



## PASCOE (U FOLOKOCO.)

NIYAZI apo ninghamfumana kona. Uyazibulisa izihlobo zake ezintsundu. Ufuna ukuzikumbuzisa 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 ,, (ezemeloleyo) 7/11, 8/6, njalo njalo  
 ,, EZILUKUNI (Bluchers) 8/- nge pair

Inguno Zamadoda Zokunxiba (ngokukodwa) Esokutshata —Uyezvana. Asivalibele Namanenakazi Ilokwe Ezimhlope ze Setini ziqala kwi 30/—Qonda i £1 10/- qa.  
 Izigubungelo, Amagqabi, Ezokutshintsha Ilokwe, ne Ndilokwe, njalo njalo. Eyengeji neyokutshata imisesane Amacici, njalo njalo.

ITYALI ne PRINTI kaze ziyalicimilanga, Ngizahlilali ITYALI kaze. IFLANELE ziqala kwi 3d. nge yadi.  
 Ikavala zamahabji zobusika ezinyoboya 6d. nge yadi  
 IKELEKO e Brown 3d. nge yadi—ummangaliso

## KWA FOLOKOCO,

Nge Nqu—“SALUF,”

Ezantsi Kwetyalike yama SKOTSHI, E QONCE

THE

## Basuto Pioneer Trading Co

IMALI YENGXOWA (Ayikamiswa). IZAHLULO: E1 SISINYE

### IKOMITI ESAMISIWEYO:

MAY SILANI. CHAIRMAN. LABAN DICHABA, VICE-CHAIRMAN.  
 PORT ELIZABETH. MAFETENG. MORIJA.  
 MAY SILANI. A. MOSHABESHA.  
 D. DIFUTOS. W. P. MOROLONG. W. POSA.  
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 C. SIHOLE. S. SEBESO. M. MOSHABESHA, Teas.  
 J. J. MASOLENG. A. MONYAKUANE, D. KALAKA Sec.  
 (Treas.) TREAS.  
 P. MOKUENA, Sec. O. L. DICHABA, Sec.

### IKOMITI ESE MOHALIS HOEK:

LELALA MONAHALL, SECRETARY.

### I KOMITI E QUTHING:

ELIJAH MOSEHLA MOELETSI, SECRETARY.

### I ARENTE E MALUTI:

REV. JOB MOTEANE.

- Le Komponi ingentla apa isekelwe kuzize yenze ishibini lokurweba nge ndlela zonke ukunceda inqulobu-pambili ye zizwe ezi ntsondu zase Safafika. .
- Indawo yokuqala kwabantundu oyakuti. i Komponi ivule ishishini kuye Lusutu; i kubeko isebe kwelinye lam iziko, nomzi opakati kwazi ndawo zombini ezinyakupuma kona impahla.
- Izahlulo yi E1 sisinye, kodwa utshintso nabalo angazimfana kangangoko azifumayo; kurohla ezi 2/- nge sahluho nokuba asinye. Elicebo lifumanele lilungile ekuhlabangeni indleko ezincinane zokubhalala-lana.
- Ixesha lokwamkela izahlulo lipela ngo 1 May, 1896, kodwa koto kwi ntlanganiso ebise Mafeteng ngolusuku, lolulwa ixesha lwa kupela ngo 1 October, 896. OKU kwenzwe ngenxa yesimemo sabantu bakoweta aba- kwindawo ngendawo e Koloni nase Lusutu, njalo-njalo.
- Izahlulo zinokulwama kumntu wonke ontsondu wase Safafika; kodwa umntu ngamnye uyacelwa ukuba aluxele ubhanga lolu kuba bebnazini abantu abantsundu ubazibiza nngamagama esi Ngesi.
- Ngokwexesha iingoku umntu utwenywa ilisati ye xesbana kodwa isaziso sokavalisa xa iziqiniseko zezahlulo sisi lungile ekuyakuti ke zibu- yisive ilisati abantu banikwe iziqiniseko zezihlulo zabo.
- Kwipene ulinga pambili le *Leselinya* kwatiwa abapati yoba nqa *Besutu* bodwa. Mayifundwe ngoluhlobo ke *Abapati yoba nqa Besutu okanye nabapina kubantu abantsundu* benu. Lentelo ibalelwe ukaze icacise ukuba ibonise elizweni ukuba ngumbesbenzi wabantundu bodwa.
- Izahlulo zinokufunyanwa xa kute kwa balelwa kubagecini malibale Komiti Imisiweyo nokuba kuku.

### FRANK MOKUENA, Umbali Omkulu,

34, Strangers' Location, Port Elizabeth.

EZIKAYE I WORSDELL PILLS  
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 EZIKAYE I WORSDELL PILLS  
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Zazeka ngapazu kwa 100 leminyaka ukuba zilive- za ehtembeke kakulu. Zibambulu igazi nanengeni, kuba ziphu ukuba zikhathazela. Ohambisayo ngokufize- uyeyo aziziqhaya yeza, nanga-pezu koku zolizelwa imitambo; zehza ukuba onke amalungu asebenze ngokuphilelyo, info ke leyu ephisa ngapazulu.

Zingumalane ku Mquma, Ukugquma kwe Sisu, Intloko, Ukungahlali

Kokutya kakhule esivimini, Izifo ze Zintso nesi Bindi

Zitengiswa ngaba Pitikezi-Michiza ne Zitora nge 1s 11d ngebhokisana.

Abaninilo, JOHN KAYE, LIMITED, LONDON,

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

## GIBBERD & BRYANT,

KING WILLIAMS TOWN.

Iprinti zetu ezintsha ze Hlobo zifikile zilungile kawyo ...  
 Isattin entsha emhlope ... 6d ,,  
 Isattin entsha e Cream yaza yan-amabala ... 6d ,,  
 Imuslin entsha enemigqa emhlope ... 6d ,,  
 Iblauzi ezintsha ezimhlope 1/6, 1/9, 2/-, ne 2/6 inye Iblauzi ezintsha ezintle ze printi, 1/6, 2/- ne 2/6 ,, Iblauzi ezintsha ezimhlope ze hempe, zine kolala nezihlahla 2/11, ne 3/6 inye Iblauzi ezintsha ze printi zine kolala neziplahla 2/6 ne 3/6 inye Isatin emhlope enamabala, 1/6, 2/- ne 2/6 nge yadi Isatin e Cream enamabala, 1/6, 2/- ne 2/6 ,,  
 Iqiya ze Silika ezinamabala, 5/- inge Iqiya zi Silika, 3 - inye Icloak zabantwana ezinde, ezimhlope nezi lu- hlaza. 5/- ne 7/6 inye

Iminqwazi yabantwana emhlope ye satin 3/- ne 3/6 umnye Iminqwazi yabantwana e Cream ye Satin 3/- ne 3/6 ,,  
 Iveyile ezinkulu zokutshata, 5/-, 6/- ne 7/- inye Amagqabi omshakazi, 2/-, 2/6 ne 3 Amajikazi amatsha e Silver, 1/- nge pair Amajikazi amatsha e Golide, 1/6 ne 2/- nge pair

### IMPAHLA EZINTSHA ZIVULWA YONKE IMIHLA

## The New Jagersfontein Mining & Exploration Co.

(LIMITED).

### NOTICE!

Is hereby given that Mr. JAMES SAUNDERS (Mahlaz-i-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

### INDWE RAILWAY; COAL MINES and LAND COY.,

(LIMITED)

### ISAZISO!

KUKO umsebenzi ongapeliyo KUMALAHLE ase NDWE Abasebenzi Aba- ntsundu banokufumana Imivuzo ecanelisayo, Ukutya nendawo Yokuhlala. Amadoda akwaziyo ukusebenza kungxuma we peki anokwamkela 5s ngenimi lula, yaye ke ingumvuzo ogqitileyo nakowase Johannesburg ngoku nje, umntu ehleli pakati kwama kobabo, epantsi kolaulo luka Kwini; unokuti kanjalo ayi- geine imali ayifumenyo,—into enqabileyo ke leyo e Rautini. [4810]

UKOHLOKHOLOULBI.

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\* 94, Commercial Road, Peckham, July 12,

\* Nkosi Etandekayo, — Ndingumntu oqilatale ekvakaliseni zimvo zam, kodwa noko ndingatanda ukubukhulula. I lozenzes zakho zenze umngamiso ukudambisa ukhohlo lwam oshu. Li kusosela kwika lokutyandwa kooqopo wam ngamagqira (njengomzi kumkani yase Germany, emakubulelwe u Tixo kuba ndisiphlile mna, ekubeni yona yafu) okwenzwa kwi Hospitala yase St. Bartlemew, akoko luhlobo be- lunokuba ngapazu kolo; ngamanye amaxesha belude lubange ukuyafa, Izoohlala, ebeziba zimzi, zilukumi. zize zaomibhalala, ibhelele wawayika ngaphandle kweentlango. —Ndim, nkosi, owako onyanisikelwa, J. HILL.

\* Enyanisweni, adinyawo olukhulu mntu ekumleni obam ubangqina boku- lunga kwe Lozenzes zakho zo Khololo, kuleninyaka isibhozo idileyo yendi- yavela ukuba kusenziyenzwe zona ku- bantu endibaningwayo e hospitala nangaphandle, ndizifumana zicaca kakulu. Ndikhatwaza futi ngumlamu; Li Lozenzes zakho kupela ezzi zibe no- kundincede. Kengoko i Lozenzes zakho ndinokuziyalela a kabakali emzini onga- bu ukatwaza ziyfo zomqala, ukhohlo ebuka, matipiza izifo zemipanga. — Eyanisweni owako, A. GABRIEL, M.D., L.R.C.P., and L.M., Edinburgh.

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the black man." And which is now offered to them they will only destroy that powerful arm which once before saved them from themselves and from utter destruction. And in the course in which, by your leading article, you have started in dealing with this dangerous document, I wish you every success. I hope you will continue to put forth your best efforts in advising our Natives not to listen to that document, but to remain quietly and peaceably under the shield and protection of the white man who has it in his power, and has proved it, to be such a good and true friend to them, and to have nothing to do with such wild and dangerous schemes as those which have been presented to them by the Natal Natives.

Yours, etc.,  
-W. B. CHALMERS.  
East London, 2nd October, 1896.

#### CONGREGATIONAL CHURCH.

Kindly find space for this letter in the columns of the *IMVO*.

The object of the following remarks is to call the attention of our South African Congregational Churches to the vexing question which has been agitating in the meetings of the Congregational Union of South Africa for the last seven years.

REGARDING BARELY STREET CHURCH property. Surely there must be something radically wrong in the matter of this Church, or there must be a screw loose somewhere about it. A Pamphlet by the present writer was published in 1893, stating the facts of the case, and complaining of some

INJUSTICE DONE to the Church. As the property in question has now been made a perfect ruin by the same injustice then complained of, my object at present is to have the question settled, and the rights of the individual Churches to their Church properties, and those of the Union, clearly defined, so as to prevent the future occurrence of such irritating disputes between the Churches and the representatives of the Union as tend to undermine the very foundation of our existence as a Union. It is a singular fact that though

THE PAMPHLET professed to place the true facts of the case before the Christian public, challenging contradiction, there has not been hitherto any reply to it. Some of your readers who may have expected to hear the matter fairly discussed on an ecclesiastical platform will certainly feel disappointed to hear that it had at last to be settled in a Court of Law. This is brought about by the following

DARING AND IMPRUDENT ACT of some of the official representatives of the Union, for which they will certainly be censured by the next annual meeting.—Whilst we were preparing to rebuild our fallen Church, having obtained the permission of the Borough Council, and made an agreement with a first-class builder who was willing to undertake the work on reasonable terms, and whilst we were preparing to wash our debris within and surrounding our fallen Church, I was interrupted by the tenant of our parsonage attempting to arrest me on a charge of trespass, who said he had the authority of the Union in what he was doing. Upon the Police Inspector refusing to arrest me on this charge, he stopped my work by an interdict of the High Court. In the absence of sufficient evidence in the Court to disprove my right, the *rule nisi* on the interdict was made absolute pending an action by the plaintiff. I was eventually again interrupted by the Revs. J. Pritchard, V. Hall, and W. P. Finn, Esq., representing the Congregational Union of South Africa, in conjunction with the first plaintiff, by an interdict of the High Court, restraining me from entering the Church stand with a sworn declaration that I had no right to enter the stand or to wash any debris therein. These gentlemen, coming down upon me with the weight of their avowed representative power, sued me in my individual capacity, ignoring my rights as pastor of this church, and without assigning a reason for doing so. It is hard to believe that they were representing the interests of our Union in bringing an action of trespass against me, which they cannot prove in a Court of Law. The whole thing suggested to me the idea of men who were attacking me from behind the screen, and that it would have been better if they had openly come and sued me in their individual capacities. For a fuller statement of the facts of the case, the reader is referred to the above named Pamphlet which can be sent to any address for 4d including postage, by applying to the writer, Kimberley, or the Editor of the NATIVE OPINION, Kingwilliamstown. My remarks

IN SELF-DEFENCE under the present connection will be briefly comprehended under the following heads:

1. The piece of ground on which our Church and parsonage are built, was granted to me by Government, in my capacity as pastor of Barkly Street Church, in connection with the Congregational Union of South Africa. It was granted for the Church, in accordance with an application which I had made to Government on behalf of the Church, and after the Church had already occupied the piece of ground for about six years. The whole property with the buildings thereon is the labour of the congregation ministered to by me since 1872. The whole expenses of survey, title deeds, and of erecting the buildings thereon, was entirely borne by the congregation, with the liberal assistance of the neighbouring community of Kim berley, without any assistance from the Union.

2. By permission of Barkly Street Church, and the Congregational Union, I left in 1885, on an evangelistic tour to the Northern districts of the Transvaal. I was recalled by the Church in 1891, and my recall sanctioned by a resolution of the Union, at its annual session of 1891. By virtue of this resolution, which has never been altered, and by which I have always been recognized by the Union, I hold my legal position of being the duly appointed pastor of this Church, which position cannot now be denied by the plaintiffs in a Court of Law, before it has been denied and fully discussed in a Church Court. In my capacity, therefore, as pastor of Barkly Street Church, I claim to have a full right of ownership of the property, and of all kinds of profit derived therefrom, which right does not at all interfere with the *conrectional* right of the Union. Should this Church lose its rights to its property, because of its connection with the Congregational Union of South Africa, then the object for which our Union was started by its original founders, is at once defeated, though my younger ministerial brethren, the plaintiffs, may not have thought of it.

3. As it is well understood that our Churches retain their Congregational independency, notwithstanding the Union, and as the constitution adopted by the Churches and pastors forming the Union, emphatically declares that the Union "shall not, in any case, assume legislative authority" over the Union Churches, I maintain: (1) That in the matter of this Church, the representatives of the Union have done an *unconstitutional and illegal act*, in forcing the induction of a minister in defiance of the objections of the majority of the Church members; (2) That they had *no*

## LOCAL ITEMS.

COLONEL SGHERMBRUCKER has signified his intention to meet his constituents at various centres during next fortnight, on the rinderpest before the special session next month.

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BISHOP TAYLOR has been conducting services in the English Wesleyan Church during the week. Next Sunday and next week he will be with the Natives. These ministrations are sure to do good spiritually.

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THE Bishop of Bloemfontein, Dr. Hicks, has been conducting a Retreat since Tuesday till to day, for the clergy of the Rural Deanery of Kingwilliamstown. As a result the clergy have been refreshed. Dean Greene, of Maritzburg, was also here early in the week.

ON September 28th a miner named William Ryan died from injuries received at the Violet mine (Krugersdorp) on previous day. It appears that he was ascending the shaft when something went wrong with the guide, and Ryan received severe injuries to the head, from which he never recovered.

## A MAGNIFICENT WELCOME.

LONDON, Wednesday.—The Tsar and Tsaritsa, with President and Madame Faure, attended the Opera yesterday evening and received an immense ovation: the Russian national anthem was repeatedly played, the audience standing and cheering. The whole of Paris was illuminated.

PLAGUE.  
There have been ninety-seven cases and seventy-six deaths from the plague in Bombay, since Thursday last.

GRUNTING.  
The *Koelnische Zeitung* publishes a letter from Zanzibar virulently attacking the British officials and Marines.

STEAMER.  
s.s. Harwarden Castle, outward bound, left Madeira at four p.m. to day.

LORD ROSEBERRY RESIGNS.  
Midnight.—Lord Rosebery, in a letter to the Liberal whip, resigns the leadership of the Liberal party. His Lordship says he finds himself in apparent disagreement with the mass of Liberals on the Eastern question, and in some conflict of opinion with Mr. Gladstone, and he receives implicit support from scarcely anywhere. This action of Lord Rosebery is regarded as the outcome of recent veiled attacks by Radical papers and from other quarters.

PRESS OPINIONS.  
LONDON, Thursday.—The *Daily News* says the immediate cause of Lord Rosebery's resignation was Mr. Gladstone's utterances in respect to the Armenian question, which have wrought discord instead of harmony. The same paper suggests that Mr. Gladstone should resume leadership otherwise the party must recall Lord Rosebery.

The *Times* approves of the step taken by the latter, as his colleagues ignored his authority. The *Times* ridicules the idea of Mr. Gladstone's return to leadership, and says that Sir William Harcourt is Lord Rosebery's natural successor.

OBITUARY.  
General Trochu is dead.

THANKS.  
The President of the Paris Municipal Council, in receiving the Czar at the Hotel de Ville, welcomed his Majesty as an ally of the Republic. The Czar, in replying, merely expressed his thanks.

## TODAY'S TELEGRAMS

[REUTER]

SECRETS OF THE SEA.  
CAPETOWN, Wednesday.—The sub-Collector of Customs at Simons-town telegraphs to the Collector here that a quantity of wreckage has been washed ashore near Comitie; some of it bears the initials P. A. S., but the whereabouts of the wreck is at present unknown.

FIRE ON BOARD.  
This morning, as the sailing ship, Loch Carron, was discharging her cargo in the Docks, fire was discovered among some straw in the hold. It was speedily extinguished, though not before some of the cargo was damaged by smoke and water.

WILL HAVE NONE OF IT.  
The South African League have refused to co-operate with the Political Association on the Meat question.

SPECIAL MEETING.  
A special meeting of the Town Council is to be held to-morrow, when a resolution, asking the Government to remove the tax on frozen meat, will be considered.

INTERESTING, TRULY I  
Sir James Sivewright, accompanied by Lady Sivewright and Mr. Price, returned to town to-day.

REVENUE.  
The railway revenue for last week shows £86,954, against £82,091 for the corresponding week last year.

GOLD EXPORT.  
The gold export to-day is valued at £94,532.

ATTEMPTED MURDER.  
JOHANNESBURG, Wednesday.—A determined murder was attempted last night by a man named S. Jory, on Miss Morris, by cutting her throat with a knife. Fortunately some people arrived on the scene and rescued the victim, and had the would-be murderer conveyed to gaol. The lady's injuries are not serious.

MARKET "SICK."

The market is weak.

THE PEGGING CASE.  
The Claim-pegging case was before the Landdrost to-day, and accused were remanded. The police officer was severely reprimanded for misleading his men in connection with claim pegging.

SLOWLY, BUT SURELY.  
BLOEMFONTEIN, Wednesday.—The latest information received by the Free State Government states that what is supposed to be rinderpest has broken out on several farms in the Kroonstad district, and also on a farm near Ven- tersberg Road. The disease is said to be the same as that which broke out among the cattle in the Fauresmith district.

ANOTHER DEPUTATION.  
A deputation of the Free State Chamber of Commerce waited on the President resigning raw produce. The President promised to do his best.

FOR BULAWAYO.  
MAFEKING, Wednesday.—Lieut. R. G. Brookes, of the 7th Hussars, Station Staff Officer at Mafeking, left for Bulawayo to-day in command of a convoy. Lieut. Grover, of the Middlesex Regiment, takes up his duties.

MUNICIPAL ELECTIONS.  
The first election for the Municipal Council took place yesterday, when the following were elected out of thirteen candidates: Messrs. Weil, Francis, Isaacs, Kiesel, Barbor, Martin, Gerrans, Bradley, and Goodyear.

COMING DOWN.  
KIMBERLEY, Wednesday.—There is no doubt now that the disease near Warrenton, south of the Vaal, is rinderpest. The cattle on the farm (nearly four hundred) have been shot.

INCREASE OF CAPITAL.  
The capital of the Bultfontein diamond mine is to be increased by the creation of 25,000 new shares, of a nominal value of £1 each.

MORE COLD BEEF.  
VRYBURG, Wednesday.—Several more infected herds of cattle have been shot on farms adjoining Vryburg.

FEASTING OUR BLUEJACKETS  
DURBAN, Wednesday.—The officer of the gunboats Thrush and St. George dined at Durban Club to night. The officers of the St. George state that after Khalid seized the palace, the commander of the German gunboat boarded the St. George, and stated that he had received instructions from the German Imperial authorities to place himself under command of the English Admiral.

THE appointment of the original Rinderpest Commission, consisting of Mr. Hutcheon and Messrs. Crosbie, Van der Walt, and M. B. Robinson, has been revealed, and revocation to have effect from October 3. Mr. Hutcheon is given a free hand.

#### DIVINELY-APPROVED FASTS.

THE proclamation issued by the

Government for a day of humiliation and fasting is being received with mixed feelings in the country. It is not attempted to be denied that rinderpest is rendering meat and food scarce; but the Ministry, which has been instrumental in placing heavy taxes on bread? and the meat supply of the people, are coming in for no small amount of good-humoured banter, if not something more serious, the *Cape Times* going even to the extent of quoting Holy Writ:—

ISAIAH ON FASTS.  
Is it such a fast that I have chosen? A day for a man to affit his soul? Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen?—to loose the bonds of wickedness, to undo the heavy burdens? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?

Isaiah Iviii, 5, 6, 7.

#### NATIVE MANIA No. II.

[LETTER TO THE EDITOR.]

SIR,—Every right-thinking European throughout the country will, I am sure, join me in thanking you for your promptitude in bringing to our notice that most objectionable document which has been issued by some Natives in Natal, and which you tell us is being largely circulated among our Natives. And we also thank you for your able, manly, and outspoken leading article on that document, contained in your issue of the 1st inst.

To myself your leading article has given the greatest pleasure and satisfaction. It has struck me that perhaps a few heart-felt words, coming from an old Colonist and an old public servant who is well-known to the Natives, will not only afford you some encouragement in pursuing the right course you have commenced in the matter, but may also help your countrymen to follow the good and wise advice which you have given them.

I know how widely your paper is circulated among our Natives in the Colony and in the Native territories—how eagerly they look to it for news of what is going on throughout the country—how even the raw, uneducated, heathen Natives get their educated countrymen to read your paper to them, and how greatly they are all influenced by the opinion and advice which are from time to time given to them in your columns. It has always been most gratifying to me to find that the keynote of all your advice and opinions has been unbounded loyalty to the British Crown. Go on, therefore, as you have hitherto done. The document from Natal is a most dangerous one to our Natives. In your leading article you have once more struck the right note. Continue, therefore, in the strongest terms to warn your countrymen against the scheme contained in that document, and to advise them to have nothing to do with it. Impress upon them to continue to remain quiet, peaceful, and loyal subjects of the British Crown, and in no way, either directly or indirectly, to identify themselves with such a dangerous and suicidal scheme, which will only land them in misery and ruin, as did the cattle-killing mania of 1857. Our Natives have trouble enough to contend with in the shape of droughts and locusts, with every prospect of rinderpest being added, without bringing a further and greater trouble upon themselves by willfully destroying the good feeling and the sympathies of the white man towards them.

As I have gone through all the vicissitudes of the past in our Frontier, I am Able to say that we white people suffered greatly from the hands of our Natives in the many Kafir wars which have occurred. But I do not think that our Natives can say that we have been revengeful, spiteful, or vindictive, or have shown the slightest wish or inclination to wipe them out. On the contrary, when every war has passed, we have forgiven and forgotten and have rendered every kindness and assistance to our Natives, have done our best to raise them in the scale of civilisation, and have aimed towards making them happy and prospectus fellowsubjects of our beloved Queen.

When, in 1857, the Natives of their own accord very nearly swept themselves off the face of the earth by the wholesale destruction of their cattle and grain, when they were so reduced and starving, and so driven by the pangs of hunger that fathers and mothers actually killed and ate their own infants (I speak of what I saw with my own eyes), who was it that stretched out a strong and helping hand in the hour of self-destruction and death and succeeded in saving them; who was it that actually fed them by the hand as little children and gave them clothing and shelter? It was the white man, the Colonists. To the white man alone are they indebted that they are once more a nation, a happy and a prosperous people under Queen Victoria's rule.

I admit that there have been cases in the history of our country when some of our Natives have been harshly and cruelly treated by individual white men, but such Natives have always received the protection of our law courts. I admit also that there have been instances of our Government and our Parliament treating our Natives unjustly and unfairly; but that has been caused solely by want of proper and correct information, and not from any ill-feeling towards our Natives, and when the Government and Parliament have been furnished with the right information they have always shown a willingness and a readiness to do what is just and right towards our Natives. As a people, therefore, the white inhabitants of this country have been true and good friends to our Natives.

It behoves our Natives to think seriously over all these matters, and not allow themselves to be again befooled and misled by false and deep-scheming prophets, only to find themselves landed in ruin; for if they follow the

#### IZINTO NGEZINTO

ICEBO EMZINI.—Uyabongozwa umzi ukuba uyigondisise kakuhle indawo yezaziso ezise pepeni. Makayokuti umntu xa angene kwivenkile enesaziso epepeni apa, axele ukuba uziswa siso. Lonto ke iyakwenzela ilungelo umzi kwanepepe, Ningalibali uku xela ukuba nisiwa ziazaziso ezikwi ” Mvo St

INKUMBI —Kutiwu nanzo ziyityika ngase Cawa, umonakalo mculo ezilamba zizwenza.

BAPELA ABANTU YIYIFA.—Ucingo lwase London luti e Turkey asiyofiva, ibulele amawaka alishumi abantu.

KULONDAWO.—Kuvakala ukuba kuko itemba lokuba ngo 1897 kowela iqela laba. dlali bebholala ukuya e Ngilane.

OKATTWE YINCINBA.—Ngase Swellendam, intwana ka Mr. Daniel Gedeuuis yaka- tywa yincimba yafunyanwa ifile.

E.DUTYWA.—Owase Dutywa uti bona abalazi nangwa, iyana imvula, lukhululwa umbona namzimba. Kukitamsanqa ukuba kubeko indawo ezitryotvelweyo, singafi ngo kufa okunye sonke.

IMVUSELELO E LOVEDALE.—Ivekji epelileyo ibiyeyo mvuselelo e Lovedale, ziquytha ngu Rev. Donald Fraser, kunye no Mr. Murray. Basebenze kakulu, kwazazeka iqedlana, elitombisayo ukuba loqinisa, libambe zime.

KWA BULAWAYO.—Ucingo olulelwa kwa Bulawayo luti zide zane intsuku ingabonwa namgangatho inyama. Kutiwa abapiki baziza iponti ezilishumi elinane ngenyanya, asuzi ke ukuba bapeka toninxa xa ingekoyo inyama.

ODUBULE UMNTWANA.—Ngenye imini apa inkwenkanye yomlungo o Risgstone yaya kuzingela naminye, yati xa igodukayo yanikela umpu wayo kwisicaka. Kute endleleni yayika lenkwenkanya yabona isicaka sijolisile, kwabonwa seyilala pantsi idutyulwe ngompu wayo.

NASO ISIMANGA.—Umbhalali wete ose Hartfield, Cathcart, usixekela. isimanga Uti ” L’libale llanga, ndive kusitwa eba Tenjini kuko umntwana ozelwe intloko zine. Kutiwa uzelwe wateza esiti, makupivane, ngokutya konke. E Bolotwa koku ikati encwadini.

INGOZI PESHEYA.—Ucingo lwase London luti ngolwesi Ne kwephelelo kuhile ingozi embi e Aberdeen. Indu enkulu-klotiva yi Hole- okunyuwda kuyo, ihse yati nqu ngumilo. Basuke abantu, abake papati bathsha, kwafa into enzisi, amashumi amane enzakala.

AMAKWENKWANA E SOMERSET.—Amakwe nkwe adla ngokwexisa izinto angaziqondoyi ukuba ziza netyala. Awase Somerset enze umfanekiso wenyoka, awubeka endleleni esoyisika intobazana, yakhuma yakala, yawa sidishi, Bonke ubobusuka ukulala- nge; iman’ukotula.

IMVULA E RINI.—Kutiwa imvula ike yana kunene e Rini. Kwisiqungo esisand’ uku bako bakupe iziya abantu bazibeka pandle bekongozela imvula. Ie yakutida bakuba- ngeya, bafusa amanzi emyama efan ne inki. Lonto ayiqali kuboko e Rini, yake yako nyakomnye. Kutiwa lento imyama fan’ ukuba yimile ese sibhakhabhakeni.

INDLALA KWE LIPEZULU.—Ipepa lase Zoutpansberg, kwelase Transvaal, liti:—Indlala yase Spelonku ibomvu, abantu babamba ezimale besimba inoowge, bapke nengetho zabo. Sekula ababulelwe iyayo. Ukudla kuthaba kwiponi zot ntlanu ingxowa umkumba Kutiva indoda etile eyayiswele into yokudla yafuna ukuya nnyiswa ngumfazi wayo, ite yakukova yawa, kanti seyifile’.

OWENZAKALISWE NGUMASHINI.—Umhlabali wete ose Monti encedisa yenzakaliswe ngumashini wesithi ngu Ivisu Hlanu lisepehileyo. Yenzakale entloko, emsunduwleni, ngasemva, nase nqinisi apo amanake akona. Makulu ama nexba, akubonakali ukuba londolana yaba- dila ubom. Bantu bakuba ubudala bayo buyiminyaka eishumi elineshoba. Loma shini apo ubhulu uLoe Scho, e Monti.”

EHLANI AMA AHOLO.—Kwipepa lase Trans vaal sifumana ukuba i Bhulu eivela e Rustenberg liti kuyapitzelwa kulomandla ngexa yemibeko ka Lindipasi. Ngoku, nje ama Bhulu selefuna u ” Ndiko wase Bhalis’, idla lavo izimisile ukuba lona iya kuyinyasha lomntu, kuba indekete. Aki kuko abayekwayo bambhe troya, peza kuboko umeto ungayivumele lonto. Sele yilungise ipaku, ukuze anyanzele ilote kumntu oke wati nkente ilizwana.

INGOQAKWA E MAMPONDWENI.—Kuliwa ingqokuba iyatya iyiva ziwiswe sabisi e Mampondweni. Sabisi baninzi abaye e Mfangidweni ukuya kuqapula. U Rev. P. Hargreaves selequpe e alamawaka alishumi elinanutu labantu. Ute ngomye umhla eqapula usana, wazenzakalisa emntweni wesanda sokunene, kwada kwazinutsoku ubuhlungu Umvwe lowo, yinkohlwa nokuse benza ngesandla.

INGOZI YOMBANE.—Ipepa lama Bhulu eliyi *Oze Cowant* libalisa ingozi embi yombane endlini ka Mr. Van Nickerk wase Kroons- tad. Indu yabeta ngumbane kubo abantu ubasitoha ngapakati. Zibe kanti ingango nefeitise zivalwe Zonke ngexa yemvula kwelase intobazana, babuna ngempumlo ubucopo. Enye intawzana yabhiswa ngu mbane babamnyama ubuso nonzimba wonke kwatsha isihlangu sasinye. Yasuka indlu yavata.

UMNTAN’ OMhle u Kumkamkazi, Umhleakazi Kumkani yase Germany, no Mntan’ OMhle ukumkamkazi wase Holland, basebenzisi. I ”Curo.” Kunjalo nakwe’? lengiswa kwindawo somntu umokwapulelwa kupela yi Universal Cure Co. (umzi wawo apa e Safod), P.O. Box 339, Fort Elizabeth. Ibotjile ze sampulu zitnyetelwa ngapandle kwemali ye posi xa umntu atumele i address yake, i arente e Qonce ngo R. Lumsden & Co.

KUZA KUHLANANTONT?—Siva isimanga ngepepa lase Bhali, sokuba kute ngenye imini kwi Bhanga lase Johannesburg loku ??? ilasenisi zokutengisa, utywala, kwafika ??? esisuke sibeta akaba namhla ama- ??? Umnihi nkanti otile watumela isicelo sokumisa ngenye mangwabene. Usho wati kufuneka kakulu ukuba kubeko nkanti apa, kuba abantu basda ngokuti bakufika kona, xa baye kungwebwa, basuke bapelwele ngamandla — ngokukodwa amankazana. ngoko ke kufuneka inkanti okufika, ukuze bancedeke. Kuluvuyo ukuti eso sicelo asmekelwanga.

ITYEZA LIKA LINDIPASHI—Sifumana kwipepa eliyi *Mifidona Africa* kwelase efanawa elingavelwe nga Lindipasi i lalinga ngeyeza etile, kwaza kwaboko ezisindayo. Inca-’ e eyabalwa lifama oko ngokwalo ixela amayeza elabasenza ngawo Elona linyana- ba yi Bluestone. Uqele ngokufika yona kamunzi ziwaseelwayo. kwaza, kwaza, waziseza yona. Indlela yomsebenzwa kwayo kukufaka, igxebekana ezininane (teaspoons) zibe ntau ze lbeestone, kwibo- tite yamanzi, uyiseze itamo lile linye, katatu ngemali. Kufuneka ukuba inkomo ihlanjwe umlomo nepumputo kwange blue stone.

UKUBULISWA KWA MANTYI?—Ngomhla we 16 kule ifileyo, zonke izibonda zamandla’ we Dike zihlangana, zonke neqela kuliki labantu bazo; bebonke babe ngamakulu omabini. Bafike bema ngalwa pambi kwe Ofisi yase Dikeri, ezya kubiza imantyi yi Mr. A. Baker, owaye fuduka. Kutete, itobanda u Sikumanya, exela ukuba abantu abantsundu babonisa ukumbeka kwabo ngokuhlangana benjenjeya. Balusizi ngo koku kwaye. Kusako Inkoosi o Cimezele Ngwambeni, no Mbovane Mambandla, ukuxela ukuba yimafanelo yabo ukumbela u Mr. Baker ngenimsebenzi yake. Balate ukuba le Mantyi ibingapetive ngama gwetwa, kanjalo ibinonedo kakulu ebantwini, nge ndlela ngendlela. Upendule umntwanza wabulela lomazwi, exela ukuba ete wafika nje ibizwa ngama Charles H. Wetzel, Sunbury Pa.—Eisifungo nobungina benzwe pambi kwam ngo August 10, 1894.—Walter ship man. J.P. Litengiswa ngo R Lumsden and Co., Umntisani-Mayeza, o Qonce.

#### UBUME OBUNGENA KUCAZWA

UKuze into ibe nokuczawa kakuhle mayezeke, ibe namabala abonakalayo. Ngezwi elinye mayi cace. Isiroba engutyeni yomntu, itumba emzimbeni womntu, ukukubeka komntu, uhlobo lwebokisi njalo njalo, zonke ezizinto zi- xelwa lula ngamazwi. Ngenye indlela izinto ezitpizitliselayo nez- batzazi ziyi yilahlakisisa ingendozo zize zibonakale ententweni.

Kwakingenxa yesi sizatu awenti u Miss Sabina Mitchell xa waye xela ngokufa kwake wazi: “ Ngelixesha ndaba kubume *endingena kubucaza*, kwaku njengoku ngati ndiza kufa, ntshone ndibeke eza- nisi njenge liye lithsona emanziyi. Noko nditshoyo andikxeli olona hlobo lobume emandli kubo. Ndiyatamba ukuba andi- sokuze ndibuye ndibe njalo.

“ Ukuqala kwesi sifo kwakuse Ntlako- hlaza ngo 1892. Impilo yam kwabona kala ndiyisvela kwako.

Ndiziva n- diniwe, ndinzima, ndityafile. Ndinga kutandi ukutya, kuti emveni kokuba ndi- tyile kube nzima ezwinhi, kubuhlungu esifubeni nase caleni. Amanidla am aya encipa, ndaza ndatyafa ndanesi cacupacu.

*Kungelixesha* ke endaba kobo bume ndingena kubucaza endike ndatata ngabo. “ Umzimba ne ngqondo yam zatyafa kangaka ngangokude kube nzima kum ukuya emsebenzini wam. Nandityafye kakulu, akwabiko nalinye kumayeza endike ndatya linga elindilekileyo. Ngo December 1892, ndaxelelwa nge Ncindi ka Nozalakazi u Sijili, endayi sebenzisa ndine tenjana elincinane. Kute emva kwentsuku ezibalwa ndiliselwa ndaba nesiqabu esitile. Ndakutanda ukutya, zapela intlunu ebendiba nazo emva kokuba ndityile, kute kwakamsi- nyane le Ncindi yabonkalisane ngamali lungazi imitambo yam. Isicapucapu sipele kunye noku kula kwamandla am. Ngezimxi xa ndifuna iyeza amatanyana ambalwa Encindi ka Sijili ayandi nceda, xa ke ndinamava amakulu kangaka ngo- kumu kwenziwa yi Ncindi ka Sijili ndiyi yaleza kubantu bonke nezi hlobo Le- ncedwi ugenza okubandlwa ngayo (ehbalwe), (Miss Sabina Mitchell, Mar- cham- le-Fen, Boston, Lines, May 17th 1895.”

“ Ngo March 1892,” libhala lenjenjalo elinye inenekazi, ” impilo yam yonakala. Ndapelelwa ngamandla, ndandinya nda- nzima ngendoweni. Bendimama ukuba nesizunguzane nokuwa, nokungati ndiyadolelwa, yazelontu yaneni, ndingena kuyi eaza. Umloano wam ubu nengati, ndinokho ngonwabi, kuti emveni kokuba ndityile kube bhuhlungu esifubeni njenge kungati kuko umntwalo opezu kwaso. Bondingena kupuntra, ndivuka kusasa ndik wa yi ndongela njenge zolo. Bendi katazwa ngumyowa esiswini ete wabanga incindi emntu. “Ndiba njalo ixesha eli mayela kuminyanka emibini kungeko yeza lindi ncedayo kwendandiva sebe- nzima. Ngo January 1894, ndafumana incwadana encinane, ndafundya kuyo ngokuphila kwabantu ababe nezi’fo ezifana nesi sam, yi Ncindi ka Sijili, ndalifumana kwako kwindleli yamazeyza ka Boots, ndaziva ndiyenze into emva kwentsuku ezilishumi. Ndaba nokutya ngamandle kwe ntlungu. Ndati ripo ekuseleni ke ngoku ndibuyele kwakwi mpilo yam yokuqala. Ndiyaku umela ukuba yati bhengeze lenteto (ehalwe) (Mrs.) Ann Shaw, 174 Barnsley Road, Batsmoro, Sheffield, March 8th, 1895.”

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