





# INCOKO

"Hina bawo uyangena nje e Tempeleni?"  
 "Hayi mntanang asinto ndigiyawa."  
 "Kuteni iyinto elungileyo nje?"  
 "Hayi ndenzazi kukubona ndiba ngabuzi ukuba kwenzani nina kuyo lalwini."  
 "Hambye kuzibonela, asinakukwe-ilela."  
 "O, noko ndinike wena igama loko zendifilake, uyeke kwezayo ivakeli."  
 Lityile ke okunene ixego lukufika eloxa. Libekwe egumbini elitile lokulinda. Kute kwakuba mntu langqongozwa. "Nenzanina ngapakati ndinesitukutezi mna apa."  
 "Kutiwe kaulinde wena uzakunge- na."

Kwabuya kwamzuzu, laroba Hayi, ndipose mna ngoku kulinda, andingekhe ndinise amazwi. (Litsho selibonile ukuba ngula nyana walo opete lentlangano, yaza ke lonto ayalala kammadi kulo). Kutive: "Hayi akukabi lilungu akuna kuteta khaulale egumbini apo" silike ke ngoku laqulaba umngcwazi labamba litsha isiti. "Hangangalingezelikekwe yinyanga, yinqaba; ukutsho nditi akangezwe umzali akokelwe ngunyana. Ke lanto ipete le Tempile mna ndinguyise andinakukwela nguye." Litsho lapuma oku nene. Unanamhla alizanga litubekwe unyawo. Yasala i Tempile ite mangan.

Yati enye intokazi yabamba ibona abagulayo kwasi bedale, yafika kwindoda endala ye Bhlulu, eyati yakuyibona yancama ingani ngumntu ofuna into, nina namntu okuteta. Kanti lentokazi ayisazi isi Bhlulu. Yavakala isiti ngesi Ngesi: "Ndinosizi mlhobho wam andingakwazi ukuteta ngenento yakuni, ulizwi linye q endilazayo ngayo ngu" "Futsek." "Wekunembeme omnye kuba engavanga limbi ngapandle ko" "Futsek" lowo!

Enye intwazana yaka yasenza mfondini sinjani ukulamba nokudinwa. Yitsho! Yasenza amanzi ashushu, nditeta ikofu, yati iyalungisina nje aye amehle selobomvu kukangakela emnyango, yande lento. Yitsho! Ide valu nga, ndabona ukuba amadoda akayi kushiflufana nosonka. Yankinkisha mfondini, kanti intwazana yenze ityuwa isekwile, isiti ngeyayo yiswekile emhlope, kuba kaloko "ziyafana ngesimoli." Yabona ke suka ndabona amadoda etabata ihute zawa epuma efumbete izonka, egebancisangaba, kungeko ometa nomnye, wangaba ubaba amadoda akayi owaqala wateta. "Bafondini, esenzile intwazana!" "Uvakele esiti omnye." "Yeka mfondini! Lento ndisakuke ndiyibalise ndihleli pantsi mlhana ndine xesha."

Ke kweta, lento ifana newaka wayibona umbali ebhambele ku subali waka ngayona e Vetrans. Ewe! ndabona ukuba amadoda akayi kungeko nento le yokusula utli lwendlala kumbambi. Ntwana wafika iki zitipalana ezimba- lwa, ektive akulika mazihekwe eziko. Bazinikeke xegokazi lithe; lona elisuke lali ngokungxama lapeka kunye nefadukwe. Lite xa lipakayo, suke yangumntu lento imdaka nangabala, ate amanzi akungqobozwa. "Mafutsho, ma le ivlele pina?" Umakulo: "O! iyafadukwe mntwana warn." Yaba ke elo ilifa lamakwenye.

Kuko abantu abasitadayo isiguqo. Yati enye intokazi yakupazanyisana esikungweni sayo, yafuna ndawo yimbi efike yayimba, yayilungisa amanzi abantu emanzini. Yati enye yokumane yakutandazela kunye. Ite yakugqibizela yenze isidlo yanamnye abafazi, kwati bakugqiba yabasa kulendawo yabata- ndazisa; ixele ukuba ivula esi sikungo nhlango.

Enye intwazana, kwazi zidlalana ngelo dli, yenza umtshato wo popi, yalungiselela indola enkulu nodaba, yafuna amenza yenza intloko ezibhali, kwa- fika nabashushu. Ite enye intokazi yakuhlulisa yaqala ukubuzwa ukuba, "Kanene umntu sekukuhle kangaka nje ubu- dityaniswen nganina?" Ite lentwazana, "Namhla kushatsho udoli wam kama Maggie, igama lalwaziye lagqitywa kule Cawa iphelileyo." Suke umntu wafela yintsimi, ukanti kanti utsho ngezibhulungu nje umfundi ezomtshato wo popi. "Umlumbuko ubu buyasusana. Laka lali elinye ixegokazi kwelinye." UYayibonana lanto yenziwa ngalamantombazana, ukuti etwela i hat asuke aye ngenyawo etyalikeni?" "Omnye, "Ng- nise- nyawo?" "Ewe." "Ukuba ebhambale ngenkolo abekisa imizila- ngqisa? Yati enye kutiwa "Omnye." Suke anditfeli lonto mntwana ugetive buciwa." Yatsho intokazi seyikalala isimka.

Enye intokazi yafika ngobungxamo evimkeleni, ifike umlungu etela nelinye mene elinokwe. Yafika yena yalinda umzuzwana, wada wemka kwelinye, njezwe abuya Umlungu wapendula nomnye: "Good morning Mr. Harrison." Ite kanti intokazi litlandile eligama lilenine, yavakala isiti, "Want xesipense Horri-son." Omnye: "What?" Yena- pendula eyayiva lento ifunwa yile gori, "Iti ifuna i Harrison," uvakele esitshi omnye xa isipanyo, u Harrison. Kanti lonke elixesha isitshi ingekwazi.

Yati enye indoda kwintwazana eyayivale eskolwene, "Kautsho nyana nafunda ntoni namhlanje kwisikolo samva?" "Besifundiswa ngezinto zelanga," yatsho ukupendula. Kanti utya Geography.

Hayi ilishwa lentombi ezifundileyo. Yati enye idyongo fleta nenye. "Mna mfondini undibonane andingcingi nomntu fundileyo kanye ndingokwela ukutata intombi yeqaba ndiyihlambembola."  
 "Yini mfondini ukutata into embi kangaka," utshilo ubawo ukupendula.  
 "Asikukona kaloko bekuyakulunga, xa nifunde nobabini, ukuze ungaxukwa ngumntu oyakusama nani."  
 "Yina mna lo, ndikuxcelele. Intombi ezifundileyo ngamavila okupela, ikofu kufuneka yenziwe yindoda; U... eman ukuti umfazi, "Dear, andinakuvuka ikofu ndingayivanga," inyanzeleke indoda iyokuyenza."  
 "Suka mfondini, kuhleliwe nje zimjalo!"  
 "Kauyeka indigibhe. Iyakuti ukudoyisa intombi efundileyo nokuziselwa lefeto yindoda, mayinkinkishisa yiyo, kuba indoda ayazinto ngokunkinkishisa. Iyinkinkishisa ke intokazi yakona ihleli pezu kwe bedi."  
 "Hayi, unyanisile, asabantu bokuze- kwa."

Lumkani zintombi ezifundileyo, umntu unobrike xa kusuke kubonakale ukuba anisenakupata nto ngezandla Umsebenzi awutobi mntu, kwaye kananjalo kungomsebenzi anokupila umntu Ukuba cingxa ukuba niyaziibona, nisayisipose eyonanto yenzelwa yona imfundo.

KUNGANINA ukuba yamenzele indlu ngu xa i Pan Pami e Moleloyo nokuziselwa lefeto ntlungu ingekuyeki- nyanga kwintshaba semintu yizamba- mashumi amabini. Ipitisa ingqungambo yamagamb, intlungu enkulu, intloko ebingalungu, izinyo ebihubhuni, ukuraneke, ukuzenzakala, ukutsho, ukukhohlela kwane ngokwe. Elyeza likulu lisenyenziswa ngapande nanga pakati, liya kudarubisa ukubanda, lipitisa ezitlungwini. Litengiswa nge 16 md, nge Bhotile zoku zonke ivenkile—AD.

## Ityalike Nezikolo

UMVULO OMHLE.

E Cala, kekvaluvula indlu yecawa e Upper Cala, kwi Sekete epantsi ko Rev. S. Mvambo. Abafundisi abebeko ngo Revs. S. Mvambo (umninimzi), J. Ma- nelle (wase Tshetshi), no Mr. William Mahlasela (umvangelisi); o Messrs. Soli, Kalipa, J. Mviriwa, J. Mgqodo, M. Renqe, D. Nongxa, Shaxana, Tyalitha, Tyulubha, Ngwabe, Mashiyi, Mcoyana, B. Hlazo, Robinson, Mgqobisa, nabanye.

Inkonzo yokuvulwa iqutywe ngu Rev. S. Mvambo. Emva kwamazwi amnandi aye kumfundisi, u Rev. J. Manelle upose naye amazwi, ebulela umfundisi u Mr. Mvambo ethe wamenzela. Babonakali engakazi angazange ayenzelwe—yokumenywa ku- msebenzi wase Wesile. Waye yena e- vula melana kakulu nomoya atete ngawo umfundisi wokuti—noko silahukene nge- magaman je obutyalike siqhulka Tixo mnye. Yena uyazi ukuba inkxalenye yanabawo angakutela nqa ukubo bake apa, kodwa yena ngomsebenzi wake ukuba ku- necdwane ngomsebenzi we Nkosi.

Kwaoko kungenwe kwintlanganisio yemali. Kucelwe u Mr. Robinson (umzola) ukuba atabate isihlalo. Wayiquba intlanganisio ngmoya osihlalo, uthe ati amadoda amabini, imihleli mla.

Kungilunge ukutsalwa ngenkabi emnyama nemhlope. Lendlu yakive ngamatye, indleko zayo zisekulwini leponi, kodwa imali esimelwe kuyenzana namhlanje nge £70. Intoni ke, kusuke kwasukwe- lwa ngawo nje lalashumi ngayo? Temb u- vana dywangamandi into yinxoxa izinto zamabandla ngakumbi. Intoni ke, zifile nje elandela ingelwe imali ebo- inyana nemhlope yanga ngalombini omkulu oyakube uye £20 8s 3d kwa oko, yabamba inkabi yebokwe kuyo- gu- sha, ingxowa yengqolova ngeyombona. Kwakuhle. Eyangokulwa intlanganisio ipetwo ngu Mr. Renqe. Zibe mandli ingoma ebezimana ukwenzwa yi choir ka Mr. J. Mbanga, itishlala, no choir yase Tshetshi.

## UMVULO E RUBULLU.

Umhla we 25, 26 ne 27 December, 1897, yimhla engayi kulityalwa isinyane ngulomzi wase Rubulu, kuba ibiyimhla yokuvulwa kwetyalike yo Primitive Methodist, yomfundisi u W. N. Soemgesi. Babonakali ngakumbi ngawo ngaxeko ko Mr. Teng- Jabavu. Aba- fundisi ababeko ngo Revs. G. E. Butt (Superintendent), M. Skiskina, no mini- mti. Inkonzo ziqutywe ngabafundisi nobabini, iyulwa ngo Mgqobelo ngo Rev. G. E. Butt, no mini- mti. Inkonzo ziqutywe e- cloek ityalike, kwashumayela u Mr. J. Mviriwa, ngokuhlwa yangu Mr. Skiskina. Nge Cawa, eka 9 neyango- khulwa zitative ngoko Msiskina, eka 11 naka 3 ngu Mr. Butt; zonke ezinkonzo zifile nkulu, zi- shushu kwelinye kwelinye, ngeyayona ngokwase sipaula o Messrs. J. Smith, Itofiki kwi Ofisi yase Alwal North, P. Phooko, wakwase Alwal North, P. Shupinyaneng, Umvangelisi ne itishlala e Wepener, indoda, no banye. Ngo Mvulo ibe yi Tea-meeting, apo ke sibone sekulika itishlala zombini zase Alwal North, kuko eyalika yedwa Wepener, zisitho ezi choir sathi akwaba uboko umntu abekwazi ukuba ngokwase Alwal North, yase ovamisayo, uba- litshala nakweli amadoda. Kute xa kupakati umfundisi wavalikala ukuba Umhleli naba engafikelelako, zi- shushu kwelinye kwelinye, ngeyayona ngokwase sipaula o Messrs. J. Smith, Itofiki kwi Ofisi yase Alwal North, P. Phooko, wakwase Alwal North, P. Shupinyaneng, Umvangelisi ne itishlala e Wepener, indoda, no banye. Ngo Mvulo ibe yi Tea-meeting, apo ke sibone sekulika itishlala zombini zase Alwal North, kuko eyalika yedwa Wepener, zisitho ezi choir sathi akwaba uboko umntu abekwazi ukuba ngokwase Alwal North, yase ovamisayo, uba- litshala nakweli amadoda. Kute xa kupakati umfundisi wavalikala ukuba Umhleli naba engafikelelako, zi- shushu kwelinye kwelinye, ngeyayona ngokwase sipaula o Messrs. J. Smith, Itofiki kwi Ofisi yase Alwal North, P. Phooko, wakwase Alwal North, P. 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# Itole le MVO

KING WILLIAMS TOWN, FEBRUARY 17, 1898

## ITOLE LE MVO

NGOLWESI-NE, 17 FEBRUARY, 1898.

ABANYE ABABHALELI.

PANTSI kwale ntloko senza ilinga lokupakela abaleshi be Mvo umongo we leta ezinezimvo zababhaleli bo Mhleli—oko kukuti, incwadi ekti ngokungabwla tuba lokuba zibonakale njengokubhalwa kwazo, kwanelle ukuvakalisa eyona

nto ite nqo eziteta yona. Oku kubangelwa yimvuva enganqumkiyo ye leta azamkelayo Umhleli, saye ngeli linga sitemba ukuba sode sizigqibe zonke. Sebenga ke abahalali betu bangasinyamezela kweli linga: sazeke singenzi ngabom ukungazingenisi incwadi kwazise ntsha. Sididwa yinto. Umzi uba- nzi, kuzifuneka ipepa lilikulu Into zintsiba ukungabiko kakuhle.

### Abanye Ababhaleli

U Mr. Judge Sibeko (Bolotwa) ubhalha enye incwadi ngolomzi NGENGXELO mbi. Zihleliwe indawo ZASE RINI zentshwabulo, ngazwinye ZE MVIWU nti: “ IMVO ayikanyeli kuti lawo magama akazange apumelele, ingatsho nokuti angena eluhlwini olwakutshwa yi Mvo. Bekwanelle ivakalise ukuba iyimposiso ukunga- ngeni kwalawo magama.” U Mr. Sibeko akagqoni ukuba ukungakanyeli kuku- vakalisa imposiso.

Kuko isibonakalo osibi pakati kwempato
IMPATO embi yase Monti kumntu ontsundu
E MONTI. ngomhlope ukuba upetwe njenge nja ngeba nditi upetwe kakuhle—upetwe kakubi ngapezu kwenja. Kwesi station ungafika behetwa kakubi, emveni kokuba ebuze ukuba ndenze ntonina ndibetwa nje? Abanjwe asiwe etolongweni, pezu koko abanye abantsundu bahleke, kubonakale ukuba akuko kumvela omnye lo UKuvelana akuko kuti luhlanga luntsu- ndu <span> </span> ; nditi fanel' ukuba yiyo nalento impato imbi kangaka pakati kwetu bantsundu ngomhlope, kanti ukuba uvelawano aluko—nako nito inokulungana.— T. MGUDA, East London.

U J. N. e Rini, uti:— Wati umshumaye- li (Rev. D.) eshumayela e Tabanekele apo e Qonce, kangabile ukufumana u- BUSHUMAYILI nshumayeli kwibuto eli- sezi ofisini. Ndotuka (ako- tutanga wena Mhleli?) ndaya ndawa, ndivayuka ke namhla, nditi ungadani kakulu Mhleli, nonzi wakowenu, ite- mba elingandisayo malingapeli. Ako amadodana ezi ofisini angabushumayeli be Vangeli, endiwayingo ngala:—Mr. J. Wauchope e Bhai, nguye lowo ungu Bev. ngoku e Bhofofo; ngabantu onge- vanga? Mr. J. S. Moss, e Kimberley; Mr. Joseph Ngeezula, e Rini obeke ese Mnyameni nase Ratu ; Mr. B. Plaatjes, e Rafu ngoku use Cumakala; Mr. J. Smith, eCawa; no Mr. Mazwai, e Mnya- meni.—Kuyaqala ukulunga.

Ngocitakalo lwercmentre yakwa Qumbu, uti ozibiza ngegama lika ABASHIWE “Qumbu”; “Kungeni- NGU LOLIWE, sive imbededo entsha ngabafundisi ekutiwa u- kubizwa kwayo ”. Lumanyano oluzigqibo zingenako ukubhenelwa ngowase Afrika umntu, abateke abadala bakwa Qumbu bambiza umfundisi ukuba eze kubachaza ngomanyano, batete bapendulane. Wala umfundisi wati andisayi kubuye nditete ngalo. Bati abadala nexalenye yeramente asiwankeli umanyano xa lungacazwa, silwazi ; eteke lonto yabahu- la pakati abadala ndawonye nexalenye yeramente. Lawo madoda angabadala achitakeleayo selegqibe ekutini awasokize abepantsi komfundisi waku Qumbu. Kufike u- Mongameli welo bandla loma- nyano, wati lento seyigqitywe, akuseko npendulo nambuzo, xa ulolowe seleha- mba ongakwelanga seyesele; watho wa- ti ulolowe seyhamba, ongakwelanga ushiywe.”—Ku bi ke ; kuba kufun' uku- bako umoya wokuponzela imiteto kumawetu, kanti akuko mzi unokuma ngapandle kwayo.

U Mr. Thomas Sambula unqwenele ukuba enze lenigama NGO ngo Miss Rachel Gqobose. Miss GQOBOSE. Ubudala bake yiminyaka ema 25 enenyanga ezi 6. Wangcwatywa nge 30 January, 1898, ngu- mfundisi u Rev. D. Nlilabati. Yatsho into ???"Nlilabati ngamazwi amnandi, awaseke ???" ezu kwalamazwi aii, “Umntu ozelwe ???" umfazi imhla yobomi bake mifutsha- ???" iyabaleka ngenge situnzi.” Yatsho ???" ka Nlilabati seva ukuba intliziyo ???" ola. Yeyesibini le ititshala ibhubha ???" Mgqvakwebe, Kuqale ???" kulandele le ke.

???" ka Mr. Gqobose icula elinye ???" eshilaha sicula wona xana kuko ???" basukuba beze ngapambili ezi- ???" eni, elielele 123, njengokuba ???" Mr. J. M. Sogobile naye waye ???" kulawo esicula wona pakati ???" siquba imvuselelo, iculo ???" njalo intokazi u Miss R.  ???" le inoluvo lwemvuselelo ???" daza isapilile. Bihlala ???" ngolutsha lwase

Wauchope, umfundisi wase Rabe. Kusile u Mr. Wauchope wenze imigudu emihle kunene, wamnta ngekali yake wamsa e Healdtown. Ubulelwa kakulu oka

Dyoba, wase Maceteni ngesi senzo.” Sim- kumbuze u Mr. Mskinya imbekwano ebesakutshona ese Xesi, kwa Kama, pakati kwabafundisi abamhlope bamahlelo ngamhlelo, enanamhla basenjalo bona abamhlope. “ Kummandi ke ukubona ukuba nakuti bantsundu kunjalo. Lakuba ihleliwa xa ebemewe kulihlalo e Healdtown u Mrs. Mskinya ibe yinkohla ukuba wotinina ukuze abe se Rini. Kuvele u Rev. C Nyombolo wenza lomgudu wokuya kujikele ezantsi kwele Ntonga, wada wamfika e Rini. Wonke umntu onokubona ukuba kwa indlela etatwe u n Mr. Nyombolo ukusinga e Riui yebomisa utando olunomonde eku- ngeko mntu onokufumane akwenze oku ade abe unolantando. Wamkele ke nawe

ndoda yakowetu lombulelo, wazi ukuba intliziyo ivuya, ibulela ngapezu kwamazwi endinokwabhalha or ndiwatete.”

Tina luhlanga olantsundu, sifaniswa (utsho u J S N. Transkei), nosano luka Siraveli olwanjuma e Jenuta lusiva e Kanana. Uti umntu xa afudukela kwelinye ilizwe ayishiye yonke impahla yozelwe INYAWO E DYEPUTA

KANANA. pandle kwempahla ehambayo, nokuya, nemali. Tina ke luhlanga asilinganisi mfiduku, (a) ukufuduka ebunmyameni ukuya empucukweni, (b) nokufuduka ebuhedenini ukuya kwi Kanana entsha (ezulwini). Silngt ukulayisha amasimi, izindlu, inlani, igadi, njalo-njalo, zamazwe esifuduka kuwo (a) obunmyama (b) nawobuhedeni, kwinqwenelo ezizingqondo nenliziyo zetu. Andikolwa nokuba nguloliwe lo ndimazayo ukuba angenze alaysho ezintu ndizikankanyileyo nwa sentla, kunye nezinye endingaxizelanga, angaba nokushukuma ukuya kwelo kuyiwa kulo luhlanga, Ngokuqenqa uku- bandela ipepa lako: sendza kutabata into engeni kangako. Ngofilisho lwase sikolweni: Sikohliswa kakulu kambe tina bafilishi ngo dear aba, nati kambe siyabakhohisa nakuba sibuye sibanjiswe kamisinyane kuba singaqele kukohisa. Kade ndihambe nabatilishi abahetele nabarolofu.

Kumacala omabini andranga ndilive ilizwi lika ara, nxa, sibhaxxa, ku dear apo kusifilishwa. Kodwa ke emva komtshato, yiza uzokwa izizwenza nembuxa zamazwi. Kanti ngokuya ebelilishwa, inene, ebengalungana nje, eteta ngele Cawa ilizwi eli. Esiti kuwe buti, esiya ezitshi esinye ziyigqibe nzima ne cup ye ti. Nditi mna aqonde umfilishi ukuba uliflisha umbambo lwake lwenyani. Hai ke kona kulorolofu ulisho, iba ngokuldu umsebenzi ku dear, engavumi nokungena kwemoyeni indlu, nokuba ude wangenxa, koba sekuqaue ilokwe, enxibe ende ilokwe, evele ngamhlo etyalini yeponti, ilizwi hai uzakutoloke- lwa zezinye, akungeze umazi ukuba uyatya; ngwa ne Birds of Paradise.

U Rev. B. Mama, wase Xora ustumela lamanqaku amnandi ngo NGO MRS. Mrs. Lamplough: “Site LAMPLOWGH, sakufun' ukuti kefi nge- mliziyo ngale mpanga, seva ukuba umfundisikazi odumliyo—ti Mrs. Lamplough akaseko, kutiwa uli- shiye eli nge 14 January, 1898. Ndiya kutabata indawo yokumazi kwam- U Mrs. Lamplough ndahlala naye iminyaka elishumi—e Annsshaw e Nkukwebo. Ndiyazi ukuba imbali yake banizii abamhlope abayakuyizalisa, lo wam umbandela uvakuhlamba wokuwa U Mrs. Lamplough abebhalele ubufundisikazi bake, ebezilwe kubo njengomoyeni wake, njengokuba abanye belandela abayeni babo, kuba kalokii kubonakala ngemisibenzi. Ubizo yinto eyahlukileyo, ukwenza umntu umsebenzi engabizelwanga kuwo ikwayinto ekoyo ngokuwatanda. U Mrs. Lamplough ubengengabanye abufundisikazi ababiziywe emsebenzini kwanje ngabafundisi, Ubengum Krestu- kazi wenene, bemlomo mnye bonke abantu—enobubele ebantwini bake; yada vavimini ukvahlukana naye engazange atshintsheke, okunye akete abatandayo, hai kupela ezele lutando, ehleka, nobuso bake bubuhle ebantwini. Ibingumfazi ongabudoda kwizinto zemifundo, ukungena kwetu ebufundisi besifundiswa ngumfundisi u Rev. R. Lamplough, nge- linye ixesha sifundiswe ngu Mrs. Lamplough, sifunda i Tyoloji yesi Bhalo Ezingwele ezivula nzulu ; ubesifundisa e Annsshaw no Rev. diaries Pamla no, Nkosi William Shaw Kama, sitolikelwa ngu Rev. Charles Pamla. Umfikazi isitulo sake apo sukuba sukuba kona besingawanga mnyane ngenxa yesimlo sake notlando lwake. Ubenemfundo enzulu, ukuba ubengatsbatanga ngeyevi iTitshala ye Sinala. Ukwenjenge sibeka ilinye, siyazi ukuba uye kupumla umfi kazi njengelizwi eliti Ndeva ilizwi livela ezulwini lisiti kum; Bala ukuti bane tamsanqa afafileyo befela e Nkosini. Sikuzi umfundisi wetu otandayo, sive- la naye koluzi lumhloyo. Safunda pantsi kwake ukofundela ubufundisi waba njengo bawo kwa Lizwi. Eli gama liti Vuulindlela liteta ukuba nguye owa fundisa abantwini abadala abantsundu waskokolela ekukanyeni ezifundweni zonke nase zintweni zomoya empefumleni. Ngu Yehova onikayo, ikwanguye otabatayo. Sibekhisa nakubantwana nase nantweni emlone nentsundu, ekunda- wo zonke, nakuzihlobo apo ebeke wako- nakumfikazi e Rini, Annsshaw, Heald Town e Bhai, England, Queenstown, King Williams Town nase Mount Coke. Kuba sonke siyakona ekufeni.

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### Ibala Labadalali.

[NGU “ MKORINTE.” E QONCE.]

Ngomhla we 5 ku February, 1898 ngase Madamini, kuqubisene i Champion ne Frontier C. C. Le match ibalulekile kuba iyevo kubonisa eyona club inamandla kwezi zimbini, kuba i Champion; isokuba iyibanga indawo eyayo ngegama. Impi ebadalali, nakuba ndiluzisi ukutsho, kubonakala ukuba ingenwe ngu Landipasi. Matunjwala okukuyo kubadlali balapa, ngakumbi ezantsi kwele Ntonga, wada wamfika e Rini. Wonke umntu onokubona ukuba kwa indlela etatwe u n Mr. Nyombolo ukusinga e Riui yebomisa utando olunomonde eku- ngeko mntu onokufumane akwenze oku ade abe unolantando. Wamkele ke nawe

Tina luhlanga olantsundu, sifaniswa (utsho u J S N. Transkei), nosano luka Siraveli olwanjuma e Jenuta lusiva e Kanana. Uti umntu xa afudukela kwelinye ilizwe ayishiye yonke impahla yozelwe INYAWO E DYEPUTA

KANANA. pandle kwempahla ehambayo, nokuya, nemali. Tina ke luhlanga asilinganisi mfiduku, (a) ukufuduka ebunmyameni ukuya empucukweni, (b) nokufuduka ebuhedenini ukuya kwi Kanana entsha (ezulwini). Silngt ukulayisha amasimi, izindlu, inlani, igadi, njalo-njalo, zamazwe esifuduka kuwo (a) obunmyama (b) nawobuhedeni, kwinqwenelo ezizingqondo nenliziyo zetu. Andikolwa nokuba nguloliwe lo ndimazayo ukuba angenze alaysho ezintu ndizikankanyileyo nwa sentla, kunye nezinye endingaxizelanga, angaba nokushukuma ukuya kwelo kuyiwa kulo luhlanga, Ngokuqenqa uku- bandela ipepa lako: sendza kutabata into engeni kangako. Ngofilisho lwase sikolweni: Sikohliswa kakulu kambe tina bafilishi ngo dear aba, nati kambe siyabakhohisa nakuba sibuye sibanjiswe kamisinyane kuba singaqele kukohisa. Kade ndihambe nabatilishi abahetele nabarolofu.

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*Champion C.C.*—Menze b Nyovane 7, Qubu run out 2. Kama c and b Bopi 1, N Zondani b do ara, nxa, sibhaxxa, ku dear apo kusifilishwa. Bopi b do 3, Nyovane run out 1. Bassie b T Zondani 14, Tsha- bune lbw b do 10, Kala c and b Nanto Zondani 0, Nkasa not out 2, Extras 4, Total 89.

*Frontier C.C.*— Nishona lwb b Nini 4, Mpu b Nini 11, Xiniwe b T Zondani 16, Bopi b do 24, J Xiniwe b do 3, Nyovane run out 1, Extras 4, Total 51. Baba bayapela, yaba iyatiwa i Second Eleven ngamashumi amatatu r yantsi.

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Sincoma imvिसiswano pakati kwezi club Saye sincoma kanamanjanzu ibhola zo Msele no Burns. Pambili Takane, nawe Makente, simkangele.

JOHANNESBURG.

Kuqubisene ngomhla we 9 February, i First Eleven ne Second Eleven ye Standard C.C. Zapatana kubi. Yabhola intabanani ka Msutwana. Nanzo izikora

*First Eleven (1st and 2nd Innings).*—T Manelle e Mphahlele, b Matunjwala, 2, 4; E R Msutwana c Mgull, b Mphahlela, 2, 5 ; S Daniel b M phahlela 0, 0 ; T Nkombisa b Mphahlela, 4, 11; T G Kweza kubonakala ukuba ingenwe ngu Landipasi. Matunjwala okukuyo kubadlali balapa, ngakumbi ezantsi kwele Ntonga, wada wamfika e Rini. Wonke umntu onokubona ukuba kwa indlela etatwe u n Mr. Nyombolo ukusinga e Riui yebomisa utando olunomonde eku- ngeko mntu onokufumane akwenze oku ade abe unolantando. Wamkele ke nawe

*Second Eleven, (1st and 2nd Innings).*— J. Goodman b Msutwana 0, 0; J. W. Mguli b Msutwana 0, 6; D. Mphahlela c Msutwana b Manelle 0, 2; W. Baba b Manelle 0, W. Matunjwa sip Msutwa- na b Manelle 0, 5; P. Adams not out 0, T. Bmase b Msutwana 0, 1 ; Jantyi b Msutwana 0, D. Ganga e Msutwana b Manelle 0. Extras 4, e Grand Total 51. Baba bayapela, yaba iyatiwa i Second Eleven ngamashumi amatatu r yantsi.

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PREPARED BY G. E. COOK, MEDICAL HALL,

KINC WILLAM'S TOWN

Amayeza ka Cook Abantsundu.

Umzi ontsundu ucelelwa ukuba ukange lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxaza.

COOK Elika Iyeza Lokukohlela (Lingamafuta).

COOK Aka Amafuta Ezilonda Nokwekwe.

ITOLE LE “MYO,” FEBRUARY 17, 1898.

THURSDAY, FEBRUARY 17, 1898.  
POSSIBILITIES of COLOURED MEN.

CONTINUING from last issue the review of the Rev. W. DOWER'S pamphlet on this subject,—Next to Education is the subject of Thrift; that is knowing the real value of money, and the art of saving it. One shilling put away every week in the Savings' Bank will yield £300 in forty years. Saving small sums like these, and depositing in Savings' Banks, one becomes a shareholder in all the great enterprises of the State as the Government uses the money for railways, telegraphs, bridges, roads, etc. These savings would be used wisely by acquiring fixed property, such as houses and land. At present the tendency is for wasting money in tobacco, fine clothing, sporting pleasures, bicycles, football, cricket, tennis, and the like. If one-half of the amount spent in these things was saved by the Coloured classes, better houses could be built, and money found for education in the support of their schools. Mr. DOWER advised taking a leaf from the German emigrants of King Williamstown, who came forty years ago, and were objects of scorn by many for their old-fashioned clothing. Their women were jeered at for hoeing their gardens and taking their produce to the town market. They held on, toiled and saved, and now have had their reward by having bought out the coloured man, and the white man too, who laughed at them, and are masters of well-wrought farms—The same is happening in Port Elizabeth and elsewhere out here with the Indians and Chinamen, who on arrival did not understand the language, money, or knowledge of the ways of the country, and as poor as kirkmice. But having begun they take care of their earnings, and in a year or two are regular customers of the Standard Bank. Some laugh at their simple ways, they return the compliment by saying—“He fool; he got “ £10 bicycle; he got no land, no “ money, no house. He play cricket!”“football, spend much money when “young; old—he sick, he beg, he “ die: no money, friends bury. China—“man, ah! work hard, save money “ young; Chinaman old, he rest, sleep, “be happy—Chinaman no fool!” Truth put in quaint expression.

From this point Mr. DOWER passes on to the coloured man's aversion to learning a trade, to coloured classes who prefer to remain labourers. A people who are satisfied with remaining only day labourers cannot expect to rise in the social scale, whereas if a sufficient percentage of them were competent tradesmen, people would not dare to treat them as they often do. The difficulty, however, even in cases of those who have taken to trades is to find them competent tradesmen. I he want of ambition again keeps only at the stage of *half-tradesman*, with the exception of very few who are able to finish any piece of work without superintendence.

Mr. DOWER stated, as one cause why there were so few coloured tradesmen, is the aversion of many young men to being seen in *tradesmen's clothing*. “ They prefer the dress coat and the white shirt of the waiter to the leather apron of the blacksmith's apprentice. They will rather deliver parcels and wear a tweed suit than put on the moleskin clothing of the stonemason.” A man in Society is estimated only by his moral worth, and not by the clothes he wears. Then coloured men object to being indentured apprentices for three or five years, because of the suspicion that this is a kind of slavery, whereas, when taken on as unbound apprentices, their self-conceit gives them the early idea of being competent tradesmen at the end of the first or their second year, when they desert their master and engage themselves as full-fledged tradesmen, to be found out later as botches and humbugs. Unfortunately, the Institutions where they were trained usually get the blame.

Another serious hindrance to progress among the coloured was the lack of ambition to acquire, and retain, fixed property, which is the only thing that gives a man standing in Society and enables him to command respect, secure credit, and give him an interest in the prosperity of his country, in the political and municipal life of the land in which he lives. Coloured men will not reach the place they might if they remain indifferent about acquiring fixed property, and are sufficiently careful to keep it when they have got it.

This led to a reference to the tendency to part with their property by getting into debt; and here Mr. DOWER gave a series of good and useful mottoes, from which we call the following—“ Never buy a thing till you “ are able to pay first; let every “ week's income cover the week's expenditure; if you sell fixed property “ put the proceeds into fixed property.” The closing remarks are on the *Politics* of the land—why every man should be a voter, and how to retain and use this privilege of Her Majesty's loyal subjects.

The foregoing is only a running *precis* of a most interesting pamphlet. The lecture is full of wholesome advice which our people, as well as those to whom it was immediately addressed, would do well to digest and act up to. Using Mr. DOWER'S own words, the lecture was “ intended to arouse them to the dangers that threaten; to be alive to the privileges possessed; to get at the strong current of life; to be men and not mere drudges; to rise from the lowest step of the ladder to higher things.” A perfectly attainable goal, if rightly aimed at.

## NEWS ITEMS

OUT of one family in Lydenburg, six children have died of fever.

UMTALI people performed much hat waving and shouting on Saturday when the first train steamed into the station.

Sir GODFREY LAGDEN has left Maseru for Cape Town, to confer with the High Commissioner upon Basutoland affairs.

THE *Cape Register* hears with regret that the health of His Excellency the Governor is far from satisfactory.

THE death is reported by Cable of Count Kalnoky, who has long loomed large in connection with Austrian Foreign Affairs.

A RUSSIAN Episcopal authority has issued an order forbidding dissenters wearing long hair and hats like the orthodox clergy.

IT is said that the Pondos are in a bad way on account of the loss of their cattle, their principal food being sweet potatoes, which they are glad to eat raw.

THE body of a European, which had apparently been hanging for a month, has recently been found suspended from a tree at Durban.

IN the Quin-Johnson criminal libel case at Fort Beaufort, the case being remitted to the Acting Magistrate, a plea of justification was tendered, and Mr. Quin found guilty, a fine of £50 being imposed.

AT Sir G. H. Stockenstrom's residence (says the *Bedford Enterprise*), two puffadders were killed last week. The first was a male, and the second a female, which contained twenty-seven lively young adders. Parents should be on the watch, as snakes seem plentiful this season.

THE Archbishop of Canterbury has written to the Archbishop of Capetown as follows: “ My dear Archbishop of Capetown,—The proposal to build a new Cathedral at Capetown has my most hearty support. Beautiful houses of worship show our reverence to GOD, and make His worship a delight. They preach the best of all possible sermons to generation after generation.—Your affectionate Brother, F. CANTUAR.”

MAJOR MOUSINHO D'ALBUQUERQUE, the Governor-General of Mozambique, who defeated and took prisoner the Native chief Gungunhana, arrived at Oporto on Sunday as the guest of the town. He was accorded a brilliant and popular reception. The festivities in his honour lasted four days, comprising the presentation of a charger and sword of honour, dinners, in giving one of which several English joined, and other festive gatherings. A large square has been called after him.

“ At Shaw University,” says the *Wilmington Messenger*, “ is an African Prince. He is a grandson of King Khama, of South Africa, now dead. The present King is King William. His name as prince is Alfred Impey. His father was Impey Khama, his mother was named Balise. He speaks quite good English and is a Methodist, as is also King William, Alfred is studying theology and medicine.” — *Methodist Churchman*.

## BIBLE LESSON

FOR SUNDAY, 27TH FEBRUARY.

SUBJECT : “ WARNING AND INVITATION.”—Mat. xi, 20 to 30.

We all love the words of Jesus that are written at the end of this chapter. They are sweet words to us. When we hear them we think we can see the face of our Saviour full of pity and of love, and His hands stretched out towards us. And when He says: “ Come unto me and I will give you rest,” our hearts rejoice, and we already feel our burden is lighter, and our sorrowing hearts are comforted. Oh! the sweetness of the words of Jesus.

But there are other words that we must also hear: they are not sweet, but they are like bitter medicine to heal our souls. Such words are those in verses 20 to 24. Chorazin and Bethsaida and Capernaum were towns near the sea of Galilee. Jesus lived there among the people. He preached the gospel to them, he did many miracles, yet they did not repent, therefore He said: “ *Woe* unto you.” He did not say these dreadful words in anger, but in sorrow, just as He spoke of Jerusalem (Luke xiii, 34). Today the Lord looks down upon our towns, and even our Mission Stations, with the same sorrow in his heart. Perhaps he says: “ Woe unto thee “ King William's Town, or “ Woe unto thee “, but I will not choose the places. Put in the name of the place where you live, and ask if it is not true that the Lord may well say of this place and of that: “ Many mighty works have been done there; “ many times has the word of the Lord come among the people with power; many times have the hearts of sinners been shaken when they heard of the judgment to come, yet they have not repented.

Even among the members of the church there is much coldness and much love of this world; and all around there is open sin and contempt for the word of God. You have the light and yet you love darkness rather than light (John iii, 19). The Lord says: “ It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you.” The heathen generations of the past shall not receive such condemnation as you will receive who have had the gospel preached among you, and have not obeyed the word of the Lord. Repent, repent, before the judgment comes.

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Ezika BATTLE Idipu Zegusha “azike zibulalo Gusha ”; into yazo kunyanga ibula; zilungisa uboya; zizi- nika impilo negusha ngokwazo.

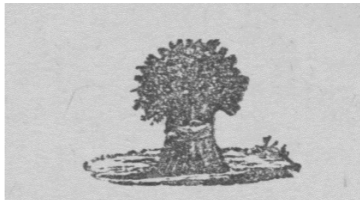
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