Imvo Neliso Lomzi

(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, SEPTEMBER 12, 1895.

ELIPEPA LIPUMA

NGOLWESI-TATU

IVEKI ZONKE

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo yabantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

[Vol. XI, No. 568

IXABISO 3d.]

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA,

Ifandesi Lemihlaba,

ISAZISO SAKOMKULU—No. 60, 1895.

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

NGOKWESIQENDU SO Mteto NO 15 we 1887, kuyaziswa apa kumntu wonke ukuba ezi ziziba zomhlaba wa Komkulu, okumandla wase Ngqushwa kwisiqicgata sise NGQUSHWA, ziya kntengiswa ngefandesi pambi kwe ofisi ka Mantyi e NGQUSHWA ngexesha Leshumi, kusasa, ngolwesi-TATU, 25 SEPT, 1895, ngokwezimiselo zalomteto ungentla nangezimiselo zelifandesi ezibalulweyo, nezingati zixelwa ngalomhla we fandesi, njalo-njalo.

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

(I) Kungeko ntlaulo ngalomhla wefandesi lesahlulo seshumi sirolwe ngenyanga ezintandatn, ize esinye isahlulo seshumi sirolwe kwinyanga ezilishumi linambini ezilandela uuihla wefandesi.

(II) Ukaba imali ehlaalwe ngomhla we fandesi ingapantsi kwesahiulo seshumi isisalela sesahluko seshumi sohlaulwa ekupeleni kwenyanga ezintandatn, ize isahlulo seshumi esisasaleleyo sirolwe kwinyanga ezilishumi linambini ukusu. sela kumhla we fandesi.

(III)Ukuba imali ehlaulwe ngomhla we fandesi ipakati kwesahiulo seshumi nesahlulo sepihlanu sihlaulwe kwinyanga ezilishumi linambini emva kwefandesi elo.

Inzala yezontlaulo yoba ziponti zone ekulwini ngonyaka; ekoti ukuhlanlwa kwayo nenzala leyo kuqiniselwe ngabameli abafezekileyo ababini ngokwaneliseka ko Mantyi —abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, bengena knzilandulela nangantoni.

Indleko zocando njalo njalo, netayitile zohlanlwa ku Mantyi nokuba ngom nye umntu owonikwa ignnya loko ngalomhla wefandesi.

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

Umfanekiso walemihlaba, kwakunye ne- zimiselo zefandesi, zingabonwa kwi ofisi yo Nocanda e Kapa, nakwi ofisi ye Manty i e Ngcobo.

J. TEMPLER HORNE,
Unocanda Omkulu.

Kwisi Qingata aase Ngqushwa.

No. 8.G89, Erf 6 ubnkuln 112 square roods, 72 square feet. Uxhonywe nge £3; indleko zocando £1 7s 6d.

No. 8,090, Erf 7 ubukulu 112 square roods. 72 square feet. Uxhonywe nge £3 ; indleko zocando £1 7s 61.

No. 8,091, Erf 8 ubukulu 112 square roods, 72 square feet. Uxhonywe nge £3 ; indleko zocando £1 7s 6d.

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. 8,0^5, Erf 22 ubukulu 85 square roods, 90 square feet. Uxhcny we 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 7e 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 square 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-

Ku-i Ofisi yo Kocanda e Kapa,
16 *July,* 1895.

NGOKWE Siqendu 11. so Mteto No. 15 Iwe 1887, kuyszisiwa apa okokuba le mihlaba ingezantsi ya Komkulu ekwisi Qingata ease GRIQUALAND EAST kumzana wakwa TSOLO iyakatengiswa nge Fandesi pambi kwe Ofisi ka Mantyi kwaTSOLO, ngexesha leshumi kusaa, ngo Iwesi 1ATL 25 SEPTEMBER, 1895, ngokwezimiselo zalo Mteto ungentla, nezefandesi elo, nezingati zixelwe ngalomini ye Fandesi eho

Griqualand East.

Kwisi Qingata Sakwa Tsdo.

No, 8.086, Erf 3 ubukulu 24 square roods, 103 square feet. Uxhonywe nge £5 ; i ndleko zceando £3 ls 3d.

No. 8.087, Erf 4 ubukulu 252 square roods, 13 square feet. Uxhonywe nge £5 ;
indleko zocando £3 8s 9d.

8,088, Erf 5 ubukulu 529 square roods, 86 square feet. Uxhonywe nge £15 ; indleko zocando £3 16s 3d.

ISAZISO SAKOMKULU—No 77, 1895,

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

LENGXELO ingezantsi yo Mpatiswa Mfundo ngo Qeqesbo 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 Ziqiniselo, Ubusika be 1895.

1. Ezi Mviwo zazise Grahamstown, Willowmore nase Lovedale. Ingxelo yolwase Lovedale inikiwe apa.

2. Oluqeqesho lwalupetwe ngu Inspector Clarke, oti kwi Ngxelo yake apaule ezindawo zingezantsi:

Ukuza futi nangexesha yaba yeyona nto ibukekayo, kwaye kubonakala umonde wokulangazelela lonke ituba lokuzinceda, into ebange nabavi ukuba babe nomoya oshushu wokunceda xabenako.

" Ukonwaba kwe Titshali kwakatalelwa kakulu ngabapati base Lovefale, indawo zokulala nezokutya bazinikwa ngapandle kwento, nezakiwo zalomzi 'elufanela olu qeqesho kanye."

3. Ababeko eluqeqweshweni yayi 59 amadoda ne 29 umtinjana, ukuza futi komtinjana kwadlulisa koko dodana amaxesha amatatu.

4. Olu lungezantsi luluhlu lwabayi nendawo ababesiya zona : —

Mr. W. E. C. Clarke, M A., Inspector, *Grammar, Registers.*
Mr. Geo French, Boes' Public School Claremont, *Woodwork.*
Mrs. A. Etches, Cape Town, *Nedle work.*
Mr. A. *W.* Roberts, Lovedale, *Arithmetic*
Mr. J. J. Spensley, Healdtown, *Singing ne Drill.*
Rev. D. D. Stermcnt, Lovedale, *Writing.*
Mr. J. Ycurg, M.A . B Sc , Normal College, *Grammar, ne Geography, ne Reading.*

5. Abavavanyi be Grammar bati: "Indlela ekuqutywa ngazo yinkoliso yo Titshala ayanelisi kuba yoquba bnkwenene, kodwa iziqamo zemviwo zabonisa ukuba abane ziqiniselo bade babe nemnyinyiva. Bamba. Iwa kanye kwabangenazo ekungatiwa babo nise ukuqubela pumbili.

" Akulambatanga gq'ta kwi Grammar xa kubuzwa imibuzo kucikwe isazela, enje ngeyokubalala i noun, veibs ne adjectives ; kedwa i parsing ne analysis ne Syntax yenziwe'kakubi. Uluvo lokaba isipelo selizwi sicacisa intsizigiselo yalo, yaba yinto engnqondwayo lungezi, njengekuti mhla. umbi ilizwe lipele ngo ' lebebeciciga ukuba yi adverb ngapandle kokuqonda into eliyitetayo xa liqukwe namanye. Kle ke kwizifundo ebezinikwe yaqinisalwa kakulu lendawo, nokuzibonisa ukuba yeyona ndawo hafanele nkuti xa bafundisayo bate beyiqonda."

6. Owayesiva i Woodwork uti: " Nakuta wayemnye qa umntu okwaziyo ukusebe. nzisa i " tools," kwabakuhle kanye ekupeleni. Ukungaqondi kekupafwa kwe *Foot, rule* kwabanga ukuba uu sebeezi ungaqubi kakuhle "

7. Owayesiva kuba Tungi uti : " Nakuba inqubo yonsebenzi ibengapantsi kwento ebilindelwe ukaba ibe yiyo, kubeko itemba lenqubo entle kwixa elizwe. Ndikoliswe kakulu luncelelo lomsebenzi kwada kwagqitywa."

8. Owe Arithmetic uti: "Benke bale nomonde ; ukagqitagqitana kwabaneziqiniselo nabangenazo kwakubonakala. Kona kwata ngenaziqiniselo kwaba lusizi, nakuba babebonisa umonde w. kwazengapezulu keko baziyo, into ke leyo eyati yabukeka."

9. Owe ngoma uti: Itishsla zaconisa inkutalo enkulu kakulu ekulungiseleleni ukufumana iziqiniaelo, baza bayi 63 abate bapumelela. Itishala ezine ezazisezinoku. qonda zafumzna iziqiniselo esipakamileyo."

10. Owe Drill uti : Otitsala bayifunda msinyane i Drill, ngapandle kwendawo ezimbalwa ebebeli bangaziggali ezinjengo (right and left) xa kojikwayo, xa kuhanjwayo, inqubo yemihla ngemihla yavelisa iziqamo ezihle."

Owe Reading uti: " I Reading yabambi kanye, s'yeka indawo ezinjengokukupa amazwi kaktibi, ezona ndawo zipambili zezi (1) Kukufuuda ngezwi elidakumbileyo; (2) Kukubizwa kakubi kwamazwi. Le , ndawo yokuqala ifike indibonise ukuba ababantu bafunda niwimi abangalwaziyo. Ulwazi Iwato ngesi Ngesi lute Iwalambata kanye.

" Ekuqokonjelweni kcqeqesho indidi A no B zibontae inqubo etile, ngedi B endisoze ndincone. Bambalwa abatonise inqubo ebhetele, kedwa uninzi luqube manqapanqapa.

Emva kevivo nase kucikidweni kweziqiniselo zamandulo ezingenkenzo yemfundo, kubaluleke aba:

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2. Tulwana, Jcsiah J, Benscnvale, Hetschel
3. Hlati, Charles, St. Andrew's English Church M School, Queenstown
4. Kota, John R, Lovedale, Alice
5. Mpahla, Fanny A, Ayliff Inst, Peddie
6. Hermans, Francois I, Independent M Sch., Paarl
7. Qunta, Ames, Eng. Cb. Mission School, Tshingeni, St. Mark's

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Dotwana, Joel D, Wes. M. 8ch , Tsopna, Tsorr.o
Gudula, Antyi, Eng. Ch. M. Sch., Emncotshc, Kingwilliamstown
Kakaza, Isaac, Wee. M. Sch., Necra, 8. Mark's
Klass, Sannah, Wes. M. Sch., Efeai, Peddie
Majiza, Elizabeth, Levedale Inst., Alice
Majola, Theresa, Eng. Ch. M. Sch., St. Matthew's, Keiskama Hoek
Majembezi, John, Ind M. Sch., East London West
Metayo, A D, Free Ch. M Sch , Njikelana's. Kingwilliamstown
Mazwi, Thetdore, Wes. M, Sch, Bengu, Glen Grey
Mdedetyaua, Elizabeth, U. P. M. School, Engqeleni, Stutterheim
Mdlwa, Msria, Wes. M. bch , Fingo Location, Grahamstown
Mgijima, Chas., U. P. M. Sch., Adelaida
Momoti, H G, Eng. Ch. M. Sch., Southwell, B thurat
Mzimba, Margret, Prim. Meth. M. School Aliwal North
Njikelara M , Berlin M. Sch., Etembeni, Kingwiliiamstcwn
Ntsiko, C E, Wes. M. School, Seymour, Steckenstrom
Solilo, J P, Berlin M. Sch., Etembeni, KWI
Time, D, Eng. Ch. M. Sch., Amatole Bisin, Kingwilliamstown
Tonga, Duncan, Dutch Ch. M. Sen., Dtrdrcht, Tyakuma, Fishbourue, Wes. Mission School, Sihlateai, Kingwiiliamstown

Kwishumi elinetoba le Titshala ebe'ine zatifikiti zodidi lwesibini kwangapambili, kuko ezilishumi elinantatu, nakubeni umsebenzi wazo kunye nenqobo nbuncomeka, ezingaqnbanga ngokwanelisayo koluviwo beluko ukuba zibe nedidi ezinokupumelela kulo. Ngako oko amagama azo akabonakalaswanga kola luhiu luNgentl'apa.

THOS. MUIR,
Umongameli Mfundo.

Kwi Sebe Lemfundo,
Capetown. 10 Ang., 1695.

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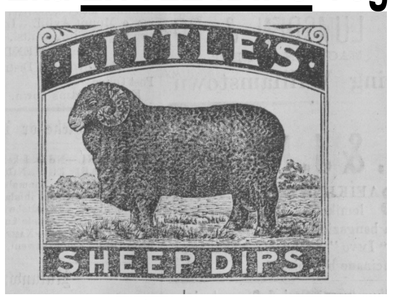

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nzi Micako Nabatengisi-Ngubo

E QONCE. [Amasebe kwi ndawo zonke.

LEMINYAKA I 18

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

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ZONKE EZI BLANKETE ZIZEZINGATANDATYU ZWAYO.
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Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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X X

Yizani Kutyebisa amehlo enu

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(FOLOKOCO).

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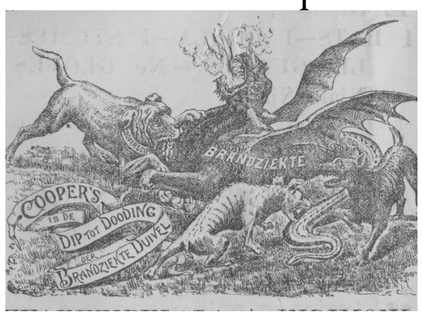
X X

Yeka COOPER Inkunqele



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Umenzi-Wotshi Nezivato Ezicikizekileyo,

UVULE ISHISHINI KWA KOMANI.

NGENXA vokunikolwa kwe Wotshi ne Kioto ezandleni zamaqitala nezingenama

ukuba zilungiswe ngamakulu all apatwe kukubi kanye ogangokuba onakalo konkena angabi saba nakuncedwa bank Umsebenzi apa ongxakuxaka nocikizeki-

levo wentsimbi ehhambisayo, no wobedu zodidi! olupakamdeyo-uruna eyona mpato

icikizekileyo nowona msebenzi wobulumko. isipnswana esincinane ekufakeni nase

kulungeleliseni aenza ukuba iwotabi konkena ingabi naluncedo kweyona nto nixi-

tyelwa yona yokuba ngu Mgcim-Xesha Otembekileyo Kusebenza udidi lokuqala

kupela Lwabasebenzi bela Mangesi. Ukulungiswa kwenziwa *ngamaxabiso ayihalalu kule koloni*

ukuvavanya ubunyaniso bale nteto ka utate amanani o Menzi-Wotshi weli ko- wenu nawam, ngokwenjeuje nya kuzincipisela indleko ngesiqingata sipela. kuko

nokuqiniseka ukuba intsimbi yako yamaxesha avisakukukalaza unyaka nonke ubu-

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Ukucokiswa kwe Kloko (zonke intlobo) from 3s 6d	lwotshi elungileyo ezinye (Ezingxowane-
Igilasi ze Wotshi ziqala kwi 6d	‘ z;funete i Kumkani. nesilunge-
Izitshixo ze Wotshi ziqala kwi ... . 3d . ,	eyo senunyaka emihlanu) ziqala kwi £2 5s
Iwotshi Zamanenekazi ze Golide (zifungelwa Ukuba azingetengwe nskuyipina Ivenkile Koloni apa ngapantsi kwe 25s 30s) elatn 10s 6d ‘	I Waterbury nezelama swiss iwotshi (e- zigcina amaxesha) ziqala kwi .. 3d umsesane Yokutshata ne Kipa ziqala. . 10s
Iwotshi ezwi English Lever zodidi lokuqala (zifungelwe) ziqala kwi £1 17s 6d	Imisesane Yokungeja yeDayimani. zibe ntatu i Dayimani zenene zona 3s ngeposi ze.

Ukulungiswa kwentsimbi zentlobo zonke ukuguqulwa, ukufakwa kanjazo ukuzigula izitya zentsimbi .lengokungati zitsha, kwenziwa ngexabiso clungapaatsl

kwelayo nayipina indlu e Koloni apa nge keshi kupela

Paulani uhlobo lokubhalela F. SEYMOUR DENT, “The Clock

QUEENS TOWN.

EZIKA KAYE IWORSDELL PILLS
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Zingumalane ku Mnquma, Ukugquma kwe Sisu, Intloko, Ukungahlali
Kokutya kakuhle esiswini, Izifoj ze Zintso nesi Bindi.
Zitengiswa ngaba Pitikezi-Michiza ne Zitora nge Is bd ngebhokisana,
Abaninilo, JOHN KAYE, LIMITED, LONDON,

Zitengiswa ngu G. E. COOK, i Kemist, Downing Street, e Qonce

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

IMPAHLA ZOKUTSHATA

Izivato ze Satini—Ezokutshintsba Izigu- bungelo Zaba Tsbakazi Amagqabi Okutshata Izihlangu ne Shuzi—Indilokwe, Iziteyisi, Nobuqeleqele Obunjalo.

IMISESANE Y0KUTSHATA :

Imisesane ye Ngeji—Amacici.

INGUBO ZAMADODA :

I Bhatyi-ezimnyama—I Bhulukwe-Zo- kutshata —Ihempe-ezimhlope— Amaqina ne Kolala—Iqiya zi Silika —I Gloves ezi- mblope,

NOBUQOLO, Njalo Njalo.

GIBBERD NO BRYANT,
KING WILLIAMS TOWN.

IKOMPONI ENTSHA YOKUMBA NOKUFUNA,

YASE JAGERSFONTEIN, (LIMITED).

O CLARKE, PETERSEN & COMPANY, Abakontilaki (Contractors).

ABANTU Abantsundu bayaqashwa ukuba basebenze Kumngxuma we Komponi yase Jagersfontein ngala manani nezimisolo ezilandelayo :—

1 . Abaya kusebenza ixesha elingengapantsi kwenyanga EZINTATU baya kuyi- buyisela imali abakweliswe ngayo kuloliwe; kodwa abaqeshwe ixesha lenyanga EZINTANDATU baya kuhlaulelwa uloliwe ngaba Kontilaki.

2 —ABASEBENZA EMABALENI intlaulo yabo iqala kwi 11s. ise kwi 20s. ngeveki.

3.—AMADODA ASEBENZA EMNGXUNYENI ahlaulwa ngesitokwe (contract); uku- layisha ingqungqumbana ezilikulu (100) yi 16s. 8d. ne 18s. 9d., ngokwexabiso lomhlaba osetyenzwayo. UKUBHOLA yi 2s. 6d. ngomngxuma ozinyawo eziyi 13.

Ngapezu koku amadoda anikelwa le Mixesho ilandelayo (ngapandle kwe ntlaulo):—

Umqa womgubo wombona, ngangokufuna kwendoda; Isiqa Senyama;
Ibekile ye Kofu.—Ezizinto zinikwa yonke imihla.
Mhla nge Cawa—Icuba ne Matshisi, ne Sonka esibunzima buyi lbs.
Ezinye izinto ezinokufunwa zinokufunyanwa esi Kwatini ngamaxabiso *apantsi.*

Ngenxa yengxelo ezingempato Yabantsundu eziyinyaniso, ezinye ezo- ngezelelwayo, kugqitywe kwelokuba kufunyanwe iqinga lokuba abantu babuye basitembe,—oko kwenziwe ngokumiswa ko Mpati olungileyo abe ngu Mkangeli waba Ntsundu e Jagersfontein. Isinyaniso sokuba impato iyakuba ntle : Abapati bacele imvume ka Mr. J. TENGO-JABAVU ukuba abe ngu Mlamli ezimbanibanweni, nase mpatweni, nase kufezweni kwamadinga.

Amagosa ezinye i Komponi ahamba egxeka isimilo sale Komponi kubasebenzi, asicenge sokumangalelwa efunyenwe.

Abantu baba ne baso abalinikwayo nge dayimani abazibonileyo.

QONDANI,—Omnye umfo usand’ ukugoduka ena £85 ngamabaso odwa.

Indlela yengqesho:—

Igama …… ....

Isizwe.....

Ubude bexesha lenggesho.....

Umhla.....

ABENTA YABA KONTILAKI.

-O K A—

Dr. MOFFATT

UMCHIZA WOKOHLOLOHLO

WASE AFRICA,

UNCONYWA UKUBA LELONA YEZA LILUNGU
LOKOHLELO, INGQELE.
UKUTSHA KWE LIZWI, ISIFUBA INYANISO ENKULU

MQUMISA OLD KOHLOKOHLO

Ngamawaka amakulu nangapezulu abafa ngonyaka kuziyekela kuku Kohlela ne Ngqele, into keleyo eti ibange ukufa.

EZIKUKUFA ESIFUBENI NASE MIPUNGENI
Ukutatyatwa ko Mchiza we Africa Wokohlokohlo ngexesha kutintela ukufa. .

NJALO-NJALO,
NJALO-NJALO.

Eliyeza ’inqabe kuncne linokuzozwa kuzo zonke Indidi Zamayeza

1 6 Ngo Bhotile, litunyelwe ze ngeposi.

—:o:—

LIZUZWA KW^

Mr. T. DOBLE

PHOENIX BUILDINGS.

KING WILLIAMS TOWN.

ISAZISO KUBABAMBI SAHLULO

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

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

Kwangelqxesha, kuleyq ntlanganiso, aba Bambi-Zahlulo baya kunyula aba Pati babe babini csikundleni so Messrs. Ross no MBAMBANI abashenxayo ngokulandelana kwabo ekunyulweni, baye benokubuye banyulwe kananjalo.

Kwakona kuya kunyulwa Umpati endaweni ka Mr. ZINGELA, opumileyo. Kanajalo kuya kunyulwa Umhluzi endaweni ka Rev. B. S. DLEPU, opumileyo.

GEO. A. ROSS, Secretary.

Port Elizabeth, 26 August, 1895. 4199

IKOMPONI ENTSHA YASE JAGERSFONTEIN YOKU-

MBA NOKUPANDA, LIMITED.

KUYAZISWA apa ukuba u MR. JAMES SAUNDERS (Mablasabangella), obefudula ese Koffyfontein, unyulelwe ukuba abe ngu
Mpati wa Bantsundu, ne Mingxuma e Jagersfontein, umsebenzi wowuqala ngo 19 Iwale nyanga.

Ngomyalelo,
NELSON S. GIRDLESTONE,
' ' Unobhala.

Kimberley, August 14, 1895.

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

IF[5] Imivuzo iyamkeleka, kutyiwa kwakona, nempato intle kakulu. 2211

The New Jagersfontein Mining & Exploration Co.

NOTICE

IS hereby given that Mr. JAMES SAUNDERS (Mahlasabangella), late of Koffyfontein, has been appointed Superintendent 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.

WANTED

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

Good Wages, Food Free, and Good Treatment.

I DRESS-MAKING E BHAI. Umsebenzi Umsebenzi

IFISHINI EZINTSHA NEZIBUKEKAYO—
KWI DRESS-MAKING-
ZIYELE KU—

KUFUNWA 1000 yabasebenzi E Johannesburg 500 ; e Ndlele- ni ka Loliwe, kwangase Johannesburg, 500

Mrs MASALISA.,
6 Cross Street, ngezantsi kwetyalike yama Wesile,
PORT ELIZABETH.

Abafuna umsebenzi boziketela babhekise ngokumsinya ko PELEMBROS NO TSENGIWE, Amagosa Omsebenzi,

I Dress imhlala kanye umntu, aye namaxabiso engawemfanelo. Yiqondisiseni indawo akuyo.

229 Queenstown.

EKA-POWELL

INOKULUPILISA UKOHLOKOHLO LWAKO

ILIZWE LIPELA LILIYEZA ELIQONDWAYO LOKOHLOKOHLO. Ukutengwa kwalo oku- banzi kulo lonke ilizwe kwalata ubuxabiso balo.

20 000 ABENZI-MAYEZA ABALITE-NGISAYO.

Abo bangazanga balilinga, mabake balilinge 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. D UKUKOHLELA KWANGOKUHLWA LI- KUNCEDA KAMSINYANE.

QWALASELANI UMFANEK1SO ONGENTLA EMAPEPENI ELISONGELWE KUWO.

Kangelani amagama ati “ Thomas Powell, Blacklriars Road, London,” kwisiqiniselo sakwa Rulumeni.

Ningayamkeli Imiliganiso. Labako 1824.

ABASEZIFAMENI XA BAZE KUTENGA BA- NGALILIBALI ELIYEZA LIDALA LOKOHLELO. 25

EKUKOHLELENI.

EKA-POWELL INCINDI YE ANISID

KWISIFUBA SOM’BEFU, NOMFULAWENJA,

KUTENGISWA NGABENZI-MAYEZA NE VENKILE, KWELASE OSTRELIYA, ne NYUZILANI ne KOLONI ZASE KAPA.

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

W. M. CUTHBERT & Co,

BASE QONCE.

Ezamanenekazi Ishuzi Ezitungwa- yo Zofele ziqala kwi 4s.

Ezamanenekazi Ishuzi Izihlangu Zofele ziqala kwi 5s.

Ezamenenekazi Izihlangu ne Shuzi ze Kanvas emfusa ne blowu ziqala kwi 4d. 6d.

Izihlangu Zemitya (Rope Shoes) Izipesheli i Felskuni Ezimnyama Zamadoda kwa Nezimfuea nge 5s. 6d.

YIYONA VENKILE EZIHLANGU ZOMELELEYO KULE D0L0PU.

CUTHBERT & CO,

MARKET SQUARE,
KING WILLIAMS TOWN

UMCHIZA KA

Xi

UMFULAWENJA Esisifo nto yimbi nandle

UMFULAWENJA kokuba ike siwugqibe wonke UMFULAWENJA umzi ngaxesha nye. Siqala ngo- UMFULAWENJA kumana umntu eqaqazela yingqe- UMFULAWENJa le, kude kube bublungu nengalo UMFULAWENJA nemiqolo, njalo njalo, ize kutike UMFULAWENJA Intloko ebuhlungu, Nomqala, ne UMFULAWENJA situkutezi, nokutamba. Ukuba UMFULAWENJA uqalwa zezi zifo funa Ibbtile ka UMFULAWENJA LUMSDEN Y o k u - nyanga Umfula- UMFULAWENJA wenja (Influenza Specific) olungele UMFULAWENJA Ingqele, Intloko, njalo njalo.

UTENGISWA KUPELA NGU

R, LUMSDEN & CO.

MACLEAN STREET,

King Williamstown.

H.&J.HENRY

BAFIKELWE ngezintsuku yilemikondo ilandelayo; abanga bangazicela ingqondo zabafunda be IMVO ” ngendawo yobuhle nobuncinane bexabiso.

Ikumtye qe Sosi 4/6 ngedazini

Ipleti 3/- ngedazini

Ibesini 2d. inye

Ijoko Zobisi 2/3 ngeqela lezintatu

Iglasi zokusela 2/11 ngedazini

Ipaqi zokugcada ziqala 1/-

Isospani ziqala 1/3

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CAMBRIDGE ROAD,

KING WILLIAMS TOWN

XASANI OWOHLANGA!

-u-

C. P. MATYOLO

Wenza Izihlangu Ezihle “Konkena.”

UKANGELE E MALIKENI

E QONCE.

2211

G. P. PERKS NO NYANA

E QONCE,

YEYONA NDAWO YOKUTENGA

Imisesane yoku “ Ngeja,”

Imisesane Yokutshata, Amacici Namehlo (Spectacles).

KANANJALO XA UFUNA

UKUHLAZIYA. IWOTSHI.

MARKET SQUARE,

King william stown.

BISSEKER, GEORGE

CO.

Abakulu

101, Main Street, E Bhai.

BAGCINA IMFUMBA

IZIHLANGU NE SHUZI

EZI LUNGELE

UKUHAMBA, UKUKWELA, NOKUHLALA EKAYA,

UKUHAMBA ISIKOLO, NOKU SEBENZA EMASIMINI.

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

Borike abalesi be Mvo NELTSO LOMZI *bayanoyishwa ukuba bezekulomzi, bayanoyishwa ukuba bezekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Co.,

INDLU YESI

HLANGU - ZENTSHINCA- YENDLOVU,
PORT ELIZABETH

Ikaya Labantsundu,

NE VENKILE,

E QONCE.

SIYA wazisa umzi wakowetu ongu Mtinjana no Mlisela, nawo wo- nke, ukuba zibuye zafika Iqiya zetu ze SILIKA, ezibukali Zona, zokujikela, nezesinqe —kubadlali.

PAUL XINIWE,

General Agent,

Market Sq., Kingwilliamstown

AMASEBE-

East London, Sheshegu, Tamara, Mgqwakwebe.

ISAZISO SOMZI.

No. 230.

INTSONGELO

Yerafa Yento Ezityiwajo.

NGOKUPATELELE kwicebo lika Rulumeni lokougezelela irafu nge Palamente ezayo pezu kwento opile ngazo umzi, eziujengengqolowa, Unitan azo uvnlekele bonke ngoku e Town Hall ukuba baheke amagama abo amadoda namankazana —abemi kwisixeko nesiqingata sase Qonce, omangala ukuba yenziwe into enjalo, ucela ukuba i Palamente ibakusele ku mtsalo wolohlobo.

Ngomyolelo,
W. ANDERSON,
Unobhala we Tawuni.

Kwi Ofisi ye Tawuni,
15 August, 1895. 299

Isebe lise Posini ne Ngcingo.

KWELASE MPUMALANGA.

KUFUNWA inqwelo zokutwala Impahla Yocingo ebunzima bumalunga kwi 80,000 lbs., isuka e Qonce iya e Mount Ayliff. Izicelo mazibeki- swe kogama lingezantsi.

R. HENDERSON,
Surveyor and District Engineer. Post Office,
King Williams Town.

Kulahleke or kubiwetblehe

BONISANI.—Ndilahlekelwe lihashe lam, INKABI EGWANGQA, ubudala yi. minyaka esixenxe, linamabala amblotshana emhlana (kulendawo ihlala isali), linopawu oluyinkonjane kwindlebe yase kunene. Olibonileyo makabhalele ku Mhleli, nokuba bukum, ndomvuza.—XAMETSHATA, C/O W. Black, Esq , Emqekezweni, Umtentu.

Kufunwa.

UMFANA okwaziyo UKUPEKA—ufu nwa ngu rnfundisi olieoka.

Osifunayo isikolobbo eso maka bhekiee kwi Ofisi yelipepa.

Kingwilliamstown,
20 August, 1895.

ITITSHALA yokufundisa kwi Sikolo sase Wesile, e Cookhouse. Iwuqale Umsebenzi ngo 1 October, 1825 Mayibe yenesiqiniselo, ibe nokuza quba imfanelo ze Titsha- la sokulu. Umvuzi kwindoda ewufaneleyo umsebenzi yi £50 ngonyaka.

Bhalelani ku,
REV. A. P. CHAPLIN, 3199
Somerset East.

KWABENZE IZIKWELITI.
CENTANE.

KWAZISWA bonke abanamatyala kwi Venkile yangakwa Manube, Centani, ukuba bawahlaule pambi kwe KRISMAS ; kungenjalo baya kunikelwa kubabuti base mtetweni.

W. J. HAYHURST,
Manube, Centani, August, 1895. st 2211

U MR. W. O. CARTER wase Qonce unga angezisa abahlobo bake abaninzi kwabantsundu ukuba akasenanto nevenkile apa engakwa Pascoe; kodwa xa bamfunayo, ukuba abenzele nantonina, njengokwangapambili, banokumfumana kwi stora esisemva komzi ka Mr. Hilner, wentsimbi zamaxesha.—ADV.

“ Mhlaimbi ubungeze wacinga njalo, kodwa ubuninzi bezifo e New York bubangwa kukuziyekelela ufunyanwe yi ngqele,” utsho u Dr. Syrus Edson. “Yinto engakatalelwe ngohlobo lokuba baba mbalwa abati bayitunele anaayeza kwaoko: ngapandle kokuba ibe kukuvuta nokoma kwemipunga. I New York yenye yendawo ezimpilo ilungileyo kwi nxweme ze Atlantic, kanti uyalala umfinxane nesifo semipunga, ipepa, izifo ko ezo ozibangwa kukungakaulezeli ukugeina iimpilo yako. Elona cebo lililo leli, yiti wakuhliwa yinto uyishenxise kwakamsinyane, ungayiyeki izihambelo.” Njengokuba u Dr. Edson enganityeli indlela yokunyanga indlela yokunyanga ingqele sonityela ke tina. Tabatani Umchiza ka Chamberlain Wokohlohlo, uya kuyivula imipunga ukupe izikohlela, upile kwaoko. Utengiswa kwa R, Lumsden & Co., e Qonce.

NGOLWESI-NE, SEPT. 12,1895.

IVEK1

I PALAMENTE yapesheya isapumile.

INTWANA eyenzakaliswa yi here apa e Qonce iyapila.

IMPI ka Makadu (McAdoo) ngoku ivule e Johannesburg.

ABATENGISI ababini bobisi badliwe i £5 emnye ngokulungxenga.

IBICIMILE icala inyanga ngolwesi Tatu kusasa kuleveki idluleyo.

KUKO umingimingi lokufunyanwa kwe rauti kulo mandla wase Qonce.

INTETO emfupi, nenombizane, neba- Iwe ngacalanye emapepeni, iya kauleza ukufumana indawo.

UMFAZI osandulukulunywa liramba kwenye ye fama ezikufupi apa, uhleli iyure ezimbalwa wabuba.

IMVULA isaman’ ukufumaniseka kancinane. Asikabi yiyo yakulima apa nakuba kwezinye indawo belima.

XA utenga mhlaimbi ubalela kwi venkile ezine zaziso wasakulilibala ukulikankanya igama le MVO.—ST.

KUVAKALA ukuba umsebenzi wokuqala ka Mr. Jenner kwelama Mpondo, kukuncipisa imikosi yama Qakamba.

NGO Mqqibelo e Monti kwenzakele umntu ngokusuke unyawolwake lutiwe kinxi yinto uloliwe esiza, ubehle wabiiba kwaoko.

U MR, W. HAY, M.L.A., obezimisele ukuhlangana nabanyuli bake e Ngqu- shwa, ubizwe emva. Seya kwenza elinye ituba lokuya.

I KANTSELE yomzi wase Riversdale litumele isicelo ku Rulumente ukuba atumele uncedo oluya kwabiwa kwaba bandezelekileyo balomandla.

INKOSI zase Bechuana o Khama, Sebele, no Bathoen, zifikile kwela ma Ngesi, ziti inqubo yelase Bechuana ijinga pezu kolutyelelo Iwazo.

UKULWA kwabafana kulemimandla ngati kuyadamba ngokusuke u Mantyi abape izohlwayo ezinobomi abafunye- nweyo ezihamba emashumini eponti.

UMFUNDISI omtsha waba Baptizeshi oza kutata indawo ka Rev. H. J. Batts e Qonce undulukapesheya nge Norham Castle ngomhla wesixenxe kuy o lesinayo.

EXESI lase Magqunukwebeni kuko amakwenkwe afekete ngenye ayitya- katya ngentonga aya kuyifaka nase mlanjeni. Lomcimbi uselubecululweni.

SIYAVUYA ukuva ngengxelo zokugqibela ukuba u Rev. P. J. Mzimba wase Lovedale, ebekc kwavakala ukuba use mngeipekweni wokufa, usingisela empilweni.

Kwi Cawa ezayo kwi tyarike yama Wesile antsundu e Qonce ukumka komhla kuya kushumayela u Rev. Ezra Nuttal, i Nkulu yama Wesile ase Africa nonyaka.

INCWADI zababaleli kunzima kakulu ukuzingenisa ngexesha ngenxa yokuswcleka kwesituba. Makungabiko ku- rora, asisiti, lipepa lincinane kunomqu- lu womzi eliwukonzayo.

UKUSUSELA kolokuqala ku October izilimo nezinye izinto zase Koloni apa ziya kutwalwa kwangamanani ekutwa- Iwa ngawo ezase Free State nase Transvaal izilimo ukusuka e Gqili.

I FREE STATE yase Congo itumele ku Lord Salisbury amapepa anencazelo ezeleyo ngokuxonywa kuka Stokes, umlungu, oxonywe kwelo ngokuba kusitiwa utengisele abantu abamnyama imipu.

IMPENDULO ye Archbishop yase Canterbury kwinewadi ye Pope ngomanya- no olufunwayo pakati kwalo mahlelo omabini, ibonisa ukuba amabango ama- wonga obu Tshatshi angangxwelerwa lumanyano nama Roma.

I BOND ayitoti ekupapameleni kwayo izinto zasembusweni. Ngoku olo lumanyano lundulule u Mr. Theron, M.L.A., ukuba ayokuzama indawo yokuba kuze kunyulwe . amalungu e Bond kumnyadala wase Bechuana.

INDLEKO yokwenziwa kwepepa inyukile ngokwandiswa kwalo, kodwa abanyuselwanga abaxasi. Kujongwe ke ukuba wonke ongumlesi enze umgudu ukuba angenise ubupantsi nokuba mnye umntu omtsha wokuhanjelwa yi Mvo NELISO LOMZI ukuze ungenzakali umsebenzi.—ST.

KUBA kaloku seke sabona kule dolopu umdaka omnyama wakuti nawo sewufukame pezu kwe bayisikile esazulwini sesitalato, masiti ke kuko abalungu ababini abalindiselwe amatyala ngokugila u Mr. Howard ngalomahashe abo entsimbi.

EZISANDUL’ UKUFIKA zivela pesheya zezokuba u Mr. Chamberlain ubalele u Sir E. Ashmead Bartlett emcela ukuba amhlebele abantu ave ngabo ngalenqu- bo imbi yase Transvaal kwabantsundu ukuze abe nentlonze kulomcimbi. Oku ke kwenziwe. 59 Siyakubona.

IMANTYI yase Dikeni iqale isikoelibukekayo eliya kwenza ukuba ivane naba- ntu bayo, Kutsha nje isandulukutye- lelela impi yesika Mabandla, neyesika Yantolo, ihambe icazela abantu bayo ngemiteto yengqakaqa nobungozi boku- yekelelwa kwezi zifo. Ibavuyisile abantu lenqubo kakulu.

U MR. CHAMBERLAIN kwimpendulo yake ku Sir E. Ashmead-Bartlett kwi Bandla La pesheya ute akuko bungqina ngezityolo zenkohlakalo yombuso wase Transvaal. Ute unosizi okokuba engenako ukwenza ucikido olucikideke ngoluhlobo lufunwayo, kodwa ke uyalele u Sir Hercules Robinson ukuba apande zonke inyaniso zalomcimbi. U Mr. Chamberlain utete ngqongqo ku Sir Ashmead ngokuti makangawatyoli amagunya amiswe ngu Rulumente e Africa ngapambi kokuba kuqala abe ubuqondile ubunene bezinto abatyola ngazo.

ABASEBENZI E JAGERSFONTEIN.

AMANQAKU angabantsundu nokufuna umsebenzi, kudala epetwe kule mihlati yetu, ekude kube nzima nokuba kuveliswe amanqaku amatsha ngelabo icala. Lento ikukufumana imali kwabantsundu, ngezimini nalamaxa mabi okubalcla kwelanga, asinto incinano; elixa, kwando ukukupa imali eninzi njengemivuzo yinto ekufuneka isetyenzelwe. Esiqingata sase Qonce sinabantu abaninzi abantsundu, save ke silungele ukubatyebisa abemi baso, ngendlela yokuti abantsundu baye kufuna umsebenzi, ze yabantsundu abasebenza kona, into ke leyo ebange ukuba umzi woyike ukuya kusebenza kona. Sinovuyo ukuti abapati base Dyalfontein balinga ukuyipelisa lonto. Banyule u Mr. SAUNDERS ukuba abe ngu mpati wabantsundu ; waye engumfo owaziwa ngokuvelana nabasebenzi abantsundu. Kuyakuba nzima ukuba bafumaneke abantsundu kuba sekuko esisimbonono, ekude kwakutshwa u Mr. PETERSEN ukuba ahambe ehlangana nabo. Ekude kwanyulwa no Mr. TENGO- JABAVU ukuba abe liliso lomzi ontsundu nomlamleli wawo kwi- mbambano nase kupatweni kakubi. Lento ibonisa ukuba abaso Dyalfontein bafuna ukubapata kakuhle abantsundu. Siyatemba ukuba iya kuba yimiqodi ukusinga kona. Ize nabo basenempembelelo nabantsundu, baya kulinga ukubanyuseela emsebenzini ngapandle kwexhala. Ukubonisa ukuba impato iza kuba ntle. Abavela kona bancoma ukupatwa kakuhle—ngapandle komsebenzi.

UBULOLO BO TITSHALA

KUSEMHLOTSHENI ukuba eyona ndawo bafike bangabi nakuyifeza abafundisi belase Mazanzi e Afrika yile yokuba nakuba sesikwi sizukulwana sesibini emveni kokufika kobu Kristu, uninzi lwabaguquki babo basagoxe ezindlwini zobunyama nobuhedeni, apo kungeko ndlela isingisele ekulungeni kwe zinto. Imbalasane yomsebenzi wabo yile yokuba beseke imfundo yokugqoboza nokupucula abantu. Enye indawo abajonge kuyo yeyona kwenza ukuba abantu balangazelele imfundo, le oyise babantwana babatumelela yona abantwana ukuba baye ezisinaleni, ze nabantwana ngokwabo bayibone ukuba kupela kwe yona nto iyakubanceda empilweni. Akusekude kakulu xa siyakubonakal» isiqamo sokuseka kwabo imfundo kwabantsundu, njengoko sewuqala ubonakala umsebenzi wabo. Enye yezinto ezilungileyo kwisinala zabantsundu kukuba abantwana bafundiswe ubugcisa bentloko nobokwenza izinto ngezandla, ixabiso loko libonakala kowe lelinye ihlelo ngokukwezelela inxano lemfundo, kwabantsundu ze bacinge ukuba ukufundisa ukusebenza ngezandla yeyona nto ipambili; ewe, indlela leyo yokufundisa iyancomeka, kodwa pezu koko basuke bavelise izicaka, ezingasoze zibe bongameli bomsebenzi. ngenxa enokuswela intloko e ungelelene nokulima ngezandla, nobugeisa, nezifuna ubuchopo bokwenza umsebenzi ngangokude ati ukuba ubengumsebenzi abe ngumpati wabanye. Imfundo yabantsundu isezandleni zabafundisi, nakubeni umsebenzi omhle sewoqaliwe, imfundo yokuquba abantwana isepantsi. Imbangi ezimbini zoku sezixeliwe, kodwa ngapaya kuko into eyenzukalisa umsebenzi, le yobulolo be titshala. Aymaqela ilunge kulo linempembelelo, ngapandle kokuba ihlale nabamelwane bayo abaziyata, abalinga mhlaumbi ukuyitsalela ezantsi. Kodwa ke ayinamhlobo namcebisina ungumfundisi. Kumaxesha amaninzi umfundisi uyifunza njengenja ukuba ifundise, engena luvelo, nalunonelelo kuyo, ayikangelele ukuba ’mntu nje, ingenguye umntu ofanele ukuba nobudlelana naye emsebenzini. Izinto ngezingahambi ngolulhlobo. Umfundisi ngeleba nobuncoko nobuhlobo ne titshala, ngokukodwa kwinto zesikolo, ukuze nayo ivane nomsebenzi wayo nosapo, njalo-njalo. Umfundisi ngeleyenza ititshala ukuba ive ukuba banobudlelana emsebenzini, nokuba ingaba abafani ngezimo namawonga, bazi ukuba bangabazalwana ngoko kolo. Njengokuba ititshala ingazi nto ngenewadi ezilungileyo, ngeleyixelela ezona zifunekayo, mhlaimbi ayiboleke, kungenjalo ayincedise ekuzi odoleni. Umfundisi ngele yinoyisha ititshala ngeminye imihla ize kudla naye etafileni ngokuhlwa njengomhlobo. Abantu abatumela aba bafundisi Pesheya balindele oko, abangaba nom’mangaliso ukufumana ukuba abayenzi lonto abafundisi kubantu basebenza kunye nabo ebu Krestwini. Ewe, ingenxa yencaso yokuba ibala limnyama akangeyivumeli lonto, kodwa imfanelo yobu Kristu ayingebi nakuyichasa into enjalo.

AMANQAKU.

Inotisi.

Izicaka zika Rulumente ezise Bechuana ekubeni elo linxityelelwe kweli lase Koloni zinikwe inotisi yokuba mazikangele wambi amatuba omsebenzi. U Sir Sidney Shippard uyakunikwa isondlo ayakusitya ehleli pantsi. U Mr. Newton obengu Mpatiswa-Koloni yase Bechuana uyakuba Liliso Lombuso wa Pesheya e Palapye, nabanye ngokunjalo bayabonelwa amatuba okuze bangadingi.

Impondo.

Isiko lokuzisusa impondo inkomo liyanda pakati kwabafuyi bempahla. Impi ebilicasile elisiko ngokuti inkomo ziviswa intutumbo yoyisakele ekulita- ndeni elisiko. Kwintlanganiso yokukusela izilo ukuba zingapatwa ngoburalarume kuvunyelwene ekubeni into engalungayo kukuba kumiswe umntu wokuwenza lomsebenzi, oyakuti yena abe nentsimbi ezifanelekileyo zokuwe nza. Ngati kungakuhle ngapezulu utatwe ngu Rulumente lomcimbi, wayala into yokuba lento yenziwe nguye wonke umntu. Enye indlela ngati kungalunga ngapezulu yenziwe lento inkomo zise ngamatole.

Indlel’ Elula.

Kwakuko umfama ngo 1888 owayc nomhlambi wemazi zenkomo ezinempondo, ute ngokunqena ukususa impondo wafuna inkunzi engqukuva eyazalwa yimazi enempondo, kumatole alishumi awawazuzayo lomfama kwezo nkomo zake laba linye qa elaba ne mpondo. Kwakona nge 1891 lomfama waye namatokazi angqukuva odwa azalwa ngonina abanempondo, inguyise wawoyedwa owayengqukuva, nanamhla

akukabiko nalinye kuwo elizala itole elinempondo. Lento ibonisa ukuba iko indlela yokupelisa impondo ngapandle kweyo kuzinqumla.

Amatswele.

Itswele eli yenye yezinto ezinempilo kwimifuno elinywayo, kanti ke bambaIwa kakulu abantu abalisebenzisa ngokwaneleyoezindlwini zabo itswele. Amatswele apekiweyo ayafuneka kakulu kwizindlu ezinentsapo ukugxota imikuhlane emininzi kubo. Indawo elicaswe ngayo livumba abanalo umntu akukov' ukulitya. Ikomtye ye kofu emva kokutya itswele iluncedo ukupelisa ivumba; ewe, intsukwana emva kokutya itswele yobako indawo yevumba, kodwa emva kwezo ntsuku ivumba lomoya womntu liyakugqita ukuyola kunesiko lawo kakade.

Ukusa.

Wati u Mr. Chamberlain ukuvulwa kololiwe osuka e Delagoa Bay aye e Pretoria, watumela ucingo ku Paul Kruger nge Ruluneli yetu, evakalisa uvuyo analo kunye nombuso welama Biilu ngomsebenzi omhle wokuvulwa kwalo loliwe. Yalufunda ke i Ruluneli ololucingo pambi kuka Kruger, wabulela naye, kanti uzakusala esilwa ngasemva ukuba ucingo lungavelanga esiqwini ika Kwini. U Oom Paul makabe uba ngu Kwinana ofumane atiwe caku pezulu; yi Kwini, asiyiyo yokufeketa, kwanele okwenziwe ngu Mr. Chamberlain, makangalindeli nto ingapezu koko.

Nge Qenqa.

Umhlobo wetu u "A.B.C." wenjenje ukusibalela: Kwakona ndinga ndinga- buye ndikukataze. Nambla ndinga ndingabala ngendawokazi enkulu kakulu ete ngaleminyaka yakutsha nje yawuvubavuba kakulu umzi omhlope olapa nakwamanye amazwe, ngango- kude unyulelwe amadoda okuyikangela, enze izwi ngayo. Nditeta ngesifo esibi kakulu Iqenqa. Esisifo njengoko waziyo Mhleli, site kuleminyaka sataba- ta amandla amakulu ngangokude side singxamele ukuqeleka pakati komzi ontsundu, okude kwafun' ukuti kupele ukoyikwa esibe sisoyikwa ngako ngumzi ontsundu. Kekaloku njengoko abafundi bako baziyo, kweli sikulo seyipumile ingxelo engaso. Pezu kwe ndawo ezininzi ezibalulekileyo, yeyalata ukuba siya sisanda ngokwanda. Aye -^amfAiene abeqwalaselelomcimbi esalata ulnaba, koti ukuba asiti sihlangatyezwe msinyasibe siya kuwugqiba umzi upela. Ngenxa yokwazi ukuba isituba asiko kakuhle epepeni, sendiya kuqaula inkalo nditi: Kuyalezwa ukuba makati onaso abikwe ngabamaziyo, nokuba 'makulunyukelwe ukuhlalwa ndlwini nye nomntu onaso nokudlelana naye, njalo-njalo. Kekaloku umzi wakowetu ngati lento awuyiqondi, yokuba bekufanele ukuba sonke simise inyawq sisilwe esisifo sibi kangakanana, ngokuti endaweni yokuba aiihlwe onaso, ibe yindawo yetu ukuba simbike Komkulu, ukuze ngoko ahlulwe abe selugcinweni. Yaye le ibingeyiyo into yokuyekelwa ezibondeni. Abantu, inkoliso yabo, abagcakamele ikakulu ukubuliswa nobukosi: endaweni yokuba bakangelele intlalo-'ntle, nelungelo loluntu kwinda- wo ababekwe kuzo, kuloko ibifanele ukuba ikangelwe nguye wonke umntu olutandayo uhlanga lwakowabo, nonga lungaba lolumpilo ihlambululekileyo, intle. Ngase India ingxelo ngaso yalata ukuba sesiwutyutyile lowo, nokuba siya sulela, saye kananjalo sikauleza ukwanda kwimizi exineneyo, emdaka, ne bantu bampilo iyeyobupantsi, njalo- njalo. Eyase Norway ixela ukuba nakuba beseside safuna ukuwubhshulisa lowo mzi, ngoku siyeta, ngokuti sindwetyelwe, bagcinwe nxam abanaso, kangangokuba bangabi nakudibana noninzi. Kekaloku ngati yindawo yetu, njengoko senditshilo: ukukangelela owakowetu umzi ukuba ungatyutywa yeda sesi sifo sibi kangakanana. Inye ke indlela yokukwenza oko, kukubatyila abanaso endaweni yokubafihla. Ewe, kuyinto enzima umntu ukwahlulwa nentsapo yake okanye nezihlobq zake, kodwa ke makutsbabalale umzi wonke, upela na, ngenxa yosizi? Njengeyeza elirara emntwaneni, kanti noko uyakunyanzelwa ukuba alisele: kuya kuba njalo kanye kuyo lento. Umzi ontsundu ungekadibani nezinye intlanga ubungumzi ompilo intle, obufanele ke ngoko ukuba ube nekwele ngalondawo, uzame ukuyihlambulula impilo yawo.

UMSEBENZI WAMAK0S1KAZI E QONCE

Amakosikazi namakosazana antsundu e Qonce awakazanga aba nanto ayenzayo odwa kweze Lizwi— into ebange ubulweLwe ke leyo emsebenzini ka Tixo, kuba engumzi onetnpembelelo ezintweni; kwaye kungeyiyo ke into elungileyo ukuba ibe ngu Satana yedwa osebeuzayo ngaleyo mpembelelo kwezake izinto.

Okwenene ke ate awase Wesile e Qonce akusisebenzisa isitunzi sawo kwinto enjenge Timiti yokufuna uncedo ekwa- kiweni kwetyalike kwabouakala. Ititniti kade zibako. kodwa asikazange siyibone tina eziwe, yahonjelwa njengeyama nenekazi nama nenazana ase Wesile e Qonce. Ibe netnpumelelo entle konkena kwelo cala, yaza nangecala lengeuiso yaquba kakuhle kunene

Itikiti ezinikwe abangeni abakulu zibe 165, ezabantwana 39, bebonke 204 abangeneyo; kwafumaneka i £12 elinesiquma seyibhatelwe imali yokulungiselelwa kwembuto. Elixabiso lingapandle kwa- manqaku abalulekileyo awenziwe ngu mfundisi u Rev. J. Mahonga no Mr. Tengo-Jabavu ote ulifanankosi (nomfu- ndisi, hinje?)

Umfundisi ebushushwini boluvo ngomsebenzi owenziwe ngamaledi e Band la ute uyawuvala umsebenzi ngoku rola inkabi yebashi Yeka ke izandla ezotu- kileyo yilento kuba ibingalindelwe etinaitini. Igosa le Bandla, u Mr. Tengo- Jabavu, akuba evakalise ukuxuzuka koluvo yinto eyeuziwe ngutnfundisi, ute ekungalungiseleleni (kuba into isengom- hla wokuvula) selempeleka umfundisi ngemazi yenkomo anokuyipututna um- fana e Ngqushwa ngelihashi lirolwayo. Lwaqekeka kwakona udiwu.

Uingcobo obubekwe pantsi ko Rev. J. M. Dwane, ote wagoduka ngokuhainba kwexesha, uxunywe kunene nazezinye imvaba zabantsundu, ete ke lonto yawunika imfaneleko entle, ekuto ngco ngoku- kodwa ku Miss Secretary Lala Mahonga, unomazakuzaku wawo; kwaye kukwanjalo nako Mrs. Mahonga, Mrs. Tengo Jabavu, Miss Madosi, Miss Hina, no Misses Mekute, Gudula, nabanye abebe pambili ekuwuxabashelenl, Sivuya na- bo ngempumelelo yomsebenzi wabo.

Masingayilibali impi ebavumi, engewabanga nandlela umsebenzi ukuba ongalingiselelanga nayo. Iqela eliqeshwe ngu Mr. Sakuba likufanele uku-Xkankanywa kaneomekayo; malilandele ko elika Mr. Teacher Sidzumo. Ikoteti ezibe zipetwe ngo Mr, Xiniwe, Mr. Mlilwana no Mr. Ncapayi mazingasaleli xa kukankanywa amagama empi eydise umzi ugongoma.

Ekuqutywent komsebenzi zibe ninzi izinto zokuwuchatisa umzi; kanti ke kuzo zonke epokeleyo.kwezetu ingqondo kukutengwa kwamrdodaua onke ase Qonce nge*peni,"* Ze apo imata ibe kona kungabiko anako ukuzivutulula kwelohlazol Asiko kunyaba. Madoda!

Kakade ngokwesinto eziya pantsi kwe mpumlo, akubanga kuhlo kanye kuba amalungiselelo etsho nganeno le kuba atnanani abekangelwe ebengapantsi. Kodwa abaququzeleli babe namaya abarwafumanayo ekulungiseleleni ngelicala ayakuba iuuoedo kwixesha elizayo kuba sivuya ukuva ukuba amanenekazi la akazimisele ukuba lomcimbi upelole ekubeui ngowokuqala wokugqi-
bela wawo.
Siwaselela intsikelelo nengapezulu ngomso. mawachume ande entweni ezilungileyo amakosikazi namakosazana ase Qonce.

Imvula mayine ke!

INCOKO.

Dear sir,— Nceda kaufake ezindaba kwelo pepa lamanene ngosizi olnvnkele kwipepa elidluleyo elibalisa ngenenekazi elihlutwe intlaka emlonyeni lelinye. Ewe betu ndiya kuvela nkosazana ububi okubo namhlanje, kwanangendleko zelokwe leyo yako, ke kubonakala uknba abafana abatshata kona e Johannesburg makuti pambi kokuba batshatiswe kubhalelwe emakaya abo ukuze kwaziwe ngabo. Lento zindleko ezinsratetekiyo nengqumbo embi entliziyweni ye ntombazana. Gxolo ngceituba ndibangwa Insizi. Owako ozitobayo, ndim P.— Kimberley, September 2, 1895.

Ngati ayilunyukelwe ngabafuzana into yokuba umntu abupepe ubuximbululu naxa sisebenza imisebenzi yendluyake. Kanti ke kulamaxa nzima mingalo sinawo eku nqabe kangaka nokufumana izicaka, eku bonakala ukuba umntu makaxole nokuba ufumene isieaka sendoda ukwenzi. umsebenzi orabr.xa, umnikazirozi kunqabile kuye ukuba angusebenzi kuvi i boy ayidli ngakuba naluncedo ezimizibi, ekuti kengoko lomsebenzi utnele umnikazi ndla ngapandle komnye omuintshi unawo kakade.

" La ntwazana ifole e ukuba ne mali," yavakala kitsho enye idyon wona lomlungu incokola no'nnye.

Ute omnye Kunsuba kunjalo ukuba nyayazi, nokuba iwahlana kukuhie amatyala ayo "

" Kodwa ke," yatsho lont ewana " asikutyeba kodwa into e'nnek»yo"

" Hayi, ukuba ngaba yintwazana entle kungakulungile.""

"Entle?" ibuzile indoda eselinamava, yatsho yati : " Mfana wam! wonke umntu uyamtanda umfazi okwenynnga ezimbalwa, 'ze emva koko angamazeli nto.

Madodana ! namsakuti ukutanda kwenu intwazana enisukube ureta nazo niz nikele Eoye indodana kwe'ase Amerika eyayiseli aha intwazana ebud ilibuyiminyaka i ishumi elineaibhozo, ife ingalindale. Rlieoka belingafunwa ngabazali, yaye intombaz-ma ilipikele Bade abazdi bdirma iqina, ngokuyi xokisa intomb zona, biti elisoka liyakuxokisa, aelinenye intombuzma eliyifilishiyo. Ekuve: oku intombazana igqqibe ekubeni uke ivavanye utando Iwes ka elo ingalibuza nganto ngalonjo imbi. Ete ngokucetyiswa ngu yise yawaka nalo ngokuhlwa ; yati " Ukuba uyanditanda make ndiknxhome, ndobnye ndikukulule kameioyane " Yaselivunia indoda kuba isiti lomncu akasayikuba namandla kunditsala. Kanti usontombi seleke, wnyencedisa ekuyit uleleni londodana, ekufunyenweni kwalowo ubuleweyo kucingwe ukuba makabe uzibulele. Kwavela mntu ute makubizwe kjlontwazana, esuka yaxela njengoko njalo. "Utando yimfa ma."

Mhleli,—Ndipe indawo kwelo pela lo hlanga ndipendn'e utnfo wase Qonce nge ndevu kweli letu kwindawo ebonakele kwi pepa le 15 August. Yini ukuba uti ubuza ngento enjengde ungazixali igama Isiko mnumzetu ? Siya kutini ukukwaz'sa ngo tnhlobokizi wako ? Yona into e"jenga'e akuxelela yona esiuto ikoyo apa, ungasika or ungasuea kuti mu iudevu nenwele akuko tyala, qonda, mna ezam inderu bendiz.isoea izolo eli. Ukuba uyatanda ukutata icebo IOWKSO Johannesburg umntu, stkuza xa umhiolokazi wako ongafini, tkanye uya kufika ingu Miss Sondlo apa, itninwe seyizale zingazi zinsiziva. Ukuba ufun ukulandiswa knusityele ukuba u Mrs. Buna, umhlanmbi yayiyinqu M'as Bini, na, kuba apa ziti ezi ntokazi zishiya amadoda zingo Miss, kuba ukwenda apa kakulu nge " ntongo." Molo mhlobo,—NTLOLE LA YOMBIXI, Fifteen Shillings and Sikabn's Office, L oornfontein, Johanneaburg, 21 August, 1895

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Nkot-i yam,—Ndipe indawo kwelopepa lam nabanye, ndihlabe unikasi kubazali abase Koloni. Iwa ! Iwu ! putumani abantwana benu abazintombazaua. Bazali bitenina aba bangeni umekuzala kwa bo? Enye yase Koloni kufupi ne Qince iuikwe imnyaki emitatu ngokwipula intembiso (Jnkabik zi uvumo one ne Nzule ukuba balane (tshate) efunx ukufu inana ilake elo, kuba kengoku ngambini akupa or atenga utando ngema i Kuti k itekweso situba, u Drear sekupe ukumpa u Dear wake kwisitaba se £10, kuke abahlobo bentombi apa bati— Yini, wenzani ne Nzekale ? Seyimda u De ,r intombi, yekoko i NzuLe ukuya emagqweteni. Siteta nje, xa ndenzs into eminyi, isegantolo intombi leyo itsala u. Tshotsho. Okwesihini, ungafika ezontna i beziza kuvutna esikwayaleni kuma Qonce ziziudlezane e Scornplus, okanye zingan.a. shweshwekazi, nditeta mna ukuti intombi zabashumayeli zashiya uburame te e Gqili (Orange River) ziya kubutata ngokubuya. Ez nye ziyaxeza mu emva ko 8 p m , inxenye esate cu ko Mrs. iti izi married women. Ihlazo, ihlazo ! nabelungukazi ngoku kunzima ukuziqesha. Ungafika uknba kumhla uyayo e Scomplns uti nanzo inkuku pakati kwezindlu, kanti hai ngotnatyolweui. Pu tumani abazukulwana benu, nditsho kumandla wase Qonce. Mali ibingangantonina le ide isukelwe naziotombi eziugezinge zise benze nakwi dolopu z ise makayaci, hai intombi Zise Qonce nokutanda iminyango emibi, ungnflki amagama azo eku Ledger Book zamagqweta, kuba zifuna ukondliwa. Ndobe ndikuxelele mfo wase kaya. Ziya simangalela mu. Ndingu,— DUKVDA NG XONGO WENZULE, Scomplus, Coolie's bide, Johannesburg.

AMANANI EZINTO.

E BINI.—Ngolwesi Bini, September 10 :— Ibbotolo 1/6 ne 2 9 ngeponti ; Is ʲmile 6/, 7/ nge 100 leponti ; Amaqanda 4d ue 1/2 idexini ; Ihabile 6,7 ne 7/ nge 100 lepenti ; Inkuku 1/6 ne 1/10/ inye; lokum 10/ ue 27/ tigfflira; Irasi eluhlaza 1/4 ne 2/4 d^zmi ; Ilamuni 1/6 ne 2/6 nge 100; Umbona 6/7 ne 8/ nge 100 leponti; Icrerji 2/6, 6/6 nge 100; I-entyisi 1/9 ne 2/3 nge peck; Itapile 5/6 ne 12/ nge 100 leponti; Turnips 41 ne 1/2 Dgeqelana.

—o—

KIMBERLEY. -Semilel2/ ne 13/ngengxo- wa. Kali 12/6 ne 13,6 ngengxowa, Mbotyi 15/6 ne 16/ ngekulu, Umququ 11/ ne 13/ ngevolo, Habile 8/9 ue 9,6 ngekulu, Mazi- mba 15/ ne 16/ ngengxowa, Umgubo 22/6 ne 23/6 ngengxowc, Umbona 14/ re 14 9 ngongxowa, Omhlope 13/6 ne 14/6 ngengxowa, Tapi'e 14/ ne §0/ ngengxow-, Nqqolowa 20/ ne 22/ ngengxowa, Maqsnda 9d ne 1/ nge daziui, I ikabi £1 ne £6 inye, Mlzi ne £ I inye, Matole 25/ ne 30/ inye, Hagu 20/ ne 25/ inye, Hamite 12/ ne 13/ inye.

—o—

E PCRT ELIZABETH—Ngo Mgqibelo, 7 September :—Ibhoto'o entle kakulu 2/6, 3/, elandela leyo 2' ne 2/6, neyesit&tu 6d ne 8d ngeponti ; Irasi 7/ ne 7/6 ngekulu leponti; Isetnile 6/6 ngekulu leponti ; Imbotyi ezintle 10/ ne 12/, ezilandela ezi 8/ ne 9/ ngekulu Ikabeji 1/ ne 1/|. Ikolifl iwa 1/ ne 3/ idezini ; Amadada 2/6 iilinye ; Amaqmda aketiweyo 1/ ne 1/1 idezini ; Ihabile 7/ ne 9/ ngekulu leponti; Izikumba Zebhokwe 1/4 sisinye; Ikwakwini (imazi) 4/ ne 5/, inkunzi 5/ ne 9/ inye; Icuba le Bhulu 3|d no 41d ngeponti; Oranisi 2'5 ne 3/ emnye 5 Izikumba zankomo 6d ne 3d, Impondo l|d ne l^d nge ponti; Amazimba 7/6 ae 8 6 ngekulu le ponti; Hamuni 1/ ne 5/ ngekulu; Umbona 7/6 ne 8/6 ngekulu leponti; Inartyisi 2/6, 3/7 ngekulu ; I crenji 2/6 ne 5/ ngekulu ; Ama- tswele 15/ue 18 ngengxowa; Itapi'e ezipa mbili 1?/ ne 14, ezintle 7/6 ne 10/ ngekulu leponti; Amatanga 4d ne 6d Iilinye; I erityisi ezilishumi Id ngeqeluna ; Izikumba zigusha 1,1 sisinye ; Ubisi 1,9 ibhotile.

Umchiza ka Chamberlain Wokohloko- hlo uyegqita vonke eininye endike ndiyi sebenzisa. njengombi umtengisi ebipambili ekutengiseni kule inalike. Ndilingqina ukuba lelona yeza elipambilkwendaka ndawapata, okukohlela, nengqele, ne Stepu sabantwana. A. SV. Baldridge, Millersville, Illinois. Lile . rrgiswa kwa R. Lumsden & Co., e Qonce.

U MQ *J.* JI. Loper, Umpitikezi-mayeza udume kunono e Des Monies, Iowa, waka wanentlungu esemqolo, eyokutukataza inyapga ezintandatu. Ngalomayesha intiungu zayo zabanga ukuba angabi pakufunqula nento le. Akazange abe ngokuyishenxisa de afumane Elokuhlikihla lika. Chamberlain. " Ndalihlikihla katatu " utsho "soloko ndapilayo ezintlungwini." Uliyaleza kubo bonke abangaba banjalo, Litengiswa kwa R. Lumsden & Co., e Qonce.

Ibala le Cawa

Intsebenzo k a Yesu K ristu u YESU yaba yeye minyakana e- KRISTU. mitatu kupela. Ekubeni u Yohane ebemana ukuqononondisa kwinyambalala ebezisiza ezifundisweni zake okokuba kuza emva kwake orintsela lembandada angafanelekileyo yena (Yohane) ukuba angalicoinbulula; nokuba eyona mbeko" yake inknlu kukumgabulela izigeau. Utemhla wayalama i Nkosi ngamehlo ake zati izizwe ezazimngungile zingekabi nalwazi zona, zotuswa sisimezo sake: " Bonani imvana ka Tixo esusa isono selizwe, nguye lo endibe ndinixelela ngiye " Okwenene ke umzi uwapose kuye amehlo, wancotuka ku Yohane. Kwanje ngaku Yohane, umzi wakwa Sirayeli ube nendawo oogabanga nakupumelela nazo mayelana no Yesu Kristii. Akafikanga njengokulindela kwabo— enamawonga nobunewunewu bobukulu base mhlabeni, epahlwe ngama woko- woko, abangungi nababusi njongesiko lento zelizwe. Inteto zake nazo kwangokunjalo zatsho wawa umzi, kuba watika nayelomntu bekuliliselwa ngaye ngu Yohane esabdata eduze ubukumkani buka Tixo. Wati nase kutumeleni kwake aba Positile abalishumi elinambabini wabayalela ukuti maze baxele ukuba ubukumkani bezulu bukufupi. Inkosi yetu yayingazele nje kodwa ukusinika imiteto nemigqalisolo yentlalo, nokusibonisa ngowayo umfuziselo eyona ndlela yentlalo nokufa. Olona lukozo Iwento wayeze kuba yiutlaulo yesono selizwe ngokubetelwa emtini. Esiko kupela kwesizekabani sokuza kwake ehlabatini. Ngalo lonkeke ixesha awayengekali avuke, baye bungekafiki ke ngoko ubukumkani bake obungekuko ukutya nokusela, kodwa bubulungisa, noxolo; novuyo ku Moya Oyingcweie. Ukufika ko Msindisi elizweni. ubomi bake nemfundiso zake, zacangcata ngapandle kwemi ziia amabhongo ezizwe awaye lindelekuyo; laxakama ke ngoko ilizwe ngaye, ewe, nabona babe ngabalandeli bake ayitihla- kele nakubani indawo yokuba babenga buqondi ubukumkani bo Mesiya wabo, Kwaye kuliudelwe okokuba uyakubayi njengele eya kuboyisela ibakusele ezi-ntshabeni zabo ezinje ngoma Roma. Lomoya ke woknuganqoudi owona mxhoio nokozo lwento obu} iyo ubukumkani buka Y'esu, wamana ukuzibonakalalisa ngempawu ezimbi kuba disepile be Nkosi kumaxa atile, yiyo lento eya- bangeia ukuba kumana kubako imbambano ngezihlalo zobukulu kwi bhotwe lase mazulwini, neyabangela ukuba o Priter baxabe endieleui ye Nkosi yakuba ibaxelela ukuba iya e Yerusalem ukuze inikelwe ezaodleni zezikohlakali. Woza kwabake kodwa bona abamamkeianga. Nakubeni kuyinyaniso ukuba uluzo Iwake nemfundiso zake, zazichasene nemvo ezouakeleyo zelizwe, kukwayinyaniso engu mangaliso nebonisa ubu Tixo Vake, ukuba ngococeko namandla obomi, nemfundiso, uemisebenzi yake, walishukumisa ilizwe lipela. Uluntu, ngapandle kwaba Farisi naba Bingeleli, 1 waluhendekile yimisebenzi yake: koko impi eyayimchasile u Yesu yasebenza ngobuqokolo obukulu kunene, yapumelela ekucengeni izihlwele ukuba zimgwebel' ukubetelwa emnqamiezweni ; ngoko ke u Ytsu Kristu waG ugokubo telwa emtini njengoinbulawa nanjengofela izono zelizwe. Ii.kosi yetu yangewatywa, yati kodwa ngomhia wesitatu yabuya yavuka ekufeni, yati emva kokubonakala iotsuku ezimashumi maue kuniuzi lwamangqina ngamangqina, ubunintshi bawo awayeseko ngemini zokubhala kuka Paulos (1 Cor. 15; 6), wenyukola emazulwini bekangele. Yemka Inkosi ibabeka ngedinga lokuba iyakusoloko inabo de kube tekupetweni kwelizwe, nokuba ngemihla yokupela iyakubuye itike eiizweni. Akuko ntandabuzo baninzi eyeinka sebekoliwe Inkosi, nakuba bangaba babembalwa kakulu ukuba babeko ababenotifi lokubuqon la ubukumkani bake awayeze kubuseka ezintliziyweni zabantu ngokufa nokuvuka kwake. Umsebenzi wokuvakalisa nokuyityila le m fu ndiso

ABArosTiLE washiywa kuba Postiie ababengepi nabo, ishu- nyana elinanye, kuba kaloku omnye wabo u Judas oka Skariyoti wayeaele eye kweyake inda o njengokuba sisitsho Isibhalo. Amadoda ambilwa angena mfundo nabutyebi. namawonga, nampe mbelelo ukushtywa ngumkoleleli wawo ongnm'mangaliso, aze ashiyelwa ukuba embe, adonyule, aqetule inkolo ezendeleyo zezizwe, azokungeuisa unqulo olutsha noluchasekileyo lo Ye-u obete- Iwevo, olusisikubekiso kuma Yuda nobutyakala kuma Girike; yay' inguinsebenzi onqabiieyo ngokwase bautwini ukuteta, kuloko into eziuqabileyo ebantwini azi- mnqabelanga u Tixo. Eligcudwaua laba Postiie lalinomsebenzi oyiutaba nonzima pambi kwalo. Ukoyisela indwebi zama Yuda neziebi zama Roma nembhazolo zama Girike kwimfundiso yomnqamlezo —bazokukolwa kwi Nkosi abebengasayi- boni, bazikauyeze, bajonge kamvuzo owawukangelekе njengenkulisa bantwana, yayingento yakufeketa. Impumelelo yabo ke ngoko yatsho yaz'kwanqisa izizwe, ayina ndlela yimbi eugatybwa ngayo ngapandle kokuba nyani-nyani Inkosi ivukile ekufeni, kungoko lemise- benzi yamandla iyibonakalalisayo kwi zicaka zayo. I Gospile aylqalanga ngakwamkelwa zikulu, kuba zizo kaloku ezakwezelela umzi ukuba umcelele ukusikwa, waye uompuuga wenteto zika Yesu wawusalata ukuba abapantsi biva kuba pambili ekumamkeloni, okwenene ke kwabanjalo wati ezityila ezintsaneni zaye izazi liezilumko zimi kude.

UMHLA WE PENTIKOSTE. Umhla wesahlulahlobo nobusika owagqibA inkani ngokubonakalatisa e k u - hleni okokuba ubu-Kristu namandla abo abufanga ngumhla wokuhla ko Moya Oyingcweie (30 A.D.) obizwa ngokuba ngowokuzalwa kwebandla ekwati pantsi kwentshumayelo ka Peter nabanye aba Hostile kwa guqukela amawaka e Nkosini. Ingxelo yentsebenzo yaba Postile ibhalwe kwi "Zenzo" nakwi "Ncwadana" ze Testamente Entsha. Ngezandla zaba Postile kwenzeka izimanga, kwangokunjalo noninzi lwabaguquki Iwenza imisebenzi yamandla, lwasoma inteto ngenteto ekute ngevekana ezimbalwa kwaye sekuko pakati kwabaguquki ababingeleli naba Levi. Lentshukumo ayibanya se Y'erusalem kodwa, yanwenwezelela na kwezinye idolopu. Ubu-Kristu bafika babodwa kuzo zonke itnlihedesbozelizwe ukufundisa utando nemvelwano, nokuba ati osukuba enenongwana avipiweyo ngokuxelenga kwake akwazi ukulumela abanye. Ngesi sizatu ke kwayiIwa ityeya yokusiza iutsweli zebandla.

Kuyimposiso nkucingela AMAKOLWA ukuba umntu wayelahla OKUQALA, ilungelo lake empahleni yonke yonke, yayisisipo se nkululeko nesotando kwityeya yokunce- da abazalwana abasweleyo. Ubudlelana nobunye babulupawu olupambili kumakolwa okuqala. Ibilisiko ku wo ukwenza nmjikelo kwizindlu ngezindlu zamakoIwa, ebpkufike ke kumana kutandazwa kutatwa umtendeleko we Nkosi imihla yonke kukunjulwa uk jfa kwayo ; beku- nganqozwa kuxelwe tina ngezimini.

Intsebenzo ebukali nendaw-INCASO. cengiyo yaba Postile, noir wanda kwe ngqoboko kwabanga ingqumbo kwindindi ngendindi zentshaba ze vangeii. Izipatainandla zotuswa yimeko entsha ezinto, nkubona ilizwe lisuke lapenduloleka ngenxa yentsebenzo yaba Postile nabalandeli habo Zaba ninzi izinto, ngokuhodwa imvelana nelixesha, ezabangela uktichaswa kwe yangoli. Inani lamadoda awaye kutalele ukukhusela ubu Yodi nento zabo zonke launde kakulu, layo kananjalo lite nko.' kudinwa nokucala ukela kwalo iyokwe yase Roma latemba ukuba u yesu kufeza indawo ababe zilindele ku Mesiya —ukubushulisa injengele ezizimiswe ngu mbuso wase Roma ukuba zibalale Kodwa 11 Yesu endaweni yokwenza oku wabadanisa ngokusuke abayalele ukululamela ulaulo lwase Roma, waza ufanezu koko naye ngokwake wafa ngokufa okulihlazo. Ke ngoko abalandeli bake nangapandle kokucekiswa, bikangelwi njengentshaha zomzi. Amadoda ama-kulu awayeto, nakuba ayezikoh'akali I ahamba pambi komzi njengamalungelo inteto ka Yesu nabala ideli bake ebinga-cezeli bani osimilo sixabe pambi kwayo i yawenzakalisa kakulu. Into yokubi amaqayi awo awendeleyo abhululelwe pantsi ngokululayi Gospeli, yaba ngapezu kwamandla abo ukuba I angabi nakuyinyamelelo. Kwabonakala benyanze- lekile ke ngoko ukuba balinyukile unpnlo Inka Yesu. Kwakungeyiyo into elula ukutotha olunqulo lutsha ,

AKUBANGA kuba intsebenzo yaba LULA. Hostile yatsho waqala umzi, nase Tempileni amazwi abo ayepulapulwa ngolangazelelo olukulu zindimame, nodumq" wabalwaye lusanda imihla yonke. Ebekusiti i nokuba kuko omnye wabo obanjiweyo wafakwa etolongweni zisuke ingcangqa zetolongo zijube zodwa, kuti kuyasa abe Iowa bekutiwa ngumbanjwa abe sese gazulwini zezihlwele exokozela ngama lika Yesu ngokalipo olungatihlisiyo ; note wanyongoba ngemfele zegusha wazenza omnye wenani labo, ubenakanwa kwaoko abhengezwe. Kwaba zingqikingqiki kwakubi apo kwakuhleli o Ananiya namakosikazi abo.

ABANTU NGABANTU.

UDUMO LWEPEPA.

DEAR MR. EDITOR,—Nceda undipe ibala kweiopepa Inko I dmne kunene, ke ndisekele inteto yomhlobo ozibiza nge garn i lokuba ngu " Mntu," oteta ngokukululwa kuka Nkosi u Sigcau ngenxa yobuko nokalipo Iwe Liso LOMZI—IMVO ke. Yinene liliso mzi Wakowetu. Nditi unyanisile udiyamvumela ukuba elipepa lifanelwe kwapela ligama lalo. Kum namhlanje kusuke kwangati liyaqala ukwenza into ngalomcimbi ka Nkosi u Sigcau, kuba yinene kona ukuba kuye wonke umlesi obewuqwalasela ngenyameko loincimbi, ebeboua ukuba umntan' enkosi udlelwa indlala nje. Lento yenziwe lelipepa, pezu kwezininzi ezinkulu ehkade lizenza, indibangele uknba ndinyanzelele ekubeui nditi nokuba seliya kubiza ntonina nge Kwata nokuba ngonyaka ndibe pakati kwabaya kuwa bevuka nalo. Hlala uhleli Mhleli. Enkosi ngesituba epepeni lako.

JAS. D. GULWA.

Emnyameni, 14 August, 1895.

NGELASE MAMPONDWENI.

NKOSI,—Ndiyakucela ukuba maundifakele lemigcana kweiopepa lako. Bekuko intlanganiso enkulu e Flagstaff ngomhla we 11 ku August, 1895, kutetwa ngokuba kwamkelwe abantu bakwa Nkosi u Mdlangaso ngu Kumkani u Sigcau. Ute Unkosi u Sigcau kufuneka okokuba abe nguye ngokwake ongafanela ukubakangelela indawo abantu bakwa Mdlangaso. Ute ke umuutnzana lowo ubepete intlangauiso (Mr. Stanford) ukupendula, wabeta ngelibuhlungu ilizwi, elitsho sadana, elokuti: akuyalekanga na Sigcau, usafuna inlolongo na nangoku ? Manditsibe kuleyo ndawo, ndobnye nditete. U Zulu, u M janyelwa no Xonywa kutiwe mabaye Emateko, u Maqutu Etende, u Zouo, Ehlabati. Mandipele. — Esako isicaka,

SKEY NGEZANA.

NGOGUQULO OLUTSHA.

NKOSI YAM,—Ngendawo yokuba ababhaleli bakq bekala ngendawo yokuba inteto yesi Xhosa ayisatetwa, ndiya yipi- kisa, isi Xhosa sisatetwa nangoku, kwaye kungona ndiqonda ukuba sizakutetwa ngoku imfundo ingene nje. Into andiyibonayo mna kukttngena kwamazwi ezinye intlanga angati ongaqondiyo ati isi Xhosa siyatshabalala, ukanti hai kukwa- nda kwaso oko, yaye ingumkondo oza- twe zizo zonke ilwimi ezitetwayo, kuba ukwanda kwenteto kungena kwamazwi amatsha. Ngesi Xhosa se Bhabhile le isetyenziswayo, iyinyaniso inteto yokuba siuzima; kwaye ke lento iyiuteto ye Zibhalo Ezingcwele ibifuneka iviwe nangumutwana, nazizidenge, nangaba pantsi ngemfundo. Ndawana enye ndingayiqondiyo bati xa bezitetelela abaguquli ngama Wesile la ayalayo le Nguqulo lutsba, ndaye ndingaqondi ukuba ingamkusela timguquli lonto. Mabarole zizatu zimbi. Xa umntu esiti into imbi asiko kuzitetelela ukuti nguwe lowo utshoyo, bekuza kutsho bani kade? Ukuzitetelela kukubonisa ukulunga kwayo. Gqibike. Kwaye kumnandi kum ukuva ukuba siti ma Wesile abayi- bonayo ukuba leuguqulo intsha ayivakali kamnandi, yaye lonto isitetelela ; ibonisa kanjako ukuba tina ma Wesile siyayifunda i Bhabhile. Ndikolwa ukuba nabe fundisi betu bayabona ukuba abafundisi nto ipalalayo, abantu babo bayazifuuda i Bhabhile zabo. Esako isicaka,

E. MDOLOMBA.

NGAMAWONGA ABAFUNDISI.

NKOSI MHLELI,—Bendisoloko ndinqwanqwile, ndisiba kovela m'bhali woti ahlabe uluvo endinalo nam malungana naleugxoxo ingo Rev. J. Xaba, wase Mtata, nentelekiswa yake nabafundisi ababini besithili sase Rini, o Revds Philip no Malgas. Inteto ka " Olilungu,"' inesikwa sokuncoma—sidibene neqayiya lomfundisi wake; lonto ke ibangele ukuba aviwe butuntu ugabanye, Andi- nanto yakuteta ngemviwo zika' .Mr, Xaba kunye nokwabelwa kwake isiqendu esi- sesake ngesiqu, leyo indawo ingapikwa bambi kunam. Kodwa yona iutelekiso ka Mr. Dan. Gudula indibangela ukuba nditete. O Mr, Philip no Mr. Maigas kumhla ndivayo ukuba baneziqendu ezizezabo, oko kukuti bazi *paroclal clergymen.* Umkwa (umbi nawo) okoyo kwisithili sase Rini, kukuba abafundisi abantsundu bangamancedi«a kumfundisi womlungu k weso siqendu akuso. Ukuba kuko nomnye ontsundu we sithili sase Rini onesiqingata esisesake, ingaba ku- ngenxa *ye.sixaki,* qa ke. U Mr. Philip ewe, andingexeli ukuba ngoku usisandla sawupina kubafundisi babelungu besa siqendu akuso. Kodwa u Mr. Mal as upantsi kw'abongami ababini, o Rev. W. H. Turpin no Rev. P. B. Simeon. O Revs Momoti no Mtobi, abakankanywe ngu Mr. Mpondo nabo bangabancedisi. Endi- kutete ngentla ngo "Olilungu," ndikusingisa naku Mr. Mpondo. Ukuba ubani bangxatnele ukuncoma igugu lobu *prisle* kuhLe oko, kodwa knbi xa obubu priste butyatiswa ainagunya angengawo abo. Lenteto yam ngelingazmge ndinyanzeleke ukuba ndiyibhale ukuba abapriste abakankanyiweyo bebete bakalima ka msinyane. Mandize kuneza ngokuti ku "Olilungu," Messrs. D. Gudula, no Mpondo: Kulindeleke kakulu kuni na- knbanina ngamnye, ukuba xa kuxoxwa ngendawo epatelele ebupakatini babanye sitelekelelise kunene pambi kokubasitete' mhlautnbi sibhale, kuba singazi ukuba kobnye kuvele zizatu zinina, naluvo lunjanina ngabo sibhala ngabo.- Owako,

DALAS' EPEPENI.

NGAMAWONGA OBUFUNDISI.

NKOSI,— Uxolo kwakona, ungaqalo *ulamle,* asilwi no " Lilungu " Mfondini nanga amazwi ako :—" Abafundisi bamnika imbeko zokuba ngumfundisi wokti- qala kuhlanga oluntsundu (kwi Diocese yase St. John's) ongene ngocinya ekungena abatnhlope ngalo." Ndingena ukuti ndisawa *pikisa* lamazwi kuba kocingwa ukuba ndiyafwa nawo, *undilule kwlsthlalo esipakamileyo sentliziyo yako* kanti andihleki ngaso. Kodwa mandi- lenze eli: Umfundisi e Tshatshi ngu bishopi, ngu Mpriste, no Mdikoni. "Ku- ngayiinfanelo na uknba ati u Mxhosa ete inyama, uti mutton, beef, mhlaimbi veal; andikolwa." Ikwa ngamazwi ako lawo; kinti mna ndiyakolwa. Ukuba waka wati kum amliyityi invama mlila utike ndipeke enye yezi : mutton, beef veal, andingekwabeli; ndingenze m'akn' nyoluka ke betu. Akuko mntu °waka wati amliyityi inyama kantiutetainya- mayebhokwe yodwa; nokuba na ixlie- Iwe obona, akatelekisi ati bayakwazi ukuba nditeta evebhokwe kuba ixholwe ndikangele, Uti andiyitvi *inyama ye bhokme,* kuba ukuba uti audivityi *inyama* udibanisa nengekoyo apo. Oko kukuti kuyhnfanelo ukuti ukuti u Mxbosa inyama, uqonde enye, nazo sonke ezintlobo zenyama: mutton, beef, veal. N°-ako oko ukuti umfundisi otile ungowokuqala kuhlanga oluntsundu (kwi Dolcese yase St. John's) ongene ngocinya okupumelola abamhlope ngalo ; lawn mazwi anokuqo ndwa ngumniniwo yedwa ukuba asingise kulublu Iwaba Pi iste bodwa, pezu kokuba Kwakutetwa ngoninye wabo. Uti gxebe, nknbi, " ndipikisa indawo yoguba u Mr. Xybi ngum Priest wokuqala kwi Dosisi vase St. John's opnmelele uviwo lwabamblope?" Hai ke kona, andiyi- kuvuma uknbotshelwa. ' Ukuba wawuto kwatiwa ngum *Priest,* wokuqala, nge- ndingakuqekezi intloko, kuba ndiyazi lonto ukuba yinyaniso yodwa. Indawo yokugqibela uti, ngendinganixelelanga ngo Mdikoni, ngokuba akoniwanga yinteto yo "Lilungu." Yo! kuhia nga- mqa'a innye kona. Nguwe ovuyileyo wakuboniswa, ukuba amagama abafundisi ababekeki eyq base Rini engavumanga ukushenxa ezindaweni zawo. Ukumbula ngokuba ktiyqlile kuma Dikoni (kuba akanayo, ndibuye ndakumbuia), uti kuqanandi atiwe ukushenxiswa ezindaweni zawo. Ukuti ilitye e'aqalwa ukufunqulwa ngawo, liti ukufunqulwa yindoda enkulu, kutiwe kumhla kuze kubonwe? Hai, nqi *holoni.*

J. MANELLE.

Mnxe, Cala, 20 August, 1895.

Iminyaka esixenxe u Mrs. W. D. Loader, wase, Quiney, Ky , wayefunyenwe kukulamba nokuba huhhingn kwpyisi.. U Mr S. R. Moyse, Umpitikpzimaypza waiondawo, wati makafune elika Chamberlain le Sisu no Xaxszo, elabanga ukuba apilo mpela na, elamsindisa kwi ntiungu nendleko zokumana efuna ama gqira, ezazingafuneki nganto. Litengiswa kwa R. Lumsden Co., eQonce.' 9

AMADINDALA—B London amadindala 14,000; e Paris 6Q00; e New York 3,800- Ngonjaka kubanjwa e New York 85000; e Pan's 100,000; e London 150 000,

THE WEEK.

THE British Parliament has been prorogued.

TERRIBLE mortality is said to exist among the French troops in Madagascar.

OVER seventy goats were killed recently by lions within three miles of Salisbury.

THE anniversary of the battle of Sedan has been celebrated on an immense scale in Berlin.

THE Imperial Government has intimated its resolution to construct the Uganda Railway for £2,000,000.

WE are glad to learn that the Hon. C. W. Hutton, M.L.A., is practically well from a recent illness.

MR. TAMPLIN, M.L.A., addresses meet-
ings of his constituents next week—on Monday at Peddie, and on Saturday at Alice.

MUCH needed rain fell last week throughout the Eastern districts. In some places it was accompanied by snow. Some showers have also fallen this week.

THE Rev. P. J. Mzimba, of Lovedale, who was reported last week to be seriously ill, is, we arc glad to learn by latest accounts, getting better.

DISCOVERIES of paying gold have been made in the district of Herbert, and an exploration syndicate has been floated with a capital of thirty-five thousand pounds to work certain gold properties in Hay and other districts in Griqualand West.

IN official circles in the Free State it is understood that Mr. Wiener, Sir Gordon Sprigg, Mr. Schreiner, and Dr. Te Water will represent the Colony in the Customs Union, while the Free State will be represented by Messrs. Fraser. Fischer, Klynveld, Keyter, and Grobler.

THE Hon. J. Rose-Innes has recovered sufficiently from the influenza as not only to be able to attend a meeting of the Political Association on Friday last, but to take a round trip to Johannesburg, Pretoria, Delagoa Bay, and the coast. On the latter Mr. C. T. Jones, M.L.A., accompanies him

A FIRE, which is described as of a terrible character, broke out on Thursday last in the neighbourhood of Cato Ridge, Natal. The country was burnt for miles around, and the greatest destruction of crops and stock has taken place. The Rev. J. Allsopp's premises have been burnt down, the estimated loss being over £500.

IN the House of Commons last week, Sir E. Ashrnead-Bartlett, repeating in the House of Commons his charges against the Boers, stated that he had already given Mr. Chamberlain ample evidence. Mr. Chamberlain warmly replied that Sir E. Ashmead-Bartlett was mentally incapable of distinguishing between charges and proofs. He intended to test the evidence, and could not assume that it was correct.

His Excellency the Governor of Natal issued last week the following notice about concessions in the newly acquired territory of Tongaland: " Notice is hereby given to all whom it may concern that no concession, alleged to have been granted to any person whomsoever in that portion of Amatongaland which is under British protection, will be recognised without the consent of her Majesty's Government, as represented by the Governor of Zululand, who is Her Majesty's Special Commissioner for Amatongaland."

SIR JACOBUS DE WET, British Agent in Pretoria, has handed to the Transvaal Government a communication from the High Commissioner concerning the closing of the Vaal River drifts. The action of the Transvaal is therein referred to as being a violation of Article 13 of the London Convention, part of which runs as follows: "Nor will any prohibition be maintained or imposed on the importation into the South African Republic of any article coming from any portion of her Majesty's dominions which shall not equally well extend to like articles from any other country or place." No reply to this communication has as yet been drafted by the Kruger Government.

SENSATIONAL sales of property have taken place in Johannesburg. Messrs. Peach & Co.'s buildings and six stands, near the old Post Office, were sold. There was a big attendance, and the bids were of £500. A few years ago Messrs. Peach bought this bind for £2,400. More recently, when the Sanitary Board advertised for a Town Hall site, they offered it for £24,000. Last week they got £40,000 for the property, at which figure it was knocked down to Mr. S. B. Joel. It is reported that Mr. Joel intends spending £90,1X30 on the property which he has bought in the erection of a handsome theatrical arcade. Mr. Tracey is building a huge boarding house and restaurant on London principles on Von Brandis Square, and other speculators are trying to get a fine stand near the new Hotel Victoria for a theatre. Mr. Von Brandis has sold his house to the Wesleyans for £6,000, It faces Gpvernment square, and is something of a landmark. The Wesleyans will sell the site of their present church, and will probably get £15,COO for it. The English Church js said to have been ottered £30,000 for stands near St. Mary's, and it. will probably sell. This will leave it £25,000 in hand to build a new church.

A KING NATIVE LOCATION.

THE town will have no difficulty in entertaining a proposal for another Native location ; the question is, Where, and How. There is every reason for taking this , forward step The Station and some places across the river are excessively crowded, in fact it is a wonder where the host of domestics and others employed in town, who go there at night, can find accommodation This unnatural crowding has a mischievous effect on the health and on the morals of the Natives, which in both respects is a perpptual menace to f undies and employers in town. The insmitary state is shown from the fact, that while the European Death rate last year was 1198 in a thousand, the Native death-rate was twice and q half as great, or 36 O78. Were an epidemic to break out, it would be a serious business foy the town, Grahamstown holds forth a warning to other towns. Low canteens and a packed badly governed location there seem tc attract ruffianism, which has resulted in three horrid murders 1 of Europeans, and it is said it is unsafe for respectable people to venture out into the streets in the evening. They owe all this to thei iselves. In this town 1he case is otherwise from the Natives bei ig well behaved, but it would be proper to put things inorder, lest such evil doers come here. As a proof of great crowding, a cavalcade of horsemen may bo seen leaving town at night. They are Native storemen riding out to their homes in the country—an awkward arrangement to say the least of it

As to the Where of a new location, there is an excellent site as you go out the road to the Grand Stand, just before coming to a dry water course where a blue-stone quarry is opened, short of the first rise in the road. There is a large level area below the road, between it and the river. The site is per fectly healthy from the soil being sandy, and it is sufficiently far from the town, which will eventually grow, and being below the level of the east end of Alexandra Road, it is quite within reach of the town water—for it is sickening to think of people having to drink from the Buffalo river after the sewage, and the foul washing from the dirty town linen and the water from the woolwash establishments are poured into it.

The How presents some difficulties not insur nountable. The house erven should be roomy. How can the Natives ''se in civilization when crammed into places with inevitably filthy surroundings, through the shabby and illiberal ideas of the ruling class. No hut should be permitted in the new location ; nothing but square houses on a stone foundation, but without restriction as to building materials, and the utilizing of an erf for squatting by putting two dwellings on it should be absolutely interdicted. The sale of the house erven would far more than clear all expenses of survey and water-pipes. There is reason to believe that many Natives would buy erven, were the price moderate, and that they would build square houses. Ten or twelve such have been built at Hackney Mission Station. They cost surprisingly little, as the Natives themselves supply labour and materials of stone and brick. The Hackney Fingoes have no such means at command as the store Natives here, who earn fror, £1 to £1 5s. a week, much of which they need not spend, as in many instances they have ground out n the country. There are also otht r respectable Natives here bes' 'es storemen, who are well to do, ut are hemmed in from the impossibility of getting ground A Building Society would be necessary, with three or four of the leading citizens us directors The society would accumulate the necessity savings, and make the needful arrangements for building. King-williamstown ought to take the lead in an advanced and liberal treatment of the Natives for their and its own good. If this plan does not succeed, it should at least have a trial.

THE NATIVE PETITION.

OUR people's Petition to the Queen in Council has attracted a certain amount of attention, the *Cape Argus,* which is the recognised mouthpiece of Mr RHODES, criticising it mercilessly and in certain respects unfairly. " It has been drafted " we are told by the Government organ, " with considerable skill, in a tricky manner calculated to catch the eye and lay siege to the heart of the amiable Hit ignor nt folk at Home." We suppose that, it is because the *Argus* is affected by the skilfulnesu of the petition ; and when it say it lays siege to the heart of per 'e at Home, it is because it ftels 1 e imoral pressure itself If FO, then, our peop'e have reason to be satisfied. To say that the people at Home are ignor ant and easily duptd is monstrous, in the face of the fact that Mr. CHAMBERLAIN and the *Times,* representing those very people, have ar rived at totally different conclusions irorn those of the *Argus* on the facts as laid before the English people by the RHODESIAN organs themselves Any independent thinker is very ei sily do this; and strong minded men like Mr. CHAMUERBAIN who, while open to hear what others haye to say, do not surrender their own judgment, have done it. The *Argus* next proceeds to deal with 1 the arguments of the petition, and it is with regret we find it debasing itself and striking below the belt by misquoting the document it pre tends to refute Space does not permit us to do more than call at tention to this flagitious manner of arguing against an opponent. Let it suffice merely to illustrate by one example what we mean, and that the 'ery first serious argument in the article. The *Argus* says;—

Liberal exceptions are macle, regitered voters, municipal property holders, all to whom certificates of good character are grrnted, being exempt from the provisions of the Act, and yet the petitioners actually make the following assertion: "Native ministers, school ; teachers, respectable males and females , of all rank?, however necessary it may be for them to go abroad between the hours of nine p.m. and four a.m., cannot do sb without certainty of punishment, if caught by the police................."

This is stripping a sentence from its context with u vengeance, reminding us of the hackneyed mis quotation of the verse in Scripture, Hang all the Law and the Prophets." In the quotation from the *Argus* the phrase left out after the ! word "police " would have ex plained the whole, and it was left out wilfully, because it would have cut the ground from under the *Ar gus* charge of " wilful exaggeration," "mischievous distortion," etc , etc. The little dependent sentence is, " as the Act does not provide for " any reasonable defence being ac- " cepted or considered." We therefore hurl back to the *Argus* the charge of wilful exaggeration and mischievous distortion. As 1o " the liberal exceptions" the *Argus* but shows its ignorance of local facts when it thinks that the classes exempted are considerable. Per haps we may bo met with the spe cious description of good charac ter." We know that the Natives as a people are well-behaved— how many police are maintained to keep order in their locations ? But what is the good of a good character under a Government where a man is assumed to be without a character from the colour of his skin ?

NOTES.

The " Cape Mercury."

The announcement that Professor Kyd, M.A., formerly of the Gill College, Somerset East, is to be the Editor of the *Cape Mercury* has given general satisfaction among the friends of that journal; for the Professor is one of the most ardent politicians in the country, quite able to give instruction through the press to a public groping in darkness in political matters. The *Cape Mercury* has been fortunate in securing him, and we wish it and its coming editor all success.

The Transvaal and the Drifts.

The Transvaal seems bent upon alienating the sympathy of surrounding States ; and has been showing it lately by closing the drifts of the Vaal river against all traffic. The High Commissioner has addressed to President Kruger a strong protest, pointing out that this action is a breach of the London Convention. Other reports are to the effect that the Imperial Government has been appealed to by the Cape Cabinet. Mr. Kruger needs to be warned that Mr. Chamberlain means to stand no nonsense either from the Transvaal or any Colony infringing British principles of government.

LATEST TELEGRAMS.

[REUTER.]

CABLE NEWS.

WHOPPED.

LONDON, Monday. — Lord Dunraven's dictum is that he was fairly whopped on Saturday in the first race for the American Cup.

SLOWLY YIELDING.

The Porte has notified the Foreign Ambassadors at Constantinople of various minor concessions to the Christians in Armenia.

AN APPEAL TO THE NATION.

The Emperor of Germany, in a rescript, appeals to the people against the enemies knowing no Fatherland, who, in times of national enthusiasm like the'Sedan fetes, revile the memory of their Gr^at Emperor.

THE CAPE SCORES.

The *Graphic* heartily applauds the Cape proposal to contribute to the maintenance of the British Navy.

THE DONCASTER.

LONDON, Tuesday.—The Doncaster Cup was won by Bard Avon, Merrimist second, and Igerton third.

SCRATCHED.

Beckhampton has been scratched for the St. Leger.

A CAUTIOUS ARTICLE

The Times reviews with much care the case of the Indians in South Africa, and concludes its remarks as follows : " It is eminedtly a case for sensible conciliatory action on both sides, but the Indian Government may be forced to adopt measures to secure for Indians their full status as British subjects throughout the Empire.

AS IT SHOULD BE.

At a banquet at Bordeaux, in connection with the Exhibition, speeches of a most cordial character were exchanged by the Lord Mayor of London and the French Minister of Justice.

DISTANT THUNDER.

Speaking at a meeting in Toronto, Sir Charles Hibbert-Tupper, one of the Canadian Ministers, declared that the time had come for Canada, to insist on the Imperial Government conceding the Dominion's demands in respect to copyright, otherwise, he said, the grandest conceptions of Colonial and Imperial statesmen would be long delayed.

SOUTH AFaiCAli WI.iES-

SALVATIONIST REJOICINGS.

CAPETOWN, Wednesday. — General Booth's return from up-country was made the occasion of a great Salvationist demonstration. The whole Army massed in the vicinity of the railway station, in full uniform, and when the General arrived he received an enthusiastic Salvation welcome, in which thousands of spectators heartily joined. A procession was formed, and inarched be the Good Hope Hall, where the General delivered an address on the present position of the Salvation Army. Sir Gordon Sprigg presided.

S. A. WIMBLEDON.

At the Wimbledon to day the Merchants' Silver Cup was won by the Wellington Rifle Association, the Duke's Volunteers second, and the Capetown Rifle Club third.

GOLD EXPORT.

The gold export to-day was valued at £251,163.

A SUCCESSFUL TOUR.

The receipts of the Halle tour in South Africa amount to over £4,700.

MORE RAILWAYS.

PRETORIA, Wednesday,—The First Raad approved of the construction of a railway from Pretoria to Pietersburg.

THE DRIFTS QUESTION.

JO H A N NES BURG, Wed n esday .—A meeting of the Chamber of Commerce t was resolved (o va'd a meeting of the principal Associations and all intermited in the question of closing the Drifts. It was also resolved to request the Government to suspend all duties in forage and grain, and cattle and sheep.

TOINQ THE LINE.

PORT ELIZABETH, Thursday .—An in portant meeting has been held be- ,ween the Chamber of Commerce and \Ir. Lainq, 'ihe latter explained the rauses of the sfiort supply of trucks, apfl i leclaredi that the Government were loing all they could in the matter of dosing the Vaal River drifts, and added hat the drafts could not be closed. He announced that the railway traffic was about to increase greatly, but the Department would be found. equal to the emergency.

THE MODERN COLOSSUS.

GENERAL BOOTH AT EAST ' LONDON.

THE PROGRESS OF HIS SOCIAL SCHEME.

Since the days of John Knox, or Wesley, or Whitfield, no man throughout the whole world has ever succeeded so thoroughly in moulding and influencing the minds of men as William , Booth, Genera of the Salvation Army, has done. But even the before mentioned great men appear dwarfed when compared with this modern Colossus, In the scope of his work he strides from pole to pole, and holds aloft to the world the lamp of a gospel, which, though old in its teachings, is made quite modern by reason of the new light which is thrown on the responsibilities of professing Christians. The Christian churches had hitherto taught the duty of loving .God with all the heart, and, in a sort of mystical way, the duty of loving one's neighbour. General Booth has also taught the former, but has also insisted with such contagious fervour upon the latter that he has opened the eyes of the Christian world to its obligations and duties.

NOTWITHSTANDING THE WEATHER,

East London people were eager to see and welcome the man who had stirred the consciences of the Christian churches throughout the world. Last Sunday morning was miserable in the extreme as far as the weather was concerned. A cold driven rain came drifting unpleasantly into the faces of those who were waiting on the jetty. The sea was rough and the sky was sullen. The General was timed to arrive at half-past nine in the morning, but it was past twelve before the tender was seen making its way up the river. The Dunottar had been delayed about three hours owing to the roughness of the weather. When General Booth stepped on shore he received a most hearty reception by the big crowd that awaited him. The Mayor (Mr. Rees) welcomed, him on behalf of the people of East London.

In the afternoon the Drill Hall was crowded with those who had come to hear all about the progress of the marvellous social scheme of the Salvation Army.

THE ELOQUENCE OF THE GENERAL WAS IRRESISTIBLE,

for he simply swayed hisapdience at his will. One moment the broadness of the joke, or the keenness of the wit, caused a ripple, oi' even a roar of laughter, to run through the building. Then the recitations of some pathetic story in connection with the rescue work, told in bushed accents, stirred the deeper emotions of his hearers. Then would come a fiery denunciation or an unanswerable indictment delivered in impassioned tones, with head erect, flashing eye and clenched hand, which would elicit a loud outburst of cheering. To attempt to give anything like a report in this paper would require more space than wt could command. The sum and substance, however, amounted, to this—that some thirty years ago the Genera], who was then a Primitive Methodist clergyman, was moved by the distress, vice, and crime, which he saw in London, and then and there consecrated himself to the work 01 plucking these brands from the burning. So far had he succeeded that the army had grown in that short spcce of time lo an organization that

NOW COVERED THE WHOIzE WORLD.

They had 1,780 men and women officers spread over every country in the world. In one day in London they fed thirty thousand destitute men, women, and children. They provided roofs for ten thousand homeless ones every night. They had rescued and reformed twenty- one thousand prostitutes, besides the thousands of thieves, drunkards, and idhus who had been changed into honest, sober, and industrious men and women. This was the kind of testimony which General Booth bore to the wo'.K of the army. We can only add that if it be true that angels of heaven rejoice over one sinner that repenteth, this grand work must cause boundless joy amongst the inmates of the better world.

SEEDS IN WOOL

A movement, which it is hoped will grow, has been begun in Kingwilliamttown with a view to improve the staple industry of the country. The following explains it:—

Kingwilliamstown,
September 10th, 1895.

We the undersigned Wool Buyers, with a view to the improvement of the wool in your district, would respectfully draw your serious attention to the depreciation that is gradually taking place in the value of your staple, owing to the faulty state of the same, from the rapid extension of burrweed and other plants, the seeds from which infest the wool received from your locality. The seeds particularly referred to are TLe " spiral burrs, Kafir burrs, carrot seeds, moits (black grass seed), and stekgrass.'' All weeds and plants bearing these seeds are on the increase and are becoming a menace to the advancement of the woi 1 industry,

Ihe presence of such foreign substances entails serious •pecuniary loss on the producer, besides making the wool difficult of sale and causing dissatisfaction to all parties concerned.

We are of opinion that immediate steps should be taken to eradicate the pests, and with that object in view, all interested in the matter should approach Government, and endeavour to get assistance, pecuniary and otherwise, and make every effort to rid the country of the trouble. Individual efforts also should not be lacking whore good advice could be tendered to the Natives, and those who cannot clearly see the injurious effect the seeds have on the woo?, the presence of which depreciates its value from id to Id per lb., according to the extent of the fault.

Trusting to receive your hearty cooperation.

Malcomess & Co., Ebell & Co James W . W (ir & Co., II. J. Dodd, Dver and Dyer (lid), Alfred Everitt, 'Baker, Baker & Co., Geo. Whitaker, Wm. Savage & Sons, Theodore D.yfus, Geo B. Christian & Co., J. J. Whitaker and Co.

TEMPERANCE NOTES.

[SPECIALLY CONTRIBUTED TO " IMVO.

We need to refrain from strong drink for the sake of our Nation. Siu of this kind is the disgrace and will be the ruin of any nation if continued in. Statistics show how coloured races especially suffer from intemperance.

Let no man say I am strong, I can drink, or I can refrain from drinking." inis vice may be too strong for you. It has overcome many of the wisest and noblest. Nono are safe. There is no safety except in total abstinence.

Some of you do not sign the pledge because you wish to be free to do w at you like. There is no slavery like that, of doing what, one likes. Freedom from sin is true freedom. Freedom from.
is real liberty.

IZINTO NGEZINTO

INXASO YEPEPA.

Lixesha eli esitumela izigitshimi ze Posi kwabangayitumelanga ngexeeha intlanlo; abaoelwayo abafikelweyo ukuba bazihlanga. beze ngoxolo.

Abanga bangabanjelwa yi Mvo, betumele amagama baya kulitunyelwa nakaloku ipepa

J. TENGO JABAVU,

UMANZ' ABOMVU.—Umbeudeni uyatyikitya e Natala.

ICUBA.—Isivuno se Cuba e Katala sihle nonyaka.

UKUBULALA.—Kwa Komani kuko i Lawo elibanjelwe ukubulaia.

UKUMISWA.—I London yemiswa nge 60, i Paris nge 360, i New York nge 1614.

ABEMI —Abemi base London ba 4,200,000; abase New York 2,000,000; abase Paris 2,400,000.

UMBANE.-E Bhai kuko indlu equtywe ngumbane ngo Mgqibelo ongapaya. Akwe. nzakalanga mntu noko.

UKUBHUBHA —Nyakenye kubhubhe e London 89,000; e Paris 67,500; e New York 41,000.

INDLELA KA LOLIWE.—Indlela zikaloliwe ezingena e London zinga 41, ezase Paris 8 ezase New York 5.

UVALO.—Igqira elidumileyo u Dr. Bock' lase Leipsic liti, ipapu novalo ezopto zibangwa yi tweya ne kofn.

UKUPANGA.—Kuko ama Xhosa amane enze upango kufupi ne Johannesburg Iwe £57 10/. Sekuko ofunyenweyo kuwo.

ICUBA.—U Dr. Geo. P. Hall uti icuba yityefu enyanisekileyo emzitnbeni nase ngqondweni, laye liwabulala namehl' omntu.

IRAFU.—Impi entsundu yesika Yantolo e Victoria East kwi £21 irafu yengqakaqa ebifuneka kubo, irole ngemini enye £15.

UKUBELEKA.—Kute ekalini eyayizele yabahambi kufupi ne Mafeking kwabeleka inkosikazi etile, noko ke ate apuma wona amadoda.

UMANYANO.—I Archbishop yase New York imeme bonke abafundisi bamanye amahlelo ukudibana nayo, kuya kuqutywa nenkonzo.

AMANANI KWA BULAWAYO.—Kwa Bulawa. yo isitungu sehabile 1/6, idezini yamaqanda 8/, iponti yebhotolo 7/2, inkuku inye 6,3, ingxowa yamatapile 60/.

USANA,—Kusasa ngo Mgqibelo ongapaya kufunyenwe ngase St. George's Park, Port Elizabeth, usana lusongelwe etyalini, kuko iqela lengubo zangapantsi tcaleni lalo. Amapolisa ate bhatala afuna unina,

KWABAMKELA IPEPA.—Umzi otata ipepa nyabongozwa wonke, ukuba intlanlo zepepa uzitumele nge Post Office Order, ungatumeli zitampu, nde ube awunakwenza ngakumbi, kuba xa zitshintshwayo kubako iukatizo.

UKUBOTSBWA —Umlungukazi otile kwelnse Natala (Durban) obudala bukwiminyaka e 72 ute ngesioelc seudoda yake sokuba arnatyala ayikusele eburalarumeni bomfazi, wabotshwa ngomteto ukuba agcine uxolo.

I KOLERA.—Isifo ekutiwa ukubizwa kwaso yi cholera, esiti ukubulala kwaso sixele inkumbi zibulawa ngumlilo, sibulele ngenyanga enye amawaka angamashumi amane (40,000) e China. Kuvakala ukuba nase England sigalelekile.

AMAYEZA.—Kuko indoda e Chicago ete kanti amayeza ayiwaseli yakuwanikwa kulo lonke ixa lokupila kwayo Ibisiti i yakunikwa iyeza ililoodoloze; imveliso yalonto ngoku londoda inembhodlela zama- yesa ezi 1,900, ezemigubo zi 1 370, eze pilisi 870.

ABACIMI MILILO.—Umkosi ocima imililo amaua'd awo ngawo la, e London 1,000; e Paris 1,500; e New York 1,100 Owase New York nyayigqita yonke eminye ngo kukauleza. Ilahleko ezibangwa yimililo ngonyaka e London £7.500,000; e Paris £1,500; e New York £5,000.000.

VALANI IFESTILE—Umlungukazi e Bini ute ngexa lika want wase busuku wotuswa ngamaracazo, ute akulumeka isibane wabo na kumi is'pompotela somfo ecaleni kwe bhedi yake, waselekala kwa oko ukufuna uncedo; setshakaca pandle ngefesitile isipompotela eso, kanti umlungukazi ulele engayivalanga ifesitile.

IMBANDEZELO YELANGA —Kumandla wase Tinara a Mr. Vermaak umfama ulahlekelwe signsha ezi 700, kwasala ama 300 nazo akuko temba ngazo ukuba ziyakupumelela ngokubhitya ezibhitye ngako. U Mr. Snayman ulahlekelwe ngama 900. Uloyi. ko lolokuba ingati inile imvula izitshayele nebezisasele, kwaye nokutya kwelabantu icala kuzakuba yinkohla.

OTSHTSIWEYO.—Ingxelo zase New Orleans zicacisa ukuba umfo omnyama ogama lingu Johnson utshiselwe kufupi kulo dolopi ngesenzo sake esibi kwintombi yomlungu engu Hettie Poynter oweza kweli evela e Crewe, e England. Uyirwitshile wati xa ingasaqondiyo wayidlwengula. Ute akubanjwa kwenziwa isangqa esikulu somlilo wafakwa pakati watsha wapela.

ISENZO ESIMJAKA—U Mrs. Gosset, e Graskop, kufupi ne Lydenbutg, kute indoda yake ingeko wabanj wa agabelungu ababini bambopelela, baquba kubi, bampanga, babaleka. U Mrs. Gosset lo ude waviwa ngabantu ekala baza kumkulula. Indoda yake ixolele nkumbhatala namashumi ama hlanu eponti (£50) ongabaogela ukuba kufunyanwe ababantu benze oku.

INGOZI.—Ngenye imini kwiveki eyadlulayo kuhle ingozi kwesika Kama. Kuko igqira lo Mxhosa ebelihambele e Njwaxa, elite xa belipete umpu ebeliwulungilungisa wasuka wadubula imbumbulu yatsho entanyeni komnye, yadlula yaya yabeta emagxeni komnye, yadlula yaya knkukuza emagxeni kowesitatu umntu. Owokuqala ufe kwaoko, ababini basingisela ekupileni. Umantyi wase Xesi no Dr. Johnson baya kwaoko ukuya kukangela longozi. Igqira lise tolongweni.

D GOZI YOMBANE—Mhlaimbi akwazi Mhleli (utsho umhbaleli) ckokuba ngo Mgqibelo ongapaya (August 24) njengokuba wakumbula ukuba ngolosuku, mailunga ne dinara, kwaka kwako indudume, izulu indlala kumfo ka Voyi wakwa Taku. Limheta izulu engeko ekaya, upikise umfazi ebe malela ukuba hbambe Kakade ebesiya e town (Bell) apo ebetembe ukufumena itamo egqabi lika lonji. Libete unkabi ka Prom ncobokwe ezimbalwa kufuni sakifama ka Penana.

INKONZO YOMBULELO.—Iito yokuqala eyenziwa ngu Nkosi u Sigcan uktipuma kwake kwmtolongo yase Kokstad wati ngqo waya kumzi wase sikolweni Emfundisweni apo kwenziwa inkonzo yombulelo, kwapulapulwa isiyalo u mfundisi u Rev. P. Hargreaves, ote u Sigcau ukululwe ngu mtandazo ote wavakalisa umnqweno wokunga kungati ukuouya kwe Nkosi kube lituba lokwandisa ukanyo neatlambuluko pakati kwezidenge zase Mampondweni. U Sigcau uwuuulele umzi npemvelwano yawo naye.

UMJIKELO WE JAJI,—Ijaji yomjikelo wase Mpumalanga yo»a kwezindawo : — Somerset East

..................................Monday, 16th Sept
Bedford......................Wednesday, 18th Sept
Fort Beaufort.............Saturday, 21st Sept
Kingwilliamstown,., 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

ONQANDW' ENDLELENI. — Umfo ontsundu omlenze mnye wase Beaconsfield ute xa kuza kunduluka i tram zika four ezisuka e hampson's Corner, waruluba ngesisu, kuba nentonga yake ibiseyapukile, waya kolo lurozo Iwenqwelo ehamb' ebhekabheka ukukangela ukuba anganqandwa mntu, efikile ngapambi kwenqwelo ezo ufike wazilungisa kakuhle ukuzilalisa intloko yake ukuze ingaposwa zivili. Lifikile ixesha lokunduluka, umbexeshi ucele ukuba kukwelelwe, kodwa ayivumanga lendoda, yayisiti idiniwe yona lihlabati. ifuna ukuya kwi yerusalem entsha. Kwaba yimizamo ukushenxiswa kwayo. Ite yakuba isusiwe xa inqwelo zindululweyo yagaqalazela ngokwentnlo ukukumbula ezivilini. Kubonakele ukuba umbexeshi makaselekeyivisa kulento iyi-nexameleyo, wayihlaba gadalala ngesabho kwe,

AY EMANE EPOMPENI.

Hina wetu ! Uti xa ucinga ukwalamana kwezinto, nohlobo eti enye into ilale enye ngalo, ufike ufumane ukuba ingcingane zisuke zifane namaqula ehlohlwe entanjeni. Akubi njalo yini ?

lucwadi ebendisandul' ukuyifunda (sake indikumbuze into eyandihlela kwiminyaka emashnmi mabini eyadlulayo ebusika. Lide kakulu ibali eli, koko eendiya ukubekela entloko; ndandingumpati wesikepe esasisele impahla sisuka e London sisinga e Rio. Uqwitela olukulu, olwagqiba intsuku ezintlanu, Iwapula irqanawa yetu. Emveni kwa yure ezimashumi mane anesibbozo emveni kokuzola, kwakusekusele amadoda amane qa enqanaweni apo, umzi lwabantu lwatshona, lwenzekala, koko kwapuka kwalo mkombe, yaye ne nqinawa ingena amauzi. Sasebeoza ngako konke sobane ukuba sivakupe, yaba ngumeebenzi ouzima kunese lowo. intsuku zombini sasebenzi ukukupa kumanzi singalala ; sada safumana ipenyane —ulwandle luzo'ile, kungeko nomoya.

Eyona nto ipokeleyo yile yokuba incwadi le indikumbuza olibali ayikankanyi nento le ngenqanawa, kancdincede undifumanisele ukwalimanu kwazo ezizinto.

Elinenekazi libhala lencwadi liti ngo July 1881, lashiwa luvalo, nakuba ingade licacele uhlobo lwalo emveni koko waba ngomntu engena kutya, yemka mpela inkutuko yokutya ; wabangatya nto isuke imkataze endaweni yokumxhasa. ufumana ne ntlungu esisiswini napakati kwarhagxa, atuka amehlo nofele lwake lwaba gwangqa, basuka ubuso nesisn eadumba nenyawo ngokunjalo, ngangokuba kwafuneka izihlangu zake zenziwe zikulu.

" Andizange ndifumane butongo ngokuhlwa," Iitsho elinenekazi, ndaba ngathi ngu ngangokuba ndasekelwa ngemiqamelo. iveki ezitile andizange ndile nakubeka necala pautsi, udaba nokukohlela okomileyo, nokumaua ndibda kwakohhva. Ndangenwa luxaxazo amatumbu abuhlungu, bendiba nentlungu iyure ezi 48 ngexesha lilinye, ndirake odingati ndigalelwe i emele yama misebandayo.

" Ndaba ugumntu ongena kutunga nakwenza nawupina umsebenzi wendlu yam, ndingenako okukangela abantwana bam, kwafuneka udade wetu eze kundinceda.

" Wonke umntu wati ndizakufa ; ezintlungu zandipata iminyaka esibhozo, andina kuzibalisa. Igqira alizange libe nakundinceda, wati lentlungu yam ipindapindene ayinakuncedwa.

" Nge 1886 ndaba ngumlwelwe ohambayo odaya kwindlu yamayeza yaee Shrewsbury, kodwa ndafumana impilwana yexesha eli-ngepi."

Umbhalo walencwadi upile ngqe ngoku, kodwa ke yintoni endikumbuza ukwapuka kwenqanawa kulento? Make siqonde londawo kuqala. Ukwalamana kwezizinto kukapukapu ngani ? Lenqanawa yatshona kuba tina sobane sasingena mandla okukupa lamanzi, amadoda angatnashumi amabini ngeleyoy isele elunxwemeni. Ngumcinga wokngqibela owapula iqolo lenkame a, usizi lugxetwa ilingasalingwa

Lemizimba yetu inembewu zezifo enazo smaxa onke, nezili zibangwe kukungakatali. Ke knti xa knogekabouakali nto itile singakata, kanti egazini apa sinegazi eliti kanti linokungcola okungabanga izifo, laye lilinde into engati ilipazamise.

Xa izibilini zingena mpilo in tie — siman' ukuti " Hayi, ndijapila, enkosi." Ezintlungwana zimana zisikataza asiqondi ukuba zinento eziteta yona. Kuti emva koko kuhle into, Ingqele, ukuva into embi ngokufa nukuha kulahlekelwa yimpahla, ukuba novalo njengo Mrs. Bruce. Ziti kanti ezinto zenza ukufa.

xigxatsho ke. akumhlope na ukubalisa kwam ngenqanawa ?

Ekogqibeleni lentokazi iti" Ngo 1889 ndeva nge Curative ka Nozalakazi u Sijili ihalafu bhotile yabeta ndabhetele ; ndamana ndiyisela ndada ndapila (mna) Mrs- Ann Bruce, The Park, Worthen near Shewburv, February 22,1863."

Ukuba bekuko icebo lokusindisa imiko. mbe etehonayo njengoko iyeza lika Nozala. kazi u Sijili lisindisa imizimba vabantu etshonayo, ngebevuya omatiloshe.

J. HILNER,

Umsmi-Wotshi Nemisebeni Yobedu

E QONCE

Xana ufuna Iwotshi, Intsimbi Ezinkulu Zamaxesha, Nempahla Yentsimbi Yentlobo zonke—kubhekiswa kuye.

Ikipala ezilungileyo ze Golide; Imisesane yokungeja neyokutshata iqalela kwi 7s. 6d. *umnye.*

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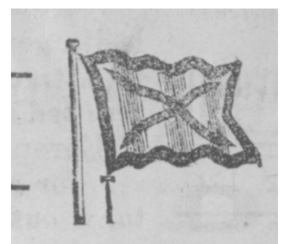
UMKONDO  WE YUNONI

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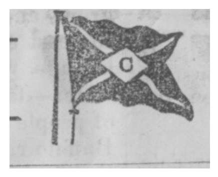
UMKONDO  WE KASILE.

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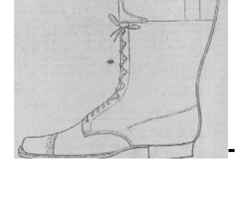

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Ku MR. JAMES JOMES, CAPE TOWN.

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UKOHLOKOHLO OLUBI.
UKOHLOKOHLO OLUBI. UKOHLOKOHLO OLUBI.

"(4, Commercial Road, Peckham, July 12,

"Nkosi Etandekayo,—Ndingumntu oliqitala ekuvakaliseni izitnvo zam, ' kodwa noko ndingatanda ukukubulela. I lozenges zako zenze ummangaliso ukudambisa ukohlelo Iwam olubi. Ukususela kwixa lokutyandwa koqoqoqo warn ngamagqira (njengomfi Ikumkani yase Germany, emakubulwe u Tixo kuba ndisapilile mna, ekubeni yona yafa) okwenziwa kwi Hospatala yase St. Bartholomew, akuko lukohlelo be-lunokuba ngapezu kolo; ngamanye j amaxesha belude lubange ukutyafa. , Izikohlela, ebeziba zininzi, zilukuni, zite zacombuluka, lubehle Iw-andiyeka ngapandle kwenkatazo.—Ndim, nkosi, owako onyanisekileyo, J. HILL,

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

" Routh Park, Cardiff, South Wales, Sept. 28, (893.

" Enyanisweni, ndinovuyo olukulu nam ekunikeni obam ubungqina bokulunga kwe Lozenges zako zo Kohlelo, kuleminyaka isibhozo idluleyo sendIyalela ukuba kusetyenziswe zona kubantu endibanyangayo e hospatala nangapandle, ndazifumana zinceda kakulu. Ndikatazwa futi ngumqala; zi Lozenges zako kupela eziti zibe nokundinceda. Kengoko i Lozenges zako ndinokuziyaleza kabukali emzinlongaba 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.

Sebenzisa i Lozenges zika Keating Sebenzisa i Lozenges zika Keating Sebenzisa i Lozenges zika Keating

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KING WILLIAMSTOWN

Esitsha Isaziso sika TIKOLISHE.

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