

PASCOE (U FOLOKOCO.)

NIYAZI apo ningamfumana kona. Uyazibulisa izihlobo zake ezintsondu. Ufuna ukuz kumbuzwa ukuba usandulu kufumana into eninzi yempahla ezmtsba ezivela e NGILANE :—

IZIHLANGU ne SHUZI!

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

Inguno Zamadoda Zokunxiba (ngokukodwa) Ezokutshata —Uyezvana. Asivalibele Namanenkazi Ikwiz Ezimhlope ze Setini ziqalqa kwi 30/—Qonda i £1 10/ qa.

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

(TYALI no PRINTI zako ziyalicimilanga, Ningazilibali iTYALI zako. IFLANELE ziqalqa kwi 3d. nge yard. Ikwavala zamabhayi zobusika ezinoboya 61 nge yadi IKELEKO e Brown 3d. nge yadi—ummangaliso

KWA FOLOKOCO,

Ngo Nqu—"SALUF,"

Ezantsi Kwetyalike yama SKOTSHI
 E QONCE

ISAZISO SAKOMKULU

U LANDIPASI

BONKE abanempahla eba nempando bayabikela ukuba kufuneka kakulu ukuba bahlahle bezikangela inkomo zabo, ukuze bazibone msinyane hnpawu zokungena kwesivo i Landipasi, Xa sukuba kuko eziranelwayo mazibikwe kwaoko kwi Manti idkupipi, nakwi Felkornet, nokuba kuse ma Poli—sine, ibe yodwa inkomo esakdiba isifa, ize ide iye kukangela. Impahla mayikangelwe yonke imihla ngumntu uya kupendula ngayo, ikangelelwe impawu ezifana zeni ziza kubalulwa

Inkomo mazinikelwe kubalusi, zibe yimihlambi eyahluke—neyo, omnye ungadibani nomnye—ngokukodwa ngendawo ezisela kuzo, kuba u Landipasi lo uyasulela ngokuti inkomo zisele ndaweninye.

Kobonakala kulenzekelwe ingezantsi, ukuba esisifo sisulela ngokwela. Zingasifumana inkomo ngokudla apo bekudle ezifayo, ngokugaduka entweni ebike yahlangana nezinesifo. Kumbulani ukuba ngala ndiyikitya inkulu yesifo samahase yayiko kudala e Lusutu, akonakalanga kakulu, ngokusuke amahasho agxotelwe ezintabeni apo amanzi amahle, angena mbewu yesifo. Ingati ike yenziwa lonto ezinkomeni ngokunjne, libe liqinga ehlhle lokuzisindiza ku Landipasi.

IMPAWU ZIKA LANDIPASI.

Impawu zokuqala zika Landipasi iba kunyuka kobushushu (ifiva) ngapakati bufike kumlinganiselo we 106 ne 107 Fahr, (intsimbi eyalata ubushushu) ; ifike inkomo ingxangise, indlebe ziqotelle, isuke indigadi, imane idzikolwa. Yomana ukuti ngxa umkunywa nenyembezi, ibande ingqoto, ibulaleke ukuqepumla, imane incwina. Umlomo lo ungasentla, ngapakati, nenkalaka- hla, nezinye indawo zizibonakalayo ezise mlonyeni, ziba bomvu, kuti ngweve amaqakwama, kufininike into ebucindini entsipho ibala. Sidla ngokoma isisu, ngamaxes wambi kungene ushoke, lonto ipumayo ibe lungancati olufun' ukuba mtubi. Isuke inkomo ipetelwe ngamandla, igxadzele yakutyqwa. Ezimanzi ayapela amasi, kude kungabiko netomsi. Esisifo sidla ngokuyibulala inkomo kwisithuba seveki enye.

Kutiva esisifo siqala empipungeni, sisuse kona ukwanda. Apo sikona isifo sikwinto ezipuma enkomeni, ezinje ngobulo- ngo, nomchamo, nolovu, nomkunywa, nenyembezi, nokubhila, nompunga, negazi, nawo onke amalungu. Ezifayo zinokusisi- sasaza ngokubhila ngziqu, ngobulongu, ngomqguba, nomhlaba, nezikumaba, noboya, nenyama, nezambalo, nenqwelo, nezitya, nabantu, nezinja, negusha, namantshontsho, njalo njalo. Sisulela into ekufuphi kupela. Xa komileyo umgama uba mfunshane (i yard ezi 27), esingaba uokuntitwela ke ngokubamba umsele pakati kwefayzo neziphilayo.

CHARLES CUREY,
 Opantsi ko Mlauli we Sebe Lolimo.

Isebe Lolimo, e Kapa,
 15 October, 1896.

Ukuvulwa Kwendlu yama Salvation Antsundu,

KWA MNQAYI (BROWNLEE STATION).

ZONKE izihlobo zimenyelwa ku Mvulo we Ndlu yama Salvation Antsundu kwa MNQAYI (Brownlee Station) ngo

Mgqibelo, Cawa, MVULO, nolwesi Bini (November 14, 15, 16, qe 17).

Ngo Mvulo, 16 NOVEMBER, Yinxikela ye TI, Koenqenwa nge 1/ Yopatwa ngu Brigadier WILMER, welo qela, ovela e England. 3311]

R. ECCLES, Igosa Elipeyeto.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

Iprinti zetu ezintsha ze Hlobo zifikile zilungile kawye ... 6dnge yadi
 Isatint entsha emhlope ... 6d
 Isatint entsha e Cream yaza yan- amabala ... 6d
 Imuslin entsha enemigqale ... 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 hempo, zine kolala nezihlahla 2/11, ne 3/6 inye
 Iblauzi ezintsha ze printi zine kolala neziplahlu 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/-, 6/- ne 7/- inye
 Iqiyi ze 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 omtshakazi, 2 - , 2 - 6 - 3 -
 Amajikazi amatsha e Silver, 1 - nge pair
 Amajikazi amatsha e Golide, 16 ne 2/- nge pair

IMPAHLA EZINTSHA ZIVULWA YONKE IMIHLA

The New Jagersfontein Mining & Exploration Co

(LIMITED)
 NOTICE!

Is hereby given that Mr. JAMES SAUNDERS (Mahlazi- bhokela), 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.

U Sir Gordon Sprigg (ngocingo) ezi- se ukuba u Ruhumeti uyalele Igqira- Lemphala, u Mr. J. F. Futeri Soga, ose Davini (Taung) ngoku ukaze abeko aqondise umzi ngo Landipasi lowo. Namalungu e Palamente obako. Ngomyoleto, I. TENGU-JABAVU, Ummeini. IMVO, King Williams Town, October 14, 1896.

Zingumalane ku Mquma, Ukuguma kwe Siko kwezi ngokungqibiseyo, Kokutya kakuhle esiswini, 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

UKOHLOKHOLO OLUBI. UKOHLOKHOLO OLUBI.

94, Commercial Road, Peckham, July 12, " Nkosi Etandekayo, — Ndingumntu oligalata ekuvakaliseni isimo zam kodwa noko ndingatanda ukukubulela. I lozenzes zako zenze ummangaliso ukudambisa ukhohlo lwam olubi. U- kususela kwika lokutyandwa koqoqoqo wam ngamagqabi. (njengomfi kumkulu yase Germany, emakubulelweni i Tixo kuba ndisapilile mna, ekubeni yona yafa) okwenziwa kwi Hospitala yase St. Bartholomew, akho lukhohlo be- lunokuba ngapezu kolo; ngamnye amaxesha belude lubange ukutya, Izikhohle, ebeziwa zininzi. zilukuni. zize zacobulakala, lubehle lwandeyika ngapandle kwenkatozo.—Ndin, nkosi, owako oyanisisekileyo, J. HILL.

UBUNGOINA BE GOIRA. UBUNGOINA BE GOIRA. UBUNGOINA BE GOIRA.—Routh Park, Cardiff, South Wales, Sept. 28, 1893. " Enyanisweni, ndinovyayo olukulu nam ekunikezile obam ubungina boku- lunga kwe Lozenzes zako ze Kohlelo, kuliminyaka isibhocho idlulelo sendi- yalela ukuba kusetyenziswe zona ku- bantu endibanyanyayo e hospitala nangapandle, ndzafumana zintsha kakulu. Ndizitwaza futi ngumqali, zi Lozenzes zako kupela eziti zibe no- kundinceda. Kengoko i Lozenzes zako ndinokuziyalela e kabukali emzini onga- ba ukatwaza zififo zomqala, ukhohlo ebubika, nazipina izifo zemipunga.— Enyanisweni owako, A. GABRIEL, M.D., L.R.C.P. and M., Edinburgh.

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Sebenzisa i Lozenzes zika Keating Sebenzisa i Lozenzes zika Keating Sebenzisa i Lozenzes zika Keating

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AZIQOTIWA NALLIPINA. AZIQOTIWA NALLIPINA. AZIQOTIWA NALLIPINA.

Ezika Keating i Lozenzes zo Kohlelo, lelona yezika lingamandla nallipina EKU KOHLELENI, UKUTSHA ILIZWI, ne NKATAZO ZOMQALA, zitengiswa ngase. Nkonxana ne Bhotile zi Chemists zoni.

Amayezwa ka Cook Abantsondu

UMZI Ontsundu ucelelwa ukuba ukange lise lamayezwa abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxaxa.

1/6 ibotile.

Elika

COOK Iyeza Lukokhohlela (Ling amafuta).

1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.

9d. ibotile

Elika

COOK Iyeza Lepalo.

1/6 ibotile.

Ezika

COOK Impantsi Yezinyo.

6d. ngebotile.

Oka

COOK Umcima Westepu Saba*

6d. ngebotile.

Oka

COOK Umgutyuwa Wamehlo.

6d. ngesiqunyana

Oka

COOK IKAYA LABANTSUNDU,

COOK Umcima Westepu Saba* 3/6.

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hamba lijikeleza libonisa ukukwazi kwamawetu ukufeza imicimbi yawo, lingaba ixesha alikafiki lo- loba kucingwe ngento ezinje. Ukucela abantu, ngobuso obungena ntoni, ukuba badwelise angagama abo kwi kepe-kepe ekubanakala ukuba, *pakati kwezinye izinto*, lifu- na ukumanya onke amahlelo, liquke ndaweninye zonke izizwe ezi Ntsundu, ukukokela nokwalatisa intsebenzo yazi zigidi ze Afrika, ukutya impahla ngomhlaba nangow- landle, ukutenga nokulima um- hlaba kwi Afrika ipela, ukuhlala, kusetyenzwe njengokungati akuko nto ingumntu omhlope, ngapande kokuba abe *usitaka* sokufundisa umsebenzi wezandla, lonto ipindwe iminyaka engamashumi mabi- ni ananye, ZISHYWA IZONAKALO —kukubonisa uhlobo lokukawela izinto, olulihlazo kum Xhosa, kanjalo kusibanga ukuba sithi kumawetu— Ixesha alikafiki. Siyatwama ukuba lona ntaxi lale lafika, izinto ezobe- kwa pambi komzi wakowetu zzo- nda nto yimbi, zibe nto yimbi ngobume, nangento eziyifumbeteyo, zibe nokuhlonelwa nangabachasi. Kuko olunye upawu lobutakata olubonakala kwakule ncwadi isima- nga, ekude kwatya ukuba lubona- kale,—Umngweno okoyo kwabanye, wokugagamela into ezinkulu, abacekisa ukwenza ezizinto zemihla ngemihla. Singati sifake umbuzo oti—Kanene ababantu sebeke benza nto zinina kwimizi abahlali kuyo? Ke bawenzela ntonina umzi Ontsu ndu we Koloni abakuyo? Ke banceda wupina um Afrika ese kuweni? Ngati kungafumaneki ukuba lomgudu wokumanya i Afrika kupela kwento abayingayo. Bubutataka obukulu kunene obo. Tina sikolwa kukukula okuzokelela- yo, okungangxamiyo. Siyavuya sakubona ukuba amawetu ayapama- ba, kodwa masingapamami ngokwe— gwala, lona lixamayekelele, libe lingazi apo libalekela kona, linga- kange lilimbe nezandla licokelele ngama lesisifo sboticesina empha- lweni.

INTSHUKUMO YE TITSHALA E XESI. Ngomhla wa 30 ku September, 1896,

ABANTU NGABANTU.

ISIKANYEZO.

MHLELI otandekayo.—Ndazisa umzi wakowetu, ukuba ungacigqisi ukuba ne obule elinaku lise MVENI, baninzi abamkeli be Mvo e Zwaitwater. Ndba- ngelwa ngabantu abati sakuhlangua bati bebecca ndini.

B. MGODDO.

Zwaartwater, September 26, 1896.

SITUNYISA NO MR. NKOVU.

MHLELI.—Kwinesa le 24 ku September ndifunde ukuba u Mr. Mvalo Armstrong Nkovo wenzwe ibati. Ndifikele kulontelo vake andibonana bati ngokuba anayo u Mr. Nkovo kukuzincoma (eotism) nokuzivavisa : esiti, ma ndenza oku nokuva ndisenzela u Rulumente. Kute kwakuzo ekupeleni ndafumana ukuba kanti umzalwana ucela ngokuba ngokuba ngokuba.

1. Ungabonzincoma mkulwana ; yeka unko- nywe ngabanye. 2. Ukuba ufuna unite- teleli ngeso siceto somhlaba lina igqweta. Tina uxetela tina nje asyikukumceda nganto. Uhlali nje uti wenza ibali nje ufuna umhlaba? Tyo!! Akona nalapa amagqweta angakumceda.—Ndim omnye, NTUNISA J. NDUNGANE. Umnta, September 20,1896.

ABAFUNDISI ABAMHLOPE.

MHLELI.—Kaundivumele ngela ma- zivana mafupi; Ndishukunyiswa yinda- wu ye Siyalo se Nkomfa—ngencaso yaba fundisi abamhlope. Ma ndiyi yipkisa incaso ukuba ivela kwi remente zaba- ntsundu nakwi nkosi; ma ndi ngaba fundisi bobaba achaseneyo. Maziyekeve olente, azimanto ziyaziyo ngewo komshope, Abafundisi abamhlope bati- nje, kungakwazi irentumzani ngumbuso wama- Nkuzwana. Niengokuba no Msindisi watinyawo, wati: Odelel ma udelela ondumileyo, notanda nma utanda ondi- tumileyo. "Nani kanye kungokunjalo kule ncaso.

ABRAHAM NTSIMANGO, Kobodi, 21

September, 1896.

BASEKO NJE ABO?

NDOLOVU (MHLEKAZI) EBINZWA ITA- NDAZWA, —Kaundipe nomcilela wona wadmwe. Kwi Mvo ye 24 kwetlelo uti u Mr. "W." —Zayo ke leyo zulu- ngala zonakela nje ngumsebenzi wabo (abafana). Ndiyabuzwa ngokungazi- nje ngayipi? Ngoku abafana bayayika nje- zayo ke leyo zulu bamhlope. Ikwa ngomye wabo nalo ufunda ipepa lake, asindoda inkulu. IMVO ibizani esi sizu- kulwana sayitesiba ngokubona ukuba sifama ukwaka imizi. Nam ndangina. Abe nintando abafana abafana nabakudala, kwa namodada amakulu awangoku abafana nabehcele ukutela ebandla. Bana- mava abafana ngexya yemfundo, kuba- yaba balisa nabo bati kwakulula into bakwazi ukuyikelela neye- lizwe. Niyaka chiwaka eyadlulayo. Uxolo " B- iz nwa Etandwa."

J. I.

M. Bambo's Spruit, Herschel, 1 Oct., 1896.

KUMZI OSE GLEN GREY.

MHLELI.—Njengomboneli, mandizene ilizwi elinye lombulelo, nakuba mma ndingeka nomzi siyame sihle. Kodwa ndiyakubulela ukubonakala kwemcimbi ye Bhunga lase Glen Grey kwimilathi ye Mvo NELISO LOMZI, kuba leyo iyinto ebikade ililelwa ngu Mr. Judge S. Sibeko. Naye ufanelwe ngumbulolo, ukuba amodasa ase Glen Grey eboniva kakuhle into abeyihlelela, akokomke kwalungu, kuba lo- menzi ngomye ixabiso lawo, Lama Bhu- nga ayenzelwe lungelo lomzi upela. Uxolo ngomye esinguwo unyuvencelala impumpelelo eto. Lona linje nge Liso LOMZI. Pambili ntotokwela ngomye nimvumele umfana ka Komana, ngabula Mr. andikidile epeeni. Niqonde kakuhle, andika nokwi nqubo yenu okwango kubulela ukuya ingxoxo. Owenti

S. P. GAWE.

NGOBU TEMPLE KUMA WESILE

MORENA 'KA —Kaufake lemigana imbalwa chekopa lebandla, endindulw- lwa iyawinto yenene u Mr. A. D. M. (Readsdale) ebanokele kwipepe le 10 Sept. 1896, esiti, a temple kuma wona ama Wesile? Atsho ati Qonce, Bhai naye Rini, ukupendula, ewc, yinteto enice ngokuba ufama ukwazi isizakubona, kodwa mabizwa ngelw- iyinteto efanelo amakuno, amagcisa njalo njalo. Aka yuvina ke yena ngexya ukuba ama Rabe ekeqeka ezo besinam? Mna ndiyavuya, ke ndibuzo lombuzo kunye, ngaba yena ngomye Wesile, um Krestu yakwenzca tonina e Ramenteni, etyalikeni, ezimvuv- selcelweni zakwa Wesile? Ngokuba une ncwazi zede endwini. Ama Rabe avu- selela wena Wesile umntu ukuceli, utsho impinda izilize indlu. Ngaba ke ez- ingaba zizilize inxowa zama Wesile zingumteto na kwa Wesile? Abantu abanye ngaba yona mmandi intlo ka Mr. Mali kwabanye iyakubaluna nje ngexya- nja yomdyuba, kodwa mna xa ndenjenje, andibukusima wena Qonce, Bhai, naye Rini, ndikuxela wona Rabe ukuba ulale ngexncha, uyeke abantwana bendlu babonisanca, kushitsho kuwe ke Mr. R. B Miliwana (Qonce), Rev. E. Mdolomba (Bhai), naye Rini; ndobuya ndivele nangomso, uxolo Sobantwana, owe ba- ndla.

J. B. MGWEBE.

Leeuw Kraal, 3rd Oct., 1896.

UMTETO WAMAKAZI.

MHLELI.—Kuko inkohlakalo endingazi- yo nokuba ibonwa ndim ndodwana. Sekufixesha elanelayo oko entliziyweni kuya, koko andidi nalo ichebo elihle loku vhanglangeza. Kufaka kutsho ngolo- bolo ekelizweni ndaye ndingekafuni kwenzwa zwi ngalo, Ndifuna uxelwisa izwi ngekazi lamagaba—nditi kuko inkohlakalo kulo, uti nomzi obomvu uyibone, kanti nomzi nto uyenzayo. Nanti inko- hlakalo, ayabolaba, akatshati ; Hike lentso- mbi ihlale ekayeni lilo elishisa, ixesha elihle nokuba lifuphi, yintli ihlala nokuba zinyanga ezintatu igodake, kanti umntu indoda ; ngezizatu ezitile ati ke uyise olumbiyelo, awalandelel umteto wasema Xoseni, ngokwibuyisela kwasesokeni ikazi, ati yena uyise okohlakaleyo angaluphi kazi wondimlangala pina, imantyi (R. M.) ayazi intlo wama- kazi, kube kuypalela. Izibonda zizitlwa ukuanwaka umteto wesi Xoseni wamantyi kwelobango kweloko zibonise iziposo ezikwayo, ngapandele kungeke. Koko ngoku azifuni kusinyanzelala isigwebu ngamandla, kwenzimkele zelixesha. Wu- mbi anganti umntu uyizama inqubela pambili, kanti akunjalo, Ababantu kuminyana kubo, kufuneka ntozakuti nala needle xa ke kubo ituba, ngobawo betu nabazalwane, kumnyaka nokuba ikuba utsho kuba uza uza Rulumente abanyanzelwa ukuba batsatse nalamashe- shwe bagawenigelo, nezinto azinakufika zoya mini nye. Andilfumani ichebo elihle lokuxelwa lengxoxo, mandizene ngelw- noko lingenxa msebenzi.—Kuko indawo (centres) zaba Ntsundu ezinama- Bhunga, umantyi atike abatsindulwani, ngati kungalunga ete ama Bhunga ayi- nokomka, okanye ayizama lendawo yamakazi, okanye acwcle no Rulumente zivunyelwe izibonda ukuba zivalungise amatyala amakazi, ngomteto wesi Xosa ; ziti zintso izibonda ngelw- noko lingenxa msebenzi. Uxolo ngomye ngu Mantyi, naye awulandelel umteto Wamakazi, angati kwakubanzima abize into efana ne jury ngati into enge iyawenzisa umzi. Ndi yakuvuyisa kukubona amantyi abanye ngelw- olumayo lwam, avulxe indawo angati isindise amawetu ; mna andixoi kupela indindulula ingxoxo. Abafazi bayafeketa ngoku—Sizini uhlanga.

J. S. SIBEKO,

Herschel, September 1896.

KUBABHALELI

J. M. L. (Ooqodala).—Ilgama lako ngokuzelwyo ulifihle nku- Mhleli, ngokoke ayinakungeniswa into eyi- thuleyo.

— o —

Zifumbile incwadi ezingafumani tuba lakungena ngokungabiko tuba okwango. Ababhali bazo bosinya- mezela, nezinyango zezo ziti zibekufuphi nesandlo so Mhleli. Ku- sabonakala ukuba ezinye azizokuba sangena ngokuti imimbi ezingayo ibe midala, ezinye sekinga kankanywa intloko zazo kupela.

Elika Chamberlain cinga mafuta le cholera ne Sisu Sepzila-, lelona zye lili- ngele isisu, lisechona kumanyane, luye liembekile ukuba lozilisa. Lakuditya- niswa namanzi limandi ekuseleni. Lili- nge, waWuya kuti, njengaba ninzi, uliya- leze kwizwihlobo zazo. Litengiswa ngu R. Lumsden & Co., Umntengisi- Mayeza, e Qonce.

UNONGQAUSE WESIBINI.

UKUSASAZWA KWAKE.

Kuvakala ukuba abaquzezeleli balento banxulumise intlanganis kwezizima- mhlaba ngo Landipasi. ***

Akwazi bati ukuba lonto yoba neimpu- melelo na, kuba amadoda la anqum ana- ngqondo, asibantu bazikatazayo ngento eseyigqitywe (ngokukodwa esazeké ibu Nongqause) eTaphula kwamaqela angawazayo, nabantwana bengazizwa ngento, benganzange babhekise ntwi itfoko zomzi. ***

Badla into enjalo ngokuyikangela nje- ngengobu yobuhlohli, Nabantwana abayayo kwenzitno kungendlela zokuzi- gcozi- ngengokuba simve omnye esitsho.

Omnye yesiti kulungile ukuya ukuzwe bace nokulungandla ulahleko. ***

Umntu, solegqibile, asinto ibasavuma ukungumteto- nje eseyiyimvumo, etisi isipele le sixhlokholo esenzakalisa nolungisayo. Amabali onke namava alala oko. ***

Ngo Nongqause siya ukuba amatamba ebezantandi kuva umntu ongetamba kwinto eyenziwayo. Ukuba umntu ute ngengozi weva kutelwa kakubi ngento, ubesuxke ahlahle e- tu, ze asuke ayokuli- hlamba obelungangusha emlanjeni. ***

Lonqobo yayiyeyobulomko. Kuba ngania ukuba umntu apulapule into angentano angokuzizwa ngayo. Nanti amadoda engendo aquba ngentelekelelo ke ukuba angaziyi, angazidubi kanjago, ngento angazamkeliyo nabete abawinano nazo kwase kusekweni kwazo.

NUMZUTU.—Bonke Abamhlope, kw- elilizwe, abendleiselayo ukucinga, ndiqini- sekile ukuba bonthilelelwa kulombolo ndinzenza kuwe

AMAZWI OKUVUSA UMZI

NGUMHLOBO OMDALA

U MR. W. B. CHALMERS.

Ngexya yokuba uhle wasitayela ngalencwadi ukuyikwisa kwawo, ebalhwe ngaba Ntsundu abutite ngokuba ngokuba ngokuba ngokuba ngokuba kwaba Ntsundu befi, Siyakuba- lela ngentayo ukuyobuciko, yobudoda, eqavisiyo ukuteta ngalombcimbi, oyezne kwipepa lomhla wokuqala kulenyanza.

Mna intonto yako iduyivuye kulo, iyandanelisa. Kekaloku kum kute qata ingcingane yokuba amazwi ambalwa, asuka ebimlilini yomntu omakela ovela- lizwe, osisitho kwake esidala sika Rulumente esaziwa kunene ngaba Ntsundu, aqazi kwanela kukutaza wena ekulweleni ngoku ngoluhlobo uqale ngalo kulencimbi, kuloko oyeza ngapandele kokuba bazongelelel omnye ukuxinwaza- nwa kwabo indaba zalo eziteta ngezinto ezihlazo kwelilizwe— ndiyazi ukuba nababomvu, nabangalifundanga, nabase bunyamane, bayalifundilelwa ngabafundi- eyo, ndizazi kanjalo ukuba amazwi namcebulo akubi ngawawo kakulu. Yi- nto esoloko iduyivuya ukubona ukuba onke amacebo ako asekwe ekusibekeni laulo lwawo ngokuba ngokuba njengo- ko sewenzile. Elipelela Iyaba e Natal line- ngozi kakubi kwa Bantsundu aba betu, Kwinteto yako epepuni ude wahlali' ukangele. Zingisa ke, akokomke kwakubona abantu bakowenzi ngelw- azizetya lelopepa, bangabi nanto nazo. 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TO-DAY'S CABLES.

[REUTER.]

SERIOUS MEASURES.

LONDON, Wednesday.—The Ambassadors at Constantinople have threatened to adopt serious measures in the event of the Porte failing to release an Armenian, whose release was promised, but who has since been condemned to death.

NOT YET.

Lord Brassey, addressing a meeting at Melbourne, said the time for practical action in regard to Imperial Federation has not yet arrived.

STEAMER.

LONDON, Wednesday (Midnight).—The Tantalion Castle, outward, left Madeira at eleven o'clock this morning.

THE RULERS OF THE SEA.

To-day being the anniversary of the battle of Trafalgar, the event was celebrated on a large scale under the auspices of the Navy League. Nelson's Column was decorated, and large crowds filled Trafalgar Square. Newspapers concur that nothing hostile to foreigners was implied in the unusual celebration, it being only the awakening of the nation to the importance of the Navy.

HOW IT WILL PINCH.

Owing to rinderpest, the importation of cattle, hides, etc., into France and Algeria has been prohibited.

TO-DAY'S TELEGRAMS

THE RAAD.

BLOEMFONTEIN, Wednesday The Raad is still engaged on the railway extension ; several more memorials for branch lines have been presented. Six or seven propositions are before the House, the most important of which is one by Mr. Fraser, and another by Mr. Klynveld to empower the President to have the following lines surveyed :— From Winburg Road, *via* Winburg to Cloccolan, with branches to Ladysbrand and Ficksburg. From Bethlehem to Wolfvoed or Heilbrants Station. From Springfontein to Jagersfontein or Fauresmith ; and from Bloemfontein via Dewetsdorp to Jammersburg Drift. The new lines are to be constructed with 45lbs. rails.

THE CAPE CAVES IN.

BLOEMFONTEIN, Thursday. — In the Raad this morning the President said he was glad to be able to mention the difference between this State and the Cape Colony has been settled (applause). The Free State had not departed from the point she took up and the Cape had accepted her proposal.

THE RAAD.

A railway debate continues in the Raad.

HUGGING- ONE ANOTHER.

The Railway Conference between the Cape, Natal, Netherlands, and the Free State is concluded, and the various representatives left for their homes. The proceedings were conducted in an amicable manner, and a uniform tariff throughout South Africa is likely to be the outcome. It is practically agreed that two trains run daily between Capetown and Pretoria.

NATIVE MANIA NO. II.

PRESS OPINIONS.

[FROM THE "CAPE MERCURY."]

A DANGEROUS MOVE.

Sometime ago a Wesleyan, Native minister named Rev. J. Dwane, having been put on the supernumerary list for a year, employed his spare time in subediting the IMVO. Tired of this job he sought " fresh fields and pastures new " in America. There he represented himself as the delegate of a great ecclesiastical corporation which existed only in his own brain, and going to a newspaper office, presented to the editor a long list of kings and dignitaries of the highest rank, who desired to be subscribers to a paper of which they had never heard the name, and so of course could not pay in advance. Having thus paved his way, he presented himself to the Native Methodist Episcopal Church a body which with that love of tinsel ornament in which Sambo delights has besides the simple Wesleyan office bearers, a formidable array of Archbishops and Bishops, each adorned with University degrees of great length and supreme significance. By this body the Rev. J. Dwane was received with open arms, and his statements were swallowed whole. He represented a powerful ecclesiastical body in South Africa, with thousands of adherents and churches and ministers scattered all over the country, from Capetown up to the lakes ; whose only want was a few dozen Archbishops and Bishops to make them supremely happy. The good natured blackies of the Southern states, were only too glad to comply with this natural desire on the part of their South African brethren, and we are accordingly informed that the most reverend Father in God Bishop So and-so, D.D., L.L.D., and D.C.L., will soon visit this benighted region, and we suppose that the upshot of this visit will be the consecration of our friend Dwane as the first Bishop of South Africa, who in his episcopal apron and gaiters will attract a good deal of attention, and excite some innocent hilarity amongst serious people. All this is of course the most exquisite fooling, but has a very serious side.

These idiots have formed themselves into an association called " The Christian Union " the object of which is to secure Africa for the Africans. There are twelve millions of Africans in the world. These if transported to this country would soon increaser and multiply, and fill the land. Of course, there would be no room for the white people, who thus would have to " trek " like Ferreira without however taking their "goed" with them. The Americans are expected to send all their blacks over here (which they would be very glad to do) and to pay each of them £100 as com- pensation for past injustice, which of course they would never think of. The English Government are to be asked to abandon the country and give up all its God-given wealth to the blacks. Of course Oom Paul will be asked to follow suit, and like St. Patrick's leg of mutton will most politely comply. Now all this is of course pure nonsense, but we say distinctly, that unless the Natives, and especially Native churches, and their leaders denounce this project of public robbery, and repudiate all connection with its projectors, it will be a very serious thing for the black man. The white man does not intend to budge, and if those whose cause he has supported, whose rights he has maintained and suffered much obloquy in doing so, turn against him and ask him to give up his all to them, he will say with Leonidas, " Come and take " and act accordingly.

[FROM " PORT ELIZABETH TELEGRAPH."]

Following the example set by Europeans that " unity is strength "—looking around them, and noticing the political power wielded by Bonds, Associations, etc., it is not surprising that the Natives have taken to following suit. The " African Christian Union " is the name of the newly formed organisation that is to give every coloured man everything he asks for, and more if he requires it. We had heard something about this

new movement, but it was not until the receipt of the last issue of the Kafir newspaper that we had a clear conception of its nature, its objects, and its demands. Like many other chimeras, the African Union has its origin in America, whence it has been transplanted to Natal, and like the rinderpest is steadily working its way down to the Colony. If the Kafir is not already sufficiently discontented with his lot in life be has only to join the Union to fill up the measure of his discontent. Now we are free to admit that the Kafir or the Fingo, equally with the white man, has a perfect right to be as discontented as he likes. We have conferred so many privileges on the native races that it would be hard to refuse them the Englishman's privilege of grow ling. But it is noteworthy that an Englishman will growl and work all the better for growling ; which is exactly what the Native will not do. The Native Union's headquarters is in Durban, Natal, and its branches are beginning to spread. It has a staff of general treasurer, general secretary, and duly accredited delegates. With some of the objects defined in its charter, we are in perfects sympathy,some of the remainder are undesirable, some preposterous, some chimerical. Let us briefly state a few of the demands of this new and peculiar organisation. We can best do this by epitomising the articles of association in the following manner, viz.: Article 1 is good, the signatories agreeing to work for the day when all the African nations shall become Christians. This " work " may be expected to be of somewhat long duration. Article 2 is one of the chimerical articles, inasmuch as its purport is to provide the capital necessary to establish missions without the aid of white ministers, but to be solely worked and governed by Natives. Article 3 demands the equal recognition of black Africans—whether in Transvaal, Free State, or Colony—to all the rights and privileges accorded to Europeans. Articles four, five, and six, are detail. Article seven, demands a special education for Native Christians, but omits to say who is to pay the piper. Article eight is revolutionary, so we publish the text: " To firmly, judiciously, and repeatedly place on record by voice, and pen the great wrongs inflicted upon the African in the past, and in the present, and to urge upon Christians who wish to be clear of African blood in the day of God's Judgment, and to make restitution for the wrongs of the past, and for the appropriation by force of the African's land in the present." Article 12 is remarkable for its modesty. It is to engage European skilled labourers as servants, to train and teach African learners. Article 13 is equally cool. It is to mould and guide the labour of Africa's millions into channels that shall develop the vast God-given wealth of Africa for the uplifting and commonwealth of the people, rather than for that aggrandisement of a few already rich Europeans. Article 16 is to petition the British and other European Governments, holding African territory, to make adequate alienable Native reserve lands. Article 18 displays forethought, and runs thus: "To provide for all representatives, officials, or agents of the Union and its auxiliary departments modest and comfortable maintenance, together with due provision for periods of sickness, incapacity, widowhood, or orphanage. What Um- jala's idea of " comfortable maintenance " is would be puzzling to ascertain. We must pass on to the last article, which is twenty-one in its number, and binds the members of the Union to pursue steadily and unswervingly the policy of " Africa for the black African," and look for it and hasten it by prayer and united effort. So here we are—on the verge of another complication. One class demands Africa for the "dominant European race," a second class demands " Africa for the Dutch Africans," and here we have a third class demanding " Africa for the black Africans." In another half-century each party will be about as far from attaining its object as it is at present.

TEMPERANCE NOTES

NOTES OF A LECTURE ON THE BRAIN.

If we take the brain by itself we may, in popular language, divide it into upper, middle, and lower brain. The first, or upper brain, is by far the largest and is the seat of the intellect, the emotions, the will, and the sensations. The middle brain seems to be most concerned in controlling muscular activity; for instance, the muscles brought into play while walking, which mu- be controlled else we would have a staggering gait, while the lower brain controls the involuntary actions such as the beating of the heart which goes on day after day and night after night without any thought being devoted to it. Now, let us take into consideration the effect alcohol has upon this delicate organization with its varied activities. Alcohol proceeds in a very regular way. The first part it attacks is the upper part; the very first sign discernible in a man who has taken alcohol is lessened control of his higher powers. Brilliant speeches are sometimes made under the influence of this stimulant, for a man can then talk more freely and act with less control, but they are often inaccurate. It is like taking away the pendulum of a clock ; no real stimulant, only the lessening of control. The next to suffer is the middle brain, it is by it we are able to balance ourselves properly to walk straight to a line, etc., and when alcohol has been taken, and the upper brain has been influenced, the middle brain gets its share and we see the result in unsteady steps, in eyes not being able to work together, but working singly and producing the double sight of the drunkard.

So we see the highest and noblest part of man's brain is the first to suffer from the effects of alcohol. Then the powers by which he is able to perform the ordinary duties of life, and last of all, if sufficient alcohol is taken, those parts of the brain which control involuntary action are attacked, the heart and lungs become affected, are paralyzed, cease to act, breathing stops, and the man's life is at an end.

TEMPERANCE AMONG THE ANGLO SAXONS.

The Saxons were mighty eaters and drinkers. The mead horn plays a great part in the very earliest literature, and in the sixth century the Temperance movement began. Members of the Church Temperance Society will be glad to know that it began with the Church, but unfortunately that was because the Church required it. St. Gildas (5.70, A.D). observing with pain that not only the laity, hut also the clergy were given to habits of intemperance, issued some rules to his own monks that if any one through drinking too freely gets thick of speech so that he cannot join the psalmody, be is to be deprived of his supper." David (269, A.D). adopted the more modern method of punishing the publican and enacted that " He that forces another to get drunk must do penance as if he had got drunk himself." King Edgar, at the instance of Dunstan, made the first attempt at prohibition. He suppressed; a great number of alehouses, and in order to lessen the quantity drunk, invented "drinking to pegs" equivalent to regulating the size of the glass or tumbler, but alas for such subterfuges at no instant date Anselm had to forbid the clergy expressly "to go to drinking bouts or to drink to pegs.

