Lirolelwa 8/6 nge Kwata (itu- nyelwe ingekapeli)
4s ipele i Kwata ingarolwa- nga.
Unokuhlaulelwa wonke Unya- ka ekuveleni kwawo nge 13s 6d.
Izaziso Zabazelweyo, Aba- tshatileyo, Nemibiko, irolelwa *2s* 6d, zingene kanye: 3s 9d kabini; 5s katatu.

Imvo Neliso Lomzi

(NATIVE OPINION AND GUARDIAN.)

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

ELIPEPA LIPUMA NGOLWESI-NE
IVEKI ZONKE
Lijonge Ilungelo Lomzi ku- pela.
Limele imfanelo ya Bantsu- ndu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

IXABISO 3d] KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, SEPTEMBER 17, 1896. [Vol. XII No. 621

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

IMIHLABA ELAHLIWEYO E DIKENI.

Esi Saziso sibhengezelwa ukuze azi ubani nobani, ngu

A. W. BAKER, Imantyi.

Kwi Ofisi ye Mantyi
Edikeni, 7 August, 1896.

ISAZISO SA KOMKULU.—No. 664,1896

Kwi Sebe Lokulima,
Cape of Good Hope,
16th July, 1896.

KUYAZISWA apa, ngokwesiqendu Sokuqala so mteto we Mihlaba Elahliweyo, ongu No'. 3, we 1879, owahlo- nyelwa yimiteto Nos. 24 we 1887, no 15 we 1895, ukuba leilira ingezantsi, ekwi siqingata se Victoria East (Dike-Ngqu- shwa), ikangelwe njengelahliweyo, kanjalo u-Rulumente nya kuyitabatela kuye ngomhla we

20th JANUARY, 1897, ukuba ngeloxa akuvelanga baniniyo ba- yibange, okanye irafu ezingama-tyala kuyo zihlaulwe ku Mantyi weso Siqingata, njengoko kufuneka njalo ngokwe Siqendu salomteto ukankanywe ngentla.

CHARLES CURREY,
Unobala Ongapantsi we Sebe Lokulima.

Imihlaba ekwi Siqingatase Dike-Ngqu- shwa, ebalelwa ukuba ilahliwe.

Tshikila, e Auckland, Isiza Lot No. 1, Block B, ne Ntsimi Lot No. 12;ukubanzi bentsimi zimaile ezintatu, isiza 50 square roods ; imali elityala : £6 5s. kususela ku January, 1886.

Mtirara, e Auckland; Isiza Lot No. 10, Block D, ububanzi, 50 square roods ; ne Ntsimi Lot No. 24, ububanzi zimaile zontatu; imali elityala £5 12s. 6d. kusu- sela ku January, 1887.

Nqikili, e-Kwezana, Isiza Lot No. 10, Block A.A., ububanzi 50 square roods; ne Ntsimi, Lot No. 121, ububanzi 2 miles ; imali elityala ukususela ku January, 1884, zi £7 10s.

Jan Koss, kwa Gwabeni. Intsimi, Lot No. 19, ububanzi zimaile zontatu ; Imala elityala ukususela ku January 1885, zi £5 10s.

Komani Jaza, kwa Gobe, Isiza Lot No. 3, Block B, ububanzi 50 square roods; ne Ntsimi Lot No. 1, ububanzi zimaile zontatu, Imali elityala ukususela ku January, 1887, zi £5 12s. 6d.

Sovio, e-Mxelo, Intsimi Lot No. 138 : ububanzi zimaile zontatu. Imali elityala ukususela ku January, 1881, zi £6 10s.

Ndingana, e-Mxelo. Intsimi Lot No. 81; ububanzi zimaile zombini. Imali elityala ukususela ku January, 1884, zi £6.

Jonas Adonis, kwa Mabandla : Isiza Lot No. 163, Block H2; ububanzi 93 square roods, 108 square feet, ne Ntsimi Lot No. 203, Block J, ububanzi zimaile zone, ne 433 square roods, 1419 square feet. Imali elityala kususela ku January, 1890, zi £5 5s

INTSHUMAYELO

NGU MHLEKAZI UMPATI MIKOSI U WILLIAM HOWLEY GOODENOUGH,

Ilungu le Qela Elibekekileyo le Bath, Igoso Elikulu elipete Imikosi yo Mntan' Omhle kule Koloni ye Cape of Good Hope. Opete u Laulo lwale koloni kwakunye namazwe nezibaxa zawo, ne sandla Esi- kalu somntan' Omhle njalo-njalo, njalo- njalo.

NGEGUNYA endilinikwa Lipepa la Komkulu, ukwenza ubulungisa ngokupeleleyo kule Koloni, elibalwe ngomhla we 4 ka May, 1832, ndiyayaleza apa, ndimisela nokumisela, ukuba, nge- sizatu sokulungiselela i Jaji, ezindawo zikankanywa ngasezantsi, ziyakwabiwa zibe zezi ziqingata:—

Isiqingata Esipezulu,

Esokuqala, sesase Vryburg, kunye ne Kuruman.

Esesibini, isiqingata sase Mafeking.

Esesitatu, sesase Richmond, ndawonye ne Murraysburg ne Britstown.

Esesine, sesase Victoria West, ndawonye ne Carnarvon, Prieska, Kenhardt, ne Gordonia.

Esesihlanu, isiqingata sase Kolsberere, kunye ne Hanover ne Philipstown.

Esesitandatu : isiqingata sase Alvani, kunye ne Gqili (Herschel).

Esesixenxe: isiqingata sase Barkly East.

Esesibozo: isiqingata sase Albert.

Esesitoba : isiqingata sase Steynsburg.

Eseshumi: isiqingata sase Metele, kunye ne Hopetown.

Eseshumi elinanye: isiqingata sase Kaladokwe.

Kanjalo ndiyalela, ndimisela, ukuba ngo Mvulo, ngomhla we 21 ku SEPTEMBER, 1896, inkundla yomjikelo iyakuba se Vryburg, yonganyelwe yi Jaji ye nkundla Enkulu yamatyala yase Koloni, ukupulapula nokugweba ama- tyala onke anokutetwa zinkundla zalo- mjikelo, nokwenza ezinye izinto eyalelwe ukuzenza ngomteto lo Jaji; inkundla ezi kwanjalo Zobako kwidolopu ezinkulu kwezinye iziqingata ezo zibaliweyo, ngentsuku ezoyalelwa ngazo emva koku.

Ndiyaziyala ngokute nqo i Mantyi zonke, Abameli ematyaleni, ne Felku- rneti, nangawambi Amagosa, ukuba ancede ezonkundla, kuba eyakupendula xa angakwenzanga oko.

U TIXO ASINDISE INKOSAZANA!

Ikutshwe ngesandla sam netywina lakomkulu le Koloni yase Kapa ngomhla 6 ku August, 1896.

W. H. GOODENOUGH,
Lieutenant General,
Igoso Elipete Ulaulo.

Ngomyolelo wo Mhlekazi Opete i Gqugula lolaulo,

THOMAS UPINGTON,
Umchazi-Miteto.

INTSHUMAYELO

NGU MHLEKAZI UMPATI MIKOSI U WILLIAM HOWLEY GOODENOUGH.

Ilungu le Qela Elibekekileyo le Bath, Igo- se Elikulu elipete Imikosi yo Mntan ' Omhle kule Koloni ye Cape of Good Hope. Opete u Laulo Iwale koloni - kwakunye namazwe nezibaxa zawo, ne sandla Esikulu so Mntan' Omhle njalo-njalo, njalo-njalo.

EKUBENI nge Ntsumayelo engu No. 469, yosuku lwama 25 ku November 1895, U Mhlekazi i Ruluneli washumayelayo wazisa wabika ngegu- nya lomteto ongu No. 25 we 1893, obizwa ngokutiwa " Ngumteto wezifo zempahla, 1893," ukuba imizi yo Kali, Bob, Mlungu, Bokiwa, Mbeni, Qetanis, Wana, Nozingca, Hlekiso, Velapi, Ma- takana, no Drijvis, bakwa Qumbu, iba- ndakanyiwe kwinteto yalomteto uxeli- weyo, sabe eso sigingata sine mofu : kanjalo ekubeni ndiqondisiwe ukuba esosifo sipelile kulomizi ibaliweyo : ke ngoko, ngegunya namandla endiwa nikiweyo, ndiyazisa, ndibika, ndishu- mayela kanjalo ukuba lomizi yo Kali, Bob, Mlungu, Bokiwa, Mbeni, Qetanis, Wana, Nozingca, Hlikaso, Velapi, Ka- takana, no Driivis kwisitili sakwa Qumbu, ayisokuba, sabalelwa ukuba ugumandla one sifo ngalomteto, ka- njalo ikululekile kwizimiso zalo Ntshu- mayelo, engokunje ehlehliswayo kulo- mizi ibaliweyo.

U TIXO ASINDISE INKOSAZANA !

Ikutshwe ndim ngetywina lakomkulu lekoloni yase Kapa, ngomhla we 17 ku August, 1896.

W. H. GOODENOUGH, Lieutenant-General,

Igoso Elipete u Rulumente.

Ngomyolelo wo Mhlekazi, Igosa elipete Igqugula lo Laulo.

P. H. FAURE.

No. 402, 1896.]

ISAZISO SAKOMKULU.

ABACELA UKUTUTA IPOSI.

Ukusuka kwi Ofisi ye — Posi ukuya kwisitishi sika Loliwe, kwi Dolopu yase Qonce.

KUYAZISWA ukuba Incwadi ezi- tywini weyo zezicelo, ezibe- kiswe ku Mongameli Wegqugula Lezicelo, zaza zabalwa kwatiwa "Izicelo zokututa iposi pakati kwe Dolopu yase Qonce ne Stishi sika Loli- we," ziyakwamkelwa kwi Ofisi yemi cimbi e-Kapa, kude kube ngumhla we 13 ka October lo uzayo, ngo 12 emini emaqanda, ukuze kututwe leposi nge- nqwelana ezitsalwa ngabantu nokuba zezamahashe, njengoko kusukuba kufu- neke njalo :—

Pakati kwe Stishi sika Loliwe, e Dolo- pini, ne Ofisi ye Posi, ngemizuzwana elishumi ukubeka paya, nangokubuya ngokunjalo, ngangenani ekufuneka Iona ngokuyelelene nokungena nokumka kololiwe we mpahla. Ukuze incwadi zinganqikwa pambi kwexesha elililo, kufuneka ukuba Abaceli babale nga- pandle lamazwi ati "Isicelo somsebenzi Wokututa inlpahla pakati kwe Qonce ne Stishi sika Loliwe."

Ikontileke yoqala ngomhla *wokuqala* ku January, 1897, ipele nge 31 ku December, 1897. Bayabongozwa abo bacelayo ukuba baxele iminqopiso yokuwuquba lomsebenzi kude kube ngumhla wama 31 ku December, 1897, nokuba ngu 1899. Nokuba yiyipina kwezi kontileki ayita- batileyo umntu, ukululekile ukuba ayi- pelise ngokunika isaziso—inotisi sbali- weyo—nenyanga ezine.

Uhlobo lokubalwa kwizicelo, olune- ngxelo ezeleyo yohlobo lokubekwa kweminqopiso, lunokuzuzwa ngolufuna- yo kwi Mantyi nokuba kukumpati we Posi e Qonce.

S. R. FRENCH,
Postmaster General.

Kwi General Post Office,
e Kapa, Ngomhla we 20 August, 1896.

ISAZISO SAKOMKULU.—No. 65, 1896.

Kwi Ofisi Enkulu Yonocanda,
E Kapa 9 *June,* 1896.

KUYAKUBAKO ifandesi lale mihlaba ingezantsi apa ekumandla waso STOCKENSTROOM eliya kuqutywa pambi kwe Ofisi ye Mantyi e Seymour, ngo 10 kusasa ngolwesi BINI, 29 SEPTEMBER, 1896. Liya kuqutywa pantsi kwe migaqo enoyifumana kumhlati wckuqala welipepa one Saziso No. 47, 1896.

Izalatiso nemigaqo ye fandesi zingabonwa kwi Ofisi ye Nkulu yo Nocanda e Kapa, nakweye Mantyi e Seymour.

J. TEMPLAR HORNE,
Surveyor-General.

Kumandla wase Stockenstroom.

Lot 333 ongu Lot No 25, kwi Lokishi yakwa Mankazana. Ububanzi 3 morgen 394 square roods, upela, ngentla-ntshona- langa nge Erf No 24 ngase eude ngedlelo, ngase SW ngomlambo wakwa Mankazana. Inani lentengiso £300, indleko zccando njalo njalo £2 10/, eyetaitile 12/3.

Lot No 866, ongu Lot No 38 kwi Lokishi yase Hertzog. ububanzi 90 square roods Upela ngase node ngedlelo, ngase sude ngo No 37, ngase mpumalanga nge Thomas Street, ngase ntshonalanga ngedlelo. Inani lentengiso £5, indleko zocando, njalo njalo, £2 10/, eyetaitile 12/3.

Lot No 8662 ongu Lot No 33 kwi dolopu yase Soymour, ububanzi 150 square roods, upela ngase node ngo , Lot 32, ngase sude ngo Lot 34, ngase mpumalanga ngedlelo, ngase ntshonalanga nge sitilato, inani lentengiso £20, indleko zocando, njalo njalo, £2 10/, eye tayitile 12/3.

C. P. MATYOLO, E Qonce,
USAHLELI.
QONDISISA APO AKONA —
Kwi Bala le Malike.

WENZA Izihlangu Ezihle " konkena,"

ngawona manani apantsi Zinoku- tunyelwa nge Posi kulo lonke elimiweyo Ezona zihle, ezona zomeleleyo, ezona zitshi pu zentlobo zonke, uhleli enazo.

C. P. MATYOLO Boot and Shoemaker
Market Square, King Williams Town,
IKAYA LABANTSUNDU,
NE- VENKILE,
E QONCE.

SIVAWA'ZISA umzi wakowetu. ukuba zisamana zifika Iqiya

Ezibukali ze SILIKA ezina Maqhina ,e Minqwazi (Caps) yazo. Kutike ne MPAHLA ENTSHA ye Bhola ne Ten- is. Ihleli yodwa thu ! !! Amapini aqala ku 6/0 ye ku 2 1/6 ne 24'6.

PAUL XINIWE General Agent, .
King William's Town and East London
IKAYA LABA HAMBI.
E BAI.

KUMANDI ukuba ndivakalise ukuba ngenxa yokusweleka kwe ndawo enje ngale yabantu Abantsundu e Bhai, u Mr. O. HENDERSON, UM Afrika wase America, ngoku umise IKAYA labo bonke, abanga bango nwaba xa bakude namakava abo.

Abahambi babizwa imalana elula ngokuhlala, batye kona.

Resolute Boarding House,
Russel Road,
Port Elizabeth

HEPWORTH'S Limited, Abenzi naba Siki be Ngubo,

IMPAHL Aezintsha ezifikileyo ziko ngoku zonke zibekwe amanani abona- kalayo nalula angala :—

Isuti zama Kwenkwe ziqala kwi 3/6 zinyuko Ibhulukwe zama Doda ziqala kwi, 7/11 zinyuke
„ „ Doda „ 21/- „ Idyasi „ „ „ 21/-ziye kwi 27/6

ZISHIYANA NGOLUSU LWAZO

KANIZOKUBONA ISUTI ZETU ZOKU TSHATA—Ziqala kwi 42/- ezona ntlobo zintsha kwimpahla yakwo HEPWORTH akuko mavukuvuku kupela zezomeleleyo ngamanani alula. Kanize kulinga kwa HEPWORTH Limited, Maclean Street, E-Qonce.

Yizani Nibone! Yizani Nibone!

Ifandesi elikulu Lempahla Ngamanani Atotyi- weyo ko

Dyer & Dyer, Limited

E-QONCE

Zonke Impahla ebezi Sele zisatengi- swa ngamanani apantsi kakulu.

I Carpet Bags yi 3/6; Iminqwazi ye Twidi 9d.; Ihempe Zokusebenza 11d; Ihempe Ezimhlope 2/6.

Kuko Ityali ezintsha ezisa ndulukufika, zifa- nelekile kanye, ziqala kwi 3/- inye.

Idyasi Zamadoda ..	..	9/11
Isuti „ *ze* Twidi ..		16/11
„ elungileyo ye Serge ..		25/-

------IMPAHLA ZOKUTSHATA - Imitika Emnyama ne Ndulubatyi, ne Bhulukwe ze Twidi yi

26/- nge SUTI

I Printi ezintsha yi 5d. nge yadi; I Kausi Za- madoda yi 6d.; Indulubatyi y i 1/6; Ibhulukwe Zangapantsi yi 1/9,

DYER and DYER, Limited,

KING WILLIAMS TOWN.

Ye GUSHA I DIP

EKA LITTLE.

Abafayi be Gusha abantsundu mabafune i Dip ye Gusha ka LITTLE xa bafuna yona maze banga tabati nnnye yezi zinga pantsi kwayo ngokulunga!

EKA LITTLE

I DIP ENGU MGUBO

IZITYA ZOKU DIPA

Ezomeleleyo zenziwe ngentsimbi, zikapukapu azirolelwa mali ininzi abafuna incazelo
nama nani bobalela

MORRIS, LITTLE, & SON, Limited,
PORT ELIZABETH.

T. BIRCH & CO.

PORT ELIZABETH.
I BHOTWE LE NGUBO LASE ENGLANI.
LASEKWA NGE 1860.

Yeyona i Tshipu ne Lungileyo kwezi koyo.
IKO KWINDAWO ZONKE
Kulapo zikona ingubo eziketiweyo nezilungi- leyo kule Koloni,

Ingubo Zamadoda zentlobo zonke AMANANI atotyiweyo kwi Kodi Izibhalala, Ingcawa, I Travelling Bags, ne Trunks, njalo njalo.

-------- EZAMAKWENKWE ZILIQELA. ----------

I HEMPE, I KAPSANA, IMINQWAZI, I KLOSBANT, AMAQINA, NJALO NJALO. INGUBO ZE CRICKET, EZOBU FUNDISI.

OTENGE NGE PONTI WAPULELWA U

T. BIRCH & CO.,

E BHAYI.

LEMINYAKA I 18
IGQITILEYO,
SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA.

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

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPA- ULE i BLANKETS ZONKE ngopawu esi- luqinisele na Komkulu ngohlobo lwemifa nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENE-

NE, kangelisa kunene ukuba ina- wona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

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

Kwivenkele enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

---

APO ZIPAKULWA KONA KUKO

James W. Weir & Co.

E QONCE.

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama

Thomas Bailey & Co.

E QUEENSTOWN,

BASANDU KUFIKELWA YIMPAHLA ENINZI

IZIHLANGU, ISHUZI kwane SLIPPERS.

ZONKE BAZITENGISA
Ngamanani alula apa e Safafika

I Veldtschoen zama doda ziqala kwi 4/6.
Ezibotshwayo „ nenekazi „ 4/-

O BAKER, BAKER, and CO.,

E QONCE.

Siya kwa BAKER!

Bane Fandesi Elikulu!

NGOKUNJE

Yonke Impahla Itotyiwe!

I Printi ziqala 2d. pr yd
Imuslin 1d.

IZIHLANGU,

ZONA ZITOTYWE KAKULU KANYE.

IMPAHLA ZAMADODA NAMA KWENKWANA,

KUFUNEKA ZITENGIWE ZAPELA.

Elowo makake eze Kuzibonela ngokwake.

Kwa BAKER, BAKER & CO

IKOMPONI ENTSHA YASE JAGERSFONTEIN YOKU-

MBA NOKUPANDA, LIMITED.

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

Ngomyalelo,
NELSON S. GIRDLESTONE,
Unobhala.

Kimberley, August 14, 1895.

KUFUNWA

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowa- se mngxunyeni kule Mingxuma yase Jagersfontein.

QONDANI.—Kwabakufupi e Qonce u WM. N. SIKITI, ogayayo (wase Debe), unokufunyanwa kwa Mr, Xiniwe ngaba- funa ukusiwa kulondawo inomsebenzi.

Imivuzo iyamkeleka, kutyiwa kwakona, nempato intle kakulu. 2211

Beauchamp, Booth & Co

E QONCE

Siyanazisa ukuba siwafezile amalu- ngiselelo ebe siwenza sine

Mpahla Ezintsha!!!

I GERMAN PRINTS, ezona zilungileyo yi 6d. i yadi.
IZITAFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).
ITYALI ezintsha zoboya ezisandulu kufika ze- nziwe kakuhle ziqala kwi 4/- ziye kwi 40/- inye.
IHEMPI eziyi micako ezomeleleyo ye 6d 7 1/2d, 9d, nge yadi.

ILOKWE ZOKUTSHATA ese zenziwe kade ziqala kwi £1 5s, zide yiye kwi £5, zinako noku o- dolwa ze zenziwa kwa oko.

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into enga- funekayo yomtshato.

Yizani Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co,

Late JOHN J. IRVINE & CO.

PASCOE (U FOLOKOCO.)

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

IZIHLANGU ne SHUZI!

EZABAFAZI i SHUZI 3/6 nge pair
„ EZINEMITYA 4/6 nge pair
EZAMADODA „ (ezomeleleyo) 7/11, 8/6, njalo njalo
„ EZILUKUNI (Bluchers) 8/- nge pair

Ingubo Zamadoda Zokunxiba (ngokukodwa) Ezokutshata —Uyezvana.

Asiwalibele Namanenekazi Ilokwe Ezimhlope ze Setini ziqala kwi 3O/-Qonda i £1 10/. qa.

Izigubungelo, Amagqabi, Ezokutshintsha Ilokwe, ne Ndilokwe, njalo njalo, Eyengeji neyokutshata imisesane Amacici, njalo njalo.

ITYALI ne PRINTI zake ziyalicimilanga, Ningazilibali ITYALI zake.
IFLANELE ziqala kwi 3d. nge yard.
Ikavala zamabhayi zobusika ozinoboya 6d. nge yadi
IKELEKO e Brown 3d. nge yadi—ummangaliso.

KWA FOLOKOCO

Nge Nqu—"SALUF,"
Ezantsi Kwetyalike yama Skotshi

E QONCE

I DIP KA BATTLE

Yeyona Ilungileyo ne Tshipu kwezi koyo.

Zingapezu 1,800 Igusha ezino kuditshwa nge 50/.

INANI LE NGU MGUBO. \ INANI LE SEYI DUTYELWE.
Nge Paketi yi .... 9d. 1 gallon drum yi 4/9
Ikasi ene 72 packeti yi......... 50/- *2* „ ....*9]-*
Nge paketi enye ku ditshwa 25 *igusha* 5 „ 21/-

Amanani anokutotywa nge odolo ezinkulu.

INGXELO YO MKANGELI KA RULUMENTE

Ku Messrs. ARTHUR & COMPANY, Limited.
Ekupenduleni incwadi yako yomhla we 16th ndinovuyo ukubeka pambi kwako ingxelo ka Dr. Hahn ngale BATTLE'S Dip wenjenje ke :—
Ekupicoteni la sampulo ye Dipu ye Gusha, ndifumana ukuba ikakulu ikolise nge Creoline, into ke leyo etshabalisa ezizilwana zitwala isifo. Ke ndazama nokufumana amandla ale Dipu ngokuyi galela amanzi kakulu, ndayifumana isenamandla okuzibulala izilwana, ndapaula nokuba izilwana ezivela ekubo- leni kwenyama ziya bulawa yile Dipu nokuba seyidutyelwe kumanzi ali 110 nokuba 115 ubuninzi bawo. Ndiyayi yaleza kakulu le Dipu ngenxa yoncedo Iwayo."
(Ibalwe yi Traffic Manager).

W. O. CARTER,

Umlauli Wezitora Zomanyano,
KING WILLIAMS TOWN.

The New Jagersfontein lining & Exploration Co.

(LIMITED)

NOTICE!

IS hereby given that Mr. JAMES SAUNDERS (Mahlazi- bhekela), 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.

2211

AFRICAN AND AMERICAN WORKING MEN'S UNION

ISAZISO!

KUYAZISWA apa kubo bonke Ababambi-Zahlulo ukuba Intlanganiso ye Si- qingata so Mnyaka ayisayi kubako ngale nyanga ngenxa yokungapili kuka Nobala, ayibanga nakulungiselelwa ngexesha elifanelekileyo ingxelo.

MOSES D. FOLEY, Trustee.

Port Elizabeth, 4 September, 1896.

14110

ISAZISO!

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Ako kulolonke elase Afrika, akabanga nakupi- liswa ngama gqira, makaye umhlaumbi atumele ku DR. LIEBIG & CO , abasebenzisa ama- yeza ase Europe nase America, okunyanga amado- da, 50, KERK ST., ezantsi kwe Grand National Hotel, P.O. Box 1651, Johannesburg, S.A.R.

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I Electricity ne Magnetism, ngabapilisi benene bendawo ezi tyafileyo, ezizinto zenziwe ngo bugcisa ziko ezinoku setyenziswa ekala zaye zinoku tunye- lwa kwindawo zonke.

Butterworth Native Teachers' Association.

OLUMANYANO lungentla luya ku- hlangana e Cegcuwana, kwa Mr. C. Ndunge ; zonke i Titshala zase Gcuwa ziyacelwa ukuba zibeko.

Kuya kuxoxwa ngemicimbi enge mfundo, njalo-njalo. Konyulwa ne Delegates zokuya kwi Transkei Teachers' Association. Yongena ngo 9 a.m. SATURDAY, 26th SEPTEMBER, 1896.

ARTHUR GABRIEL NYOVANE; 1]
Hon. Secretary.

ISAZISO-

BONKE abahlobo bayacelwa besa- ziswa ukuba baze kunika izandla, ekuvulweni Kwendlu Yesikolo esitsha, esiqalwayo pantsi kwegama lokuba yi Public School. Ityala lendlu £190 10/9. Bonke abahlobo bayacelwa ukuba batelele ngetiki nobuko babo kulonise- benzi.

ROBERT BAMBANI,
Unobala e Komitini.

Lesseyton, Sept. 12, 96. [3110

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—KWA—
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ISAZISO ESIBUKALI!

INTLANGANISO yaba Bambi-Zahlu- lo base Transkei (Transkeian Shareholders), iyakuba ngolwesi HLA- NU, 23 OCTOBER, 1896, kwa N0MA- HEYA, ngo 7 ngokuhlwa. Abezayo bazilungiselele ingxelo yomsebenzi. 3110] PHILIP S. SHOSHA, Unobal.

Ukwazisana Kwezihlobo

Abazelweyo.

BOKWE.—E Lovedale, ngomhla we 7 September, 1896, u Mrs. J. K. Bokwe uzuze UNYANA. [1

LANGENI.—E Xora, Inkosikazi yakwa Cameron Langeni ifumene UNYANA ngo 30 August, 1896,12 o'clock p.m. Lukulu uvuyo kumasango ka Ntshiyane. [2249

Imibiko.

VUSO.—Kubube ngolwesi-Ne, 20 August, 1896, u JOHN Vuso, unyana wesibini ka Vuso Inkosi yama Bele kwa Zangwa. Izihlobo mazamkele lombiko. [1

LEVE.—Kubube nge 31 August, 1896, emva kwemini, u Mrs. MARY LEVE, emva kokugula iminyaka emi- hlanu. Ufele e Nkosini. Izihlobo ma- zamkele lombiko. [1

MAJA.—Kubube u NONESI, inkosikazi yomfi u Kwatsha Maja. U Kwatsha ubube ngo 6 March, 1895, u Nonesi ngo 7 August, 1896, lo. Izi- hlobo mazamkele lowo mbiko. [2179

TSENGIWE.-Kubube e Cala nge 5 September, 1896, u SOPHIA TSE- NGIWE, Inkosikazi etandekayo ka Richard Tsengiwe. Ngapambili ibingu Sophia Njenjemana. Umkele e Nkosi- ni. " Akafile usandulele." Izihlobo mazamkele lombiko. [3249

NELLE.—Kubube e Peelton nge 25 August, 1896, u NELLE ADAMS, unyana omkulu ka Adams Jilana wase ma Nqarwaneni. Umdange owati esemncinane wazinikela ku Kristu; umkele e Nkosini. Zonke izihlobo mazamkele lombiko. [8179

NGEZANI.—Kubube e Gwaba u GEORGINA P. NGEZANI intombi ka Nteti Mseloshe ibeleka, incedekile, kungene ihlaba, intloko, ukohlelo ne sisu; ube ntsuku 'ne, wabuba nge Cawa, 6 September, 1896. Sitemba ukuhla- Mgana naye pesheya komlambo, noko sisabona luzizi nje kweli pakade. [3110

Kulahleke or Kubiwe

BONISANI.—Ndihlaba umkosi kuni bapesheya ko Mtata—Mampondo, ma Baca, ma Mpondomse nani ma Gcale- ka. Kulahleke IHASHE apa e Tabase inkabi elubeelu, inesingci netshoba elim- nyama. Umtshiso DM ngase kunene, lipapile liyahamba (triple). Olandisayo wovuzwa kakuhle abalele ku PETER S. MAZWI, Tabase, Umtata. [2249

Kufunwa

ITITSHALA eyiqondu ngokwaneleyo i Tonic-Solfa kwi Sikolo sase Kimberley. Ibe yene Siqiniselo, engum Krestu. Yowuqala ngo 1 October um- sebenzi.

Kwakona: Ititshala kwi Sikolo sase Klipdam, ibe nolwazi nge Tonic-Solfa, ibe ngum Krestu, nesiqiniselo sokwazi umsebenzi. Yoqala ngo 1 October um- sebenzi.

Kubalelwa ku

REV. D. MSIKINYA. Newton, Kimberley.

ISAZISO!

MNA, owaziwa ukuba ndingu PHILIP MAMFANYA, ndiyazisa wonke ubani ukuba ndobizwa ngo MPONZO, ngenxa yezizatu ezamkelekileyo kwi Attorney-General, Capetown. [2249

Imvo Neliso Lomzi

NGOLWESI-NE, SEPT. 17, 1896.

IVEKI.

KUBABHALELI.—Ababaleli mabasince- de ngokubala caleninye epepeni ukuze kungabiko nkatazo ekushicileleni into abasukuba beyibalile.

KWIVEKI ezayo u Bishop Taylor (Tela) uyakuquba imvuselelo e Katikati.

I BISHOP yase Mashonaland, no Mrs. Gaul bafike kwiveki epelileyo e Kapa ukuvela e Yuropu
----

KUXELWA ukububa kuka Dr. Gibb wase Kokstad. Ngumyeni wentombi ka Sir Jacobus de Wet.

U DR. THEAL, obala amabali e Koloni, ebelapa e Qonce ngaleveki; unduluke pezolo ukusinga e Kapa.

I OFFICE yemicimbi Yemfazwe yase Transvaal ifumene udaba lokububa kwe Nkosazana u Majaji, ekupeleni kuka Angust.

KUTIWA ngokunje abantu abakumzi wabane ngqakaqa e Johani—abamhlope nabantsundu — bangama 58. Ngati siyanda esosifo.

KUYAVUYISA ukubika ukuba u Sir Henry de Villiers, Inkulu ye Jaji ze Koloni selencedeke ngangokuba abe nokuwuquba umsebenzi wake.

KUFUNYENWE umzimba womntu ontsundu kumngxuma wakwa Lobisini (Robinson), ngomvulo lo udluleyo. Uqangquluke wesusa emqaleni kwada kwaya ekungeneni kwamahleza.

U MR. H. J. GUST, obeke elilungu le Palamente elimele i Stamford, obe- ngumhleli we *Pall Mall Gazette,* uke wafika kwi ofisi yeli pepa kuleveki ipelileyo. Uhambela i Afrika, esezantsi nese mpumalanga.

NGOKUHLWA kolwesi Ne lwepelileyo, kuhle ingozi ehambisa umzimba ngase Kapa. Umfazi wendoda ebisebenza emkosini, uzipose ngabom pambi kolo- liwe e Simonstown, wahamba pezu kwake lololiwe epela, wamtyumza.

UMCEBISI—Wamatyala wenze ubulu- mko ngokulifudusa ityala lika Corporal Newton, alibekise e Rini, ngesizatu sokusuke abantu abebeyakuba zi jury bazityile umoya wabo ngelityala linge- kapatwa, ngendlela apa ecapukisayo. Liyakutetwa ngo November.

U RULUMENTE ugqibe kweloknba kukutshwe ama Qakamba (C.M.R.) alikulu kwelase Mampondweni, asiwe kwizipaluka ezizimbi ze Koloni. Aba- rwebi base Flagstaff abavutwa kanye yilonqubo imsinyane kangako, batume- le isimangalo ngocingo ku Rulumente ngalomcimbi.

NGOKUMAYELA nemfazwe yama Nde- bele kungaxelwa oludaba lubalulekile- yo: - Kwimbizo, ekutiwa yi " Ndaba," baxelelwe o Ndiyalwa ngu Sir Richard Martin, ukuba luya kwenziwa uxolo ukuba balahle intonga, banikela ababu- lali. Bavuma ukukwenza oku. Baxela ukuba boyisiwe kanye, seberuqukile yimfazwe. Bati abanako ukugqiba msinyane njengabamhlope, ngokoke mabanikwe ixeshana lokuzilungiselela ukuze bazinikele kunye. Kumana kubako intlanganiswana imihla ngemi- hla zokwenza uxolo.

U-LINDIPASI.

SINOSIZI ukuti esisifo sempahla simana ukusondela kweli. Sihla sivela kwelipezulu ngapaya ko Mzilikazi. Sesizibulele kwe kakalala kona inkomo nempahla emfutshane. Umsebenzi sewuqu- tywa ngondlebende namahashe. Siman' ukuvakala ukuba siyasonde- la isifo noko u Rulumeni enze konke ukusinqanda ngentango nangama polisa. Ngoku sityikitya kwindawo ezikufupi ne Kimberley, apo um- xhatiso omkulu ukona ngoku Abasaziyo bati akubonakali nto inokusinqanda ukuba singangeni kwimihlambi yamawetu akweli, ekungasakubako nto imbi njengale- yo, kuba umzi waziqelisa ukupila ngokufuya impahla kupela. Okwa- ngoku iqinga labamhlope ise kuku- suke bazidubule impahla ezihliweyo kwanezifunyenwe zinezifayo. Kolu- nanabezi lwemihlambi ye Netevu kweli kuyakuba kubi kuba kungeko ndawo kuqauke kuyo. Ke beku- funeka abantu bezame ukutengisa ngempahla baziqeqeshela ekusebe- nzeni nge donki ne minyule. Mayi tengiswe impahla, ibe sezibhankeni imali, enye itenge "imbongolo."

Ixesha Loboya.

Ixesha lokucheba lifikile kwakona, ngoko ke u Mr. C. E. Nixon, owaye ligosa lika Mr. Newing, [illegible] obafuyi ingati ibe lilungelo elingelincinane kuwo. Ka- ngelani kwisaziso sake.

Izitora zase Glen Grey.

Kwiqela elikulu labaleseshi betu abamele umahlulo we Glen Grey, okuhlatyelwe kwelanamhla nge Messrs. J. W. Garrett & Co., base Lady Frere kunendawo enandipisayo. Inga ke inga ngowoshiywa ukuya kuyiketa impahla ingekaxyunyeki. Siqonda, amanani ayo ngati angafanelekileyo.

Messrs. Gibberd & Bryant.

Lomzi asinguwo omncinane kwi venkile zodidi olupambili e Qonce, ezinezaziso kwi Mvo. Ke xa sazeke unento onga ungayibhekisa emzini ngendlela yokwazisa, yamsakunya- tyelwa lonto. Ukutsho unentshu- mayelo entsha ke kwelanamhla, esingavuya bepangelelene ngayo nga- mehlo abaleseshi betu, ngokukodwa abebehleli bezilungiselele ukuvelela imfanelo ezitile zabo.

Umsebeqzi e Ndwe.

Kwimihlati yetu yezaziso kuko esivakalisa umsebenzi e Ndwe. Yinto elilungelo lomzi ukuvuleka komse- benzi, ide ibe ngokukodwa yakuba se Koloni, apo impato erabaxa ingavu- nyelweyo zizilauli. Kude kuncamise kona kwakutiwa imivuzo igqitile nakweyase Rautini. Indawo enjalo yeyokuvelelwa msinyane ngumzi.

INCOKO.

Ngentsaka ezinotali kadla ngokaba kubi edolopini, kuba ungafika amadodana andevu zitsolo ziyinqongo latuli. Ungafika abanye kusihla imilambo yamanzi ezidleleni:

Yanyanisa imbongi yase si Xhoseni ukuti umntu omehlo anenyembezi "asintomb' ukuselwa ngu situpa," kuba kudla ngoku sela yena kulomilambo.

Sekuke kwadlula ixesha singabali ncoko ngenxa yokuxinwa zezinye indaba. Siyayi. velisa kwakona namhla.

Ke safunda kwelinye ipepa inteto elolu- hlobo : Ke nevana zintombi ukuba ngokunje kuko omnye umkwa omtsha? Kutiwa ngokunje umlinganiselo wokuti nyi kwezinqe ayisokuba saba ngu Nomeva. Kuhlatywa ukuba mayibe zintombi zase Greece ezingu- mlinganiselo; kuba zintokazi ezixandileyo zona.

Kute kwakuhlatywa lomkosi awusabela msinyane amanenekazi. Ngabantu abayi- sabela msinyane eyabo imikosi, asibonakali ke isizatu sokuba umlisela ungayi kaulezeli eyawo.

Lento " ukugxebeka" ibhola mayilunyu- kelwe kunene ngabadlali bayo, kuba inengozi yokubulala umniniyo, nokwenzaka- lisa abanqakuli.

Kweziveki zikufupi Pesheya e Ngilane kuhle ingozi ekwanjalo ngokusuke omnye umdlali agxebeke ibhola. Abangayaziyo ibhola masibacacisele into eyiyo lento ukugxebeka. Kukuyika ibhola ibeke pezulu, kangangokuba ibe nokugangwa ngokulula.

Kute ke e Ngilane apo yakuba intingile yenyuka, yasukelwa ngamadodana amabini eugabonani. Milikinxi abetana ngamabunzi, aya awa kunye, yasinda ibhola. Omnye upelele ekufeni, kuba intamo yake yapuka.

Nibonanje bantu bakowetu, makati umntu edlokova eshiya imfundo, abe emana eoinga ukuba ulahla ilifa. Lento ukungatyili nengqondo yona yodwa, isuke imxake no- mniniyo.

Ngomnye umhla apa e Qonoe kwakuko mfo ntile wayetenga inkomo kumntu omhlope. Kufuneke ukuba kubeko ipepa elibaliweyo elibonisa ukuba inkomo ayibiwe, itengiwe. Utyikitye into engavakaliyo lomfo umhlope. Nanga amazwi ayo :— " Thia is to satarfay that-----------------------------------has bought yne oks from me as his one (own)." Ngu- banina ke obengayi qashayo lonto ukuba ebengazi okokuba lo "oka" fan'ukuba kutetwa inkabi yenkomo (ox)

Kambe fanukuba abanye bayazi ukuba e Melika kuko abantu ekutiwa zi " New Women"—oko kukuti luhlobo olutsha

Iwamankazana, azimiseleyo wona akuba azuze amalungelo anokuzuzwa ngamadoda.

U Max O'Rell wase Melika ufake umbuzo epepeni, oti :—"Niyabazi apo bakona aba- bantu bazi New Women? ukuba anibazi ndonityela. Hlanganisa ikulu lamankazana, uze ukete amahle, natshatileyo atandwayo ngamadoda awo, uze ukangele kweloqela liseleyo—intombi ezindala, nezimbi, nezi- shiywayo; kulapo uyakuyifumana kona i New Woman,"

Isibongo sesi Xosa siqokela kwakulo mazwi:

U Gqogqa weqaga, yek' iqaga liyalandula, Uti ngelisitsho na ukuba belinecuba.
Nasegageni kuk' amaxego,
Apo zikon' ingwevu zomtole.
Nasehlatini kuk' amaxego, Apo
zikon' ingwevu zombaba.
Nasebantwini kuk' amaxego
Apo zikon' intombi ezindala.

Angade amadodana abe akuko zindawo zinokutetwa kuwo, akubona kutetwa ka- ngaka ngomtinjana. Omnye angati yinina akuba kutetwe ngezidalwa ezibutataka. Singampendula nalowo, simpendule ngom- buzo.

Uyakuvuyana kwakubekiswa kuwe we- dwa? Siyazi tina ukuba kotsho kwawena ukuti kwenziwa yinina ukuba kungatetwa ngelinye icala?

UMJIKELO WE JAJI.

E TINARA. — Ityala lokuqala libe lelika *Jan Plaatyes,* ogama lilimbi lingu *Adonis,* lokutwala u Louisa Lavak. Ufunyenwe enetyala, wanikwa inyanga zontatu esebenza nzima. — Kulandele elika *Lefleur Potgieter,* lokuqekeza indlu yenkuku, ebe inkuku ezisitoba zika Salomina Tobias. Ufunyenwe enetyala, wanikwa inyanga zone esebenza nzima. —U *Sam Zulu* ufunyenwe enetyala ngokulingisa u Thomas Young no Corporal Doyle, Private Bovey, ngompu ongxashiweyo efuna ukubadubula; wanikwa inyanga zontatu esebenza nzima, okanye amashumi omabini eponti.—Kulandele elika *David Camoete,* lokuba uboya. Emva kobunqina, ne- nteto ye Jaji, ufunyenwe engena tyala. —U *Hendrik Jam,* ogama limbi lingu *Klaas Booyse,* ugwetyelwe iminyaka emitatu ngokuba imazi ezimbini *ze-* nkomo, nenkabi, impahla ka Malcolm Stewart; ubuye wanikwa imivumbo engamashumi amabini anesihlanu 25, ngokuba inkabi yenkomo ka Antje Oliphant. Umangalelwe kanjalo ngo- kuba inkomo ezilishumi elinambmi, zabantu ngabantu. Bube buninzi ku- nene ubunqma kwelityala, waza emva kwenteto ende, wanikwa iminyaka ekwa mitatu.—U *August Potgieter* no *Abraham Tobias,* abalimi, bamangalelwe ngokuba ingxowa yokutya, nesikumba senkomo kwivenkile yo Rademeyer no Saffery. U Tobias unikwe unyaka esebenza nzima. U Potgieter ukululwe ngokupikisana kwamanqina.—Kugene elika *Piet Sloane* lokuba ingxowa ezi- mbini zerasi, nengxowa yehabile, ingxowa yomgubo, inkata yocingo lokubiya, inkonxa ezine ze penti, nesara, kwivenkile yo Messrs Rademeyer no Saffery e Humansdorp. Wamelwa ngu Advocate Sampson, Q.C., wakululwa emva koku cedululwa kobunqina. —Kulandele elika *John Bernard,* (ona- manye amagama amaninzi) lokuba ingxowa ezili shumi elinantlanu zetapile zika William Appel. Kufunyenwe ukuba ukubanjwa kutandatu, wanikwa iminyaka emihlanu esebenza nzima.— Kungene elika *Kiviet Volmink,* lokuba ikwakwini, nenqblowa, nembotyi, no- mbona, impahla ka Mr. J. Cuyler. Ufunyenwe enetyala ngokuba imbotyi nombona, kwati kuba epinda ukubanjwa, wanikwa inyanga zontatu esebenza nzima. — Kulandele elika *Jan Warriker,* elilimbi ngu *Johannes Erasmus,* lokuba ondlebende abane baka Mr. Stephanus Ferreira. Ufunyenwe enetyala, wanikwa inyanga ezintatu esebe- nza nzima.—U *Andries Williams* unikwe unyaka onenyanga zontandatu, ngoku- qekeza indlu ka Carolus Witbooy, ebe impahla yendlu. — U *Samuel Ndlela* (Tonga) ngokutshata nenye inkazana, ehleli umkake wokuqala, ufunyenwe enetyala, wanikwa iminyaka emitatu esebenza nzima.

KWIXESHA elidluleyo u Ike Umpitikezi mayeza e West Lebanon, Indiana, utengiso 48 dazin ze lika Chamberlain le sisu, iyeza le Cholera nesisu segazi, Uti zonke ezobotile ziba kolisile abantu. Litengiswa ngu R. Lumsden & co., umtengisi, e Qonce.

MAKUNGA feketwa nayo. (Kwi *Cinci- nnate Gazette):* Abantu bangaba aba sokuze bafunde ukuba "ingqele" yinto emayo yikwe, nokuba xa ite yako mayi nyangwe kwa oko. Akwaziwa apo yofika ipelele kona, nakuba idla ngoko yiswa, kufuti eti yenzakalise, ngamawaka abantu abafayo iminyaka le ngenxa yokunga zikataleli bakuba bengenwe yingqele. Ngapezu koko ngezi min yinkita imilwelwe eyati ukuze ibe nje yaqala nge " ngqele " eyayi delekile ekuqaleni ayafunelwa mciza. Xa ukata- zwa zingqele sebenzisa elika Chamberlain lokohlo kohlo. Libehle lincede kwa- kamsinyane. Litengiswa ngu R. Lumsden & Co,, umpitikezi mayeza e Qonce.

EZE LIZWI.

U Bishop Taylor kwa Ndlovukazi.

Ugalelekile apa lomfundisi elindelwe akulu. Uqale ngolwesi Tatu etolikelwa wa ngu Mr. Mdolomba, yancikane indlu. Waseleququzela u mfundisi omkulu, u "Majangaza" (Rev. E.Gedye). Ngazwi- nye umzi uvukile, ulamkele itamsanqa, u Tixo usebenzile ngesicaka sake, waza wakumbula abantu bake awabatengayo ngegazi lo Nyana wake. Namhlanje kumnandi kulomzi wakowetu sincokola ngezika Nkulunkulu. Ngentshumayelo, zibe zezinkulu nezinzima.

Liman'ukunyolula intamo
Ixalanga elikulu elakwaza e Melika Kwaza kwavuk' umlungukazi ku Ndlovu- kazi.
Ntaka ebhulakufesa pesheya kolwandle, Izokudinala e Safafika;
Ndilondoloze Nkulunkulu.
Ntaba ka Lukanji yimboniselo, Ntaba ka Vuba ayikona
Ngapaya ko Bhai-Ndlovu osimanga, Ize eka Sonyakatya—
Ibe nganeno kwe Rini elimxhelo mde. Mlungu omkulu ngu Samsam ;
Mfundisi omkulu ngu Mtimkulu. Hamba Nonqane uye pezulu, Uyokundifunela indoda entliziyo nye.

Ubemkulu umsebenzi, zati into zo Jijana, no Mtobi, no Mqoboli, no Ncwana, zazinikela jwi emsebenzini, wavana ku- nye nomfundisi wawo umzi. Bayagqo- bhoka ababedeni, abantu bayamfuna u Tixo wabo, uqalile umsebenzi omhle apa, kunjalo nje uhamba ngamandla, zimvu- selelo kakulu. Igqibe intsuku zantatu apa i Bishop. Umsebenzi kungona uhamba ngamandla. Abazalwana bangasi- libali, upenjiwe umlilo.

Ubeko Lwezandla e Lovedale.

Sipaula kwipepa lase Lovedale ukuba ngomhla wama 23 ku August, ngokuhlwa kwe Cawa, bekuhlangene kona i Presbitari ye Free Church yeli lase Maxoseni, ibeka izandla u Mr. Charles Joseph Dambuza, ukumamkelela ebufundisini obuzeleyo, nase kushumayeleni Ilizwi kubahedeni base Safafika, U Mr. Dambuza bekuku- dala ese Lovedale, waye kanjalo umzi ukolisekile nguye. Ngumfana o vazalwa ngamakolwa, amtumela esikolweni paya, wafika wagqiba iminyaka esitoba kona. Ititshala zake ziyawuncoma umsebenzi wake ezikilasini; kude kwazakuba ngu June, 1895, nyakana wagqiba ukuf'unda, eyintloko kwabo afunda nabo. Ekubeni egodukile, kubonakele ukuba i Komiti ye Free Church ayikabi nandawo inga- mbeka kuyo, alinde, walinda, wada wabizwa ngama Ngwato ukuba ayokuba ngumfundisi wawo e Tati. Lendawo ke ise malandalahla, ayilapa. Batembise ukuba bomxasa ngokwabo, wati, kuba kungabonakali ndawo anganikwa yona li Bandla lakowabo, kanjalo eyazi inteto yama Ngwato. wasamkela isicelo sawo. Lomfana akagaxazanga, umke evunye Iwe ngumfundisi wakowabo, nazizihlobo —yabe ke lonto ikolise ngokusweleka kwezinye izityudini zaleminyaka. . ??? kanjalo ngalendawo yokuba engalalanga ngomhlana aku- swela indawo, koko usuke wazihla- hlela indlela ebunyameni obungqingqwa. Ute kuba ebengeka bekwa zandla, wafuna indlela yokuba ahlale kakuhle emsebenzini azinyulele wona; wacela ukuba abekwe izandla yi Presbitari ye lase Maxoseni, eyona imaziyo ayaziyo naye, kungengakuba uyicukucezile eya- kowabo e Natal; wabekwa ke izandla ukuba abe ngumfundisi ozeleyo, asebenze apo Inkosi imvulele kona ucango. Lendawo akuyo ngoku fuda iyeye Rono- skapu yase London. Inkonzo yokube- kwa kwake izandla yaqutywa e Holweni (Church Hall) kuzele abamhlope naba- ntsundu. Intshumayelo yahanjiswa ngu Rev. W, J. B. Moir, M.A. Emva kwe nkonzo u Gqira waposa amazwi kumfu- ndisi lowo mtsha, mayelana nomsebenzi amkelelwa kuwo namhla; esalata ukuba ngumteto ka Tixo kanye ukuba maku- yiwe kubahedeni, nokuba kanjalo limi idinga lika Tixo ate uya kumxasa. Zove- la zona izinto zokumtisa amandla, kodwa zonke zopuma kwase bantwini," ama- kaze angazidubi ngazo.

Kuse u Mr. Dambuza emka ukusinga e Tati, nangani wayeyakuke agqite e Kimbili, eyakutshata kona nentombi yase Ngqushwa.

Ukuvulwa Kwetyalike e Lady Frere.

Ngomhla wesine kulenyanga bekuvu- lwa ityalike yama Wesile e Lady Frere ngu Mongameli we Nkomfa, u Rev. Philip Tearle. Kuqalwe pandle, ecaleni lendlu leyo yetyalike ngo 11 wasemini, beliqela elimnandi abakoyo.

U Mr. J. W. Garrett unikele isitshixo sesakiwo ku Mongameli. ote ekusamke- leni wenza inteto emnandi, esamkela egameni le Nkomfa. Emveni koko usi nikele ku Mr. J. J. Kelly isitshixo, ukuba avule ucango. Bakuba behleli kakuhle bonke (yaye indlu izele), yaqalwa inko- t)zo, eyaba yeqaqambileyo, eshushu, enemfundiso, kanjalo engayikwandule ilityalwe.

Imali eyabutwayo yaba ngamashumi omabini aneponti ezintandatu (£26).

EMVA KWEMINI u Mongameli wangenisa inkonzo yaba- ntsundu. Abafika njengoko bekulinde lekile, kodwa amadoda aku Bengu afika abaliqela, kwenziwa inkonzo emnandi kunene.

IMALI EYABUTWAYO

yaba zi £12 1s. ; bayabulelwa kakulu abantsundu ngesisa sabo, noncedo lwabo. Kuko iqela labantu abanga bangako entlanganisweni, abebe tumele imali zabo ngenx' engapambili.

U REV. B. S. DLEPU wayeko, wenza inteto ezinkulu, nezibi- lulekileyo, ukolise ngokucaza ixabiso lalento ikuku nikana izandla.

Singabalula o Messrs D. Malasi, Ilans, no David D. Matsolo. Soldaat Kumalo, Sigenu, Mpila, David Ruiters, Isaac Arends, nabanye abaninzi kunene, esi- ngenako ukubabala ngenxa yobuninzi babo.

KUSASA NGE CAWA

u Rev. H J. Withers wase Dodoloro washumayela e Lady Frere, waza u Mo- ngameli waba ku Bangindlala. Abantu ababeko babe ngama 700, yaba mnandi kakulu inkonzo, yafudumala.

AMALUNGU AMATSHA. angenisiweyo aba ngama shumi amatatu kwabapatizwa ishumi elinabane.

INKONZO YOKUHLWA iqutywe ngu Mongameli e Lady Frere, yeye indlu izele. Baba lishumi abazini kela ekubleni ngalomini, baba ngapezu kwamashumi amatatu (30) abahlala esi- tebeni se Nkosi. Lonkonzo yaba yesulu- ngeke kunene. Ngazwinye singati olu tyelelo lo Mongameli lube mnandi kuli Iwasivuselela.

IMVUMO iqutywe ngomoya omhle kuzo zonke ezo- nkonzo. Eluhadini bekucope u Mrs. Garrett.

IMALI EBUTIWEYO ibe ngapezu kwa shumi amahlanu eponti. Ityala beli £200. Bayabulelwa abanove- Iwano nalomsebenzi ngemisebenzi abaye- nzileyo.

Umongameli kwa Bangindlala.

Umbhaleli wetu okwa Bangindla, oposise ngokulibhala macala onke ipepa, nesesi- tabata inxalenye yenteto yake, uti :— Umhla we 6 ku September ibingumhla omkulu apa ku Bangindlala, wokulindelwa kuka President Tearle. Abantu abalunge nale Sekiti baqale ngo Mgqibelo ukufika kwada kwaba yi Cawa kusasa beyimikoko. Yabeta ngo 11 intsimbi, bagilana abantu ukungena, babeta indlu yangumtwebeba kwabunje. Wangena u Solusapo (President Tearle) epahlwa ngo Revs. J. Start, D Bradfield ??? Ekukangeleni ngamehlo abantu ba^^knmakulu asixenxe. Wayivula inkonzo ngentshumayelo kwi Zenzo 16: 14 watsho zaxonxa indlebe. kwabuye kwapu- nywa ngo wani. Kweyamva walungiselela iqela ebelifuna ukunyuselwa pambili, wati akufeza oko wanika intendeleko. Waposa amazwi okubulela ukulangazelelwa kwake yintlanganiso emkaulele ngomoya oshushu ; njengoko aqalayo naye ukuzihambela izi paluka ezipantsi kwake. Ate akuhlala pantsi, kwaleswa ipepa lombulelo lokuba Umongameli esityelelele ngokuhamba esi bona tina esilusapo Iwake, aze angadinwa kukusivelela. Kwaposwa nalamazwi; Tina base Glen Grey sifuna ukwenze Isinala enkulu, Umongameli simcela ukuba azame imigudu yokusinceda ukukangela lomsebenzi esingavuyayo upumelele. Lisukile elitshawe latakuzela ngokutembisa uncedo olukulu ayakulinga ukulwenza ngangoko sikufunayo ngale Sinala.

ICULO-

NGU REV. R. N. MASHABA.

Kwincwadi ayibhalele Umhleli u Mr. Mashaba unelinqaku : — Ndinomnqweno wokunga ndingafaka isandla ku- msebenzi wabazalwana base Rabe, wohla- ziyo Iwamaculo. Ke into endixakileyo kuknba ndingazi ukuba i Society yakuti yama Wesile ingandivumela na. Okwesibini, bona abazalwana base Rabe bangalamkela na iculo lam. Ndikobo budenge ke, Mr. Jabavu. Endose ndicela wena ukuba undivele ezondawo zindixakileyo zombini. Iculo lona sendilitumela kwangoku ; ukuze nokuba abalamkelanga selihlala: Bati ukuba bayalamkela bancede ngokuketa iziposo ezikulo. Amazwi alo asiwam, ndi- watabata ku Mat. v, 3 9. Lilo eli: —

7,8,7 8,7,8.

1. Batamsanqelekile
Aba buhlwempu ngo Moya :
Ndingolihlwempu ke mna, Ndinga unganditysbisa, Ukuze bube bobam
Ubukumkani bezulu.
2. Batamsanqelekile
Abo balilayo ngoku : Ndingolilayo ke mna Kuba ndisindwa zizono, Ndisindise Mkululi Ndize ndItutuzeleke.
3. Batamsanqelekile Abo batobekileyo : Ndingoswel' intobeko, Nceda Nkosi unditobe Ndize ndidle ilifa Lako konke ukulunga.
4. Batamsanqelekile Abalambi nabanxanwa : Ndilambe ndanxanwa mna Kuba ndiswel' ukulunga, Ndenze ndibe lilunga Ndize ndibe ngohlutiyo.
5. Batamsanqelekile Abo banenceba bona : Nkosi ! ndipe inceba ; Ndize ngobubele bako Ndihlale encebeni Yobo bom bungapeliyo.
6 Batamsanqelekile
Abantliziyo ingcwele : Ndingongcole ngemikwa, Ndangcola nangentliziyo, Ndicoce ndibe ngcwele Ndize ndikubone Tixo.
7. Batamsenqelekile Abalenzayo uxolo : Ndipe uxolo Tixo, Ndize ngalo wandifela Nangolwake utando, Ndibe ngowako umntwann.

UMBULELO KUBAHLOBO.

NKOSI MHLELI,—Ndivumele ukuba ndi ngenise kwelopepa lamanene namanenekazi akowetu lencwadi njengoko injalo, umlesi aze abe netuba lokuzilesela. Ngomhla we 15 September ndotuswa kukufumana imvi lopu enkulu, umpokotshela, ndacinga ese zolo ; endite ke ndakunqika nga- pakati ndamangaliswa kukufunda amazwi alusizi, atsho ndakohlwa ngumbulelo endi ngawenzayo. Ukutetana kwam akungefezi nto, endingase ndisiti kwizicaka ezo zo Somandla, endaziyo kakuhle ukuba konke oku zitunywa bnbu Kristu benene nomoya omhle ohlala kubo; ngalinye igama lika Yehova malidunyiswe kwisihlobo sika Tyolo kumzi wonke ovelana nam, kwizihlobo zonke ezivelana nomzi wakowazo ontsundu. Nantso ke loncwadi yobubele, endikohlwe ngamazwi okuyibulela : —

Office of " Imvo Zabantsundu," King williamstown,
15 September, 1896.

Mr. Colbert P. Matyolo,
King williamstown.

SIHLOBO ESITANDEKAYO, — Fumana kule mvelopu izaziseleli zokuhlaulwa kwendleko yetyala apa lase Monti—owafumana wamo komelwa wabanjwa, wantsuku mbini uvale- Iwe endlwini emnyama. Abahlobo abaye bekuvela bafakene intloko ukuba ungabi sabi nantlungu ingapezulu uyifumanayo ngelituba. Woba bona ngamagama kule ncwadi ihlonyelwe kwezi. Ababangapi abaluxhase uvelano lwabo ngamanqaku apatekayo, kodwa abakoyo koluluhlu baya. zingca ngokuba bebenetuba lokukubonaka- lisa ukuvelana kwabo nawe ngendlela enjengale.

Ndihleli ndingowako wenene,
J. TENGO-JABAVU.

Isihlomelo: —
J. Tengo-Jabavu £1 1/, E. P. Matyolo 10/, Rev. P. Kawa £2, G. W. Tyamzashe 3/, F. J. Bassie 4/, T. Putu 3/ -£4 1/.

Uxolo Mhleli ngokugqiba indawo yama- nene, andizenzi.—Esenu isicaka esitobileyo, COLBERT PETROSE MATYOLO.
King williamstown,
15 September, 1896.

UBUTEMPILE.

Umsebenzi e Blythswood.

Ngomhla we 26th August, u Mrs. McLaren wenze inteto emantombazaneni ase Blythswood ngozilo. Intlangani- so yayipantsi kwempembelelo zo manyano Iwentombi (Y. W. C. A.) njengokuba zonke zingamalungu e Te- mpile, zacelwa nentombi ezingengawo malungu uba zibeko, zabako ke.

U Mrs. McLaren, waqala inteto yake ngokufunda incwadi evela ku Mr. J. April, obefunda apa ngapambili, elilungu le Tempile; wayeteta kuyo ngeziqamo ezikohlakeleyo ezivela ebunxileni, ewabongoza amalungu ukuba atandaze emanyene ukulwa olutshaba. U Mongamelikazi (Mrs. McLaren), wateta amazwi okomeleza umhlambi kwi 1 Corin, x 13. "Anibanjwa sihendo singe sesabantu. Utembekile u Tixo, ongayi kuvumela ukuba nihendwe ngapezu kweninako," wagqiba ngoku- yala ngalamazwi : "Ngoko ke oba umi, makalumke angawi." Ituba lanikwa uba bati abafuna ukungena baze kubala amagama abo; kwangena amagama alishumi elinesixenxe kwa oko (17).

Ngomgqibelo ngomhla we 29 August, u Rev. D. Doig Young, wase Main Mission, wateta kwintlanganiso yomanyano lo- zilo lomlisela (Y.M.T.A.), u Mongameli- kazi wayo ngu Mrs. McLaren, isiqamo salontlanganiso, saba kungena kwamamagama alishumi elinantlanu (15) lamadodana.

I Dip yo Little.

O Messrs. Frank H. Hargreaves no R. B. Green, base Bhai, bagqite apa e Qonce besinga kulo lonke elipesheya kwe Nciba. eba Tenjini nase Mbo, besiyakuqondisa umzi ngoncedo Iwale Dip yo Messrs. Little & Son, abangamagosa ayo, kweli lizwe. Le Dipu yileyo umzi useloko umenyezwa ngayo kwi Mvo, esitembayo ukuba ubuxa- biso bayo sebuqondiwe ngamawetu kwanjengokuba sisiva ukuba ama Bhulu kwelipakati seleqondile. Baya kuba nyanga mbini koluhambo, baye bezimisele ukwenza intlangamso no- mzi kwindawo ezingatanda zicazelwe ngokulunga kwelabo iyeza le Bhula. Sibavaleza kububele babaleseshi betu abaninzi abapesheya kwe Nciba, saye sibanqwenelela indlela entle.

EMVA kokuhamba ndibuza kuba tengisi bama yeza balendawo ndifumene ukuba aka Chamberlain ngawona atengwa kakulu, Elika Chamberlain lokohloko- hlo, libalelwa pambili kunawo onke amanye ekupiliseni kwisifo somqala, laye liyalezwa futi ngama gqira. Liya nceda kwi sifo soqoqoqo kubantwana, laye kwinkoliso ye zindlu ezinabantwana abancinane zigcinwa ibhotile zeli yeza. Umhleli we *graphic* kufuti ebona elika Chamberlain lokohlokohlo lipilisa xa amanye ebengenako. The Kimball 5. *D. Graphic.* Litengiswa ngu R. Lumsden & Co., umtengisi mayeza e Qonce.

INDAWO NGENDAWO.

[NGABABHALELI BETU.]

E SWALVATALA.

Uti umbhaleli wetu ose Swalvatala imantyi yakona ngu Tobigunya. Lo mantyi uti ayitandwa, kekaloku iti na- mhla yenze into entle ingaqondwa. Uti ngoku nje kuko into engazange ibonwe, ukude kubeko isela elilinde i Jaji. Be- kuti umntu akubamba isela kusale yena entolongweni, lipume lona. Akunjalo ngoku kufike u Tobigunya.

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Igqweta lakwakona libeto isicaka salo ngebhekile; lati lakumangalelwa lagwe- tyelwa iveki entangeni ukuba alinamali. Umlungu wevenkile ubete isicakakazi sake ngempama kwakabini esidleleni. Naye ukwagwetyelwe iveki ukuba akazi- kululi.

CALA.

Pakati kwezicelo zalonyaka e Pala- mente kupumelele nesika Mr. Makohliso somhlaba olilungelo lelali yake, abane- kutyala itniti benze abakutandayo nga- pakati. Bafumene imokolo ezimashumi mabini.

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Amagosa e Show yabantsundu e Cala ngu Mr. C. J. Levoy, no Messrs. D. Makohliso, P. Figilan, H. Ngcwabe, H. Kalipa (u Hutcheons); zonke izibonda zise Komitini.

Ku Mongameli we Komfa yama Wesile ase Cala, kutete o Messrs. Ngcwabe, D. S. Makohliso no T. Nqose ngomcimbi womhlaba okutiwa ngowabafundisi namhla kodwa u Gecelo wayewunike ama Gitshima akowabo. Ato eteta u Mr. Makohliso ayembambazela amadoda, kwaqondakala ukuba uhlabe enyongweni. Zaziko zonke izikulu ze Sekiti yase Cala, kwabonakala ukuba Umongameli uko- liwo yinteto ecacileyo, egadalala pofu, kanti yeyobujentilimani nohlonipo Iwesi- caka so Pezu-Konke.

VRYBURG.

U Mr. H. Sinyahla ose Vryburg uti : — Ndifuna ukuke ndixoxe ngelizwe lama Ndebele. Ndivela ema Ndebeleni; ndi- bulela u Tixo ukuba wati ukucita obawo wabatoba nolwandle, wati ukucita ama Ndebelo wawabhekisa e Ntshonalanga, waza u Tixo wasivusela umpolofiti u Ntsikana kutna Xosa, waza u Tixo watu- mela abafundisi abasinyamekelayo ukusixelela ngokufa kuka Kristu sakolwa kumntaka Tixo, laza igazi lake lanjenga- manzi pezu kwetu. Ukutsho ndenza intshumayelo kuyo yonke into engumntu. Ku Yisaya isahluko 55, ivesi 10); ukutsho ke ama Ndebele azizitulu, akazi nento ngo Tixo, kungako lento nditi u Tixo wanceda ukutumela obawo betu ngase lwandle. Ukuhamba kukubona izinto. Akuko mfo ungade abe namabali nje- ngam, ndinamashumi amatatu ana- ntlanu nje eminyaka ndingumshumayeli, ndinamashumi mahlanu anetoba emi- nyaka ndizelwe. Ke ababantu bangama Ndebele bashunyayezwa ugamadoda anomonde. Ndiyabulela ukuba ilizwe lihlutiwe ngu Mntan' Omhle, mnntwana wokukanya. Imfazwe yonke iliwe ndi- kona, yada yapelela kum, Inkosi mayitamsanqelise Inkosazana, namanene nabapati bayo. Mandipele ngombuliso omkulu noxolo kuni nonke, mayiti Inkosi inam ibe inani nonke.

AMANANI EZINTO.

E RINI, Irasi 8/ ngekulu, Imbotyi ezomi- leyo 20/ ngekulu, Ibotolo 1/4 ne 1/10 nge ponti, Isemili 6/ ngekuln, Amaqanda 7d ne 1/ nge dezini, Amadada 3/1 lilinye, Ihabile 3/ ne 7/9 ngekulu, lnkuku 1/6 ne 2/6 inye, Inkuni 15/ ue 40/ nge flara, Irasi eluhlaza 7d ne 1/ nge dezini, Amazimba 12/6 ne 18/ ngekulu, Urnbona 10/ ngekulu, Erityisi 9d ne 1/ ngesixana, Ezomileyo 26/ ngekulu, Amatanga 7/9 nge dezini, Itapile 13/ ne 16/ ngekulu.

—o—

E QONCE, September 15.—Inhotolo 1/3 ne 2/ ngeponti, Amaqanda 5d ne 7d idezini, Irasi eluhlaza 1/6 ne 2/ idezini, Ihabile 6/ ne 8/9 ngekulu lepot.ti, Itapile 12/6 ne 15/ ngekulu leponti, Inkuku 2/ ne 2/3 inye, Amadada 2/6 lilinye, Umbona 10/ ne 10/6, Amazimba 10 9 ngekulu leponti, Ikwakwini 4/3 inye, Amatanga 1/3 ne 3/7 idezini, Imbona 14/6 ne 21/6 ngekulu leponti, I-erityiei 10/6 ngekulu leponti, Inkuni 11/ ne 26/ ngeflara.

E MONTI, September 12.—Imbotyi ezimhlope 14/ ne 18/ ngekulu, Ezibomvu 13/ ne 15/ ngekulu, Ezilubelu 11/ ne 12/ ngekulu, Ibotolo 1/3 ne 2/3 ngeponti, Amadada 2/ ne 2/9 lilinye, Amaqanda 7d ne 1/ nge dezini, Inkuni 5/ ne 3()/ nge flare, Ihabile 2/6 ne 8/ ngekulu, Amazimba 10/ ne 12/ ngekulu, Umbona 9/ ne 10/6 ngekulu, i Elityisi ezilu- luhluza 3d ne 6d ngenqunjana, Ihangu 5' ne 20/ inye, Amatolana ehangu 1/6, 2/6 lilinye, Ikwakwini 3/9 no 8/ inye.

—o—

KIMBERLEY, September 11.—Isemile 7/ ne 7/6 ngekulu, Irasi 14/ ne 15/ ngengxowa, Imbotyi 43/ ne 46/ ngengxowa, Ihabile 10/ ne 12/ ngekulu, Amazimba 25/ ne 27/ nge ngxowa, Umgubo ongasefiweyo 27 ne 28s ngengxowa, oeefiweyo 30s ne 32, Umbona obomvu 21/ ne 22/ ngengxowa, Ihabile ezi- nkozo 15/6 ne 16/6 ngengxowa, Amatswele 24/ ne 26/ ngengxowa, Itapile 20s no 26s ngengxowa, Ingqolowa 24s 26s ngengxowa, Ibhotolo 1s 9d ne 2s ngeponti, Amaqanda 9d ne le nge dezini, Amadada 2s 6s ne 3s, Inkuku 2s ne 2e 6d inye, Ikwakini 4e 6d ne 6s inye.

Ibala Labadlali.

DUKE OR WELLINGTON C.C. (KIMBERLEY).— Le Club ibe nentlanganiso yokuvulwa kwe Season entsha. Intlanganiso ingene ngo 7'30 p.m., 29 August, isihlalo sitatwe ngu Mr. T. Twaku. Ekubeni ivuliwe intlanga- niso ngokufundwa kwengxelo zentlanganiso egqitileyo, Umgcini sihlalo uvakalise oko- kuba kufuneka kunyulwe i office bearers Intlanganiso iqwalasele abapati: Captain, T. Twaku ; Vico Captain, A. Mhlahlela ; Secretary, J. Mshweshwe; Treasurer, W Tana; W. Lwana, Assistant Treasurer. Ekubeni oku kufeziwo kufunwe umgcini- sihlalo (chairman), intlaganiso inyule u Mr. E. Ngesi ngotakazelo olukulu. Yaba ngoko i Duke enda'a iyawuqukumbela umse- benzi. Kulondawo Duke ka Mvambo, kumbula uyitya i Eccentric engcwele matshona.

Imihlaba Etengisayo.

Amehlo abalesesbi be Mvo acelelwa ngokubalulekileyo kwisaziso sika Mr. F. H. Bousfield, wase Cumakala, semihlaba etengisayo ngakwa Zidenge kulowo mandla. Ngezimini ixabiso lesiqwenga somhlaba liqondiweyo akufuneki nganto ukuba senze inteto eninzi yokucebisa abalesi ukuba bamvelele u Mr. Bousfield ngale mihlaba. Ixabiso lemihlaba liya linyuka kuba abantu besanda. Enye into umhlaba awufi.

IQINGA LIPINA?—Kutiwa inkumbi zimpumele ngelityi u Mr. Jucoh Erasmus wase Albert, zabeta kwamdaka. Kumandla wase Mngqesha zifike seyite ngcwe kamnandi, zayiti hlasi. Sekulungelwe ukuba kulinywe kanjako.

EZASE NXUKWEBE.—*Ilanga* libalele apa imvula iyafuneka, ingqolowa ziwugubungele umhlaba kwabazilimileyo.- *Isikolo* sikulu siyanda, amasimnati (boys) akuma 70. Im- pato ngati intle ngapandle kwemvula eti ingene yonke ezi bedroom, eti ukuba imvula ine belele kanti bayakunyeka ema- nzini.— *I drill.* Bayatamba, ungafika ubonele into entle ; ngoku nentombi ziyatamba yi nto entsha ke leyo.—*Ipepa, lendaba.*—Kuti viyo into esate umzi waeemva kuyo, base- mbalwa kakulu abalitatayo.—*Umzi wesikolo,* —wandisiwe, kuko isakiwo esihle esitsha; ekute ekufundiselwa kuso nomsebenzi we- zandla (wood work).—*Inqubela* Kube kuhle nokubona isidlo esihle kunene, esenzelwe ukubulisa u Mrs. Tengo Jabavu lufazana Iwalapa, ekute kuso kwako izimamhlaba Izibonda into zo Mbete no Gida, nabakokeli abakulu abango MESSRS Mjokozeli, Mbikwana, Radasi no maneli Nyombolo, abate ekupele- ni kwesidlo eso bawisa inteto ezibuhlungu nezilusizi, ngo Mr Tengo Jabavu wase Qonce, bemcelela intsikelelo e Nkosini, ngomsebe nzi omhle awenzayo,

INDABA KWELE MBOKOTWE

Ngomhla we 21 August, 1896 kwi Amphitheatre Hall, Newton, e Kimbili, bekudibene amanenekazi namanene antsundu. Kwenzelwe u Mr. Henry C.

Msikinya imbeko yokokuba ebeyititshala yabantwana besikolo semini, eyi President ye Come Again Lawn Tennis Club, elilungu le Eccentric C.C. ne Rovers Rugby F.C., kwane African Improvement Society. Bemka no Mr. C. Moss baya kwisikolo esibizwa ngokuba yi Wilberforce University, e Ohio, U.S.A. Umgcini-sihlalo kwesisidlo ingu Mr. I. Bud Mbelle; i Komiti ebilungiselela esosidlo ingo Messrs. T. J. Binase, C' Congo, J. Cowan, S. M. Crutse, J. Dalamba, B, Gele, T, D. P. Linkoane, B. Makubalo, 1. Bud Mbelle, W. Mdlana, D. Mokoteli, S. M. Mokuena, J. Mshweshwe, K. Mtshakaci. A. J. Nezer, S. S, Nxusani, E. J. Panyane, Sol. T. Plaatje, G. B. Polisa, J. Siwisa, G. H. Sepuru, D. Tonga, no T. Swaartbooi; abameny wa ingo Rev. no Mrs. J. *J.* Jabavu, Rev. no Mrs. Msikinya, Mr. no Mrs. J. S. Moss, Rev. no Mrs. G. Tyamzashe, namanene- kazi abalulekileyo abeku 23. Kute kwakugqitywa ukungenwa ngexesha lesi- bhozo wesuka Umgcini-sihlalo wacela u Mr. Moss ukuba ayivule ngomtandazo, watsho ngabuhlungu amazwi umfo ka Moss. Ekubeni eggibile ukunqula lo mnumzana, Umgcini-sihlalo ufunde incwadi evela ko Revs. J, J, Jabavu no G. Tyamzashe, bevakalisa usizi ngokungabi natuba lokufikelela, kodwa baba nqwenelela itamsanqa nempumelelo.

Yaqutywa ngalendlela i Progaamme

1. Umgcini sih'alo wacela u Mr. Plaatje ukuba a propoze i " toast " ye Queen and Royal Family, ne Acting Administrator, ate oka Plaatje watsho kwasentlako amazwi, kwadunywa. " Esingayikuba sala- nda inteto ezawa ngobusuku."

2. Umgcini-sihlalo ucele u Mrs. S. Nkotno ukuba avume ingoma eti " What can the matter be," yatsho ngelipolileyo ilizwi lentokazi, " wena wake weva intaka yobusi." (Kwadunywa.)

3. Umgcini-sihlalo ucele u Mr. Moku- ena ukuba a propoze i "toast" yabanini-' ndaba. Watsho umfo ka Mokuena wa- waqala ezintloko wakuwakupa ezinyawe- ni lomadodana omabini. (Kwadunywa.)

4. Umgcini-sihlalo wacela u Mr. Crutse ukuba avume ingoma eti " A Charming young girl." Yatsho i General ngelizwi elingqukuva kwanambiteka. (Kwadunywa.)

5. Umgcini-sihlalo wacela abanininda- ba ukuba bapose amazwi. Kwesuka u Mr. Msikinya wateta kwalusizi — ate upelelwe zinyaniso zokuteta. Ate amazwi ka Mr. Mokuena atete ngabo bazi bona bengafanelwe ngawo. Seloti akuzuza ituba elihle umbulelo wabo bawutumele kwi " Mvo Zabantsundu," (Kwadunywa)

6. Umgcini-sihlalo wacela u Mr. Le- nkoane ukuba avume ingoma yama Qwelane eti " Qar Qa Bu Lanxha," watsho wanga use weni. (Kwadunywa.) Kute pakati kwesi situba i General waiter (u Mr. Lenkoane) yangenisa intw'-ityiwa, yaquba ngendlela ekolise wonke obekona —yanencasa yonke into ate waxasa ngayo.

7. Umgcini-sihlalo wacela u Mr. Polisa ukuba a propoze i "toast" nge Afrika. Wabeta kwase nyongweni ngezwe lako- wabo. Safunga ukuba asisoze sitengise nge Afrika. (Kwadunywa.)

8. Umgcini-sihlalo ucele u Mr. Mokuena ukuba avume ingoma eti "The Chinese puzzle song," watsho oka Mokuena nge tenor voice kwayola. "Ndati ukumbula e Burghersdorp," (Kwadunywa.)

9. Umgcini-sihlalo ucele u Mr. Tonga ukuba apendule kwi "toast" ka Mr. Polisa nge Afrika. Watsho ambalwa. (Kwadunywa.)

10. Umgcini-sihlalo ucele umnınindaba u Mr. H. Msikinya ukuba avume ingoma eti " We shall meet again," wayitsho kwalusizi. Sabona, saqiniseka ukuba sakubuye sihlangane. (Kwadunywa.)

11. Umgcini-sihlalo u propoze i toast yabantu abantsundu balapa (local black folks), wahlaba kabukali umfo ka Mbelle, ati onke amazwi ake atakazelwa. (Kwa- dunywa.)

12. Umgcini-sihlalo ubelusizi ukuva- kalisa ukuba u Mr. Sepuru akabanga nakufikelela ngenxa yokuxakeka, laba ke ngoko iculo abeza kulivuma alinaku- qutywa—waselecala u Mr. Moss ukuba apose amazwi. Wateta umfo ka Moss ngentliziyo enqwenelela ukunga anga- bona luqubela pambili uhlanga Iwake wabo; wabulela nembeko eyenzelwe unyana wake u " Chalmers." Kwa no Rev. D. Msikinya wateta amazwi ahla- bayo ebulela inyatelo elihle elibonaka- liswe ngamadodana alapa. Aqinisekileyo ukuti u Somandla uya kubagcina aba bafana bade babuye betamsanqelekile beyizuzile into abayihambeleyo. Ekute emva kwezinteto zamadoda amakulu kwadunywa kakulu.

13. Umgcini-sihlalo ucele u Mr. Cowan ukuba apendule kwi toast yake, ate oka Cowan kufuneka umonde, novelwano, sizidle ngebala letu sifuze abelungu ne- zinye intlanga ezifakana amagxalaba. (Kwadunywa.)

14. Umgcini-sihlalo ucele iqela lamanene ukuba avume ingoma eti " Oom Koos se Karetje "—ikarityi ka Oom Koos. Latsho kamnandi eloqela. (Kwadunywa.) Yapela i Programme.

U Mr. Moss u propoze umbulelo kwi Chairman ngendlela ete yasipata kakuhle isihlalo, wasekelwa ngu Rev. D. Msikinya, (Kwadunywa.

Waza Umgcini-sihlalo wacela u Mr. H. C. Msikinya ukuba adlale uhadi xa kuvunywa iculo lokugqibela ngabantu bonke eliti " Lizalise idinga lako." Yaye iyimini yokugqibela ekubeni sidibane naye sisesonke. U Rev. D. Msikinya wavala ngomtandazo. Kwaculwa u " God save the Queen." Waba uyapela lomgcobokazi uyole kunene. Umdlali wohadi yayingu Mr. T. J. Binase, Hon. Secretary, Sol. T. Plaatje. Pambili nto zakowetu.

Bakwela ngo Mvulo, 24, ngo 8 p.m. Abantu ababepelekile ukuya kwi Sitishi sika Loliwe babengapezu kwe kulu. Laza iqela lomtinjana nomlisela lakujika e Beaconsfield Station. Nyawo-ntle nto zakowetu. Baya e Amelika.

Andisakuba saquba into yonke; ngomhla we 18 u Mr. B. Skota ongu Mkokeli we Remente abengena kuyo lamadodana wawenzela i Tea endlwini yake, ayekona onke amalungu eremente yake. Nge 20 yaba yingxikela ye Tea-meeting e Wesile. Wabuliswa u Titshala ngamabhaso ngabantwana besikola, barola i China tea cups, izipili, wanga uya kutshata; kwa- kuhle kakulu. Abantu abakulu baba- bulisa ngesipaji sizele zimali nangezi- tamsanqelo zamazwi. Umgcinisihlalo kulo Timiti ingu Mr. Tshiri, Igosa le Sekiti, I Choirs zombini zivunyiswa ngumninindaba (u Mr. II, Msikinya) — yalun' ukuti eyabadala icinezelwe yeya- bantwana besikolo.

Ngati into ziyakuma luxwebu imkile nje iponi yakulo Malita. Bayakukwela ku R.M.S. Scot ngolwesi-Tatu e Kapa.

Lelika Mtulwane Kusinina ?

Kubonakala ukuba kuyanda ukupatwa kakubi kwabantsundu. Uti okanuka ukudubula asuke adubule kontsundu ngati ngumyezo ka Naboth, apo kukwelika " Mtulwane." Kute kutsha nje e Leydenburg kwaqakamshelwa ngembumbulu u Matinise wase Crocodile River, edutyulwa ngabafo abamhlope abatatu. U Matinise wayesimba idam, kwati tu lama- doda enye ipete umpu. Ite le indoda ipete umpu yambiza u Matinise, wabona kwa oko ukuba kuko into, wasele sonda ngendlu. Ute xa ayayo yemka nenwele imbumbulu, wati esa- pepa leyo, yadla enkwalini eyesibini. Ute akuyibika lento kwinkosi yake kwaqalwa kwayiwa komkulu. Ayam- landulela awakowabo umlungu lowo, kutiwa ebedlala. Indlalo enjalo yeyo- kungakatali. Umbaleli wepepa lakwa Komani wenza isimbonono sokubuza kwabamhlope ukuba kutenina lento ngati silelika Mtulwane kulomzi um- hlope? Asivunywa ezitishini zika loliwe. Siyaditshwa e Ligvva, sipangwe imali zetu; sifumane sibanjwe e Monti; akuko ndawo side siti gabalala kuyo. Indawo ezinjalo ziliwa ngokucokiswa kungagaxazwa, kuba ke okwenene ngayo yonke into sipantsi kwalama- bandla. Ubungxamo abulungisi nto, naxa nokucota kuyakubanga ukuba sidandasholelwe.

USITEMELE UVINGCELWE YIMINENGA. — Usitemele omtsha ogama lingu Seminole wase New York ufike kwelase Florida. Ute endleleni wagaxeleka kwigquba leminenga. Omnye umnenga usikwe emhlana yimpumlo ka sitemele latsaza igazi. Ite eminye emihlanu, ebude buzinyawo ezilikulu, yakwelela kuhle ku sitemele apa, yeza ngamendu yambeta watshijila, kwapuka izitya yalityoba, yati ingabantu baposeka ngapezulu edekini. Wasinda macebetshu.

Native Opinion & Guardian
THURSDAY, SEPT. 17, 1896.

THE WEEK.

BISHOP TAYLOR conducts Revival services at Cathcart next week. He is at present at Cathcart.

THE Bishop of Mashonaland and Mrs. Gaul arrived last week in Capetown, from Europe.

THE death of Dr. Gibb of Kokstad is announced. He was Sir Jacobus de Wet's son-in-law.

DR. THEAL, the Colonial Historian, has been in town during the week and left again for Capetown last night.

THE Transvaal War Office has received news of the death of the Chieftainess Majaji at the end of August.

THERE are now 58 white and coloured small-pox patients in the lazaretto at Johannesburg. The epidemic seems to be increasing.

The body of a Native was found in the Compound of the Robinson mine, on Monday, cut open from the throat to the abdomen.

IT is satisfactory to announce that Sir Henry de Villiers, the Chief Justice of the Colony, is so far recovered as to be able to resume his duties.

Mr. H. J. Gust, ex M.P. for Stamford, and until lately editor of the *Pall Mall Gazatte,* called at the office of this paper last week. He is " doing " Africa, South and East.

THE Solicitor-General has wisely decided to remove the trial of Corporal Newton from the Border to Grahamstown, owing to the disgusting way those who would be jurors had expressed themselves in the case pending. The trial comes off in November.

ON Thursday evening last, a shocking tragedy took place at the Cape peninsula. The wife of an ex-Naval officer deliberately threw herself in front of a train at Simonstown, and the entire train passed over her body, which was dreadfully mutilated.

THE Government has decided to draft 100 C.M.R. from Eastern Pondoland, for work in other parts of the Colony. The traders at the Flagstaff are very much dissatisfied with this sudden change, and a very strong protest has been telegraphed to the Government respecting it.

In connection with the Matebele rebellion the following may be given as a material item of news At an *indaba* on the 9th inst, the rebels were told by Sir Richard Martin that they could have peace if they gave up all their arms and the murderers. This they agreed to do. The rebels stated they were beaten all round, and were sick of the war. They say they cannot all make up their minds as quickly as the white men do, so they need time to arrange a general surrender. Small indabas continue daily, all making for peace.

GIVE MINI FAIRPLAY.

THE following from the *Cape Argus* would, for far-seeing statesmanship, have done our contemporary credit in its best days under Mr. SAUL SOLOMON, of revered memory. The remarks of the *Argus* are so much to the point that we have not the least hesitation in transferring them to our columns and giving them the leading place :— " The *Express,"* says the *Argus,* " objects to the importation of Indian artisans into Natal. So do we ; but when our Bloemfontein contemporary goes on to malign what it elegantly calls ' the cheeky Colonial nig ' because the latter is trying to improve his position and raise himself a little in the scale of civilisation, we join issue. 'In the Colony,' says the *Express,* besides becoming Government officials, they run Native hotels in Kingwilliamstown and East London, Native houses. In Port Elizabeth there is a co operative store association run entirely for and entirely managed by Na tives ' Anything more utterly unreasonable and unfair than these sneering remarks it would be diffi- cult to imagine. Most colonists will agree with us when we say that it is inadvisable that white men and black should be socially mixed up in hotels or anywhere else. Why then in the name of fairness and common sense should the decent, well behaved Native of superior class not be allowed to have a quiet lodging place where he can consort with his own people ? As a matter of fact these temperance hotels for Natives are excellently managed, and most beneficial institutions. Then as to Native houses. Does the *Express* honestly desire that the Native should never rise above the Kafir hut stage ? It is to the benefit of every section of the community that he should be encouraged to build and inhabit decent, cleanly dwellings. And why should a Native, because he is a Native, be debarred from becoming a Native official ? The Native interpreters are amongst the most useful of the lower class Government officials in South Africa. In many districts their services are simply indispensable. Mr. RHODES'S Glen Grey scheme, admittedly the most states manlike attempt to solve the South African Native question known to our times,involves the establishment of a complete Native official service. It is astonishing that certain organs of opinion should persist in regarding the Native question with such fatuous bigotry. In South Africa we have an enormous number of Natives, and here they will remain and multiply for all time. They cannot always remain savages or semi-savages, and as they will inevitably rise in the scale of civilisation, it is wise and politic to direct, as far as we possibly can, their new impulses in the right direction, and train their leaders in the duties and responsibilities of Native citizenship. That is the only possible solution of the Native difficulty now that the days of serfdom and slavery are gone for ever, but the *Express* refuses to accept the new and inevitable order of things, or to look the facts of the future in the face. As to the white man being ' plundered ' by the improved proclivities of the black, the very reverse is the case. The gradual civilisation of the Natives is opening up markets untouched before. New demands are created and have to be supplied, and the facts and figures of Native trade to day would surprise the anticolour fanatics. So that from a purely commercial, as well as from the higher social and political point of view, this Colony's method of solving the Native question is not unattended by advantages. We cannot be accused of ever having advocated anything like a coddling, Exeter-Hall Native policy, but for Heaven's sake let us clear the air of the pestilential prejudices against giving a man fairplay because he happens to be born with a black skin."

PROGRESS OF RINDERPEST.

NATURALLY great concern is felt among the farmers, and those who have the interest of the country at heart, at the progress of Rinderpest. From the regions of the Zambesi, it is now raging about Kimberley, and that despite the fact that great efforts have been made to check its progress on the Cape boundaries in Bechuanaland. The success of these efforts seem to have, however, been undermined by deplorable blundering by Government who, instead of clothing Mr. HUTCHEON with full powers to cope with the mammoth evil by the ample light of expert knowledge, have hampered him by the appointment of political friends who, for aught we know, knew nothing of even the name Rinderpest until it was discovered in the north by the veterinary profession. As if this was not enough, the vicious element cf suspected jobbery in contracts was introduced when, considering the danger the country was running, it should have been entirely banished All the people can do in these parts is to endeavour to realise stock as soon as possible until the danger is over. No pains should be spared to introduce mules in connection with the carrying and agricultural industries of the Frontier. For there can be no manner of doubt, that if the plague once had a footing in these parts, among a population largely devoted to pastoral and agricultural pursuits as the Natives are, " red ruin " will stare everybody in the face all along the Frontier and the Native territories. We trust this may not be the case, but it is as well to be prepared for the grim prospect.

ALLEGED MALTREATMENT.

THE alleged maltreatment of Natives in the Transvaal has long passed into a proverb. In this day's impression we give an account of an interview, by a representative of this journal, with Natives from the Transvaal Goldfields, in which they detail incidents of ill-treatment by Transvaal officials on the Vaal River. A fortnight ago a long, blood curdling, report was given by an esteemed Native Minister in these columns of similar treatment towards himself and fellow-passengers—Natives from this Colony in quest of work. We are not in a position to vouch for every particular in the accounts of maltreatment by the Boers that have been published : but there is, in the main, so little difference between them as to warrant one taking them as sub stantially correct. It then becomes an urgent question as to whether the Cape Government has had its attention called to these brutal out rages on the Native subjects of the Queen who chance to go to the Transvaal in quest of work ; and, if so, what it has done to secure an abatement thereof. For it cannot be supposed that they would look on with unconcern when their Natives are thus maltreated by a Government that is supposed to be equally interested as themselves in the Native Labour question. It is high time representations are addressed to the Transvaal authorities to desist, and Ministers should see to it that his Excellency the High Commissioner does his duty by the Natives in this respect.

CONFERENCE BREAKDOWN.

NOTWITHSTANDING the strongly expressed wishes of the people in the matter of reduced duties which came before the Conference at Bloemfontein, Sir GORDON SPRIGG has failed to meet the desires of the community. Dear bread and cheap brandy remain still emblazoned on the Cape colours with the result that Natal has been alienated, the Representatives of that Colony who believe in cheap bread and dear brandy having withdrawn from the Conference in disgust apparently, and left for their home. To Sir GORDON SPRIGG this must be gall and wormwood, seeing that as Cape Premier he has left no opportunity to assure the country that the cheapening of foodstuffs would be his policy at the Conference. As to his sincerity many had their doubts, for were he in earnest it is hard to see how he could have hoped to succeed with colleagues, nominated by himself, like Mr. SCHREINER and Mr. THERON, who hold heterodox views on the subject. That these gentlemen would be in the majority in the Conference would seem to have been known to everybody but the Cape Premier; for there was nothing more apparent that the representatives of the Free State Boers would be for high duties on the mistaken notion of advantaging the farmers. Sir GORDON, therefore, could only have trusted to the representatives for Natal when he made his promises for reduced duties. When they were outvoted by the backward party there was no help for it but for the Natal delegates to retire; and it only now remains to be seen what Sir GORDON SPRIGG will on his part do There can be no doubt about it that in his case the subordinates' tail in his Cabinet has wagged the dog Premier.

NATIVES AND THE LEAGUE.

THE consensus of opinion now seems to be that no efforts should be made to start League Branches among the Natives. This decision is heartily to be commended ; for, as the *Eastern Province Herald* observes, with truth and force, any such proceeding would be disastrous to the League. Our people have long earned for themselves a reputation for voting for the very best candidates in every Parliamentary contest; and the type of stupid, ignorant, and unstable representative, now extant in the House, has been sent there by voters of European extraction. It is to educate this section of the Electorate, we take it, that the League has been formed, in which case, then, the Native elector stands in need of no such education, while the white voter is in sore need thereof. But any attempt on the part of an association of white men to organise the blacks for assistance against another section was fraught with peril to the association that makes such an attempt. This country is too small and its affairs far too complex to allow of efforts to organise one nationality or colour against another. Not that we entertain any suspicion that the League has any such object in view. But anything in the direction of starting Native branches, *qua* Native, bore distinctly an aspect of race-organisation, and we are glad the thing has been discouraged. The League can afford to base its policy on character and intelligence, and disregard race-differences ; and we see no reason why known Natives of character, standing, influence, and enlight- ment might not become members of branches in their immediate neighbourhood. Such members might prove of great advantage to associa- tions in giving the Native view of matters and serve as a link between the League and their people. There would be no impropriety in this, and indeed some branches have already in them, Native ministers and teachers as also well known Natives. For the present this is enough. We are glad to say our people at Whittlesea and Herschel have met, considered their attitude towards the League, and decided to abide by these views.

" DAMNED OH CURSED KAFIR."

[FROM A CORRESPONDENT.]

Having read in your issue of the 3rd instant an article under the above heading. It would appear desirable to bring to the notice of your readers that they can now obtain work near home, without any of the disagreeableness and disabilities so forcibly portrayed in the article referred to.

The Indwe Railway Colleries and Land Co., Ltd., we understand are commencing to develop their mines on an extensive scale, in order to meet the growing demand for coal. In order to encourage and retain a sufficient labour supply they have adopted a course which should attract a large number of good steady workers.

I. —Ordinary Native miners are engaged at a stated wage per diem, with food. These are lodged in a comfortable open compound; they work for contractors,. under the supervision of the Company's manager, who himself pays them on the first of every month. "Pick shaft" boys are paid by the piece or " pick shaft," and skilful men earn up to 5/- per day.

II. —Native miners who prefer to have their wives and families with them and not live in the compound are allowed to erect a hut for themselves in the Native location, which is situate so as to be convenient both to the mine and township, so that while the men are employed as miners their wives or daughters may take service in town. These miners are paid at per diem or piece, the same as No. I, but without food, they sleep at their own huts, and not in the compound.

III. —In order to encourage the settlement of a native mining population in proximity to their mines the Company have decided to set apart the farm " Dorn- kop," 6,000 to 7,000 acres in extent, of first-class grazing and agricultural land exclusively for occupation by Native miners.

The miner is required to enter into a " contract of service " for one year to work in the Company's mines at the current rate of wages or piece work. He lodges in the compound and draws free rations while working. He may go to his home at Doornkop on Saturday, returning to work on Monday. The Company lease to him garden ground allotments of two morgen, and give him grazing for a stated number of stock, for which privilege he pays a small amount rental.

The local directors—the Hon. J. L. Bradfield, M.L.C., and Mr. G. E. Dugmore—are in constant and close touch with the mine, and their names are a guarantee that the Native miners will receive fair and honourable treatment. A resident qualified medical man is employed by the Company to look after the health of the miners and attend to any cases of accident that may occur.

A feature which has been very successfully introduced is the employment of Native contractors, who, under the supervision of the manager, take contracts to put out coal at so much per ton, employing their own labour (which , is paid by the manager the same as in , the case of European contractors), and these men are making excellent earnings. Our people have thus, at their very doors an opportunity of earning good wages, equal to what they will get at Johannesburg under the reduced scale now decided upon by the gold mining companies, with natural and healthy surroundings, protected by our own laws, and free from the many disadvantages and dangers attending work in a foreign State, so forcibly described by your reverend correspondent

THE CABLE SERVICE.

[REUTER.]

WOOL SALES.

LONDON, Tuesday (Midnight).—The series of Colonial wool sales, which will be opened next Tuesday, will close on October 20th.

UP!

Four and a half Natal securities are quoted at one hundred and twenty- four and half.

NOT SO HIGH.

At Antwerp wool sales, prices rule **1d**. lower.

CARRIED.

The Republicans have carried Maine by an immense majority.

THE G.O.M. WILL ATTEND.

A letter from Mr. Gladstone urges a great meeting at Liverpool to protest against the massacre of the Armenians, and says he is willing himself to attend.

WHY SHOULD HE ?

It is officially announced that the eight of Jameson's officers who were discharged at Bow Street, have been severely censured by the Adjutant- General.

PEACE! PEACE!!

LONDON, Wednesday. — It is reported that peace has been concluded between Italy and Abyssinia, and that Russia has supported King Menclik's demands for the limitation of the Colony of Erythiea and compensation for the maintenance of Italian **prisoners**

UNFRIENDLY PRESS.

The Vienna and St. Petersburg journals are very **unfriendly** towards England, and accuse her of selfish aims in respect to Turkey.

STEAMERS.

The s.s. **Tantallon** Castle, homeward bound, arrived at Madeira at three, Monday afternoon.

LATEST TELEGRAMS.

[REUTER. J

BLOEMFONTEIN, Wednesday.—The Cape **delegates** entertained the Free State delegates at a banquet last night. About fifty were present. The speeches were of a cordial nature. Sir Gordon Sprigg, speaking of the present Conference, said it was too early yet to make people acquainted with the details, but he believed the tariff arrived at would be **accepted** by the legislatures of both countries. This tariff would afford very material reduction, indeed, on most of the necessaries of life, and, at the same time, they had been mindful of industries within the Union.

VAAL RIVER BRIGANDAGE.

BY OFFICIALS.

STRANGE DISCLOSURES.

GRUFF TREATMENT OF NATIVES.

What becomes of these articles after they are taken from passengers?—They are distributed among these officials but what they do with the money we do not know these men seem to disregard the distinction between *meum* and *tuum,* for they seize everything and anything they come across.

What is the reason given for the sulphur process?—We were told that it was to disinfect us, and beyond that no further explanation was available

Why do you not get away from this treatment? -- We cannot get away from it, because they always await the arrival of the trains, and some Native passengers are dragged down from the carriages. The treatment we received at the hands of the Dutch at the Vaal River can only be spoken of as cruel.

The men then went out on their way to Middledrift.

A report has for some time been going the rounds to the effect that on their way to and from Johannesburg, Natives are being stripped of extra new clothes, robbed of their money, and shamefully treated by Dutch officials at the Vaal River Station. Two Natives were in town this week, and after relating the story of the treatment received to some townsmen, they called at our office, and were interviewed by a representative, with the result that the following incidents were brought to light:—

Where do you come from ?—We come from Johannesburg.

What can we do for you ?—We have been directed by a gentleman belonging to one of the firms in this town, after we bad told him of the unpeasant experiences we went through, to call at this office, for the purpose of giving some information regarding the gross injustice perpetrated on our people on the Vaal River.

You say you were from Johannesburg?—Yes, we come from there.

What was your occupation there?— I was at the Good s Shed, and my fellow traveller at the Railway Station.

What information is it that you have to give?—On our way home we were subjected to a close examination of our luggage, and underwent a process of dipping. What new things we had bought at Johannesburg were taken from us, and we had to pay duty on such as were not taken.

How much had you to pay?—The prices vary according to the value of the article taxed. For a new suit of clothes we paid ten shillings. A Basuto, one of our number, paid 4s for a saddle. For cloth-brushes we did not pay, for they were forcibly taken from us.

Do you know what the cause of this may be ?—I cannot say I know, but it seems pretty clear that, as they say, they dislike that a Kaffir should have a good suit of clothes, and as for a brush, why, that is too good for him. One of our number had a trunk in which he kept his clothes. For this he paid seven shillings, and after a while he was charged three shillings over and above the first amount.

What people are these who carry on these robberies?—To my knowledge, they were all Dutchmen. What is their business at the station ?—That I do not know.

Did you ask why they commuted this plundering on you ?— We daren't ask, for fear of incurring their displeasure and consequent punishment for they were all armed with sjamboks.'

Do you think that these men are officials, or are they brigands?—I should say they are most likely robbers.

Is there anything to justify your assertion ?—Here is a case in point. One of our number, a Native of Cofimvaba had some money in his belt. This was cut open by means of a knife, and the money amounting to thirty shillings stealthily pocketed by one of the officials.

Did any other lose in the same way Although our purses were taken, and some money extracted, none lost as much as thirty shillings.

What have you to say about the Dipping?—This is a very serious business We are driven into a close small room where sulphur is smoking, and the door is shut.

For how long are you subjected to this process?—We do not know, for our watches are taken from us. The worst of it all is that sick or not you must be dipped.

Are there any Natives at work in this place?—Yes, there are three Native policemen whose duty is to collect the articles of which one may have been robbed.

IZINTO NGEZINTO

ICEBO EMZINI —Uyabongozwa umzi ukuba uyiqondisise kakuhle indawo yezaziso ezise pepeni. Makayokuti umntu xa angene kwivenkile enesaziso epepeni apa, axele ukuba uziswa siso. Lonto ke iyakuwenzela ilungelo umzi kwanepepa. Ningalibali uku- xela ukuba nisiwa zizaziso ezikwi " Mvo "-St

I DAYIMANI.— Kutiwa idayimani ezifunye- nwe e Riversdale sezisibozo. Ngakube ngabo basezi Dayimani.

USIR J. H. DE VILLIERS—Lomnumzana uyi Nkulu ye Jaji ebeke walala ixesha elide, kwada kwabanzima. Kuvakala ngoku ukuba usingisela ekupileni.

OZELE ???.—Ipepa lase Bloemfontein eliyi *Express* liti, umfazi ongu Jacquin, wase France uzele amawele amane. Kuquzuke lalinye, amatatu asapilile kunye nonina.

INGQAKAQA EMAMPONDWENI —Ipepa ase Mtata liti ingqakaqa iyatyikitya kuma Mpondo, nakwizizwe ezikufupi. Lonto ibahlaliae kakubi abantu. Ngokunje ika- nkanywa nase Lokishini e Mtata.

OPANGWE LITUTU—Guyana ka Oom Paul ogama lingu ??? ungenelwe litutu endlwini lemka newaka leponti. Lihle labanjwa. Asingo Mxhosa namhla—li Bhulu, ngoku ke "ukutya kutyene."

BADLA NGENDEB' ENDALA —Kulilwa nge- ndlala nje nganeno apa kusadla ngendeb' endala e Natal, kuba liti ipepa lakona, e Durban kodwa, umbona mninzi kangango- kuba singapilisa isizwe sonke nguye.

WAFA ENGAQONDANGA—Ngenye imini e New York, ite indodana xa itshatiswayo, yoyiswa lilanga, yangenwa yinzululwane, yafa kungekagqitywa Kutiwa ubushushu balomzi bufika ngokwamaza.

U LINDIPASI —SISIFO siyatyikitya. Ngo kunje sesiyidlule imida sawelela e Koloni. Bekukutshwe iqela lama Polisa e Qonce apa ukuba liue kugada ??? Abuye anqandwa seyexhobile kwabonakala ukuba makalinde ukuba ??? abe linani elifunekayo. --- amakulu ??? Kutiwa nasiya ngapaya- paya kwe Kimbili seyekufupi nedolopu.

KUFUN' UKUTININA BETU? —Intokazi em- hlope, ??? ??? bhastile, zibanjwe zigqogqa indlu yomntu. Ababantu boba- tatu babe hluti kakulu kukutya okukatazayo, basuka ke baqekeza indlu yenye intokazi Kufun' ukutinina betu? Gxele ??? nkazana?

KUHLELINJE LILAPA I TINARA?- Fan' uku- ba kuko into ekoyo e Tinara, kuba ababa njwa ngebe ngebaninzi kangaka. Kule veki, ipelileyo ibingamashumi asibhozo etolongweni. Lonto ixela ukuba kuyonakala. Kude kwapungulwa ishumi elinomntu omnye lusiwa e Bhai ngenxa yokusweleka kwenda- wo.

??? NENKEVU.—Inene lase Rautini kutiwa lisiwe kwindlu yamageza. Oko kwenziwe ngesicelo somfazi walo, nangobu- ngqina begqira. Kutiwa esona sizatu sokuti hili kususela kakulu utywala. Kambe utywala ngoku abusa selelwa nxanwa, seye- suke umntu ??? ukuba ??? ??? nxa elingakatalele nto.

INKOSI YEHLATI.--Umfo ongu Hillson wase Nqadu (Addo Bush), udubule indlovu ngesikoti esinye, walahla ??? Wayi- bona ihambahamba pambi kwendlu yake. Isikumba sitengwe ngu Dr ??? we Nyuziyam (Museum). Kutiwa yati ukuze ipetulwe kwabotshwa isipani senkali Lowo uyidubuleyo uyakutyeba angawoti.

YOYISWA IMINYANYA—Pambi kwe Jaji e Tinara bekuko ivata-mfene. Lite kubo bonke ababanjwa maze bakanyele, labanika amakubalo okuze bapumelele ngawo Ku fikiwe enkundleni yamatyala, yati roqo inkewu ngokuhlafuna imiti yayo, kanti iyakugwetyelwa iminyaka esixenxe nemi- vumbo engama 25.

BASIKELWA NINA ABAFAZI? —Umfo ontsu- ndu ogama lingu Ji??? (esingaziyo nokuba lelona lililo sinine) wase Paarl, kwizitili ezingekude ne Kapa, ubulele umkake. Umngene ngenduku, elite igqira lakumxi- longa lafumana ukuba amagalelo awafume neyo akumakulu omabini. Kutiwa lomfo ukumbeta kwake umfazi ebemana empum- lela; kwesa sekwayayo Ingaba lonto ikopa nakwimpi eseyi qondile? Kunga akungebi nje mzi wakowetu.

UMNTAN' Omhle u Kumkanikaz.i, Umhlekazi Ikumkani yase Germany, no Mntan' Omhle Ikamkanikazi wase Hol- land, basebenzisa i "CURO." Kunjalo nakuwe? Itengiswa kwindawo zonke. Umntu unokwapulelwa kupela yi Universal Curo Co. (umzi wayo apa e Safafika), P.O. Box 331), Port Elizabeth. Ibotile ze sampulu zitunyelwa ngapandle kwemali ye posi xa umntu attitude i address yake, i arente e Qonce ngo R. Lumsden & Co,

UKULULWE.—Umfo ogama lingu Philip Skezi, owabese Monti, owamangalelwa ngokumayelana nemali engama 500 eponti, e Bankini ekutiwa yayase Africa, ukululwe ngolwesi Hlanu. Kubonakala ukuba lomntu wayesebenza kulo Banka, kwaza kwati shwaka lomali. Kute kunjalo wenya naye, waya wafunyanwa kumandla omele i Qonce eli, apo aranelwe ngokupa kunene imali, Libuyisiwe ityala emva kwenteto eninzi, wakululwa.

PULAPULA IROTI—Umfo onesiqu, onyama zihlangeneyo, kutiwa ubuye e Transvaal, wazisa e Qumra apo wayezimele ebabanjwe- ni. Wayegwetyelwe unyaka esebenza nzima ; ate esebenza wafikelwa yingcingane yokuqwesha, waselusuka ebhungca, ewela ngdelamahashe. Kwaba ngatiwa qiqi qili, akaba nakubanjwa, Iwasuka kodwa lona uvalo lwampata. ??? uya nje uzizise ukuza kwamkela isohlwayo sake, sokuba wayatye igusha yomntu. Uti ubangwe kukusuke intliziyo yake yoyiswe lilizwi ngentshuma- yelo ze *Salvation Wongezwe* inyanga ezintatu ngokukuqwesha kwake.

INDLALA IYALAULA—Asazi ukuba impu- melelo yoba yintonina xa sekunje kwa ngoku kuba akukabi pi oku kungekahlaku- lwa. Umbhaleli wetu ose Eardley ngase Hewu uti: Apa indlala iwenze bukali amehlo, ipakati kwemizi ngoku. Ndaku- kangela ngoti kobanzima emadodeni kulo nyaka kuba kusekude nokuvunwa kwe ngqolowa, eyona nto iyakukulula abantu kweliramncwa lingu "ndlala" Kodwa ke ini ngoku bayalima Intuli, kuhlwayelwa inqolowa, namazimba, Lombona ; noko ku- ngazekiyo okokuba kona ezonto zilinywayo aziyi kudywidwana lutshaba oluzinkumbi.

OMNYE UNONGQAULE ! — Umbhaleli wepepa lasa Cawa eliyi *Farmers' Magazine* uti: " Ndive ngo Mxosa ohlala kwifama yam ukuba kuko umpolofiti ontsundu oxela ukuba ihlabati liyafinyezwa Ute ngomhla wolwesi Tatu kule ipelileyo liyakusongwa ihlabati, bafe bonke abantu kusale into mbazana nenkwekwe esizweni ngasinye. Kuko iqela lama Xosa akolwayo ngulo Nongqaule, aselexhela inkuku zawo ukuze —ngabula wona—afe ehluti. Amakolwa abebuyele emboleni kutiwa ayihlambile, aqhiza izacolo nemibhaco, anxiba kwa ilokwe; inxenye ayitandazi ngako lutuli, Mna kweyam ifama ndite mabangateti ngalontsomi. Ayizalisekanga lento." Asazi ukuba lomakolwa obuye aqabe na, kuqo- ndakala nje ukuba asenazo imvalo

NGABALINGANE BAKE.—Ngamanye amaxe sha abalingane abanyali kumenza into embi Omnye, naxa yimbi bayenzela ebuncokweni. Ipepa lase Rini, liti kuke kwehla into enjalo kwidolopu ekufupi ne Rini. Indodana etile yafilisha yagqiba lwamiswa nosuku, kwabi zwa amagama. Lute lwakufika usuku yaya etyalikeni intombi ngexesha elalimisiwe; akati kufika umyeni, kwalindwa ingongolo tela. Kufunwe. kwafunwa umyeni, bhapi, bhapi, kanti ulele endlwini, Bamnyikinya, akati kuvuka, akwatshatwa mpela ngalo mhla. Sibuziwe isizatu, ate amakolwane ake: bebesela kunye, aze amgowayela ngomti owenza ubutongo, aye lonto eyenzela ukumqobosha ukuze angatsheti ngalomini, abe yinto yentsini. Makalumke amadodana, impilo ingaselwa lungeka fiki usuku lo mishato.

BONKE ubusika obudluleyo n Mr, Geo. A, Mills wase Lebanon, Conn waye ne ngqangqambo yamatambo. Ngamanye arnaxa ibimfikela ade angabi nakuma nqo, wayinto egobileyo. Uti, "Ndilinge amayeza amaninzi angandi ncedanga nto, endide kwi nyanga ezintandatu ezi dluleyo ndatenga ibotile ye lika Chamber- lain loku hlikihla. Ndakuba ndilisebe- nzise intsuku ezintatu ingqangqambo yam ipelile andi kabe ndiyive emva koko, Litengiswa ngu R. Lumsden & Co., umpitikezi mayeza e Qonce.

INTWANA ENCINANE NGE-XESHA.

Kuko izizatu ezivakalayo zokuchasa ukuba umntu azi kakulu ngomzimba wake. Ndonixelela ezo zizatu ; kungeko- kona namhlanje kodwa, msinyane. Woti ukuze uziqonde kakuhle uke umana ukuwalalela lamanqaku kumapepa enda- ba. Kodwa kuyafuneka ukuba mbe nentwana esiyaziyo, ndonicuntsulela kulontwana incinane kangako. zeke ni- ncede ngokupulapula.

Kuko indawo eceketekileyo, enobuba- nzi. esembindini womzimba, eyoluke njengokungati sisigubungelo esenziwe ngento enemfanta—londawo ko isekudi- baneni kocabanga nesifuba. Umntu londawo imahlule wangama gumbi ama- bini. Kwelipezulu kuko intliziyo nomipunga, elingapantsi linesisu, nezi- bilini. Ezona zifo zangapakati zibu- hlungu zidla ngokuhla kwelingapantsi igumbi, zingabi mandundu ezingasentla.

Icala lonke lasekunene kweligumbi lingezantsi, ukususa pezulu kude kuye kwezi mbanjana zincinane, lizaliswe sisibindi, esiye sati ngqu ngocabanga, sibe sishukuma kunye nokushukuma komniniso. Kuko igama elitatyatelwe kwimlawo esikuyo isibindi, ekukade lisetyenziswa, ukuxela obona bume bubi angaba kubo umntu—elogama ke kutiwa yi *hypocondria,* isifo sokuti ' patsha.' Uti umbhaleli, "yada yasixenxe iminyaka ndibulawa sisibindi. Ndandikatazwa yinyongo, bamatsheka bona ubuso bam, ati amehlo la amhlope, aguquka amtubi. Ndandine ntlungu engatetekiyo, nobu nzima, kwicala lase kunene, ndahlala ndite nxwe, ndilusizi, Ndabonakala ndipelelwa litemba kuyo yonke into. Esisifo sasebenza engqondweni yam ukuba kube nzima ukusitwala.

Ndaba nomnquma ebendingenawo, ndase ndidlela ukugcina inyama, andabi sakakuka kudla nakusela. Umlomo wam waba mbi, ngangokude yonke into enditya yona ibe mbi. Bondidla ngo- kuti gudu ndikupe yonke into endisuku- ba ndiyidla; nditi ndakudla, nokuba ndidle kancinane' kangakananina nditi mpu isisu, ndikatazwe sisifuba. Nda- sela amayeza ngamayeza, ati nangani wambi ayendinceda oko inzuzwana, akwabiko lona lide lisebenze nto, ndabu- ya ndakwayilonto bendiyiyo. " Ngo March, 1892, ndafunda ncwadini itile okwenziwa Yincindi Epilisayo ka Nozala Sijili kubantu abazifo bezifana nesi sam. ndayimandipela kakulu ingxelo ekulo ncwadi eteta ngesibindi, uhlobo lwaso nomsebenzi waso, nenkatazo zaso. Ndafumana ibotile yayo kwizitola zamayeza zika Boot, ndati ndiyisele intsuku zambalwa, ndaziva ndingumntu omtsha. Yasilungisa isisu nesibindi sam yayisusa yonke inyongo ebise mzimbeni; yandipilisa qete. Kude kube namhlanje ndigcina ibotile yalo ncindi endlwini yam, ukuba ibeliyeza lasekaya, kanjalo ndizixelele ngalo zonke izihlobo zam, kuba ngowona mciza wezifo ezinje ngeso sandipata ixesha elide kangaka. Ningenza into eniyitandayo ngalengxelo, (Isayinwe ngu) John Gent, 59 Coventry Road, Bulwell, e Nottingham, 21 March, 1895,"

Ubhala ati omnye: "Ngo 1891, elilo- tyeni, ndaziva ukuba ndipilile. Nda- ngenwa kukungatandi kudla,, yati lontwana ndandiyitabata iti ayandinceda, ayandomeleza. Ndaba nentlungu, nento engumtwalo esifubeni nakwicala lase kunene, ndati matsha ndabamnyama. Zada izintso azalunga nazo, ndamana ndikatazwa ngamaqutyana asezintsweni. Ndabila ukubila okungesukiyo, okutya- fisayo omzimbeni upa wonke.; Ndati kuba yayise ilishumi elinesixenxe kupela iminyaka yobudala bam, ndoyiki kakulu ndaxhala. Akubangako gqira laba noku- ndinceda, ndaba yilonto yada yapela iminyaka emitatu, Ngo June, 1891, nda- qala udasela le Ncindi, ka Nozala Sijili, n labehle ndeva kuko umnyinyiva, ndaka- pukapu, ndonwaba. Ndati ndakuti gqolo ndazuza kwa impilo yam, namandla am. Ngoku senditi mlakubulawa sisisu, nesibindi, nezintso, ndibalekele kwi Ncindi ka Sijili, ingaze iposise ukundi- nyanga. Ungayibhengeza lencwadi. (isayinwe ngu) C. HANSON, 6, New Inn Lane. Gloucester, ngo May 31, 1895."

Isisu, isibindi, nezintso, zindawo ezi- hlangeneyo zokucola ukudla. Xa zinga- lungeleneyo (ngokukataza kwesisu) ziya- wonkalisa umzimba, zibange ukuba ingqondo ibe mfiliba, kunge kusebusuku. Yakuti wakuva ukuba ziyakataza, sewusela Incindi ka Nozala Sijili kwa oko.

UMJIKELO WEJAJI

Kuyaziswa apa, ngokwo Ntshuma- yelo No. 244, ukuba i Jaji iya, kuteta amatyala kwezindawo zingapantsi, ngezintsuku zikankanyiweyo, iqala ngo 9 kusasa yonke imihla : —

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Cala,	Wednesday, Oct 14
Butterworth	Monday, Oct. 19
Umtata	Monday, Oct. 26
Kokstad	Monday, Nov. 2

INXWALEKO EBOMINI BE POLISA ELIPUMILEYO EMSEBENZINI.

AMACEBETSHU OKUSINDA KWE GOSA ELIPUMLEYO.

U Mr. Richard Wood waye ngekona ekaya xa ndandibeta intsimbi emzini wake, e Norfolk House, Cornwallis Street, Hastings, kwati xa ndandimbuza kwatiwa nankuya enqamla indlela. Ukubonakala kwake, ukuti nqo komzimba wake, nokupapa kwake kwakusalata ukuba u Sergeant Wood waye njengoko waye sand' ukundixelela, selegqibe iminyaka ema 65 ubudala. Inkoliso ke yelixesha waye senkonzweni ka Rulumente, efu- nyanwa zingqele nabubushushu, esebenza nzima, yaye imbonakalo yoko isemzi- mbeni wake. Ndenze imibuzo yambalwa ngokwamava ake.

" Ewe," utshilo, " Kufuti ebendiba sengozini. Ndandi katazwa ngu mlenze. Besendine xesha ndinjalo ngapezu kweminyaka elishumi elinantlanu, ekute ke kutsha nje ndanga kumbi. Ndicinga ukuba akuko mntu waye nezintlungu zomlenze ndinazo. Ngexa endandilipolisa bendilala pantsi emga- ngatweni ngenxa yentlungu, bade bandi- twale bandigoduse nge kebu."

" Ndivile okokuba kutsha nje wawusifa ngapezu kwangapambili ? "

"Ewe," umfazi wam wacinga ukuba andisokupumelela, kwakusekuncamekile. Kupantse ukungabiko yeza ndingalise- langa. Kodwa ezi Pills zandinceda kwa oko ndakuba ndizisebenzisa — nditeta i Pink Pills zika Dr. Williams. Azina kulinganiswa namanye amayeza. Ndati ukuze ndizisebenzise ndafunda ngoku- piliswa okungumangaliso komfazi e Dungeness, ndati ndakugqiba ukufunda ndazifutnana ziliyeza lokusetyenziswa ngumntu wouke ofayo. Ndiziva ndingu- mntu omtsha. Ezi Pills zindinike umta- mbo omtsha. Ndandike ndanomtambo olungileyo oko ndandise bupoliseni, ebe kuti kundilungele xa ndenze imisebenzi etile. Pezu kwalomlenze nengqangqa- mbo yamatambo—bendinentloko obuhlu- ngu—ebifike yenzakalise umtarnbo warn. Kodwa ke ngoku lomtambo kufuneka uyo kulwa ne ngonyama. Intlungu zo- mlenze nengqangqambo yamatambo zipelile aziseko enyongeni nase magxa- labeni."

Xa beliteta elipolisa liqokele lali, lizi- cingela ezi pills ukuba " lelona yeza kwakoyo." Ngoku unokuhamba isituba eside—uyaya e Eastbourne indawo emga- ma nge mayile ezi 16 or 17. Mhlaumbi i Pink Pills zika Dr. Williams azizange zinconywe kangaka, waye u Mr. Wood ebonakala ukuba uzinikele ekwaziseni ukulunga kweliyeza. Zisiqala ezingca- njini isifo, zisikupe emzimbeni zimshiye umntu enamandla epilile. Ngumaki we gazi ofezekileyo nomhlambululi mita- mbo Zipilisa kwezi zifo: ingqangqambo yamatambo, isinqe, umlenze, intloko ebuhlungu, ukufa kwecala, ukungetyisi; zikwaliyeza kwizifo ezikoyo kakulu kumankazana zaye zibehla zibuncede ubuso ebebusebonakele. Amadoda abu- lwelwe ngenxa yokusebenza kakulu aya- ncedwa zezi Pills.

U MR. W. O. CARTER wase Qonce anga angazisa abahlobo bake abaninzi kwaba- ntsunda ukuba akasenanto nevenkile apa engakwa Pascoe; kodwa xa bamfunayo, ukuba abamele nantonina, njengokwanga pambili, banokumfumana kwi stora esise- mva komzi ka Mr. Hilner, wentsimbi zamaxesha-—ADV,

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