

PASCOE (U FOLOKOCO.)

NIYAZI apo ningafumana kona yazibulisa izihlobo zake ezintsundu. Ufuna ukuzikumba ukuba usandulu kufumana into eninzi yempahla ezintsha ezivela e NGLILANE

IZIHLANGU ne SHUZI!

EZABAFAZI i SHUZI 3/6 nge pair
“ EZINEMITYA 4/6 nge pair
EZAMADODA , (ezomeleleyo) 7/11, 8/6, njalo njalo Ingubo Zamadoda 2/10, 3/10, 4/10, 5/10, 6/10, 7/10, 8/10, 9/10, 10/10, 11/10, 12/10, 13/10, 14/10, 15/10, 16/10, 17/10, 18/10, 19/10, 20/10, 21/10, 22/10, 23/10, 24/10, 25/10, 26/10, 27/10, 28/10, 29/10, 30/10, 31/10, 1/11, 2/11, 3/11, 4/11, 5/11, 6/11, 7/11, 8/11, 9/11, 10/11, 11/11, 12/11, 13/11, 14/11, 15/11, 16/11, 17/11, 18/11, 19/11, 20/11, 21/11, 22/11, 23/11, 24/11, 25/11, 26/11, 27/11, 28/11, 29/11, 30/11, 1/12, 2/12, 3/12, 4/12, 5/12, 6/12, 7/12, 8/12, 9/12, 10/12, 11/12, 12/12, 13/12, 14/12, 15/12, 16/12, 17/12, 18/12, 19/12, 20/12, 21/12, 22/12, 23/12, 24/12, 25/12, 26/12, 27/12, 28/12, 29/12, 30/12, 31/12, 1/1, 2/1, 3/1, 4/1, 5/1, 6/1, 7/1, 8/1, 9/1, 10/1, 11/1, 12/1, 13/1, 14/1, 15/1, 16/1, 17/1, 18/1, 19/1, 20/1, 21/1, 22/1, 23/1, 24/1, 25/1, 26/1, 27/1, 28/1, 29/1, 30/1, 31/1, 1/2, 2/2, 3/2, 4/2, 5/2, 6/2, 7/2, 8/2, 9/2, 10/2, 11/2, 12/2, 13/2, 14/2, 15/2, 16/2, 17/2, 18/2, 19/2, 20/2, 21/2, 22/2, 23/2, 24/2, 25/2, 26/2, 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arrangement whereby the territory of Pondoland was administered as two provinces—one under Mr. WALTER STANFORD, and the other by Major ELLIOT. The separatist policy never commended itself to the people of Pondoland, but then the Government was possessed with the wrong-headed idea that whatever the people did not want was exactly what should be rammed down their throats. Of course this would not tally with the wise statesmanlike principle enunciated by Sir GORDON SPRIGG, in his latest speech at East London, that Government would endeavour to win the confidence of the Natives by carrying the people with them in these matters. And the present action of the Government may be regarded as the first indication of the translation of the Premier's policy into action; and as such we heartily applaud it, and trust it may not be the last of Sir GORDON SPRIGG'S beneficent measures towards our people. In pursuance of the policy of conciliation, therefore, all

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OUT AND ABOUT

A LARGE swarm of locusts passed over the town, from east to west, at noon to-day.

WITH reference to the shutting down of the S. A. *Telegraph*, it is currently stated that it was being run at a loss of £3,000 per month.

OVER 600 persons have left Bulawayo since the commencement of the rebellion, the high cost of living rather than apprehension of the natives being the reason assigned by most.

It is stated that, according to the new Liquor Law, Johannesburg may only have 66 canteens, and that quite 400 licensed victuallers will be bereft of their licenses at the termination of the year.

A NATIVE was brought in to Pretoria from Olifant's River Ward last week on a charge of murdering his wife and three children. The reason given was that they would not do what they were told.

As a sign of the times the following, by cable from Canada is significant. "M. Laurier has promised a plebiscite in the Dominion upon liquor prohibition." It may be as well to remark that the prohibition here referred to has reference to whites, there being no Natives worth speaking of in Canada.

WITH reference to the rumour of a ship near St. John's, said to have been put into circulation by Natives, it turns out happily that the vessel was safe. The alarming report had apparently taken rise owing to inquiries being made from East London regarding the whereabouts of the steam er Oakley. This vessel left Natal on Monday with Fillis' Circus Company, and was due at East London on Tuesday. Very heavy weather was, however, experienced with the result that the Oakley was two or three days overdue, occasioning great anxiety both in Natal and East London.

OLD Native Locations in the Victoria East and Kingwilliamstown divisions are being surveyed into plots—not under the Glen Grey Act—at the request. Such was the prejudice among Natives against the cutting up of the land some years back that it was out of the question to get them surveyed. All that happily, is passing away, and the people are now voluntarily urging the Government where before Government had to urge them in vain. Things are progressing. The locations in question are those of Yantolo on the Tyume, and Zibi's at Ngewazi. Mr. Barker is engaged at the latter.

In regard to the appearance of the rinderpest at Taungs last week it is stated that Mr. Faure, the Minister for Agriculture, on his arrival at Kimberley received instructions that at Taungs where rinderpest had made its appearance, the Natives were much disturbed and irritated at having their infected cattle shot. Mr. Faure left for Taungs. Those members of the

Commission who were not with Taungs, hastened down from Vryburg, and after consultation with them, Mr. Faure decided to send for Mollala, the chief. Many of the Natives have been going about the location carrying arms, and showing opposition to the police, and they have been holding large meetings at various places in the vicinity at which the shooting of 200 head of cattle by the police was much discussed and objected to. Mollalo, on receiving a message from Mr. Faure to come to the Court House, came there with his councillors and many of his people, and the morning had been spent in discussing the situation with him. He, on his arrival, did not show any good feeling, but after matters had been explained to him, and the necessity shown him, for killing infected cattle, he has withdrawn his opposition, and has consented to the cattle being shot, and promised to assist the police. Compensation was promised by Mr. Faure for any cattle destroyed which were not actually affected, and the meeting terminated most satisfactorily.

Later the opposition of the Natives to the shooting of the rinderpest cattle has subsided, and in accordance with his promise, the chief Mollala has sent his son and five councillors to accompany the police, who have gone out to shoot infected cattle. This is an excellent result of the meeting with Mr. Faure.

The Proposed Native Location.

This subject came before the King, Wilhamstown Borough Council on Tuesday afternoon, and was dealt with in the following agreeable manner:—The Location Committee reported on the proposed scheme to locate the better class of Natives at a site near Gillam's Drift, in order to enable them to free themselves from the evil surroundings of the lower class of Natives. The Committee, meeting on the 3rd instant, thoroughly approved of the idea, but before any further action has been taken thought, the Council, as a body, should visit the proposed site, and ascertain if it is suitable. This was apparently done, because, on the 7th instant, the Committee reported having inspected a site for the proposed scheme to locate the respectable Natives of the town, and recommended a portion of the ground on this side of the Blue Quarry, as being most suitable, as the expense of conveying water to the Location would not be great.—Mr. Behr, seconded by Mr. Cole, moved the adoption of the report. Mr. Yates asked if there was not a resolution of Burgesses, passed at public meeting, against any increase of of Native Locations in

THE CABLE SERVICE LATEST TELEGRAMS

[REUTER.]

COURT OF ENQUIRY. —CAPETOWN, N., Wednesday. —The trial and execution of Makoni was concluded before the High Commissioner was made acquainted with his capture. As the execution of a prisoner of war seems to call for some enquiry, his Excellency has instructed General Carrington to summon a Court of Enquiry to investigate the circumstance.

A SUCCESSFUL BALL. —The Mayor's Ball in honour of the British Footballers was a great success. General Goodenough and a large number of military and naval officers were present. ST. LEGER. —The St. Leger was run this afternoon with the following result:—Persimmon 1st, Labrador 2nd, Rampion 3rd.

GOLD EXPORT. —CAPETOWN, N., Wednesday. —The Gold export, to-day, is valued at £220,000. THE LEAGUE'S PROGRESS. —A meeting of the South African League will be held to-morrow night, for the purpose of incorporating the suburban branch with the Capetown branch; also, to express an opinion on the continued imprisonment of Messrs. Sampson and Davis.

GOOD-BYE. —The British Football Team sail this evening for England. A large number of sportsmen will be at the Docks to see them off. THE S. A. WIMBLEDON. —The South African Wimbledon meeting, commencing on Monday, promises to be a great success. The number of entries is a record one.

STEAMERS. —LONDON, Wednesday. —The "Dunvegan Castle," outward bound, left Madeira at eleven o'clock this morning. The Arundel Castle arrived at London at four p.m. to-day. OUR TROOPS ADVANCE. —The third brigade of the Dongola expedition is now advancing to Absarat. The Cavalry have already occupied Dulgo, whence they sighted a strong Dervish patrol.

THE POWERS INTERVENE. —The Porte has commenced the wholesale deportation of Armenians from Constantinople, but the Powers have intervened and obtained a temporary cessation of it. THE MATABELE REBELLION. —BULAWAYO, Wednesday. —Several rebel chiefs and indunas were interviewed by Mr. Rhodes yesterday. The Natives continue to bring in their arms.

Major Watts has suspended, pending the inquiry into the shooting of Makoni.

FORGOTTEN FAVOURS.

[LETTER TO THE EDITOR.]

Sir—I would like to say a word regarding Mr. Dwane's working and speaking in America. In the first place, I think "I. W. W." has done well in dealing with Mr. Dwane and Mr. Garner Sojini, as it were under one head. For it seems pretty clear that both these men spoke the things they did speak not because they had thought them out clearly before hand, and considered their effect on their fellow countrymen. In both cases these men seem to have been, for reasons best known to themselves, bent only on currying favour with the people they were addressing; and so they said the things they knew would be pleasant to those people, and gave no thought to the interests of the Native people as a body, and no thought for truth and right.

I may say, sir, that such conduct has been seen before, and will, I am afraid, be seen again. It is an evil among our people that many men think only of the advantages of themselves and their small party, and in order to try and gain these, do not hesitate to trample the good of the whole body of the people under their feet. This is an evil which those of us who are working for the good of the whole of the Native peoples of South Africa must endure. I only trust that by your paper continuing to take a wide and liberal view of Native affairs, this evil may grow less. Esau sold his birthright long ago for a feed of express, and suffered for it. And there are still men to be found who are ready to sell the welfare of their countrymen for wretched little "bongos" of their own. They too will suffer.

I may say that even in religious matters, Mr. Dwane's action has hurt some of us much. There are a few Natives and Europeans who see that even in church matters, colour is a great stumbling block. We see this evil, we admit it and lament over it. We believe that Christ really meant that in His Church there should be neither Greek nor Jew, bond or free, black or white,—but that all should be brethren. We see and lament, that in this unfortunate land of ours, even the Church of Christ can't forget about colour.

We know that the equality that there is, is in name only, and not in reality. We lament, this as a great blot on our churches; and some few of us are working and striving towards making an end of this disgrace. There are not, it is true, very many of us, but we are doing what we can. And we hope to see a church before long, growing up to be a strong church, and in that church black and white, standing side by side, not as black and white,—but as brethren and as one people.

Towards this we were working when suddenly, and without warning of any kind, Mr. Dwane steps in and says in no such a church can be thought

of each colour must have its own church. So he seems to have decided; for this he is, I suppose, going to fight and work. To me it seems that the Lord, the ruler of the church, has decided that black and white are not different in His eyes and He will have them in the same church as brethren. It is therefore vain for Mr. Dwane to strive for something else, and if he persists, it can only bring grief and trouble on those he succeeds in misleading, and perhaps on us all.

I am, etc., TRUTH.

IZINTO NGEZINTO

ICEBO EMZINI.—Uyabongozwa umzi ukuba uyiqondisise kakuhle indawo yezaziso ezise pepeni. Makayokuti umntu xa angene kwivenkile emasiziso epepeni apa, axele ukuba uzisiza sisi. Lonto ke iyakunwenza ilungelo umzi kwanepepa. Ngingalibali ukuba ukuba niswisa ziazisizo ezik w'i "Mvo-St

IRUSI ENGOQLOWENI.—Kutiwa kumandla wase Komani irusi seyingene ezingoloweni. ORAYO.—Inkosikazi ka President Kruger iyabakwa ngokute nqi. Kutiwa seyebambe-ke nzima; indawo agqitywa yiso sisifo sentliziyo.

ULULIWE E COOKHOUSE.—Kutiwa umgama osewumbiwe ukusuka e Cookhouse ukusika e Somerset sezakumbi zombini. Kutiwa eNyara sekulungiselelwa ibuloro.

BADLIWE KANOBOM.—Into zone zase Nyara ezazigqeba abafu ababini bakwa Mankanzana, zidilive iponti ngantatu emnye, okunye inyanga kuba vimba ongena ntiska, besebe- nza nzima.

ODNWE ZINZINGO — Kutiwa um Dyodi wase Rautini ubonwe selezibulele. Kucingwa ukuba zinkatizo zokupelwa yimali ezim- tyalele kweswenzizo. Kodwa i Felkuneti iti yona waye pambene intloko.

UNYIKMO LOMHLABA.—Siva ukuba beka- sand' ukabako unyikimokazi oluloku e Japan, kwantyiwa idolopu yase Rokugo, afika amaneshanga. nakwezinye idolopu, ukuba inani labantu abathabaleleyo likulu.

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INZOZI EMBI.— LITI IPEPA LASE NYARA

intwanzana engu Ada Nel yase Oudtshoorn yayigquta indlebe ngesingqomo ??? yasaka yati lanzi endlebeni. Onke amalanga abazali akancedanga into, ake naxa naxa Dr. Dr. Truter akaba nandala yokuyikupapa ngapandle kokuba indlebe iqagwe

UMVUZO WOBUKALIPA. — Indodana yase Kapa engu Adam Carelse, i Silamsi elingqo- mlobi, inilwe amashuni omilano eponi (L50) ngexisa yokukalipa kwayo kwingozi yomngame esand' ukhula e Kapa yaya. Kutiwa abantu eseyibansidise betshona elwandile bangamashuni omabini anabini.

UKHUPHAKA KWE MANTYI E DIKENI.— Iva ukuba umntu wase Dikeni awuyitwa kuku hlala Zidufuswa msinyane imantyi zawo Kutiwa e Nkosi Mhovane Mabanda ubhe- kise isicelo ku Ralunemi ukuba ingafudua- swa le manyi yakona, i Mr. Baker. Baka- lazela ukuba imantyi zabo zimama zizhenziswa xa iqalayo ukugqondana nabantu.

INKULULEKO YABANTSUNDU

Pantsi kwale ntloko ipepa lose Kimbili libalisa into eyawiswa e Jobani kwi- litye ye Jaji. Liti: U M W P. F. Frazer walele ukuba anengqiselo sokulalala abantsundu abasubaku bepuma ematyaleni, ababambele ukuba bengenaz zipansi Kupendule u Mr. Krause uyo kuba kumiswa Umanyano i- loka- kusela abahanyisa, otihi lizakungele indawo ezintlo.

ABENZAKELE EKARINI.—Ipepa Lise Nyara libalisa ingozi ehele u Mr. Pearson nenko- sikazi yake. Ite indoda bakubon' ukuba basendlebeni ifana ukulungisa into kwase karini apa. Kute kusenzayo otaka amahshe axuma wabehle wazinqakula intambo. Ute esaqula ukuzibamba lamkaba elinye ibhase ngenqina elinesihlangu, latsho ebwaseni. Ite yakubona oko inkosikazi yasele'sibhansipantsi, yanti iyakuruneke iswelo Basebe goduka ngakari yimbi.

BAOQGENE NGOBUMENEMENE.—Siva ukuba e Rautini kwafanyana isidumbu somntu esilawentweni Kwavame umfo onga Jones woti ngokunilwala wawe lowo, engqelwava ngu Mrs. Rogers Yanikwa yena imali eyafanyana kuye. Kute kangakabi ntshu ngqni, kwavela u Mrs. Dippenaar, nentombi yake, esiti esebonye kwase esidumbu. Kwabonakala ukuba uba bokugqiba babe mnenza, sakufutshwa u Jones lowo ngoka ukuba abanjwe kanye nomhlobo wake a Mrs. Rogers. Kute kanjalo kwafika aba usi bakwa Piilngile baza kusiza. Yabhungca inyati.

AMASELA AMILOPE.—Siva ukuba nyake- nye umzi ka Bambergel wawusamatyaleni ngokuvula isitola somrwebhi otile e Bristolw, basivulel'ngezibhisi zobuqinga. U Bamber ??? ngesiqu, wagwetvelwa iminyaka emibini entolongweni, onyana banikwa inyanga zo ntlanu omnye zantatu komnye Siva ngepe- pa eliyi Richmond Era ukuba omnye wayo nyana owapuma entolongweni, wabanjwa kwase ezintlo. Kute kwakwajungulwala endlwinu kaaoa ezihlani zegusha, zafaniswa. Batatyatwa bonke batlwa gwa ngetolongo

Uspao LWAMA GALLA—Olu lusapo olwava vela entla, ngapantsi kolwandle olubomvu, imbali yalo inde esinga sesitshi lwaocolwa ngama Ngesi. Iwovata e Dikeni akuya ku fundiswa kona. Ababantu bakufika benga- mashumi omatandata, nangani sebhupungake kakulu ngoku kukufu. Ekuswaseni kwalo nyaka abazintombi basiva e Bhai nase Monti, abanye basese Dikeni; bonke ba bafundiswa umsebenzi wasevendlini. Kuko iqela lamadodana abe- lizandl' ukufika e Qonce nase Monti, elizazibenzela Liti ipepa lase Dikeni benke bekotivise ngu Gqira, ngentwana ezinje ngenali.

AYANDA AMAHLIHLA MPALO.— Ipepa lase Nyara, libalisa iqhethu elenzliwe yindodana yomandla oncele i Nyara. Ute umfo onku- lu akrotsho esipajini sake wafika size, wacinga iqinga elimsinyane lokumkuzelwa. Uye kutlingane wawe ogama lungu Jim, yati kuye epete iponti eneshumi ndikutenge e ihashe e Nyara paya. Wavumela pezulu omnye kuba eti ufumene isisulu, kanti ubetwa ngenfte ipindweni. Kute kwakude kugqite weki lingafiki ishashe, kuya u Jim kumlingane wake, wabuzo ukuba lipina ishashe lake. Ite inkom' enkula ukupendula, " Ms' ukusifundekela mfondini; " wabiza imali yake omnye, yati impendulo—" Andi- namali, msa uknzamana nam' Uvabele u Jim esiti—ndiyakuzamana nawe pambi kwe manyi. Basazamama kona ke.

OHLATYWE YIMBABALA.—Kuti e Tinaru kupume abafu ababini beyakungqawa. Omnye ubone inkunzi yembakha ikupipi imi ngase tyolweni. Wayeka ngqomo, yabaleka noko ayinxwelerileyo, yathsona etyolweni. Ute kwisicaka sake masingene syidubule, sasuka sakohwisa kukububala. Sivumkele umpu kwi xezwana le Lawa elati ke lona lengoza etyolweni apo, kanti iyishiya ngasema imbabala. Lotuka seyi ihlabha emlenzeni, yachila emva koko. Wati lomfo akuba chlatywe wasuka waliela ukuba ingabi ibilubhabe lwathsona upendo, kona ebyakuba netuba lokuyibamba nge- zandl' Eyona nto yawisa ubuhle kwakurazuka kwebulukwe kunelo nxeba linzulu kunene. Eside sisi fan ukuba yayikupela kwayo kusinina betu.

INTWANA ENCINANE NGE- XESHA.

Kuko izizatu ezivakalayo zokuchasa ukuba umntu azi kakulu ngomzimba wake. Ndonixelela ezo zizatu; kungeko- kona namhlanje kodwa, msinyane. Woti ukuzo uzizonde kakuhle uke umama ukwavela lamnqaku kunampe enda- ba. Kodwa kuyafuneka ukuba imbe nentwana esyaziyo, ndocintumshela kulontwana incinane kangako zeke ni- necde ngokupapalala.

Kuko indawo eceketekeleyo, enobuba- nzi, esembindini womzimba, eyokule njengokingati sisigumbungelo esenzwe ngento enemfana—londawo ko isekulu- bantni ko kangama nesituba. Umntu londawo inhlalele wangama gumbi ama- bin. Kwevelizuko kuko inhliziyo nonpungu, elingapantsi ineesisa, nazi- bini. Ezona nzo zangapakati zibo ihangu zidla ngokhula kwelingapantsi gumbi, zingabi mandundu zizangentshela.

Icala lonke laseluncwe kwelimbini lingenzantsi, ukusisa pezulu kude kuye kwezi mbanjana zicincane, lizaliswe sisibindi, esive sati ngqu ngoabanga, sibe isishukama kunye nokushukama komniso. Koko igama elitayelwe kwintlawo esikayo isibindi, elalade lisetyenziswa, ukucela obona bume bubu angaba ubu- noma—elogama ke kutiwa yi *Apocodrida*, isifo sokuti patsha. Uti umhlabeni, yada yasenzwe kwintlawo ndibulawa sisibindi. Ndadikatazwa yinyongo, bamatsheka bona ubuso bam, ati amehlo la amhlopo, aguguka amntu. Ndadine intungo engatsekiyo, nobu nzima, kwicela lase kunene, ndahlala ndite nxwe, ndiluzisi. Ndadonakala ndipelelwa itemba kuyo yonke into. Esisifo sasebenza engqondweni yam ukuba kube nzima ukusivula.

Ndaba nomnquma ebedingenenawo, ndase ndidlela ukucinga inyama, andabi sakakuka kudla nakusela. Umlimo wam waba mihle ngangokule yonke into ngokufutshwa kwintlawo ngokufutshwa yonke into endisuku- ba ndiyidla; nditi ndakudla, nokuba ndidle kancinane' kangakananina nditi mpu sisi, ndikatazwe sisituba. Nda- sela amaxwele ngamayeza, ati nangani wambi ayendinceda oko inanzwana, akwabiko lona lide lisebenze nto, ndabu- wa ndakwayitlonto bendityo. " Ngo March, 1892, ndidilele ulolwesi. Liti, ipepa lase Qonce eliyi Mercury ngo Mvulo wale igqili- uyo ulolwe ovela e Monti watintelwa zi- nkumbi ezazite sisi endlebeni e Potsdam kwabonakala ukuba makabuyele kweso Mdikido apungile utintelo.

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