, and our Member (Mr. Orpen) had allowed this to become law. I should like to hear from him how our votes are now—whether we have our votes still—because I heard that owners of houses worth £25 had been struck off the voter's list by Mr. Jenner. Mr. Orpen had seen these things going on, but had said nothing.

HOW CAN HE EKPECT TO BE RE-ELECTED if our votes are cutoff? He (the speaker) had told Mr. Rhodes that the Labour Tax would be the means of making the people lazy instead of industrious. To exempt a man from payment of the Labour Tax he must prove that he is in the servise of a Boer, which was equivalent to slavery. The Labour Tax would drive the people out of the Location, their lands would be neglected, and the Natives would become the slavej of the Boers. It was all very well to say that the money so raised would be given to our Councils, but it was not necessary that a law should be passed to compel one nation to work for another nation, as this law onlj' applied to the Natives, and we are being made slaves of. The survey of the different allotments had beenicompleted, the map was ready, and how could all this be altered by the man whom it was now proposed to send.

MR. ORPEN IN REPLY.

Mr. Orpen said the Act did not take the land from one man and give it to another. The allotments were fixed at a minimum of fonr morgen, but Hendrik Kalipa's own case showed that he had thirty morgen given him. Mr. Jenner had made out the list after very careful inquiry, and allotted the land according to the merits of the applicants, and if things had gone wrong it was owing to the fault of such men as Kalipa and others who refused to bring their grievances forward at the proper time.

KALIPA OUGHT TO BE ASHAMED

of himself for saying that the Natives were to be the slaves of the Boers, because they could work for black men if the latter would employ them. He (Mr. Orpen) did not say the Act was perfect; he had himself raised objections to some of its clauses, some of which objections were listened to and remedied, others not, and there were imperfections in the Act which might be rectified ; but the Act as a whole was a good one, and placed the Natives in a better position than they were before, because, previous to it being passed, the Magistrate could take a man's land away and give it to another, whereas this could not now be done. The Act was, in fact the salvation of the Natives. As a Native Headman and a servant of the Government, Kalipa had no right to make unfounded charges against the Government—it was his duty to tell his more ignorant countrymen the truth, and to show them the advantages of the Act. With regard to the voters' list, Mr. Jenner had gone round to see certain houses which it was thought had been valued at too high prices, but the names of those voters on the list could not be removed.

SMITING HIP AND THIGH.

Mr. J. V. O'Brien claimed the right, as one who had taken mucti interest in Mr. Orpen's return, and who had asked the Natives to vote for him at the last election, to say a few words. When seeking election eighteen months ago, Mr. Orpen was as meek ?as a lamb, and came whining to the Natives asking them to vote for him, making all sorts of promises, which he had failed to fulfill. To-day, secure in his seat for another three years, he was as brave as a lion and abusive towards his supporters, to whom he was indebted for the position he now occupied. As the father—according to his own admission —of the Glen Grey Act, it was his duty to have seen that the Natives of that District were safeguarded from any acts of spoliation or oppression; but he had failed, either through fear or shame, to carry out the promises made at the hustings to watch over and protect their interests, Jand had therefore forfeited their confidence and respect. If, as Mr. Orpen had said when asking the Natives to vote for him, the land in the Glen Grey district belonged to the Natives by inalienable right, how could he reconcile his conduct in regard to many of the oppressive clauses in the Act, which he |did not attempt by word or deed, to have remedied?

WRIGGLING.

Mr. Orpen said that Mr. O'Brien was evidently annoyed because he was not subpaened to Capetown to give evidence before the Select Committee upon Glen Grey matters. That Committee had carefully inquired into all complaints and grievances, and recommended that some independent inquiry should be made (into the same by some officer who had not been connected with the allocation of the land, and who should report to Government upon such complaints.

RUBBING IT IN.

Mr. O'Brien said it was useless for Mr. Orpen to try and wriggle out of the matter in this fashion. He had been remiss in his duty towards the Natives, and knew it, and his bluster would not avail him much. As for his insinuation in regard to the Select Committee, he (the speaker) might inform Mr. Orpen that he had not had the slightest desire to visit Capetown to give evidence before the Select Committee; but had he so desired he could have gone down at the suggestion of a gentleman for whom he had the greatest respect, and who was immeasurably Mr. Orpen's superior. But why not have subpewned some respectable Native or Natives to give evidence—Mr. Kalipa, for instance, or others whom he saw present, who were intimately acquainted with the matter, and could have given valuable evidence.

SAYING DITTO.

Witbooy Cemfu (Macubeni): What Mr. O'Brien says is perfectly right, and we thoroughly agree with him. Mr. Orpen was in Parliament, and saw these laws being made, and he should have seen that we were protected. It is no excuse for him to say that we were ignorant—that is all the more reason why he should have looked offer our interests.

Danti Mbele: Mr. O'Brien and Mr. Neville advised us to vote for Mr. Orpen at the last election, and we did so. But what has he done for us ? We do not hear him say anything in Parliament upon our behalf. We see or hear nothing about him. We don't want the Umhlanga Location brought under the Glen Grey Act.

Booy Nkuzo and Sela Nkuzo endorsed what had fallen from tne last speaker.

On the motion of Mr. Orpen, a vote of thanks was passed to the Chairman, and the proceedings terminated.

LATEST TELEGRAMS.

[REUTER.]

CABLE NEWS.

STEAMER.

LONDON, Tuesday.—The Drummond Castle arrived at Plymouth at nine o'clock on Sunday night.

VERY OBLIGING.

It is reported that the German Government has instructed its Minister and Consuls in China to protect Foreign Missions to the utmost, and summon German Men-o'-War the moment any disorder threatened.

INVESTMENTS.

The New South Wales Treasurer has announced that the Agent-General in London was urging Mr. Chamberlain to consent to the investment of Trust Funds in Colonial securities, and it was believed that Mr. Chamberlain is favourable to the proposal.

THE BARNATO MINING BANK.

LONDON, Wednesday.—An authoritative announcement is now made regarding the Barnato Mining .Bank. The capital is to be three-and-a-half millions sterling, of which one million will be held in reserve. £120,000 has been given to the Company for the right of taking shares at £3. The date of issue will probably be either Friday or Monday.

PROGRESS.

A Reuter's despatch from Hong Kong states that the progress being made by the Kucheng Commission is satisfactory, and that the Chinese officials are now giving effectual aid. Ten of the Vegetarians, the society at whose instigation the murders were said to have been committed, have been convicted.

THE TURF.

The Ebor St. Leger was won by Llanthony, Dumbarton second, and Boxer third.

SOUTH AFRICAN WIRES.

CLOSING OF DRIFTS.

JOHANNESBURG, Tuesday.—A Proclamation has been issued closing certain Free State Drifts from the 1st of October, and carnage on Free' State goods to be greatly reduced. An assurance has been given by Mr, Middelberg, General Manager of the Neitherlands Railway Company, not to ask for the enforcement of closing, unless the Railway Department and Cartage Contractors are in a position to fully cope, and at once deal with all freight.

The Revised Kafir Bible.

[LETTER TO THE EDITOR.]

SIR,—I note in your issue of August 15th, a letter from " M," dealing with the Revised Kafir Bible. The writer laments sadly that the "Sanctifying Power " of the Word has been sacrificed in this version. This is a very serious charge and should be noticed.

Now the writer may be a very good man who really feels that he has lost something that used to do him good. This is not necessarily the fault of the translation. The translation may be in every way better than the one he used to use and he still feel this. It is the association of ideas. You get into the habit of associating certain feelings with certain words or sounds and the words being changed the feelingjs lost. " M's" position is like that of a good old dame I knew once. She had been used to hear a stone struck on an old plough share every Sunday morning, till it became to her a very voice calling her to Church. The young people got a fine new bell costing £20, and it was put up. Yet to her it had not the "sanctifying power," she herself said, " I don't want this new bell. The old one said: come topray, come to pray, come to pray. This one can't speak! it is no good." I think this is "M's" position and if I may advise him, I would say : "(Keep to the old version, you know its sound, and it is associated in your mind with good feelings; but don't run it down; for we young people see that it is better than the old."

In closing, I may say that I have heard many men run this new version down. When I could do so, I handed them a copy and said " Well there it is, turn up any part or phrase you object to, show where it is bad, and give me a better translation, you may take it from any of the older versions or give me a translation of your own. So I say to all. Give me only three texts. Name the book, chapter and text, then point out the weakness of the translation. You may take it from any of the old versions or give me one of your own.

Yours, etc.,

TRUTH.

IT is stated that a young constable belonging to the Kingwilliamstown force, blew his brains out at. Graaff-Reinet on Friday evening last.

BRANCHES of the South African Political Association have during the past week been started in Kingwilliamstown and Uitenhage. The Kingwilliamstown branch signalises its existence by a public meeting to be addressed by Mr. William Hay, M.L.A., to-morrow evening, when ladies as well as gentlemen are expected to attend.

IZINTO NGEZINTO

UKUMKELWA KWEPEPA.

Lixesha eli esitumela ingitshimi ze Posi kwabangayitumelanga ngexeeha intlaalo; abaselwayo abafikelweyo ukuba bazihlanga beze ngoxolo.

Abanga bangahanjelwa yi Mvo, betamele amagama baya kalitunyelwa nakaloku ipepa.

J. TENGO JABAVU,

IKATI.—Kuko nmanyano olukala olutsha olusandal' ukayilwa e London lokukusela ikati kwimpato ezimbi.

IDLAKA.—Umfi u John Dunn wangowatywa ngokuhlwa kwalomhla wabhubha ngawo. Oyakuba sendaweni yake yobukosi akaziwa.

UBULUMKO;—E Ceylon ababaajwa benyanga nganye badla ngokugwetyelwa akoba bayicite lonyanga kuma Salvation, badla ngokupuma ababanjwa sabegqobokile.

UMANYANO.—Impi yase Dayimani iyile Umanyano Lwamadodana Lokaxoxa, abapati balo ngn Rev. J. J. Jabavu no Mr. E. Ngeai, no Mr. W. Cowen no Mr. 8. M. Mokwena.

U TAKATI.—Ute akuxelelwa u Takati okokuba ngoknqelana kwako nentombi ye Nkosi yase Mampondweni uzaknngena enkatazweni, waeele zikwelelisa kulo nkatazo ngokuaxhoma.

UMFUNDISI NE BICYCLE.—U Rev. J. H. Messenger, umfundisi waba Baptizeshi e Albany, e New York, upumile ebufundisini ngoknsuke kuvele incaso kubadala nenxenye ye Bandla ngakuye ngesizatu sokuba ebamba nge bioyole.

UKUQAYISA. — Lendoda isandulaknxho- nywa e Pretoria iqayise ngokuti ayikatali yona ngokuba ibulele isibini sabantu. Kutiwe xa kufnnwa ukuba isondelo esixhomeni lanquma inqata abila amadoda ukuye- nza ukuba ide isondele.

UMGBQUKI OBALULFKILEYO —E Worcester kwiveki edlnleyo kute xa ama Salvation ehambisa inkonzo yawo yapandle, kwagu. qnka elinye kumagaweta e Jaji, lase lingona kulomxukuxela njengomgnqnki. Lukulu uvuyo Iwama Salvation Dgalento.

U SIGCAU NE Lizwi.—Ipepa lama Salva, tion i *War Cry* inooma ukulaogazelela kwe Nkosi u Sigcau intlanganiso nentshomayelo e Lizwi. Liti wada wapuma egcsheni wati, lento niyenzayo imnandi, waposa i 10/ uknnikela. Kuhle xa kuvakala udaba olunje.

UMNQWAZI WE SILIKA.—U Sir Walter Wragg, i Jaji yase Natala ite xa iputnayo ezi ofisini zayo inxibe ugijo olumnyama lomnqwazi we silika, suka umfana ontsundu osisicaka engayiboni i Jeji, yikili amanzi amdaka pezu kwe Jaji watsho yalixazalala Ute noko umfana lowo ebengayiboni Ij'ji leyo, wafakwa entangeni imini euye.

AKAFILB ULELE.—Kute ngeee Bolctwa umntwana we Bhulu obegula wabhubha Wahlanjwa, wabekelwa bucala selebonjise- Iwe ukufihlwa. Ite inkazena etile kwabe- beze kututuzela ababhnjelwa, yangena kwi gnmbi elinomfi, wabeka isandla sake esi- dleleni, wabona ngomntwana selekangela. Upili'e umntwnna lowo ubamba kwabanye ngoku siteia nje.

OLAHLKKELWEYO.-—Indodona egama Jingu W. B Yiba kwiveki epelileyo ngoknhlwa ko Mtqibelo. ite ukubla kwayo kuloliwe Bps e Qonce yaqnbisana nentyewana yakwa TBOIo, yaoela jpeni, yasirola isipaji lendo dana yasivula, yera kasiwa into yequmbu elutulini, yase ipanga esibaneni, kanti lisbumi (10/) libomvana, inanamhla. Ku-Dzirna kuiomfana kuba upakati kwenyama noaipo,

UTALO.—Kulaulo Iwase Minnesota zonke idolupn zikolise ngokuqnba ngomteto wo- kuba ebetile u 9 ngekuhlwa kungabuye kubeko ubonwa pandle kulutsha olungapantsi kweminyaka elisbumi elina ntlanu ubndala. Liti lakufika ixesha legitoba kubetwe intsimbi are ke ote wafunyanwa pandle emva kwentsimbi ahlaule ikulu lendaliso okunya intsuku ezimasbumi esitoba etolongweni.

YAWAGINYELA.—Enye yamadodana afu- ndileyo, pesba kwe Nciba, ite yakwamke- liswa imali yayo nge tsbeke eyi £7 ; yafaka n 2 pambi ko 7, yenza i £27, ekoko ukulinga evenkileni yayitsbintsha ngapandle kwenkataro. Ute umlungu selingaseko wabona ukuba nzinakile, waye uwabo sele- ngaseko. Mayilunyukelwe lento ngumzi ontsundu, kuba imali le yinto enetelezi nenon nqweno, kodwa masanele kokosinako.

IQINGA LEZIPORO.—Indoda ebekusandul' uknvakala ukuba izixhomile kutsha nje Etnampondweni, ite yakuyakukangelws komkulu kwufikwa ingcwatywe buputuputu ngama Mpondo ngokunqaba okungum'mangaliso, okubenge e ukuba kubenzima uku yirola. Kwaza kwafikwa isidumbu sayo siqanyangelwe sayilonto, intloko ifakwe pakati kwemilenze yomibini, yaye injalonje ibotshelelwe yenziwa isanxinxi, zjye izandla zona ziqanyangelwe ezitendeni. Bate aba ntu bakabozwa imbangeli yoknba wenjiwe nje nmzimba womntu, bate balumkele ukuba aze angabi yiyo ndiniso emzini ngamaxesba ase busuku.

UMJIKELO WK JAJI.—Ijaji yomjikelo wase Mpumalanga yoba kwezindawo : — Graaff-Reinet, ...Tuesday, 3rd Sept
Uitenhage......................Friday, 6th Sept
Port Elizabeth................Monday, 9th Sept Somerset
East...............................Monday, 16th Sept
Bedford..........................Wednesday, 18th Sept
Port Beaufort.................Saturday, 21st Sept
Kingwillianistown,.. Wednesday,25th Sept East
London..........................Monday, 30th Sept
Cathcart.........................Friday, 4th October
Queenstown..................Monday, 7th October
Dordrecht......................Saturday,12th October
Cala..................'............Tuesday, 15 October
Butterworth...................Saturday,19th October
Umtata..........................Friday, 25th October
Kokstad.........................Friday, 1st November

INCWADI E POSINI.—Olu luluhlu lwe leta zabanteundu abangaziwayo abaninizo ezifu. mbe e Posini e Qonce, August 27 :—8 class, Tweza Cungwa, Miss Mariah Dleki, Qubula Dlova, Hambape, Mrs Sarah Jacob, Mrs. Arder L John, Mrs Konos, Miss Jessie Kwanka, James Mallie, Dyan Manuli, Diamond Matengwa, Mies Sarah Ann Majavu, Maliti Ngubo, Nofelti, John Ekebe, Remm Nyagan, Ngqolowa, Ntlokolo, Miss Grace Swaartbooi, M Wakwe.—Emazi *Ihatahve.*—Fani Baxa 2d, Alton Gatyana 2d, Mgxada Mpalala 2d, James Mdaba, 2d, Miss G. Mzimasi Id, Duwe Putaputa 2d, Tshofutshofu 4d.—J. HALLACK, Postmoster.

UMBANJWA OMHLE —Idindala elaliquba umfazi elaliye kumbamba e Bbulogne Sur Seine, lite xa likwi C Broro indoda ehombi- leyo yazilantsha kweeimnyama isiziba yatshona. Idindala eli ke yindadi endala, kwanzima kulo kakulu ukubona umntu elahlekwa bubomi bake liko. layi lento yokuxakeka, uku a bendidodwa livakala lisitelo idindala) bendiya kurnsindisa lamntu. Ibanjwakezi lite kuye andisoku kusbiya, hatnba. Litsibe kwaseko idindala kube yimbuqe ixa elide esizibeni emona entywila epuma, lento ipelele ekabeni sona isidumbu somntu sifunyanwe singcwatywe. Idindala lifike ibanjwakazi lisahleli kakuhle lati laknfika idindala lentokazi yalinikela yonke impahla kunye nencwadi idindala ebeliyisikelwe ukuba liyokubamba ngayo umfazi lowo. Abapati beyivile into le basuke bamkupa umfazi.

AMALEPELE.—Amashumi amane amalepele e Pretoria atyobozile ekuvalelweni kwawo atsolela emzini wase Pretoria ukuba ayokuhlangana ne President ngeziroro zawo zempato nkuba mnyilangiswe. Umzi wala malepela ukufupi edolopini ate akutyoboza Umgeini wawo kwaoko waposᵃka ehasheni (Mr Browne) way a kucela uncedo edolopi- ni. Ute lomkcsi wamaqenqa wukugaleleka pakati kwamangcwaba nomzi we President I-wahlangatyezwa ngamapolisa angavu manga nkuba uhambele pambili, koko asuka wona amalepele ati—sizimisele ukubonana no President, asinqandeki, kuyakuliwa ko ngoko. Kusukelwe lukulu yomzi ete yona yakufika yawatembiga amalepele ukuba iya kuya kumtata n President lowo. Umkosi wamalepelefulindile ke pant si kwendonga zamangcwaba. U President uqale waya kudlula e Bhotwe wada waza kugale- leka nge kali epe ekwa ngn Mr. De la Rey, ilungu le Band a kwane Nkulu yomzi, u Sohntte. Ebuziwe. am depela into ekuyiyo, arorele ukutya nomzi, nkuba ezizinto azintlanga njengoko ne Kom shi yabonayo, enye into bacele ukuba ibe nga r. Coet ze igqira labo. U President ntemb se ngokuba ezindawo uya kozilungisa, waye ke eya kubatandazela, wabacebisa nabo ukuba bazitandazele. Agodukile amalepele emva oku.

YIYIPINA LE KUMKANI ?

Yayiyenye ye kumkani ezaka zalaula e Europe. Yayisoloko isemfazweni—kanti, ngxatsho masitete into enye ngaxanye,

Lomfo wayo lidlakudla. Ubeqala kusasa ngenkuku edityaniswe nobisi ne swekile; ati akugqiba ukutya aye kulala, abuye avuke ngo 12 atve izitya ezimashumi uaabini. Atye kabini mgokuhlwa; xa kuti ratya—nango 1 ebusuku, ubeti akugqiba ukutya inyama ne dinala atye kakulu izimuncumuncu — ilekese ne kukisi, atobe ngotywala i *wine*. Abuye atye intlanzi, irniqwayito, njalo-njalo.

Ekupeleni waba nomnquma, lomntu ke nlelitshawe waye nokuwachaza amandla ambangele ukuba enze oku. " Ku- kuzitrulala," latsho iciko. Lento iwutyutya wonke umzim ba, imisipa, iwubangele intlungu, yomise umongo, nencindi yamalungu ibe nkatshunkatshu, izingisele ekubeni umzimba nengqondo zintshabalale.

Intamo, ingalo, namadolo nezandla zafa azabi namsebenzi, waza umzimba wonke wazala amaqakuva, xa isisu samkataza ngokuluma. Wapelelwa Dga- mandla esemtsba.

Lento asibubobuxoki, yimbali yenene, ingenawo nomgca wobuxoki. Bangapina abafundi betu abangabtala basixelelo ukuba lendoda yayingubanina ? Liwaka, anditandabuzi.

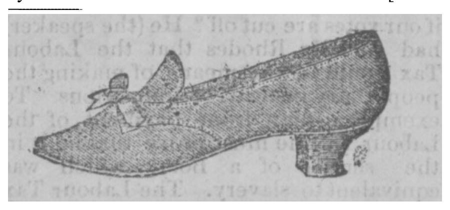
Asingo Kumkani bodwa abahliwa kukufa ngoluhlobo. Inkoliso yetu ihamba kwangalondlela. Asingomadlakudla sonke njengale kumkani, kodwa abantu abadla ngolohlobo badla ngokubanjalo nabo. Ngangokuba isiqamo siba rara ekugqibeleni. Kokukufa amahlwempu nezityebi, abakulu nabanci bayadibana.

Omnye umfazi utl, xa ateta ngenqu yake, " Izandla zarn zabalukuni, zaba yinto engeva nto edikidiki. Nsiatamba ngangokuba andizanga ndibe nako no- kusika isonka. Emva koko yandingena nase zinyaweni, nemilenze, zasuka inya- wo ngapantsi zabuhlungu. Ngangokuba bendide ndihlale pantsi maxa warn bi ndikale zintlungu. Ndahllkihla amafuta akandinceda nto. Ndabanjalo inyanga ngenyanga ndingasalinde kupila. Ndeva ngati ndinokufa ngo February, 1889. Kuqala ndeva umlomo usuke wambi ndingatyi, ndasuka ndatyafa. Emveni koku ndeva kuko nokuqaqamba kwamatambo, endancedwa yindoda yam eyati manditate i Curative Syrup ka Nozala u Sijili, yaza yanditengela ibhotila kwa Mr. W. Simpson, e North Street. Emva kwe cawa ezimbini ndeva izandla zipila, kwapela nokuqaq-unba kwamatambo' oknbangwa kungasebenzi kokutya ; kususela kweloxa ndapila kanye. (Ibhalwe) ndim, Mrs. Elizabeth Ann Cook, South- well Lane, North Street, Horncastle Lincolnshire, Februarv 1, 1893."

" Ngomnyaka we 1879," utsho omnye, "ndahliwa kuqaqamba kwamatambo. Umzimba wazala zintlungu, nakuba kwadlulisa idolo ngentlungu. Iminyaka yamibini ndigula—amagqira engancedi nto. Ngo 1881 ndafunda incwadana eya- ndixelela imbangi yokuknfa; nokuba elona yeza yi Syrup ka Mother Seige). Lento yaba yinene kuba emva kokutata ibhotile ezintatu nesisu salnnga. Eliyeza lingumangaliso ndaxelela abantu abani- nzi ngalo. (Ibhalwe) ndim, Mrs. S. E. Schofield, 10 West Hill, Southampton Street. Reading, October 26, 1892."

Le kumkani yati ukuze iyeke ukutya kangaka yahliwa kuqaqamba kwamatambo. Isisu sake sawubanga ukuba wonke umzimba uzale ityefu. Kanti ke noko akazange ayeke ukutya. Emveni koko wabhubha, enesifuba, nezinye izifo-vifo Mazingabangwa ngabo izlfo ezinje. Yiti wakuva ngati akulungi nto uyinqande lonto ngokusebenzisa i Syrup, eti inqu- mamise okokufa kwangoko, ize ilihla- mbe igazi,

Ukuba yayinengqondo yaza yasebenzi- sa i Syrup ka Nozala u Sijili le kamkani ngeyayihleli esihlalweni, pika I Ewe kuba waye ngekazalwa u Nozala ukuba ayincede. [5



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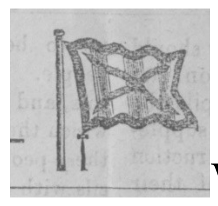

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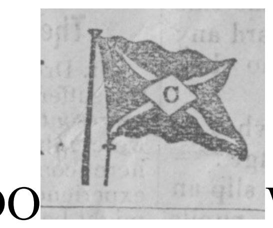

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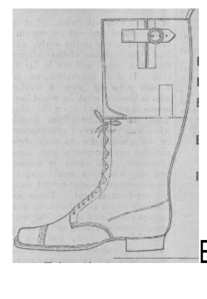

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NKOSI ETANDEKAYO,—Andina ku. nceda uknba ndikubulele (kanye no Tixo) ngeyeza lako elidumileyo, i Rheuma. ticnro. Libe yimbangi yempilo yentsapo yam ehesekulindelwe ukuba itshabe. Emva kwemizuzu esixenxe lowo wayegula akuba epiwe kwelo yeza waba nokuhla izitepu engancedwa mntu, emva kweveki wapila qete. Ndayitumela i Rheumaticuro yako kumntu owayesele mdala e Robben Island, owaye nesifo sokuqaqamba kwa matambo; waeebenzisa ibhotile zambini wapila, weza e Kapa ngoku ungumkandi nqwelo. Ababa, ntu babengaseli bobabini bapiliswa kwaoko. Omnye yayi ngumqubi we Cab owaka wasela ngapambili, waeebenzisa ibhctile ye Rheu- maticuro wanempilwana, emveni kwezine wapila mpela wabuyela kwase msebenzini wake. Ke ngako oko batata ngoku aba- piliswe lilo. Ndiknbulela ekubeni uyimba- ngi yokupilisa intlungu ezimbi kangako. Owako otobileyo, JOHN BERGHONT, Grocer, 20 Napier Street, Cape Town.

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UKUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

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

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

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Kwi Boloro yakwa Komani,
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UK0HL0K0HL0 OLUBI.
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" 91, Commercial Road, Peckham, July 12, " Nkosi Etandekayo, — Ndiugumntu oliqitala ekuvakaliseni izimvo zam, kodwa noko ndingatanda ukukubulela. I lozenges zako zenze ummangaliso ukudambisa ukohlelo Iwam olubi. U- kususela kwixa lokutyandwa koqoqoqo warn ngamagqira (njengomfi. Ikumkani yase Germany, emakubulelwe u Tixo kuba ndisapilile mna, ekubeni yona yafa) okwenziwa kwi Hospatala yase St. Bartholomew, akuko lukohlelo be- luuokuba ngapezu kolo; ngamanye amaxesha belude lubange ukutyafa. Izikohlela, ebeziba zininzi, zilukuni, zite zacombuluka, lubehle Iwandiyeka ngapandle kwenkatazo.—Ndim, nkosi, owako onyanisekileyo, J. HILL,

UBUNGQINA BE GQIRA. UBUNGQINA BE GQIRA. UBUNGQINA BE GQIRA.

" Routh Park, Cardiff, South Wales, Sept. 28, 1893.
" Enyanisweni, ndinovuyo olukulu nam ekunikeni obam ubungqina boku- lunga kwe Lozenges zako zo Kohlelo, kuleminyaka isibhozo idluleyo sendi- yalela ukuba kusetyenziswe zona ku- bantti endibanyangayo e hospatala nangapandle, ndazifumana zinceda kakulu. Ndikatazwa futi ngumqala; zi Lozenges zako kupela eziti zibe no- kundinceda. Kengokoi Lozenges zako ndinokuziyaleza kabukali emzini onga- ba ukatazwa zizifo zomqala, ukohlelo ebusika, nazipina izifo zemipunga.— Enyanisweni owako, A. GABRIEL, M.D., L.R.C.P. and L.M. Edinburgh.
L.R.C.S. and L.M. Edinburgh.

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Ezika Keating i Lozenges zo Kohlelo elona yeza lingagqitwa nalilipina EKUKOHLELENI, UKUTSHA ILIZWI, no NKATAZO ZOMQALA, zitengiswa nge Nkonxana ne Bhotile zi Chemists zonko.

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UVULE ivenkileyezixatula. Ezive- la pesheya, ngapandle kwabe zenza ngokwake, Impahla yake itshipu, Izihlangu Zamadoda—nezamanenekazi. Ziyangcitywa nezidala, Enzelwenezitsha ozifunayo, kwa C. W. LEVEY, Durban Street, E QONCE.

)

KING WILLIAMSTOWN

Esitsha Isaziso Sika TIKOLOSHE.

Kubaxhasi Abantsundu

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Apa e Qonce.

Ipuluwa, Isali, Ihempe, Ibhulukwe, Ibhatyi, Ingubo Nezamankazana.

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Uqbhali Minqopiso Yenjvumelwano
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UNOKUWATETA amatyala kuzo zonke i Ofisi zapesheya kwe Nci- ba—e Gcuwa nakwa Centane, e Willow- vale, Ngqamakwe, Engcobo nase Mtata.
Uquba ngenyameko nempumelelo eyiyo.

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