Lirolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).

—:o:—

Unokuhlaulela wonke Unyaka ngokutumela l3s 6d nangalipina ixesha lonyaka.

Izaziso Zabazelweyo, Abatshatileyo, ne Mipanga, irolelwa 1s. ngexesha ngalinye ezingene ngalo.

IMVO NELISO LOMZI

(NATIVE OPINION AND GUARDIAN.)

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

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, MARCH 10, 1898.

ELIPEPA LIPUMA NGOLWESI-NE IVEKI ZONKE

Lltunyelwa kwindawo zonke apa ema Zantsi-Afuka, e Yerepe, nase Melika.

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

Vol. XIV, No. 698]

[IXABISO 3d.

INTSHUMAYELO

NGU MHLEKAZI U SIR ALFRED MILNER.

Umnumzana we Grand Cross Wodidi Ola balalekileyo lo Saint Michael no Saint George, Umnnmzana Ongampati Wo didi Olubekekileyo lwe Bath, Iruluneli Nompati Oyintloko we Koloni Yomntan' Omhle ye Cape of Good Hope e South Afrika, namazwana, nezibaxa zawo, Nompeti Owongameleyo Womntan' Omhle, njalo njalo, njalo njalo, njalo njalo.

EKUBENI, ngentshumayelo enani lingu 534, ebalwe ngomhla we 4th ku January 1898, ndenze pantsi nangamandla amagunya akum " Omteto wokucita Ibandla Lengwevu, 1897," ndicita Ibandla Lengwevu le Koloni Good Hope; nasekubeni kufanelekile ukuquba amalu- ngu okunyula amalungu elo Banda kwiziqingata ezitile zokunyula ezinikwe amandla okwenjenjalo " Ngu- mteto Wommiso Ohlaziweyo, No. 18 ka 1874," " Umteto Wokudityaniswa kwelama Griqua, No. 89 ka 1877," Umteto Omele Amazwe Apesheya kwe Nciba No. 30 ka 1887," " Kwano Mteto Wokudityaniswa kwelama Betshwana, No. 41, ka 1895." Ngoku, ngoko, pa- ntsi nangamandla namagunya akum ngo Mteto, ndiyashumayela, ndixela, ndisazisa ezindawo zimbalwa zilandela- yo, oko kukuti:—

1 Amagosa Ongamele Unyulo kwiziqingata ngazinye Ezinyulayo pakati kwezo Ndawo Zinyulayo, ngapandle kweziqingata Ezinyulayo zase Kapa nase Rini, e Batenjini nase Griqualand East, ayakuba zimantyi zezo ziqingata ngazinye, okanye ibe ngamagosa abambele zona okweloxesha.

2 Amagosa Ongamele Unyulo kwiziqingata Ezinyulayo zase Kapa nase Rini ayakuba zimantyi ezihlala e Kapa nase Rini, okanye ibe Ngamagosa aba- mbele zona okwelo xesha.

3 Amagosa Ongamele Unyulo kwiziqingata Ezinyulayo zase Batenjini nase Griqualand East ayakuba zimantyi Ezinkulu zase Batenjini nase Griqualand East, okanye ibe Ngamagosa abambele- yo okweloxesba.

4 Ukuba indawo ezitile zokuvota na- kumandla ngamnye Onyulayo pakati kwezondawo zinyulayo, ngapandle kwa- lomandla Unyulayo wase Kapa ziyakuba zindawo ezimele zona ezikanka- nywe koluludwe lungapantsi kwale Ntshumayelo.

5 Ukuba Amagosa Atile e Voti, akwimimandla ngaminye Enyulayo pakati kwezindawo zikankanyiweyo zokunyula ngapandle kwendawo Enyula- yo yase Kapa, ayakuba Ngamagosa amele oko kukankanywe kulenteto ingentl' apa.

6 Ukuba ukuvota kwindawo nganye yokuvota kuya kuqala ngolwesi TATU, MARCH 16, 1898, ngo 8 kusasa, kuye- kwe ngo 5 emva kwemini.

7 Ukuba lonteto ikankanyiweyo iyakutatyatwa njenge nteto efakwe kule Ntshumayelo yam.

8 Kwakona ndiyasbumayela, ndixela, ndisazisa, pantsi nangamandla esiqendu sesi Toba so " Mteto we Voti Wokutitintela Amasiko Amabi, ka 1851," nango " Mteto Wokunyula we Palamente, ka 1883," ukuba bonke abantu abaya kufunyanwa benetyala lokutenga, besenza, okanye bcbonakalisa impembelelo engafanelekileyo, okanye amaziko amabi kwindawo zokuvota okanye ngokuma- yela nazo, bayakuti, bakugwetywa, bohlwaywe ngokwalo Miteto ilungisele- lwe oko.

TIXO SIKELELA INKOSAZANA!

Inikwe pantsi kwesandla sam nesi Ncamatiselo sale Koloni yase Kapa, ngalomhla we 19 ka JANUARY 1898.

A. MILNER,
Iruluneli.

Uludwe oluhamba nale Ntshumayelo ngentl' apa

VII. EMPUMALANGA.

1. UMANDLA WE QONCE.—*A. Umandlana wokunyula wase Qonce.* Koya kuvotwa kwe ndawo zilandelayo ;—Reeves' Hotel, Mount Coke; Francis Radne's Residence Ntsikitini; F. M. Deatshmann's Residence, Debe Nek; Lowea Hotel, Qibira; R. J. Crowe's Residence, Debe Nek ; Mundinch's Shope, Rabula ; Barnshill Mission Station, Ordemann's Hotel, Green River; Court House, Middle Drift; J. D. Wood's Re. Bidence, Gxulu ; W. Atty's Residence, Wolfe River ; Government Offices, Keiskama Hoek; Schoolroom, Braunschweig ; School, room, Ross Mission Station; Coart Room, King Williams Town; Deeds Office, King Williamstown; Hoose in Smith Street, King Williams Town ; House in Cambridge, road, King Williams Town ; Schoolroom, Frankfort; Schoolroom, Peelton; Bara. chevey's Hotel, Kei Road ; Hotel at Blaney Junction, Hotel at Briedbaok; Hotel at Berlin, J. Keilfoil's Residence, Farm No. 195. *B. Umandlana wokunyula wase Qumra.* Kuya kavotwa kwezi ndawo zilandelayo :—Court Room, Qumra ; Residence of Field cornet, Farm No. 42; Residence of Field cornet, No. 216; Farm No, 281; *C. Umandlana wokunyula wase Cumakala.* Koya kavotwa kwezi ndawo zilandelayo :— Court Room, Statterheim; School Hoase, Isidenge; Dohne Hotel, Wartburg School Room, Farm Oribe, Hotel at Bolo, Emgwali School Room, Residence of Field carnet Lugilo. *J). Umandlana wokunyula wase Katikati.* Kaya kavotwa kwezi ndawo zila ndelayo:—Residence of Field cornet Anta, Residence of Field cornet Henderson. *E. Umand'ana wokunyula wase Victoria East* Kaya kavotwa kwezi ndawo zilandelayo:— Allen Groove, Fort Hare.

2. UMANDLA WE EAST LONDON.—*A. Uma- ndlana wokunyula wase East London.*—Ku- ya kavotwa kwezi ndawo silandelayo:— Warrendale, Christmas Vale, Farm No. 85, Old Court House on West Bank, Court Room. East London : Hotel at Cambridge, Farm 178, Gonnbie; Fort Jackson, Maclean Town, Peterson's Hotel. *B. Umandlana wokunyula wase Qumra.*—Kaya kuvotwa kwezi ndawo zilandelayo:—P. O. Woolhope, Sea View, Hopewell.

3. UMANDLA WE QUEENSTOWN.—*A. Uma ndlana wokunyula wase Queenstown.*—Kuya kuvotwa kwezi ndawo zilandelayo :—Court ?? enstown Queenstown Park, ??? Schoolroom, Imvani, Douglas ??? Coart Room, Whittle- ??? Gailford, Thibet Park, ???? Hackney, Teacher's ??? Room, Sterkstroom ; *??? Umandlana ???* Kuya kavotwa kwezi ndawo zilandelayo:—Coart Room, Cathcart; Rockford, Fail ford, Retreat, Sletmere, Toise River, Pasey's Hotel. C. *Umawilana wokunyula wase Glen Grey.* —Kaya kuvotwa kwezi ndawo zilandelayo : — Court Room, Bolotwa; Driver's Drift Hotel, Qoqodala Hotel. *D. Umandlana wokunyula wase Tarka.—Kuya* kuvotwa kwezi ndawo zilandelayo:—Court Room, Tarkastad ; Hartfontein, Rhenoratershoek, Klein Haasfontein.

4. UMANDLA WE ALIWAI, NORTH.—*A. Uma- ndlana wokunyula wase Aliwal* North.—Ka- ya kavotwa kwezi ndawo zilandelayo :— Coart Room, Aliwal North ; Olyvenfontein, Paarl, Kalkoenkrantz, Platfontein, Court Room, Jamestown; Patriotsklip, Court Room, Lady Grey ; Beerfontein, Karnmelk. Spruit. *B. Umandlana wokunyula wase Herschel.*—Kuya kuvotwa kwezi ndawo zilandelayo; — Court Room, Herschel; Residence of E. Dodds, Blikana ; Residence of T. Gallon, Palmietfontein; Residence of G. W. Dickson, Josannas Hoek; Sterkspruit. *Umandlana wokunyula wase Barkly East.*

—Kuya kuvotwa kale ndawo ilandelayo :— Lyndale.

5. UMANDLA WASE WODEHOUSE.—*A. Umandlana wokunyula wase Wodehouse.*—Kuya kuvotwa kwezi ndawo zilandelayo :—Coart Room, Dordrecht; Braklegte, Carnarvon Farm, Willow Park, Boshchofs Kraal, Roode Moogte, Swempoort, Roodenek, Good Hope, Andover, Draai Ona, Indwe. *B. Umandlana wokunyula wase Barkly East.*—Koya kuvotwa kwezi ndawo silandelayo:—Barkly East, Fetcani Glen, Clontarf Rhodes, Moshesh's Ford, Granard, Lymore Lodge, Ravensfell, Morgenzon, Ventnor. C. *Umandlana wokunyula wase Glen Grey.*—Kaya kuvotwa kwezi ndawo zilandelayo :—Lady Frere, Bengu, Buffeldoorns, Macobeni.

6 UMANDLA WE TEMBULAND.—Kaya kuvotwa kwezi ndawo zilandelayo: — Court Room, Ngqamakwe; Kotana, Mahlubini, Court Room, Mqanduli; Old Morley, Court Room, Idaty wa ; Coart Room, Elliot, Bloem Vlei, (Xaka) Ronan, Gabenxa, Cantire, Ettriok, Eda, Coart Room, Engcobo; Emja. nyana, Ntlambe, Court Room, Butterworth ; Toleni, Court Room, Cofimvaba ; Court Room, St. Marks Southey ville, Makwababa, Court Room, Taomo; Mbulu, Tanjana, Court Room, Willowvale Court Room, Coart Room, Kentani Court Room, Elliot, dale ; Court Room, Umtata ; Koodeheuvel.

7. UMANDLA WE GRIQUALAND EAST—Kuya kuvotwa kwezi ndawo zilandelayo .—Court Room, Mount Frere; Court Room, Mount Aylift; Court Room, Mount Fletcher; Glen Avice, Far View, Court Room, Tsolo; Court Room, Maclear; Tsitsana School, Witter- horn, Cromarty, Middle Ridge, Ugie, Wizard Vale, Vipan, Glen Grieve, Court Room, Matatiele; Cedarville, Zoegat (Mvenyane) Draokensrock. Northcrook, Court Room, Qutnba, Salenkama, Farm Topshani, Farm Moot Plaata, Farm Gowan Lea, Farm Hopewell, Court Room, Lower Ibisi; Court Room, Port St. John's; Coart Room, Kokstad; Runnymeade, Rheebokfontein, Treurfontein, Rathfarnbam, Rooi Klip, Assaberg, Viel Salm.

V. AMAZANTSI EMPUMALAGA.

1 UMANDLA WE BHAYI.—*A. Umandlana wokunyula wase Bhayi.*—Kuya kuvotwa kwezi ndawo zilandelayo:— Town Hall, Mutual Hall, North End; Walmer Road, South End ; Betheladorp, Goedmoedefontein.

2. UMANDLA WE TINARA—*A Umandlana wokunyula wase Tinara —Kuya* kavotwa kwezi ndawo zilandelayo :—Court Room, Uitenhage; Sunnyside, Godults River, Lourie River, Tip Tree Farm, Sand River, Addo Drift, Bevan Vale, Sundays River Ferry, Enon, Glendonnor, Kariega Rail- way Station, Haasfontein, Kleinpoort, Vaaldam, Boxmoor, Springbok Vlakte. No 6, De Vley, De Poortje. *B. Umandlana wo. kunyula wase Humansdorp.*—Kuya kuvotwa kwezi ndawo zilandelayo: —Coart Room, Humansdorp; Zuurbron, Driefontein, Fair view, Assegai Bosch, Onverwaoht, Quagga, Hankey. *G. Umandlana zvokunyula wase Jansenville.*—Knya kuvotwa kwezi ndawo zilandelayo:—Court Room, Jansenville; Klip Kop, Klipplaat, Mount Stewart, Blaaaw Krantz, Waterford, Ebenezer. *D Umandlana wokunyula wase Willowmoae.*— Kaya kuvotwa kwezi ndawo zilandelayo : — Doorn Bosch, Veeren Kraal, Steytlerville, Allemans Kraal, Roode Klip, Verloren River, Zandvlakte. *E. Umandlana wokunyula wase Alexandria.*—Kuya kuvotwa kwezi ndawo zilandelayo:—Court Room, Alexandria ; Zaurplaats, Graaffwater, Nanaga, Coerney, Sandflats, Congas Kraal, Preston Park, Wasi Heuvel.

3. UMANDLA WE RING—*A. Umandlana wokunyula wase Rini* —Kuye kuvotwa e Court Room, Grahamstown.

4. UMANDLA WE ALBANY.—*A. Umandlana wokunyula wase Albany.*—Kaya kuvotwa kwezi ndawo zilandelayo :—Manley's Flats, Springvale, Highlands, Riebeek, Hounslow, Fort Brown, Committees, Glenovis, Bowden, Salem, Sid bury, Buffels Kloof. *B. Uma ndlana wokunyula wase Bathurst* — Kuya kuvotwa kwezi ndawo zilandelayo;—Court Room, Port Alfred; Grand Hotel Port Alfred; Residence of Field cornet, near Southwell; Residence of Field cornet, Whites Bush ; Seven Stars Hotel, Bathurst; Rokeby Park, at W H. Wilemore; Trap, pes Valley (Station, Residence of Field cornet, Hope Fa m; Jas. Ford's Farm, Kasonga; Residence of Field cornet, Elephant Park.

5. UMANDLA WE VICTORIA EAST.—*A. U- mandlana wokunyula wase Victoria East.* —Kuya kuvotwa kwezi ndawo zilandelayo : —Court Room, Alice; Binsfield, Hoggs- back, Garfield, Farm No. 1216, Botha's Post or Kingston, Breakfast Vlei. *Umandla na wokunyula wase Ngqushwa.*—Kuya ku votwa kwezi ndawo zilandelayo :—Court Room, Peddie; Davie's Shop, Newtondale; Alesbury's Shop, Gqora; Weltevreden, Lessendrum, Easington, Barnfather, Kingston, Hercules, Court Room, Bell; Hastings, Hotel Woolridge.

VI. AMANTL' ENTSHONALAGA

1. UMANDIA WE SOMERSET EAST. —*A Umandlana wokunyula wase Somerset East.* —Kuya kuvotwa kwezi ndawo Zilandelayo : —Court Room, Somerset East; Cookhouse, Doornkraal, Mistkrail, Annsvilla, Coma dagga, Middleton, Beenlegte, Middlewater, Paddafontein, Rietvley, Peanton, Residence of Mr. Stretch, Zondags River; Vaalklip, Coetzerskloof, Grootvlakte, Fonrieskraal, Klipfontein, Thorngrove; *B. Umandlana wokunyula wase Bedford.*—Kuya kuvotwa kwei ndawo zilandelayo :—Court Room, Bedford; Avondale, Ferguson's Shop, at Cameron's Glen, Olipnant's Bosch, Linton, Blackhill, Kingsvale, Spring Grove, Olivefontein, Kruger's Kraal. *0. Umandlana wokuuyula wase Cradock*—Kuya kuvotwa kwezi ndawo zilandelayo :—Honey Grove.

2. UMANDLA WE *Umandlana wokunyula wase Bhofolo.*—Kuya kuvotwa kwezi ndawo zilandelayo :—Court Room, Fort Beaufert, Office of Superintendent of Fingoes, Healdtown, Residence of Field cornet, Blinkwater, Hammonds, Richmond Hotel, Yellow Woods Hotel, Court Room, Adelaide, Meade's Hotel, Residence of Field cornet, Kaal Hoek. *B. Umandlana wokunyula wase Stockenstrom.*—Kuya ku votwa kwezi ndawo zilandelayo Court Room, Seymour; Residence of Field cornet, Cathcart; School Broom, Balfour; Rest, dence of Field cornet, Mankazana; Residence of Field cornet, Hertzog, Residence of Field cornet, Upper Blinkwater ; Resi. dence of Field cornet, Readsdale.

3. UMANDLA WE CRADOCK.—*A. Umandla. na wokunyula wase Cradock.*—Kuya kuvotwa kwezi ndawo zilandelayo:— Court Room, Cradock; Dwingfontein, Mortimer Station, Kariefontein, Waterkloop.—*B. Umandlana wokunyula wase Tarka.* Kuya kuvotwa kwezi ndawo zilandelayo:—Klip, fontein, Ratelshoek, Rietvlei, Sunnyside, Sohurfte Heuvel. *0. Umandlana wokunyula wase Steynsburg.* Kuya kuvotwa kwezi ndawo zilandelayo : — Court Room, Steynsburg ; Grootvlei, Joaohimsfontein, Elandsfontein. *D. Umandlana wokunyula wase Middleburg.* Kuya kuvotwa kwezi ndawo zilandelayo:— Olievenboom, Wolve Vley, Tafelberg, Taaiboschfontein, Sterk- fontein, Brand Vley.

4. UMANDLA WE COLESBERG.—*A. Umandlana wokunyula wase Colesberg.* Kuya kuvotwa kwezi ndawo zilandelayo:—Coart Room, Colesberg; Fonteintje, Norvals Point, Poortje, Ooorlogs Poorte, Jaasfontein. Naauwport Junction, T'samenkomst, Balt, fontein, *B. Umandlana wokunyula wase Hanover.* Kaya kavotwa kwezi ndawo zilandelayo:—Court Room, Hanover; De Put, Plaatjesfontein, Wonderhenvel. *0. Umandlana wokunyula wase Philipstown.* Kuya kavotwa kwezi ndawo ilandelayo :— Residence of J. 8. da Plessis, Klein Car. bonatjes Kraal; Residence of J. D. du Plessis, Klein Gras Fontein ; Residence of Hendrik Jooste, Hanekamps Kuil; Coart Boom, Philipstown. *D. Umandlana woku- nyula wase Middleburg.* Kaya kavotwa kwezi ndawo zilandelayo :— Court Room Middleburg ; Scorpion Kraal, Wolvekop; Beesjesbalt, Hamansfontein, The Willows, Knoffels Vley. *E. Umandlana* 1 wase *Steynsburg,* Kuya kavotwa e Knell.

A. W. FISCHER (Umzi obusakuba ngoka A. BEET) Emonti

Usand' ukufikelwa Yimpahla Entsha entle kunene, IPRINTI, CREPONS, GRASS LAWNS, njalo njalo. INGUBO ZAMANENE.-Kwezamanene kusand'ukuvulwa EZIBUHLUNGU I-Twidi EZIBANDAYO, NEZIMNYAMA, ezitengiswa NGAMANANI APANTSI PAKULU-

AMACICI E-GOLIDE NAWE SILIVERE.

A. W. FISCHER, (Umzi obusakuba ngoka A. Beet)

ARGYLE STREET, EMONTI

IKAYA LABANTSUNDU.

LEMINYAKA I 18 IGQITILEYO,

SINGENISE KWELI LIZWE

BLANKETE ZOBOYA.

EZILUKWE NGOBUGCISA OBUBODWA Igama laeo yi EXTRA NAVY or MATTROSS."

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo lwemifanekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYUZWAYO.

ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU BLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama

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

APO ZIPAKULWA KONA KUKO

JAS. W. WEIR & CO.

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama

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WE VENKILE, YASE

WHITTLESEA

SESONA Sitora sisiso e Whittlesea nakulo mandla. Sinaso zonke intlobo zempahla. Zonke izinto zekifanelekileyo zaye zitengiswa tshipu. Kusoloko kufika Impahla ezintsha. Ilokwe, Iprinti, Inainsook, ne Muslin, Keleko, Iqiya, Ihempe, Ibatyi, Ibulukwe, ityali, Ishiti, Izihlangu ne Shuzi, Ikofu, Swekile, Ti, Umgubo, Iparafini, lcuba, njalo njalo.

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Good Wages. Food Free, and Good Treatment;

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(Ekufuneka ipelile ukuze kuboko ituba Lempahla yase Busika eza kufika kamsinya).

ISUTI ZAMADODA, 10/11,15/, ne 22/6

IHEMPE „ ezimhlope, 2/9, ezifanelwe yi 5/3

„ „ zokusebenze, 1/2, 1/4, 1/11

ZABE ZILUNGILE KUNENE.

IBHULUKWE elungileyo eyomeleleyo ye Kodi itotywe ixabiso lakwi 5/11.

IZIHLANGU ne SHUZI zitotyelwe kumaxabiso efandesi — yiza kubona ezetu zamadoda ze 6/11, isimanga sexabiso nobu tshipu, izihlangu ezomelele kangaka

INTSALELA ZE PRINTI zitengiswa ngamanani asezantsi ukuze zipele tu.

ITYALI—Lilo eli ixesha lokuba nizifumanele isisulu zitotyelwe kwi 3/6 inye. Ninto eninzi ye Sampulu ze Tyali ezisand'ukufika ziyakutengiswa ngama xabiso e fandesi.

I BLANKETI zitengiswa ngamanani atshipu.

IHEMPE ZAMAKWENKWE, ISUTI, IZIHLANGU, NE MINQWAZI zonke zitotyiwe.

Ukuba aninako ukuza ngokwenu tumela- ni i-odolo inemali yento ozifunayo nge Post, saye siyaku kwanelisa kuba zonke i-odolo ezivela ngapandle zikangelelwa siti ngokwetu.

Owen & Thomson,

Obefudula ingu Dyer & Dyer, Ltd. (Retail)

KING WILLIAMS TOWN.

John Lumsden and Co.

(KUMZI WO LUMSDEN),

BANOVUYO ukunqwenelela Izihlobo zabo Ezintsundu nabaxasi, umnyaka wokonwabo nonempumelelo entle. Impumelelo kwizihlobo zetu Ezintsundu iteta impumelelo kumsebenzi wetu esiwuquba nabo nge nzondelelo ngo kubanika amaxabiso angawo " ahlaulwa kwaoko " nakuzipina intlobo zempahla zokurweba ezitengisayo. " Umzi wetu " uyakusoloko uzele zimpahla zentlobo zonke ezibingelelene nabahlobo beta abantsundu. Ngokukodwa sigcina Impahla epeleloyo yokutshata eyo mtshakazi nomyeni, i Wedding Cake ne zonka njalo njalo. Sinqwenela ukuti kanjalo kwizihlobo zetu ezintsuudu sifikelwa zonke ezinyanga zimpahla eziza nenqanawa zivela e Scotland nase England zitengwe kona kwezondawo zenziwa kuzo ngo Cash. Nempahla zetu zitengiswa ngamanani afanelekileyo kweli lase MAXOSENI. IZIHLOBO ZETU EZINTSUNDU mazike zize kuziqondela oku, zitenge konke ezikufuuayo. Tina sotenga intlobo zonke ze mveliso ngamaxabiso ape- zulu ase Malikeni xa bayizise kuti.

JOHN LUMSDEN and CO,

E GCUWA

Stevenson, Mitchell & Co

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Bane Fandesi Elikulu

Lempahla zonke, lisaquba nango Feb. lo

Amanani Empahla Atotywe Kakulu

R. R. V. JEFFREYS

1GOSA LO MANYANO

Ngabasebenzi Abantsundu, Ltd.,

E RAUTINI

Queens ♦ Town ♦ Agency.

APA kwalaliswa izibonda nabo bonke abantu ngamalungelo kwabantsundu abangaba bafuni umsebenzi kwele Rauti (e Johannesburg nakumandla wakona) ngolumanyano olungenanto nabu gayi.

1. Abantsundu bamkwa imali kaloliwe, eye pase kwaneyo kuqapula ze kanjalo bamkele imali yokudla xa base luhambeni.

2. Ixesha angasebenzela Iona umntu alinga pezu kwenyanga ezimbini.

3 Olumanyano luxasa i Komponi ezi 99, elingati iqela lamadoda anga 25 afuna ukusebenza kwi Komponi etile, kuti ukuba kufanelekile atatwe

4. Abantsundu abaziqeshese ngolo hlobo bayapiwa ukutya

5. Ize babuyise 30s. kumvuzo wenyanga zabo zokuqala.

6. Umvuzo ude ufikelele kwi 10s. Ngenyanga.

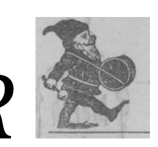
7. Abantsundu abavela e Koloni bakolisa ukuqeshelwa, umsebenzi wangapezulu.

8. Akusetyenzwa nge Cawa ngapandle kokuba kuba kunyanzelekile ukuba kwenjiwenjalo.

Olumanyano luyakuba hlaula abantu abazise amaqela angenga pantsi kwa 25 amadoda asiwe e Komani okanye nakusipina isitishi sika ??? Kodwa kwaziswe ogama lingentla.

P.O. Box 115, Cathcart Chambers, Queen's Town.

Bonke baya kwa



BAKER

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YESIGWEBO.

UKUMA KWEMIHLABA

U Kama no Rulumeni

ITYALA ELIKULU.

YOMZ' ONTSUNDU.

Kwi Mvo yepelileyo iveki sidwelise pambi kwabalesi betu ingxwabilili yokutetwa kwetyala la Magqunukwebe, emangalele u Rulumeni ngento azenzileyo nasazenzayo emblabeni wawo, ati wona uyifam, ekungena kuhanjiswa ngokutanda ngu Rulumeni kuyo. Oko ke sibe nokubeka pambi kwabo intloko zesigwebo. Kodwa namhla sinokusingenisa ngokufezekileyo. Lomcimbi siwukangele njengomkulu kunene owaka wapambi kwengqondo zomzi ontsundu—kuba ufumbete ukuma nokuqina kwemihlaba yetu sonke, kuba sonke simi ngoluhlobo ami ngalo ama Kama. Yiyo lonto ke singanditiyo ukubokoxela isituba esibanzi kulengxelo.

Ku Matyala Amakulu ngo Mvulo ongapaya (28 Feb.), esihlalweni ingo Hon. Sir J. H. de Villiers, K.C. Tuesday Inkulu ye Jaji, no Mr. Justice Bucham iswe isigwebo se Tyala lika Kama na Banye bemangalele u Rulumeni wase Koloni.

Inkulu ye Jaji ite

PAMBI KOKUWISA ISIGWEBO

inga ingaqaula ukuba kwamkelwe incwadi zocingo ezivela kwimantyi zase Xesi neyase Rini. Inteto zazo zibonisa imfanelo yenqaku ebilenzile (yona Nkulu) xana bekusaqutywa ukutetwa kwetyala. Ucingo oluvela kwimantyi yase Xesi luti imantyi leyo ike yabenca itaitile ezimbini ezigcinwe yinkosikazi ka Kama. Zombini zinosuku Iwe 9 January, 1861, enye inesincamatiselo esikulu sc Koloni, siq nelwe e Taitileni ngelibini yesilika eluhlaza. Isincamatiselo senye itaitile silahlekile, nakubeni Ziko impawu zesilika netywina elalincanyatiselwe. Imantyi yase Rini iti izibencile itaitile zika Kama ezise Rini apo. Zombini zixela ukuba zanikwa ngesincamatiselo Esikulu se Koloni yase Qonce, kodwa akuko zincamatiselo, nazimpawu zokuba zaka zako.

Ijaj' Enkulu ibbkise ku Mr. Schreiner (ummeli ka Rulumeni) ukuba ingaba kanene imele ukuba umizi yezikolo yase Knapp's Hope, e Peuleni nase Annshaw izilali nje zabantsundu na.

U Mr. Schreiner ute bemise inyawo kwinto yokuba yonke lemizi iyimihlaba nje ebekelwe nxamnye abantsundu, izi Lokishi.

Ijaj' Enkulu ite enye indawo enga ingayiqonda kukuba kuko nqaku na kwimiteto ye Palamente eliti makubeko intshumayelo yako Mkulu elimisa i Lokishini yabantsundu pambi kokuba ibeko.

U Mr. Searle (oka Kama umteteleli) ute ngangoko kubekiselele kwimihlaba ka Rulumeni akubiko ntshumayelo yako Mkulu, kodwa iye ibeko nge Lokishi ezimiswa ezifameni zeziqu zabantu, kwaye kungena kubako Lokishi ilolohlobo ngapandle kwemvume ka Rulumeni.

Ijaj' Enkulu, mayela nemali ezihlauIwa ngonyaka zivenkile ite ivisisa ukuba u Rulumeni umele ukuba nelungelo kwezo mali.

U Mr. Schreiner ute ngapandle kwamatanda, oko kwenziwa ngomteto 3 wo 1864. Ingqeshiso iyeyeminyaka emashumi mabini ananye. Ezintatu seziligqibile eloxesha, enye seyipantse ukuligqiba, kwaye kungazange kubeko ncaso.

ISIGWEBO.

IJAJ'ENKULU ite : Esi sisimangalo esimangalela u Rulumeni wase Kapa, sika William Shaw Kama, njenge Nkosi yccandelo labantsundu ekutiwa nga Magqunukwebe, nangamapakati nezibonda nabantu besosizwe, ukuba kuxelwe ukuba banelungelo emhlabeni abemi kuwo, bakuselwe ngesigwebo esinqanda u Rulumeni ukuba angenzi ngokutanda, bafumane intlaulo ngomonakalo osewenzekile. Omangalelweyo uyayivuma into yokuba u Kama uyi Nkosi yesizwe isiqu sake, kodwa uyayipika into yokuba

ISIGQIBO SENTLANGANISO,

eyagunyaza esisimangalo egameni lesi zwe, sanele ngokwase sikweni. Ngokusekeleze ituba lokuba amatyala eziva ukuba makabe nenyinyi loncedo alwenzayo kulenzima; sinoluvo tina lokuba ondimangele banemfanelo kwelityala nangapandle kwesigqibo sentlanganiso eso kutiwa sapunyeleliswa libhunga lesizwe. Ityala litetwe

NGOMOYA OMHLE,

ngamacala omabini. Ondimangele abafumananga igunya lo Rulumeni, ababeko nabakoyo, abaquba ngalo esizweniwaza u Rulumeni akabeka zikubekiso endleleni yesizwe sabantsundu xana sibe sifuna ukulungiselwa ngomteto enkundleni ecala imiteto. Indawo

EZIBANGA LEMPAMBANO

zingaxelwa ngamazwi ambalwa. Njengoko kwazisiweyo owaye eyi Ruluneli ngezo mini u Sir George Cathcart walungisana no Kama owaye eyi Nkosi eloxa, owayete kunye nesizwe sake wafudukela e Kamastone, kwisitili sakwa Komani, ekute ke bakubuyela apa banikwe isiqwenga somhlaba esipakati kwe Koloni ye Qonce. Olu lungiselelo Iwaye lujonge ekutini ngumvuzo kwi Nkosi leyo nesizwe sayo ngokuba bazibeka pantsi kolaulo Iuka Kwini ngemfazwe ezagqitayo, kwabe kananjalo yaye ikukunqatyiswa kwe Koloni yase Qonce—ngokuti kuvunywe isizwe esinobuhlobo, nesiluxoleleyo ulaulo, pakati kontsundu olungenjalo.

ITAITILE ZO KAMA.

Ngomhla wama 28 January, 1861' itaitile yemihlaba ziziqu zabantu, yanikwa i Nkosi leyo ngu Sir George Grey, nakonyana bayo bobatatu, kwabonyana kuko lo uyi Nkosi ngoku; lomihlaba izifama ezikweso siqwenga selizwe sikankanyiweyo.

IPEPA LOMHLABA.

Ngo February, 1861, i Nkosi yaya e Qonce, ihamba nonyana lo uyi Nkosi ngoku, kunye namapakati amatatu, besiya kuhlangana no Sir George Grey oway' ebambele kulo dolopu. Isizatu sokuya kudibana naye, saye sisesokuba banikwe itaitile yalomhlaba ekutiwa wantenjiswe i Nkosi leyo ngu Sir George Cathcart. Isiqamo soko ke kwakutshwa ngo 7 ku February,

ipepa elibalwe yinqu ka Sir nge Grey, latywinwa kodwa nge tywina lo Nobala wake, elalinala mazwi: " Esisiqwenga somhlaba sicazwe sanekwa Rule mapu ihlonyelweyo, sipiwe u Nkosi u Kama, usapo Iwake, nesizwe sake, ukuba bauhlale, bausebenzise pantsi kolaulo Iwemiteto yesiqingata, engati ngamaxesha atile imiswe ngu Rulumeni, napantsi kwemeko zokuba onke amaxesha, bayikusele indlela esuka e Fort Hare (e Dikeni) iye e Qonce, bapendule nangasipina isipendu ebuntwini esingabangwa ngama Xbsa kuyo, ukulanda, nokubamba onke amasela adlula kwelo lizwe labo. U Rulumente uzishiyele ilungelo lokutabata ayitabate yonke imihlaba ye balakisi, nokwenza nayipina imisebenzi yako Mkulu." Imapu leyo ke ikunye naloncwadi ibonisa imida ye balakisi. Omnye kulomabala mabini lipakati kanye, omnye bunxenye, pakati komhlaba lowo. Makube kwabe kuko isizatu sokufakwa kwezo nqila emapini leyo, noko kodwa intsingiselo yazo ayicacile. Xa lungaqondakaliyo nje ulwazi Iweyona mpato u Rulumente wayejonge kuyo ngezo nqila. Pakati kwenye yazoyi balakisi yase Middledrift, enye yeyase Fort White. Kwezo nqila ke kuko abamhlope asebemi kuzo. Kule yase Fort White inqila wayesele eyalelwe u Nocanda Cooper ukuba ayicande inxalenye yomhlaba lowo, ate ke yena kwa kwinyanga ezimbalwa emva koko kupiwa kuka Kama wayitumela imifanekiso yamacandelo, zakutshwa itaitile. Kucacile ukuba yayi ngeyiyo injongo ukuba anikwe u Kama

IMIHLABA YE BHALAKISI

ekungebe kubandezela ukuti ezinqila zenziweyo emapini yimida yokubonisa indawo ezinganikwanga isizwe. Lonto okukokwayo ayitandabuzeki yona ukuba izizatu zika Rulumente zeloxesha ngezo nqila zifanele ukulaula isigwebo sale Nkundla, noko kodwa kulunge ngapezulu ukukokelwa

YINCWADI LE NGOKWAYO,

nemeko eyakutshwa pantsi kwazo. Into yodwa yokuba, ngapambilana kunoku, u Kama nonyana bake abacandelwayo itaitile zeziqu zabo, kwakuwo lomhlaba, baye besawugcinile nabo lowo mhlaba, yalata ukuba abawukangelele nabo ukuba ungowe sizwe. Kwane ndawo esencwadini eti u Rulumeni angatabata amabala awafunela ikampu, ixasa kwa indawo yokuba inqila eziraule ibalakisi azizanga zanikwa isizwe. Into ekuyiyo, kodwa, zindawa-ndawana nje kupela ezemiwayo nezisamiweyo siso. U Rulumeni akazanga wapeza ukwaba itaitile zesiqu pakati kwezonqila zebalakisi, ude—eyona ndawana imbi watabata nakumhlaba ongapandle kwazo. Ute ke

UMHLABA OBANZI

ongapandle kwalowo wapatwa njengomhlaba nje ka Rulumeni ogcinelwe ilokeshi. Ngemiteto ekuqutywa ngayo mayelana nemihlaba ka Rulumeni, ngokukodwa owa 40 wo 1879, u Rulumeni wabe itaitile zesiqu kubantu abarentayo, waquba igunya lokubeka nxamnye imihlaba emele ezingcando, ube ngamadlelo. Pantsi ko Mteto 37 wo 1884, u Rulumeni uquba igunya lokubiza irafu yeziza kubantu bale Lokishi. Pantsi ko Mteto 28 wo 1888 u Rulumeni uti amahlati ati asemadlelweni edolopu ne Lokishi Zabantsundu abalelwa kumahlati angabiyelweyo e Koloni. Pantsi ko Mteto 33 wo 1882 u Rulumeni ubiza intlaulo yerafu Bunga le Siqingata erolwa ngabemi be lokeshoni ezimi emhlabeni wakwa Rulumeni. Mayelana nala magunya le Kkosi imane ukuvakalisa ukungeneliswa. U Rulumeni ugabadele nangapezu koko, ukupe imvumelo zokuba abantu bavule ivenkilo pakati kwalomhlaba, bamkela irente zezomvumelo. Akucacile ukuba incaso yenkosi le ite ga pina kulento yemvumelo zevenkile, kodwa ukuba ndiyayivisisa kakuhle inteto yokuzitetelela kuka Rulumente, uti unegunya lokunika imvumelo ezilolohlobo nokuba isizwe siyavuma nokuba asivumi na.

INJONGO YESIMANGALO

kukuba kugwetywe ukuba umhlaba ekutetwa ngawo kwincwadi ka February 7,1861 unikelwe esisizwe ngendlela yokuba awuna kuhlutwa kuso, awusekona mandleni ka Rulumeni, nokuba imiteto ye Palamente esand' ukukankanywa ayinantsingiselo kumhlaba lowo; ukunqanda u Rulumeni ukuba angayiqubi lemiteto kona; kuhlauliswe ngenxa yengcando ezenziweyo, anyanzelwe u Rulumeni ukuba anike ingxelo ngemali zerente ngemihlaba epakati kwalomhlaba.

IMPIKISO

imi kwimihlaba yokuma elipepa kumangelwe ngalo alisebenzi ngendlela yesipo ku Kama, ukuba lomhlaba waye useloko waba yi Lokishi nje emi emhlabeni ka Rulumeni, nokuba yonke imiteto ekalazelwayo yaqutywa ngu Rulumeni ngamagunya anawo ngomteto.

UMBUZO ONGOMKULU,

ngoko, kulomcimbi ngowokuba, kuye kwati ga-pina, ukuba kuyinene ukuba ipepa lo 1861 elanikwa inkosi endala lisisipo somhlaba. Ukuba linamandla esipo elipepa lomhlaba awunakubalelwa ukuba ngoka Rulumeni, nokuba angaba ayintonina amanye amalungelo azishiyeleyo kuwo u Rulumeni. Kuyindawo enkulu ke ukuba kuqondisiswe ukuba magunya manina eyayinawo i Ruluneli no Mtunywa Opakamileyo ukwenza lento kutiwa sisipo ngohlobo eyasenza ngalo.

AMANDLA E RULUNELI

ahamba aye ati ga ngokomyalelo eni

kwa wona,

AMANDLA KA SIR GEORGE GREY

kufuneka efunwe kwincwadi eyayingumyalelo kuye. Isiqendu sesixenxe simnika amandla afezekileyo, negunya ukwenza nokupumelelisa, pantsi kwesi ncamatiselo somzi we Koloni yase Qonce izipo zomhlaba ka Nkosazana, kwiziqiti zabantu ukuba bazixezele, nokuba kukubanina nokuba yimizi ukuba isebenzele ilungelo labemi be Koloni leyo.

UKUZE SIBE NESIHLAHLA

isipo masibekwe isincamatiselo somzi we Koloni yase Qonce; ke lencwadi ibekwe esisincamatiselo na? Isincamatiselo enaso kupela seso Nobala wesiqu se Ruluneli, kodwa i Nkosi u William Shaw Kama, uvelise isiqwengana sepepa elilukuni, ekuucamatele kulo itywina elibomvu ekushicilelwe kulo isincamatiselo somzi oluhlobo lwetywina, lwaluke lululo ekuqutywa ngalo kwizipo zomhlaba kulo Koloni yase Qonce, linxityelelwe ngelibini eluhlaza. Inkosi iti isincamatiselo esivelisileyo saye sijinga kulencwadi yomhlaba, kodwa,

LUNGWENGWESI,

nase ngqondweni yayo ngalonto. Kodwa njengokuba kungabonakali ndawo encwadini le, esingaba sasijinga kuyo isincamatiselo, ndide ndite ayingebena sawa kwezona taitile zenyaniso, ezacandelwa u Kama, saza sagcinwa njengokungati silunge kule incwadi sisingete yona. Ngedlela yokuqonda ubunyaniso belo cebo kuvunyelwene ngabateti tyala ukuba kusingiswe ucicgo kwi Mantyi e Xesi nase Rini, ebanokufikelela kwiziqiniselo zezipo, impendulo zazo zenze ukubainto ebingaziwayo yaqiniseka ukuba ingayiyo. Iziqiniselo zezipo zalenkosi nesomnye woyise asinasincamatiselo sijinga kuzo. Esinye kwezibini iziqiniselo neziselugcinweni luka Nkosikazi Kama, " sinetywina elibomvu le Koloni yase Qonce, libotshelelwe ngelibini eluhlaza yesilika, itywina lesesibini aliko, nakubeni isilika namacapaza etywina eseko." Ndakuba ndiqwalasele kwinto yokuba lencwadi engesihlahla se Ruluneli kupela, nokuba sisincamatiselo sesandla se Ruluneli esijinga kuyo, ndanelisekile ukuba ayibhalwanga pantsi kwesincamatiselo somzi we Koloni yase Qonce. Ayinako ke

UKUSEBENZA NJENGESIPO

somhlaba, yaye ingeyiyo nenjongo ukuba mayisbenze ngolohlobo. Ayinqatyiswanga ebhotwe ngokwesipo, yaye ingakangelwa njenge pepa nje elibhaleIwe ukuqondisa u Kama nabantu bake ukuba abasakubojwabojwa ekuwumeni umhlaba, omida, ngapandle kwe balakisi, izotywe kwipepa elihlonyelweyo kuyo. Umhlaba wona wawuya kuhlala

UNGOWENKOSAZANA,

kodwa ke uya kuhlala ugcinelwe lenkosi itobele Inkosazana, nabantu bayo abakwayitobeleyo. Lamalungiselelo ebengepumeleli mhlaumbi enziwe kubantu abaqele ukuba nemihlaba yabo yeziqu, kodwa ayaqondwa zingqondo zama Xosa, eziwazi umhlaba umiwe ngobuhlanga.

E MELIKA

amatyala asingele futi imbambano zolu hlobo, ekwatiwa kwityala lo *Stroker* owaye mangalele u *Cathey* (3 D., 683) iziqiniselo zama Indiya emhlabeni zikangelwe ngama Yerepe nangu Rulumeni njenge zibambiso nje kodwa. Kwelinye ipike (Brexuze *v. Johnson* 50 D., 555) kwatiwa, "nakuba izizwe ngezizwe zama Yerepe ziwahlonele amalungelo abantsundu okuma umhlaba, zonke ziyimele into yokuba zona isiqiniselo sokupela sifunjetwe zizo."

IPEPA ELANIKWA U KAMA

lisikumbuzo nje sokuba isiziba eso somhlaba, esibalulwe ngemigca, sinikelwe kuye nosapo nabantu bakowabo ukuba bahlale kuso ibulasi basisebenzise, kodwa silifumbatile ilungelo lika Rulumeni lokwenza "imiteto, eyesiqingata neminye ' engati, amaxesha ngamaxesha, ibonakale. Injongo yoku kunikeIwa yayingekupela ukuba isizwe sasitobile, kodwa kwakukwa kukufinyezwa kwendawo ezazikangelwe encwadini leyo ngokwayo ukuba zenziwe yinkosi nangabantu besizwe. Kokwam ukucinga

KWAKUSE MANDLENI E RULUNELI

ukwenza amalungiselelo no Kama, ngalo lonke ixesha incwadi leyo ingesiso isipo esiqinisekileyo somhlaba. Ayikanyelwa into yokuba izizatu zonikelwa komhlaba kwinkosi nabantu zifezwe kakuhle ngabo. Umbuzo ke kukuba kuye kwati ga-pina ngale ncwadi.

UKUBOTSHWA KO RULUMENI NGO MTETO.

Emva kokuqwalasela ngenyameko, andiboni sizatu ukuba imigaqo eyenziwa ngalama Tyala le *Manyaha Iwabamashishini* v *Du Press* (3 Juta, 269) kungaqutywa ngayo. Ngamatuba awaye nenzuzq kuye u Rulumeni, ngo 1861, watembisa Inkosi le ukuba umhlaba uya kungcinelwa yona ukuba iwume nabantu bayo. Elidinga ke le Nkosi ikoyo nabantu enabo, inokulibanga ngomteto. Into eyenziwayo yadala umnqopiso, ekupuma kuwo idinga kwabo abangaba nako ngoku ukubonisa ukuba balunge kolusapo nesizwe. Idinga elo, kokwake ukucinga,

UYALUBOPA U RULUMENI NGOMTETO,

ngangoko ingaba ipalamente ayenzanga miteto icasene nokufezwa kwalo. Ehla, kodwa mayelana nondimangele, eminye yale miteto ndiyikankanyileyo, ite yakuba ibijonge ilokishi ezimi emhlabeni we Nkosazana, yangati ayilikumbulelanga idinga lika Sir George Grey kwi Nkosi endala nakubantu bayo. Ukurolwa kwerafu kunokutiwa ngemfanelo kulunge " Kwimiteto yesiqingata," kodwa ukupiwa kwezipo eziqinisekileyo kwiziqu zabantu pantsi ne kwit-renti, ukwabiwa kwamadlelo, noknmiswa kwemihlaba yamahlati, kunoknqubа ngangokude ipele into yokumiwa komhlaba ngobuzwe, ukuba akubanga kukusihluta konkena isizwe umhlaba.- Akubonakali ukuba lencwadi yenziwa ngu Sir George Grey, ngo 1861, yaka yabekwa pambi kwe Palamente xa kwaye ??? imiteto eseyibaliwe.

INCWADI KA BHULUNELI.

Ngonyaka ongemdala kakulu njengowo 1875, u Mr. Brownlee, owaye ngu Mpatiswa Micimbi Yabantsundu oko, ubhale incwadi epupuma ufefe ayibhekise kwi nkosi endala, ekuko lenteto kuyo: "Ngemfazwe yo 1835 (ka Hintsa) wafunyanwa ungakwicala lika Rulumeni, kwakona ngemlazwe yo 1846 (Yezembe) ube ngotembekileyo, wancedisa ngokukolekileyo nangendlela entle; waza ngemfazwe enkulu yo 1850, ka Mlanjeni, wayinto obuhlala uyiyo, kwakona, wena nabantu bako walwa ngakwicala letu. Yonke lento uyenzileyo imbangele ukuba u Rulumeni akunike, uyinkosana yesizwe esingapantsi nje, ilizwe eligqitiseleyo nelibanzi ngapezulu kwelo ubukulo ngapambili. Elilizwe linqutyisiwe laqiniselwa kuwe ngetaitile, ekungeko nto ingakuhluta lona ngapandle kokuba ibe sisenzo sako ngokwako, oko kukuti uvukele u Rulumeni okufumbatisileyo."

ATI UKUBA YAYISAZI

ukuba idinga lika Sir George Grey, nenteto elandelayo yokulizalisa ka Mr. Brownlee, ibite yabekwa pambi kwe Palamente, isiqingata somhlaba esanikwa u Kama ukuba sibe yi Lokishi yabantsundu, ndicinga ukuba ngesnye sikutshelwe ngapandle kweziqendu czingqongqo zemiteto esendiyikankanyile. Lamatyala anokuyicaza lemiteto njengoko injalo, angangenisi umbandela, engatanga i Palamente, nokuba yayisasi nokuba yayingazi na, yawenza. Kodwa u Mr. Schreiner uyivumile ngapandle kokutitiza into yokuba imiteto ngokubanzi eyenzelwe imihlaba ye Nkosazana, ayenzelwe ukuba isebenze kwi Lali zabantsundu, kwakunye nesi siqiti singaso namhla. Akubonakali ukuba

IMVUME KWIVENKILE-

zanikwa pantsi kwamteto utile, ndiqinisekile ke kuluvo lokuba u Rulumeni akanalungelo ebusweni bedinga lika Sir George Grey, ukuba abuye abe nevenkile azipayo kulomhlaba Kuko

IMALI ZESIZWE

ingxakeko ekuyaleleni u Rulumeni ukuba anike ingxelo ngemali azamkelayo, kuba nenkosi ibiyiyekelele into yokuba lento ziye ku Rulumeni, kanjaqo

AKUKO MNTU UGUNYAZWE

NGOMTETO

ukwamkcla imali azicitelele into zesizwe.

EZINYE KWEZITAITILE

zomhlaba ongapandle kowama Joni zikutshwe ngomteto wa 37 wo 1882. Lowo mteto kumhlope ukuba awujonge mhlaba we Nkosazana one Lokishi yaba Ntsundu, ukunikwa kwezo taitile ke kukwapulwa kwemfanelo zo Ndimangele.

IZIKOLO—XESI, PEULENI, GQADUSHE.

Ngokubekiselele kwizikolo zase Knapp's Hope, e Xesi nase Peuleni. Ondimangele bacela igunya lokunqanda u Rulumeni anganiki zitaitile, acande madlelo. Ukuba isicelo segunya lolohlopo, saye senziwe pambi kokuba umiswe umteto 40 wo 1879, inqubo ka Rulumeni ibingatandabuzekayo ukuba iyeyomteto, kodwa lowo mteto, uleseshwa ngokukanya ko mteto 8 we 1871, utetelela inqubo elandelayo ka Rulumeni. Kuko inqaba ekutiwa ezizikolo asiziwo i Lokishi zabantsundu ezimi emhlabeni we Nkosasana, kodwa imvisiso kukuba itaitile ziyakunikwa abantu abavunywe yi Nkosi ukuba bangabantu bayo.

ISIGQIBO KE

kukuba ama Tyala ayakushumayela ukuba u Rulumeni akanamfanelo, mayelana nemihlaba epakati kwemida, ngapandle kweyama Joni, ebalulwe yimida ehamba kunye nencwadi ka Sir Georga Grey yo 1861, ukunika itaitile ngo Mteto 37 wo 1882, nokupa imvumelo zevenkile, kodwa ngokupatelele kweminye imitandazo yabamangeleyo, ayiniki myalelo. Ama Tyala ngendlela yokucebisa, ati ngekubako ukwananwa komhlaba okupiwe ngawo ngapandle kokwinqila zama Joni, inkoti nabantu bayo bavunyelwe ukuba basebe wugcina lowo basebehleli kuwo ongapakati kwemida ye balakisi. Ondimangele bapumelele ke mayelana nendawo enye enkulu, naxana kukangelwe kwinto yokuba banemali abazamkeleyo ze rent nengqeshiso yevenkila kwanokuba yinto elilungelo lomzi wonke ukuba ezindawo kungazo zilanyulwe ngamatyala, sicinga ukuba indleko zokutetwa kwetyala mazitwalwe ngu Rulumeni.

IJAJI YESIBINI.

U Mr. JUSTICE BUCHANAN ute bayavumelana ngqungu pezu kwengongoma ezimbini ezinkulu zetyala, ngeyokuqala ukuba u Sir George Grey wanika itaitile yomhlaba na kondimangele. ngohlobo lokuba kube nokutiwa bazi Nkosi zawo poqo. Eyesibini incam aselete wavumelana nayo kukuba ipepa eli, lencwadi, okunye eligunya, linaso isihlahla, laye

LIBANIKA AMALUNGELO ATILE

ondimangele, Lamalungelo kunzima ukuwacaza, kwaye kungatiwa ngendlelana emfutshane angamalungela okuvuma nokuwusebenzisa umhlaba. Angade nangapezuu koko ati ngamalungelo okuba ibe ngababantu bodwa abane lungelo abanokuiima balisebenzise eli lizwe, nokuba ke ngoko u Rulun.eni akana mfanelo ukutabata, njengo Rulumeni, amanyatelo anokupasamisa ukumiwa nokusetyenziswa komhlaba sesisizwe esesipi- we, nokuba ngawomntu omnye olunge kuso. Ngokupatelele kwisipo ngokwaso, sayigcinela u Rulumeni

IMFANELO UKWEXZA IMITETO

yesiqingata neminye. Ngeloxesha elo- zwe lalilaula njenge Koloni ye Nkosazana, iyi Ruluneli yodwa enokwenza imiteto. Emva koko onke lawo mandla anikelwa kwi Palamente yelizwe lonke. Inokwe- nza imiteto, iyenzile, kodwa lomiteto ye Palamente ayiwalatanga ngokucacileyo lomhlaba Ukuba ibikwenzile oko akana- mai.o kweyake ingqondo ukuba ibiya- kuba ipatelele nakulomhlaba. Zizo ezo inyaniso ezimbini ezinkulu zelityala, Mayelana

NEZINYE INTLOKO angati ngendlela ebanzi uyavmnelana ne Jaj' Enkulu. Wagukumbela ngeliti uvu... melana ngokuzeleyo

EZENDAWO NGENDAWO.

E NDENXA-

U LANDIPASI.—Uya edamba ngoku damba imihla ngemihla u Landipasi, asisafumani zingxelo zakubika ukuti nankuya paya napaya unkosi u Landi- pasi. Noko kuyo yonke inqubo yake ube ne nceba kule district ye Maclear.

IMVULA.—Itsho imvula salibala ukuba kanene like labalela ekupeleni kuka 1897, itsho yaxika, okubi kona ekupeleni ko January nase kuqaleni kuka February isana, imilambo iyazala (kuba lilizwe lemilambo eli); kunzima kuba- qubi benqwelo, indoda igqiba iveki nge veki ilinde ukuwuta komlambo. Akuko zibroro—kukona kwenziwa mbini pezu kwe Nxu, napezu kwe Nqanqaru. Bayapela abantu kukumkanamanzi. Umfo ekutiwa ngu Daimani umke ne Ndenxa; omnye umfo ucblwe selefile esihla ne Tsitsha. Enye intokazi ka Mkumasi imke ne Nxwana xa ibiwezwa ngumfo ekutiwa ngu Stemele, umfo lowo uni- kwe ityala, uyakuteta ezi jajini.

UKWINDLA. Buyangena ukwindla; obeziqamo sebupakati, sesi nyamnyekile zipesika ezatyalwa yinto ka Thomson neka Shaw (u Magopeni), batsho lo wangumzi we peaches ne roses, ezimila ngapandle kwe yadi —iti indoda yakuti site kwihlati lika Shaw ibuye ibatyi seyi ligumasholo zipesika.

ULOLIWE. — Lixapetshu kucandwa indicia ka loliwe esuka e Ndwa ukuya ngase Natal. — Ngamana i Palamente ingamisela le yase Ndwe ukuba yenziwe.

I KONSATI.—Ugqira Holding wenze ikonsati emnandi kunene, nge 1 March, kwezike zenziwe ngamagwangqa—*ye*- ziwa kakulu ngabamhlope, kwako no nocanda, kwako nosapo luka Kush (?) lweza kanobom. Ugqira wenza imbeko ngokufaka e programini ingoma eya kuvunywa ngumdaka into ka Mahlu- tshana, u Robert, ubecelwe ukuba avume u "Bill of Fare" kwati kanti seyonakele yapela i music ka Bill of Fare, wasele lungiselela enye ekutiwa "You're a lacky fellow John." Hai wetu, wayivuma umfo ka Mablutshana sakumbula e Tamara, watsho wapuma ne *ankolo* kumagwangqa. Sisakangele ukuba iyakwenziwa ninina ngonyana baka Kushe, soloko bemana ukudu- mzela ngayo eyabo i concert. Bbtani.

IVOTI.—Gxebe, nants'into, uvoto lwe Ndlu ye Ngwevu sesilucwayele, sesima- na ukunya izintya emanzini silindele umhla we 16 March, sizokubonela le Ballot. Fan' ukuba noko kwi Felkor- neti zo Vurastara kuya kubhtyuzwa ngenxa yobuninzi bamapepa alomcimbi. Tina sovota o Peacock, Bradfield, no Bayly.

ECALA.

EMBONISWENI. —Ngezintsukwana ndisate cu apa kweli, nditanda ukukwenzela amanqaku. Make ndiyo embonisweni pezu kwentaba ye Xalanga, akusenani kuba nam sendiyi ntaka—ka Xhamela, ka Ncancashe, ka Nokwindla, njalo njalo.

NGCU. — Ekubeni intaka i te ngcu, ibone izinto ezininzi. Libonakele elika Komanisi, kwelama Vundle, umzi ka Xhainela ke lowo ; nelika Xhamela lama Gcina oko ebesahleli. Ndisibonile nesikolo sama Gcina esidala, Imbokotwe, esesimiwe ngama Bhulu ngoku.

IMITSHATO.—Kute kanti intaka ifike ngomhla omkulu, umhla womtshato, izij vume kwa oko intaka,—Yitsho. Intoni ke, into enkulu tina apa iyimitshato nje, kutshata amaxego nedyongo.

ABEMBARA. Hayi nje I Yatsho, uvakele esiti umpakeli wazo, wona lo wale dyongwana yokugqibela ube nczanga. Hayi nje ! Yitsho : Kufike idyongwana zane, pofu sewubupela umtshato wona, zivela embareni (kutshiwo), zati zakungena endlwini, gqwaba, gqwaba, ngentonga etafileni, yitini tu! Bayitabata indlu yayeyabo, kuba kaloku unjalo lomti wotalaso.

Hai nje! Omnye umfana kwakuba kunje " Hlasi isibane cimi," wapuma naso, myakataza, ihle apo ke intlekele; obubusuku ibe linqunqunqu ngentonga kwababafana. Imitshato yamakolwa. mayinga gcinwa kudekuhlwo Yininale !!

UMFO KA MNQANDI. — Kulapa ke apo intaka ibone kona into yakwa Nkala, u Jacob Mnqandi, inkabi esite sakuyikangela saqonda ukuba kudala ibunqunqa. Siqubisene apa nento ka Mvinjelwa, u Joe yena, umfo obubele buvuzayo, isibonda esine sikalkopi esihle, kweze Vangeli nakwezelizwe. Hai nje !

KOMKULU. — Wambu, wambu, intaka pezu kwekomkulu, i C'ala. Abantwana, intaka ! intaka!! vovololo pakati komzi. Ilapa into ka Levey, imantyi ngobu mantyi, umfo ofanelwe kukunikwa igama lokuba " Ngu Sobantu."

Hai nje! Ilapa into ka Kula, u Clenton yena, itoliki ngokumfaneleyo, umnumzana, umfo okuteta kuzolileyo, um Tembu wenene.

IFIVA.—Umzi sifumene ukuba uke wabushuliswa yi fiva lo ikoyo, amadala amadoda omzi akasoko iwatabatile kwelikoyo.

Intlanganiso yomzi ibise Gala apa nge 2 March, ibipete ivoti no Blowu Buku, into ngobunto ke leyo. Hai nje, kutiwe mayibuye ihlangane nge 7 kwakuyo lenyanga. Wambu, wambu, civovo latshona lona ilanga.— INTAKA.

Igama le Steshoni.

I ROSMEAD JUNCTION.

I Steshoni sase Metele sikolisile ukwaziwa ngumzi, ngokukodwa ngoku- banjezelwa okungatetekiyo kwabantu abasakusuka kwelase ma Xoseni besiya e Rini nase Bai. Kukwesi steshoni awafumana ingqele apa esimanga u Mr. Rwexu. Ke igama laso ligunulwe ukuba saziwe ngelokuba yi Rosmead Junction, kuba indawo ezino Metele zininzi—iko idolopu yase Metele neyase Metele e Transvaal. Senga naso singayiguqula impato.

Umpilisi we Sisu Senyongo.

Resource, Screven Co., Ga.—Sekuminyaka ndikatazwa sisisu senyongo, Elika Chamberlain le Cholera nesisu segazi, kupela kweyeza elisincedayo. Lisebanza ngendlela engumangaliso. Ulisele kanye liya kusebenza into engena kwenziwa nalilipina iyeza.—G. D. Sharp. Litengiswa

UBUTEMPILE.

U Mr. J. K. S. Mgemane, obhala ese Kimberley wenjenje ukubhalela u Mongameli wama Tempile (Rev. Isaac Wauchope): "Ndilike apo kweli lizwe le ngokufuna impilo. Ndilike ziko zonke izikonzo ngecala lakwa Tixo, kwanentlobo zonke zetyalike. Kuko into inye engekoyo—yi Tempile, yati lonto yandibangela ukuba ndikubhalele noko singazange sibonane. Sendike ndateta nomfundisi (Rev. D Msikinya) naba kokeli, namagosa, nakuba bengeka ndipenduli, bete basakuyixoxa lonto entlanganisweni yabo. I Band of Hope yona sebelungele ukuyivula. sebeswele umntu wokuyiquba. Nceda sicaka ao Sombawo undipe amacebo ngalendawo."

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U Rev. D. Msikinya wenjenje, ebhalela kwa u Rev. Isaac Wauchope: "Sicinga ukuyila i Tempile apa. U Mr. Mgemane uyasizamazamisa. Fan' ukuba ngesa ude wabizwa nawe ukuba uze kuyiseka, kuselokokuba sise nezinto ezise sendleleni yetu, esinga singazikwelelisa tanci, sandul' ukukubiza." Lamabala mahle kakulu. Nxatsho ke nto ka Mgemane !

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Siva ukuba bezimnandi kakulu Intlanganiso zama Tempile e Bhai nase Rini ngexesha abekona u Mongameli wama Tempile. Ezo Tempile zinkulu zombini Indawana embana e Rini akukabiko ba- ntu bomeleleyo ekuwaqondeni amasiko obu Tempile. I Deputy yabo nabaae Bhai ngu Rev. E. Makiwane. E Rini ulindelwe kakulu. Zintlanu indawo ekufuneka iqeqeshwe kuzo i

Inqulo Elidala.

Kuko into enkulu yofudo kwa Sihota ecaleni kwe ncwaba lika Veledyam (Rev. Joseph Williams). Ngomhla we 28th January u Rev. Isaac Wauchope wayese u Rev. R. Wardlaw Thompson (Secretary of L.M.S.) kwelo ncwaba. Ute esateta ngeli nqulo, esati "kuko inqulo elikulu elingazange lishenxe apa " beva ngalo selifuta pambi kwabo.

U Mr. Thompson ute akulikangela likwikulu elinama shumi mahlanu (150) iminyaka yobudala halo. Amaxego esi sitili ati avela liko kade elonqulo ngakwelo ncwaba. Kambe lonto inqulo iyaligqiba iwaka leminyaka ipilile,—qonda kwa ngokomelela kwe qokobe lalo.

1. Hlala nqulo ndini, Ncwaba lomfundisi, Elashiy' entlango, Kuyo le mimanga; Nyaka ngama Lindi, Lingenay' Umlindi.
2. Uyintshumayelo, Ukwa nesiyalo, Kuti ngezimini, Zezi pitipiti; Zokunyelisana, Kwa nokudelana.
3. Oludal' u NQULO, Lolu 1 weli NQULO ; Ukuhlala pantsi. Kwindaw' esezantsi; Unga bed' idlaba...

IZIFUNDO ZEZIBHALO.

UMANYANO LWEZIZWE NGE ZIBHALO.

ESE CAWA, MARCH 20.

Ukunqanyulwa kwentloko ka Yohane, Umbaptizi.—Mat. xiv: 1-12.

Nanga lamadoda mabini. Ukwahluka kwawo U Herod waye engukumkani enamagunya, nobutyebi, nazo zonke izi- nto ezilungileyo zobu bom. U Yohane waye ngu mprofeti. Yena waye lihlwe- mpu ehlala entlango, wada wafakwa etolongweni. Kanti ke wayonwabile, ingu Herod ongonwabileyo. Kwakuteni ukuze kube njalo? Kungokubau Herod wayeligwala, u Yohane ekalipile. U Herod waye eyoyika indimbane (v. 5), waye ekoyika ukuti—az ukuba ababengqengqe naye esidlweni bangacinga ntonina (v. 9), wenza izinto ezikohlakeleyo, engabangwa nakukuba etanda isono, equtywa ngamankazana amabini akohlakeleyo (v. 3 nell). Ke novalo lwake lwamugenisela ubugwala, wayesoyika ukuti landoda wayibulalayo ingabuya ibuye ize kumtetisa. U koyika umntu nokukumbula isono sake. (Imiz. xxix : 25; Heb. x : 25 ne 27).

U Yohane umbaptizi yena waye Kalipile. Wayengoyiki ukuyixelela nenkosi isono sayo (v. 4), wayengoyiki ukufakwa entolongweni ngenxa yenyaniso. engakoyiki ukufa. Yintoni eyabanga ukuba abenje ukukalipa? Ukolo lwake ku Tixo lwabangela ukuba angamoyiki umntu (Heb. xi: 27), waye ngaboyiki ababulala umzimba wodwa, kuba umpe- fumlo wake waye wuyaleze ku Tixo (Mat. x: 28). Umoya wake wawomelele (Luke i: 80) kuba wayezaliswe ngu Moya Oyingcwele (Luke i: 15). Ke ungeti na kanye mawube likalipa kunokuba ube ligwala njengo Herode? Singatini ukuze sikoyise ukoyika umntu? Kungaba ngokuti onke amaxesha sihlale sisazi ezintliziyweni ukuba uTixo uko. Silinge ukukolisa Yena, senze ukutanda Kwake (I Tesalok. ii: 4).

Singatinina ukuze sikululwe ekukumbuleni ngezono zetu ezadlulayo

Itshungu e Glen Grey.

[ILETA KU MHLELI WE " MVO."]

MHLELI, — Njengokuba belidibene i Bhunga lase Glen Grey nge 26 February, kube kuko kambe kuleyo 1 unanimous vo ti ka siyaxasa. Into ete yabaluleka zicicelo zabahloli betshungu ebezimenyiwe, baceIwa ukuba baze bati state i terms ngokwabo. Abaceli babalule ngokucela umsebenzi wobuhloli ngamanani apantsi kunene, from 3s 6d to 4s 6d a day, zati izicelo zo Ntshange, Xego, no Matselo azakangelwa ngenxa yokuba baninzi abacela ngemali epantsi. Abebecela ngaba:—Messrs. Ntshanga 10s, Xego 7s 6d, Matsolo 7. Kwamkelwe o Messrs. Mbe- ngo no Zuba nge 4s 6d ngemini; lamanene atya kunye nehashe kule 4s 6d, kanti akwela yonke imihla. Andazi ke ukuba asevisha malinina ; aza kubuye ati abahloli abamhlope banikwa imali eninzi, balibale ukuba i Bhunga liqube kakuhle ngobubele kuba ngelamkela u Mr. Sondla nge 3s 6d...

Liyabasindisa Abantwana Aba- nemiqala.

Seaview, Va.—Litengwa kakulu apa elika Chamberlain Lokohlokohlo, baye bonke abalitengayo belincoma. Baninzi abati abantwana baba nezibesile...

AMACEBO NGESIFO.

COLIC.—Le yintlungu ehambahambayo esiswini. Esisifo sizintlobo ezininzi Ngamanye amaxesha kutiwa yi *Flatulent Colic,* oko kukuti isisu esinomoya esiha- ngwa kukubako kwezinto ezitile ematunjini, xa kufinyele undonci kutiwa yi *Spasmodis Colit.* Ngamaxa wambi kutiwa yi *Bilious Colic* kuba inyonge isuke yaninzi kakulu; kuko ekutiwa yi Painters *Colic* ebangwa zityefu ze lotc. Xa kuko iiilo ematunjini kutiwa yi *verminous Colic.* Esi sisu siyawacine- zela amatumbu Baye sinentlungu enkulu kunene, sidla ngokubako ebantwaneni. Elika Chamberlain le Colic Cholera ne Sisu Segazi lingumncedi kwesi sifo, amnandi xa liselwayo, alinangozi kanja- lo; liyakauleza, laye liqinisekile ngokwe- siqamo ealo. Lakudityaniswa namanzi amani- nzi kalishumi. Eliyeza litengiswa nga- barwebi bonke, u R. Lumsden & Co. wase Qonce unawo kakulu.

UKUSETTENZISWA KWALO.—Xa liselwe kabini nakanye kwanele, kodwa xa kungeko mnyinyiva emva kokulisela kabini, kufuneka liselwe kabini nge- xesha elinye, kumana kusenjinjwa 15 minutes ide intlungu idambe. Lodityaniswa namanzi amani- nzi kalishumi. Eliyeza litengiswa nga- barwebi bonke, u R. Lumsden & Co. wase Qonce unawo kakulu.

THURSDAY, MARCH 10, 1898.

SPEECH OF THE WEEK.

ONE of the most statesmanlike speeches ever delivered in this country was made during the past week at Graaff-Reinet by His Excellency the Governor, Sir ALFRED MILNER. People were quite unprepared for it, as they had become quite used to Sir ALFRED'S non-committal speeches. Whether the oration was prepared some time before or whether it was suggested by the address from the Bond, which served as its text, it is not easy to say. But that it purported to be an answer to that address His Excellency made no secret, and then proceeded the give the Bond a thorough dressing on the parading of loyalty. It was as if the Governor said of the Bond :

The lady doth protest too much, methinks.

And he did it with such adroitness, combined with vigour and rare eloquence that everybody feels that the right thing has been done. The speech is one of great weight and power, and has made a profound impression throughout South Africa. Sir ALFRED began by throwing over all reserve such as one is always prepared for when Her Majesty's representative speaks, in regard to politics, at least. Reading the speech we felt a little uncomfortable when the Governor said that on this occasion he intended to depart from his usual course of making short, speeches- We feared he would put his foot in it. What followed showed that we did not then know our Governor sufficiently, for when he went *in medias res* one could not feel but that there was absolute warrant for every sentence and every word he uttered. Opening, he said,

I should like to have avoided political references to-night, but I have been put into a position in which it is rather difficult for mo to do so, because an address was presented to me this morning on behalf of the Afrikander Bond. That address protested in somewhat Vehement terms against the charges of disloyalty which it alleged had been directed against the Bond, and it suggested apparently that I should take steps to clear the character of that organisation. Really, gentlemen, I think the request a little unreasonable. We are just entering upon a season of electioneering. If in addition to discharging my ordinary business (which pretty well fills up my day) I have to correct all the unfair and exaggerated statements which at election times are made by every other party, I should not only have to work all day, but to sit up all night. I really think I am much better in bed— (laughter)—for remember, if I once begin to take up this agreeable occupation of putting everybody right I shall not only have to clear the Afrikander Bond of charges of disloyalty, but I shall also have to clear other people of the charge which I have often heard, and which is at least equally unreasonable, of wishing to oppress the Dutch subjects of Her Majesty in this Colony. As a matter of fact, there is no party and no person who has any such desire.

Next followed an able exposition of the duties of a Governor, and we particularly rejoice His Excellency did not fail to give prominence to his duties in regard to the Natives also, and it is to the credit of his audience that the reference was cheered. " No, " gentlemen," Sir ALFRED said,

It is perfectly evident to me that it is the Governor's duty to keep as clear as ho can of all this partisan mud-throwing, and not to give it additional importance by dwelling upon it. Let him rather use whatever influence ho may happen to possess to promote harmony, mutual respect, and the co-operation of all parties for those objects of general utility which are so numerous and so urgent. Let him attempt to direct men's thoughts and attention to their great common interests in the development of the country, for which almost everything still remains to be done, and in the intellectual and moral elevation of its various races, not only of the two great white races, but also of the coloured races, for which there is certainly much to be done. (Hear, hear.)

As to loyalty, he very aptly remarked,

Of course I am glad to be assured that any section of Her Majesty's subjects are loyal, but I should be much more glad to be allowed to take that for granted. Why should I not? What reason could there be for disloyalty ? You have thriven wonderfully well under that government. This country, despite its great extent and its fine clim- ate has some tremendous natural disadvantages to contend against; and yet, let anyone compare its position to-day with what it was at the commencement of Her Majesty's reign, or even thirty years ago. The progress in material wealth is enormous, and the prospects of future progress are greater still; and you have other blessings which by no means always accompany material wealth. You live under an absolutely free system of government, protecting the rights and encouraging the spirit of independence of every citizen. You have courts of law manned by men of the highest ability and integrity, and secure in the discharge of their high functions from all danger of external interference. You have, at least as regards the white races, perfect equality of citizenship, and these things have not been wen from a reluctant Sovereign. They have been freely and gladly bestowed upon you because freedom and self-government, justice, and equality are the first principles of British policy —(loud cheering continued for some time)—and they are secured to you by the strength of the Fewer that gave them, and whose Navy protects your shores from attack without your being asked to contribute one pound to that protection unless you yourselves desire it. Well, gentlemen, of course you are loyal. It would be monstrous if you were not. (Cheers.)

Then follows a splendid and a severe castigation of those in the Colony whose sympathies always go out for the Transvaal whenever there are matters to be adjusted between it and the British Government. It is this portion of the speech which has pio- duced a profound impression, for His Excellency reference, to the " unprogressiveness—he would not say retrogressiveness, " of Transvaal policy, as the cause of all the trouble—producing unfounded suspicions as regards the intentions of Great Britain. He demonstrated that Great Britain's policy was moderate, and emphatically said " she cannot be frightened out of it." It is generally believed that the speech must have been the outcome of communications w ith the Secretary of State for the Colonies. It should serve to convince Mr. KRUGER that Great Britain is determined, at whatever cost, to maintain its paramount position in South Africa, and no amount of sympathy with the Transvaal, which may find expression through the Bond will " frighten " her from discharging its duties.

ON THE EVE OF BATTLE.

BY the time the next IMVO is published the Legislative Council election will be over. No writer would be doing his duty to the public who fails to urge the importance of this subject on his readers on the eve of so important an event. In countries possessing representative institutions, unlimited power is entrusted to the voters, who are virtually law-makers. Since they cannot all be accommodated in Capetown, they delegate their powers to those they can trust, and at election time the struggle is between the various sections of voters, each striving to obtain the mastery by returning a majority of those of its way of thinking, so that laws may bo made or unmade to its likes and dislikes. The responsibility is, therefore, no small one. Natives in this free Colony fortunately have votes; and with them it is a grave question whether they are to have a Legislature dominated by hard unsympathetic persons, callous and careless of Native rights, or one pervaded by a fair, calm, tone, working for right and justice to all, irrespective of race, colour, caste, or creed. This being the end in view, we have no hesitation in saying the right thing will be done by Natives if in the Circles in which they are they proceed to the poll with light but determined steps and place the mark—X (for one vote)—against the names of the right stamp of men; each elector has three votes, which he may give to one person, or otherwise distribute, as he likes. An example of this method may be illustrated :—

In the Eastern Circle—
BAYLY X
BRADFIELD X
DE WET
'PEACOCK X
In the N.E. Circle—•
VAN DEN HEEVER
PRETORIUS
STOCKENSTROOM XXX
WIENAND
In the S.E. Circle—
BELLINGAN X
DOLLEY X
Gouws
WILMOT X

We do not pretend to say that the gentlemen, against whose names the mark X is put, are paragons of perfection in their respective Circles, but they are such as may be depended upon to secure for all sections of the community the irreducible minimum of justice in the making of laws ; while those who are not preferred believe in political methods least likely to do the country good, but fraught with much harm and consequent suffering.

THE KING SHOW.

THE Seventh Annual Agricultural and Industrial Show was opened yesterday, at noon, with a cheering speech by our Senior Member, Colonel Hon. F. SCHERMBRUCKER. QUEEN'S weather prevailed, and continues today ; naturally the grounds have been well patronised. Nothing but praise is heard of the accommodation provided for exhibitors, and of the arrangements ; and those capable of making a comparison, as the result of experience, pronounce the Show to be second to none of those as yet held this year on the Frontier. This is gratifying, considering the many drawbacks, and chief of them the dreadful rinderpest. To-day, owing to limited space, it is not possible to tour with the reader over the extensive grounds, covered with useful vehicles and labour-saving machinery, or through the buildings where manufactures are prettily arranged, and agricultural produce classified; or to the Dairy, which claims a large share of attention. The opportunity for a few notes of a useful character may occur anon. Meanwhile it may be said that our people add considerably to the total of the visitors, and it goes without saying that they are making careful note of the many object lessons as they present themselves. The Show Committee are honestly congratulated on the agreeable swing of matters.

VICTORIA DRILL HALL.

THIS commodious structure, which is an additional architectural adornment to Queen's Road, and the foundation-stone of which was laid with fitting public ceremony on the " Diamond Jubilee Day," was opened last evening in an equally becoming manner. Such was the interest manifested in the proceedings that before eight o'clock the hall and the gallery (which is a broad promenade around the arena) was literally packed, and many people were turned from the main entrance disappointed. The programme was opened by a procession, or " march round," of those squads appointed to take partin the respective items ; whereupon the Mayor (Mr. T. N. DYER) gave a short history of the building, which had cost £4,000, about half of which had been raised on loan at an easy interest; His Worship then requested Mrs. BEN BLAINE (wife of the Surgeon-Captain commanding the local company of the V.M.S.C.) to formally declare the Hall open, which was done in a few pleasing words. As a memento of the occasion, the lady was presented with a golden key, by Mr. S. MCINTYRE, Secretary of the Gymnasium. Three rousing cheers were given for the QUEEN-EMPRESS and the large company joined heartily in singing the National Anthem. What followed was a highly interesting exposition of how to develop a sound mind in a sound body: there were sword and lance drill by the Cape Police, stretcher drill by squads of the Volunteer Medical Staff Corps, various exercises by the Gymnastic Club, and maze running by children of S. Peter's School. All were pleased with the entertainment, the visitors especially giving no stinted praise. The success of this opening night, and the assured popularity of the institution, must have been especially gratifying to the Committee who have had the VICTORIA Drill Hall in hand to the present. In congratulations on the issue, and in good wishes for the future, IMVO is secend to none.

COLONIAL MAYORS.

THE assembly of Mayors of various towns in this Borough was an important event for King Williamstown. Mr. T. N. DYER, the Mayor of this place, presided, and the proceedings passed off well. We rejoice to notice that no vexatious regulations, affecting Natives in towns, were proposed on this occasion.

THE Cape Parliament has been convened for May 17 next.

MR. JOHN KYD of Lefluer fame, hag written to the papers denying the second attack on him by Griquas, reported by the Kokstad *Advertiser. We* are not surprised at this as that paper is abandoned to magnifying into war all the tittle-tattle of Native locations.

BISHOP WEBB is expected to sail on May 7th. ____________

THE Governor of Natal has left for England. There is some talk that he may not return. Sir MICHAEL GALL- WEY, the Chief Justice, has been sworn in as Administrator.

REV. DR. W. F. MOULTON, Headmaster of Leys School, Cambridge, and a scholar of world-wide fame, died suddenly on the eve of the departure of the English mail. His death is lamented by a large circle.

Persons we Know.

WE were pleased this week to receive a call from Mr James Butler, the popular Editor of the *Midland News.* He keeps in good health, and came this way for the Show.

***

IT was a pleasure to see Mr. S. Tonkin, who represented Mowbray, at the Mayor's Congress, looking well. Mr. Tonkin, as an old Local Preacher, takes a deep interest in our people, and is strongly for their elevation. He leaves to-night for Capetown.

REV P. L. HUNTER, of Mount Ayliff, was to sail from England on the 4th inst. by the " Norham Castle " on the return voyage to his station. He is accompanied by Mr. Wm. Gavin, who, as was noted some time ago, is coming out to do mission work in this country. We wish them a safe voyage.

AMONG prominent visitors to the Show this week was Mr. W. Rogers, of Glen- cairn, who was kind enough to pay us a call. Ho looks halo and hearty, and has not abandoned the hope of being in Parliament sometime in the beautiful future. We are glad to say he still cherishes his robust political principles.

Mr. Russell, Manager of Indwe Company, is another visitor to the Shows. He is a large employer of Native labour, as he has become to be known as a good and kind master. There are now about 800 Natives working in the mine. It is gratifying to say they are all content as the Company deals in an honest and above board manner with them. One Native doing piecework earned as much as £9 18s. 9d. in one month and was paid without cavil. Mr. Russell speaks highly of the behaviour of Native labourers in his compound.

SALVATION ARMY

NATIVE WORK NOTES.

Adjutant Van Heerden has now arrived in King Williamstown Her reception services at Ridsdel and Tsolo Locations have been very gratifying.

Captain Bennie has returned from his furlough on the Randt much improved in health and spirits.

* * *

Commissioner Ridsdel is taking a united Native meeting at Ridsdel Location Friday March 18th.

***

The new Tshoxa barracks is nearly completed and will be opened by Brigadier

"MOVEMENTS OF TROOPS. "The 18th Hussars will be transferred from India to Natal, and the 7th Hussars from Natal to Norwich, during the Indian trooping season of 1898-9. The 1st (Loyal North) Lancashire Regiment leaves Ceylon for South Africa; the 2nd King's Royal Rifle Corps, South Africa for India; the 2nd (King's Own) Yorkshire Light Infantry, India for Mauritius; the 1st King's Royal Rifle Corps, Mauritius for Natal; and the 1st Royal Irish Rifles, Natal for India,

Osindiswe ngu mfazi wake.

Udaba olubalulekileyo e Oudts hoorn.

Umtunywa wepepa ekutiwa yi *Oudtshoorn Courant* ute akuba azisiwe ngo mfana okulondawo, ote waha noncedo alufunayo, waya ke enqwenele ukulu bhengeza, waya nge kari efameni yake egama liyi Welgevonden, emgama uzi- mayile ezine e Dolopini. Umtunywa lowo ufike u Mr. J. P. Fourie esebenza nqi ebambe ipuluwa, emva kwe minyule, kumhleba onamatye embi; kodwa ute akuxela indawo ahambele yona wamkelelwa endlwini yake ekute kwako le- ncoko:—

Mr. Fourie ndiva ukuba ungumguquki kwi Pink Pills zika Dr. Williams zemlwelwe?" uqale katho umtunywa we *Courant.* " Ewe," itshilo impendula ; "kuyinyaniso oko." " Wawunaudawo ni le yayi kukataza?" "He, bendingumlwelwe omkulu iminyaka emibini. Ndaya kumaqqira amatandatu. Amanye kuwo ati ndinengqangqambo yamatambo, amanye kukunga sebenzi kwesisu. Ayalela intlobo ezininzi zamayeza, kodwa andaze ndipile. Izandla zam zazibuhlungu kangangokuba ndingabi nako ukwenza msebenzi wase fama, kunzima nokubamba intambo zomkala." Angaba amagqira akubiza imali ngokuya kuwo?" " Ewe kakade. Ngenye imini ndike ndaza ndazama ukubhala indleko zam zamayeza ngelixa bendisifa ndafumana ukuba ngale minyaka mibini ndicite £200." " Uteni ukuze usebenzise i Pink Pills zika Dr. Williams."

" Kwinyanga ezine ezidluleyo umfazi wam owaye lesa ngokupiliswa okubalulekileyo zi Pink Pills zika Dr. Williams okwakuxelwe kwi *Oudtshoorn Courant,* wandiyalela ukuba make ndizilinge. Ndaya ko H. Hicks and Co., abatengisi bamayeza, ndatata ibhotile ezintandatu, ndazisebenzisa i Pills imihla yonke, ngo- kwemigqaliselo."

" Kodwa kwabako umahluko otile na empilweni yako ? "

" Ewe! Ndati kamsinya ndavuyiswa kukupela kwentlungu ebezindi kataza, ndaziva ndipilile ndomelele—inyaniso njengokuba ubona bendilima namhla- nje."

" Uyazi ukuba sifuna ukuyi shicilela lenteto yako. Uyavuma ukuba sikwenze oko ? " " Ewe ndiyavuma. Ngokuqiniseka okukulu ndiyabayalela bonke abanesi sifo sam ukuba bazilinge, ndingamangaliswa kukuva ukuba abancedekanga," I Pink Pills zika Dr. Williams zingu mpilisi kwi Ngqangqambo yamatambo neya Mahleza, Isinqe, Intlungu ebunzi, Umbefu no Mqala; zikwa ngumciza wokunga sebenzisi kwesisu, Intloko Ezibuhlungu, ukungabi nabutongo, ukunga tandi kutya ; Ipepa, okanye"Ukungcungcuteka," Ukufa kwecala, Ukuti piti kwentloko, kwanezifo zolusu. Zite- ngiswa ngaba rwebi bonke, okanye kutunyelwe 17s kwi Dr. Williams Medicine Company e Kapa, eyoti ilandelise nge bhotile ezintandatu. Kurolwa 3s 3d nge bhotile enye, akuhlaulwanto nge Pest. Ukungalungelelani, Ukunqumka, nazo zonke izifo zamankazana zibehle zipiliswe ngokusebenzisa zona, namadoda aqotywe kukuzinikezela okugqitileyo emsebenzini, nakuyipina into afumana amandla, ukomelela, nobudoda, ngazo, Kubantu abacaca kwi fiva nomfulawenja, okanye kwabatyatshwe "dapeliswa" ngala malanga ashushu, ezi pills zili xabiso njenge … sayo.

" Lu … zika Dr. William … ilwelwe ziteng … zeglasi, zigqut … ubomvu (pink), … lonke ngoku … bomvu. Ezizimbi azizizo.

Kusandu Kushiqilelwa Ngexabiso le Tiki (3d).

BISSEKER, GEORGE

AND CO.

Abatengisi Abakulu Bezihlangu,

101, Main Street, E Bhai.

BAGCINA IMFUMBA

IZIHLANGU NE SHUZI

EZI LUNGELE

UKUHAMBA, UKUKWELA, NO-
KUHLALA EKAYA,'
UKUHAMBA ISIKOLO, NOKU-
SEBENZA EMASIMINI.

Ezo Bisseker, George & Co. Izihlangu zihle nase mehlweni; ziyamhlala kamnandi umntu, zinjalonje ziyaxolisa.

Bonke abalesi be Mvo NELISO LOMZI *bayanoyishiva ukuba besekulomzi, bavanoyishwa ukuba bezekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Co.,

INDLU YESI
HLANGU - ZENTSHINGA- YENDLOVU,
PORT ELIZABETH

UKUQINISELWA KOBOM.

YININA ukuba ungaqiniseli ubom ba- ko kwi Komponi eyeyona ilungile- yo? Umntu owaqinisela ubom bake kwiminyaka emashumi mabini egqitile- yo, elizaliseke nonyaka nje ixesha lake, uzuze lemali:—

Inani Awaziqinisela ngalo ... £250 0 0
imali ayirole ngonyaka.... 1118 4
Imali ayinikwe nonyakanje ... 366 15 0

Zonke indawo ezimayelana nokuqiniselwa kobom zinokufunyanwa ku

William Wells

J. HILNER,

Umenzi-Wotshi Nemisebenzi Yobedu

E-QONCE.

Xana ufuna Iwotshi, Intsimbi Ezinku- lu Zamaxesha, Nempahla Yentsimbi Yentlobo zonke—kubhekiswa kuye.

Ikipala ezilungileyo ze Golide; Imise ane yokungeja neyokutshata iqalela kw 7B. 6d. *umnye.*

Abamgama bayitunyelwa Impa- ba nge Posi ngepanyazo

M. ARMSTRONG,

(Late A. MELASS),

NGUMENZI NOMTENGISI MAYEZA,

CATHCART ROAD, QUEENS TOWN.

INTLOBO zonke zamayeza okunya nga abantu, nempahla ehambayo. ubuqolo, imifisi, zinokufunyanwa ngaba ntsundu kona,

IZINTO NGEZINTO

AMASELA.—E Rautini iqela lama Xosa li- qekezi i post office. Bazivulile ityeya ze mali baziti sa incwadi.

I BLORO.—Ngenxa yokungatembeki kwe bloro yase Mgeni, Natal, u Rulumente nci- nga nkwaka entsha yentsimbi.

OMKE NOMLAMBO.—Amakwenkwana amabini ayewela i Katala kufupi ne Bhofolo emka nomlambo. Omnye ufunyenwe selefile.

INENEKAZI LO DUMO.—Kuvakala ezoku bhubha kuka Miss Frances Willard, intokazi ebikutele knnene kwe zozilo e Melika.

U LANDIPASI.—Sibaye sagaleleka esisifo e Alvani ngamandla amakulu. Kwizipani esine ebezivela e Barkly East sekufe ama 22 ezi 15 zisafa.

UKUBHUBHA KWABANTU.—E Lorengo Mar ques, kuvukala ukuba bayafa kakulu abantu ngenxa yobubi bamanzi. Ngenye imini kwafa i 17 labantu.

IFIVA E PRETORIA.—Isikolo sakwa Rulu- mente ease Pretoria sivaliwe, ngenxa yokugula kwe tishala yifiva. Ininzi kakulu kwiye kubonakala ukuba isahambela pambili

KUBAZINGELI NAKUMADODA AMADALA.—O- mnye ubuza ukuba lento iyintsimango yintonina? Izizwe ziyabulalana kwa Mgibisa ngalonto bafuna ukwaziswa nokuba ngumti omnye nokaba yimiti ngemiti.

U MONAKALO WEMVULA. — E Philippolis kuqekeke amadami angama 24 zezimvula beziko; u Mr. A. Lubbe ulahlekelwe zizitungu ezingama 10,000 ezimke namanzi ama 350 atshiswe ngumlilo.

Ku M. DAPULA.—Inteto zemitshato enga. bhengezwanga kwimiqolo ye Ziganeko Zamakaya kwi Mvo ayinakungena ngama tuba endaba, kuba yoba yintswela bulungisa kwabarola inkozo ngazaziso.

E LUSUTU.—U Makwai unyana ka Debe inkosi enkulu yase Lusutu pambi ko Mshwe mshwe, ubhubhile e Makbaleng ; ubeselene minyaka engapezukwekulu ubudala. Unowa tywe emangowabeni enkosi e Thaba Bosigo

OLIBELE UBUZE BAKE.—Ngobusuku beca- wa um Zulu wabanjwa e Johanisi ngoku- hamba ngapandle kwe pasi enxilile. Ute yena ulinene, akufuneki nganto ukuba abe nepas, unokunxila xa tandayo. U *baas* wake ebemxelele.

E MASHONA.—E Salisbury ibisisipitipiti ngenxa yokuzimela kweqela lamabanjwa antsundu, kuko nabegwetyelwe ukuxhonwa ngokubulala. Kusatiwe sa kuyafunwa noko kutandabuseka ukuba bofunyanwa bonke.

U MFAZI OSITYEBI.— Oyena mfazi usityebi elizweni kutiwa ngumhlolokazi we Nkosi yarns Tshaina. Ubudala ngama 65 eminya. ka. Xa ateta namapakati ake uhlala ekusini beve ilizwi lodwa; kodwa akucatshukiswa uyapuma ake abavise impama. Unamagaqa kusinina!

UKUMISWA KUKA JUDGE JORISSEN.—Ipepa eliyi *Star* liti u Judge Jorissen usamisiwe, ngenxa yenteto awayenzayo e London ngo Kulumente. U Rulumente wenze ngobungxa. mo, kuyatandabuzeka ukuba unelungelo lo. kummisa u Judge Jorissen, ade abe ubeku. tshelwe iqela elibalulekileyo lokuliqwalasela ityala lake. Endaweni yake kusambambe u Mr. Attorney Kook,

ABATENGISI BOTYWAIA.—E Pretoria umfo omhlope ongu Hasgins ubesematyaleni ngo- kutengisa utywala kwabantsundu. Ugwe. tyelwe ukuba arole ama £75, kungenjalo inyanga ezintatu etolongweni. U Klass u. mfo ontsundu, ugwetyalwe ukurola ama £200 mhlaumbi inyanga ezintandatu ngoka. tengisela abantsundu utywala. U John Auseli, ohlala ebanjwa ugwetyelwe ukurola £100, mhlaumbi inyanga ezintatu ngokusuke kufunyanwa enotywala awayezakubutengisa ngapandle kwegunya.

INKOSI YAKWA ZULU.—U Dinizulu undu- lake ngomhla we 9 kwefileyo ukuya ku. bona intsapo yakowabo, ehamba no Inspec- tor Maxwell,: Befikile e Melmoth u Dini, zulu ubuyele e Tshowe apo woyemshiye kona u Ndabuko egula. Ngomhla wo 15 ubuye wanduluka kanye no Ndabuko no Miss Colenso. Kutiwa Usibepu akanelisiwe kukuba u Dinizulu amkele imali engapezulu kweyake ku Rulumente. Noko ke Inkulu Yombuso iyakunyuka kamsinya ekuko ite- mba lokuba woyilungisa londawo.

Ku MHLELI.—U " Mbambonduna " wase Bhai umemelela uti

Taru Mhleli Oqwalasela uhlazati
Ngamanzi olwandle, Imfakamfele
ngampangele, Ade afikise ne Tole,
Abati bakuxakwa kufunda
Ngokulishicilela kwako Bati
eligama liti,— 1-TO-LE-LE-IMVO.

Ndiyakubulela Nkosi yam, ngayo yonke imigudu yako. Ndiswele ukukutumela igama lomkutuka, le ilapa isuke yancamisa ukaba ngamaveliti; kodwa andizange ndi. kabhalele Mhleli.

NGU OOM PAUL YENA.—Uke wenza intshu- mayelo kwabantsundu, uti abantsundu kulu- ngile ukuba bayishunyayezwe i Gospeli, kodwa ke zebancame kona ukuba umntu ontsundu uyakuze alingene nomhlope. Ewe bangade balingane kwilizwe elizayo ukuba ute umntu ontsundu wazipata kakuhle, kodwa kona ngoku mabangazixamli nangbku. zamela lonto. Ke ize abafundisi bayishumayela kakulu lonto bakufika emakaya Kunjalonje sisiposo ukuba abafandisi abamhlope bashumayele kubantu abamnyama, kuba baninzi abamhlope abangekagqobhoki. Wabashiya bengenalo nelokuteta u Oom Paul.

AMALAWU NABANTSUNDU.—Sinosizi ukuva ukuba ixabano la Bantsundu na Malau e Kapa liseko. Obhala ngo 1 March kona uti; " Amalau akasibeti ayasingamba. Ate ngamini itile abona indodana kumadoda ka Tixo iyekutandaza ayigomba ebusuku, yati ngenye imini yawoyisa, mhla wokuqala ayi- ncama, apinda kanjaqo ayibona ngenye imini lomhla yoyiswa ayabi nako nokutandaza, atsho amadodana e Kapa, Kunjalo kaloku ngoku nje ke ayawabeta ngokunje ama Lau, into ebonakalayo ama Ngesi anceda ama Lau. Siyabulawa tina bantsundu apa e Kapa. Into embi ngumsebenzi awukongokungabiko ulingene ama Lau apa e Kapa;

UMANYANO LWASE BHAI.—U "Sahlulo" wase Transkei, ubuza ukuba umanyano lwatinina kwati xum nje, atsho aseke inteto yokuba kwakutiwe kuyakuti kwakupela unyaka kwabiwe. Umzi ude waqalwa bengayaze inani layo imali kude kube nanamhlanje. Uti amehlo omzi abomvu. Uti ngenye imini waka wafika komnye umzi Bekuxabeni indoda nomfazi. Umfazi uti ipina imali yase Bhai, kuba ndandikuxelele ukuba aba- bantu bafuna iqinga lokupumelela, wapika, ucita inkomo yabantwana bam. Ite indoda iyangqina, bebiwa ngaba bantu. Lenteto ipendulwa yonke leminyaka ngezaziso ezi. biza ababambi zahlulo. Mabangakalazelwa abantu abangaguahe nto. Nakwelanamhla ipepa siko isaziso.

IBHUNGA.—Kekwabako intlanganiso enkulu yama Zizi, emzini womfi u Nkosi u Maxwayana, eyamenywa ngu Mr. W. T. Dell unobhala wesizwe sama Zizi. Ubeke indawo yokuba inyule owoba yi Nkosi esikundleni somfi u Maxwayana. U Mtshe Mjekula ute banyula unyana ka Maxwayana omkulu, u Dabi, wase- kelwa ngumninawa ka Dabi, u Alexander M. Njokweni, kwaba ke kuyavunyelwa- na. U Mr. Dell wenze inteto emnandi yokukutaza nokutakazela uluvo olunye lomzi wase Mpekweni, Uyaleze ukuba ashumayele ebantwini bakowabo njengo- kuba …

I Emele Ezimbini Nombhobho.

Tata i emele ezimbini zamanzi uziggo- boze ngapantsi uzidibanise ngombhobha- na, zalisa enye yazo ngamanzi ngokufike ubone okokuba amanzi ogqobozela na- kwenye.

Uyabuza uti, " Kunceda ntonina ukut ta oko ? " " Nasipina isiyata siyazi ukuba amanzi kumadam aqqobozeleneyo nobunzulu obulinganayo kunjalo kanye, kanti awona madoda alumkileyo emhlabeni akayazanga lonto kamsinya. Ukuba ama Roma akudala ayekwazi oku ngele- ngakanga lemijelo yawo mikulu. Yinina le! Emva kokuba into ixeliwe ukuba baninzi kwabantu abati bayibone.

Kodwa ke bayibone kwase kuqaleni? Ifuna umntu omehlo abukali lonto. Kwa- ye nokuyicaza kufuna umntu ongqondo intle. Igazi eli lalibaleka emibhobbeni yomzimba kungeko nomntu omnye oranela ukuba kuko into enjalo. Asimmangaliso lowo? Ke kuko nto— kodwa masesiqala ngokwenza umzekelo ze siyicaze lonto kamva.

Kuko umfo obhala ati ngentombi yake: "Ehlotyeni ngo 1890 intombi yam u Rebecca wangenelwa kukutyafa, waye nomnquma, ati akutya abe namahlaba elucabangeni nase caleni. Kanjalo waye katazwa sisisu, ngumqala, nentamo. Ube mana ukubila futi, abe nepika ngango- kude kube nzima nokulala. Waya kumagqira amabini ampa amayeza, aka- nceda nto.

" Waba kwesisimo yada yangu January ka 1893, awati ngoko watabata Incindi Epilisayo ka Nozala Sijili. Lasebenza ngokukodwa. Incedwe kwa yibhotile yokuqala, Wakutanda ukutya, waya esomelela. Ngokuzingisa kweliyeza wa- pila emva kwenyanga ezintatu. Ukususela oko upilile. Intombi yam eseyitshatile yati ngokubona ukuncedakala kuka Rebecca, yalitata yapila kweso sisu yayinaso. Owako ngenene (Signed) BARTHOLOMEW BELL, umtengisi wokutya, njalo njalo, wase Brompton, Northallerton, October 25, 1893."

" Bonke ubomi bam," utsho omnye umfazi, " solokc ndaba ngumntu ongapi- langa. Ndinokutyafa, nokudinwa, nokupelelwa ngamandla, ndingatandi nokudibana nabantu. Umlomo wam um'bi, kufuti ndiziva ndinokungapili okukulu, ndingakufuni ukutya, kanti ndityile kusuke kuti shici elucabangeni, ndibe nehlaba ecaleni. Babanjalo ubomi bam iminyaka emininzi. Kwisituba seminyaka emibini egqitileyo umntakwetu wandixelela nge Ncindi ka Sijili: ndalilinga, ndacedakala kwase kuqaleni, Ndizingisile ekulitateni, ndeva ndikutanda ukutya, kwahlala kakuhle nase siswini. Ukususela oko ndiziva ndingomnye— *ndonwabile, ndomelele.* Sendisiva into embi ukuba ndingevanga ngeliyeza kwa ngapambili. Kodwa ke akusenani kuba ndalifumana. Owako wenene, (Signed) Mrs. ANNIE GOODGER, 20, Bardolph Street, Leicester, Mayl 0, 1893."

" Kwase buntwaneni," utsho omnye, " ndakatazwa sisisu nentloko. Ukutya andizange ndikulangazelele, nditi ndakutya ndibe namahlaba amaninzi. Intloko ebendiba nayo ibisoyikisa. Amayeza ebendiwasela ebendinceda okwexeshana elifutshane. Ngo January ka 1892, umhlobo ose Hackney wandixelela nge Ncindi ka Sijili. Ndayisebenzisa, yandipilisa. *Andizanga ndizive ndipilile kangaka ebomini bam.* (Signed) Miss L. WHITE, 22, Barnsbury Road, Islington, London, April 20, 1893."

Niyabona. ubungqina obunjengobu buqinisekisa ukuba i Ncindi ka Nozala Sijili iyazipilisa izincede zonke izifo ezikoyo. Kanti ke kupela kwatiwa lipilisa isisu (njengokuba nanamhlanje kusitshiwo). Itela ntoni ke lonto? Zonke izifo ezikoyo ngapandle kwezifo ezimba- Iwa, zingenelwa sisisu—zisisiqamo sesisu.

" Akuko mntu ungayaziyo lonto," utsho mhlaumbi wena. Hayi noko baseko abangayikolelwayo. Bobuye bakolwe nabo ke iyinyaniso eyayinjalo kwakwimini zika Adam, isand' ukuqondwa. Ngoku lonto iyakubuye iqondwe ngabo bonke, noko ngoku iqondwa ngabambalwa.

H. & J. HENRY

BASANDU kufikelwa yinto eninzi yengxowa ze

Swekile Egwangqa

zivela e Mauritius; amaxabiso engxo- wa alula kakulu.

Yizani Kubona

UMBONA WETU OMHLOPE
ONGQUSHIWEYO.

Utshipu kanye. Apo bakona ku

Cambridge Road.

AKA NOGQALA

AMAYEZA

Adumileyo Ezityalo

ALUNGISELELWE nge nyameko nange ngqondo kumzi wake wama yeza e Bofolo aye ikakulu enziwe ngemiti yamayeza. Aluncedo oluqinisekileyo kwizifo enzelwe zona.

s. d. Iyeza Eliqinisekileyo—Incindi yokupilisa ukulunywa yi nyoka, njalo njalo ....

Umpilisi—We sisu segazi, njalo njalo ...

Elase Afrika—Lokupilisa izinyo kwaoko ... Incindi Yezityalo—Yokupilisa intloko ... Umhlambi Omtsha we liso—Wokupilisa amehlo abuhlungu ...
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Onke anokutunyanwa enamapepa ngesi Ngesi, ngesi Bhulu, nangesi Xosa.

Lamanani axelweyo ngawe botile ngapandle kwe posi.

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Ubulela bonke abantsundu abase Sikwatini nabanga pandle, ngenxaso ngale minyaka ilishumi igqitileyo.

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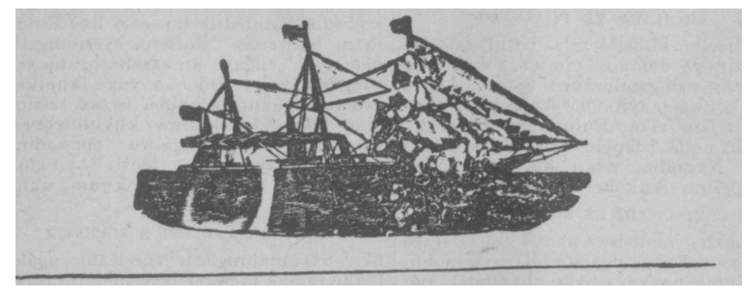

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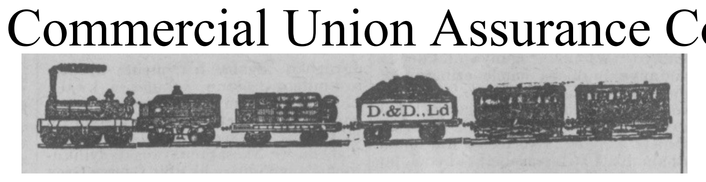

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Awona manani apezulu anokufunyanwa ngo Boya, Izikumba, Imfele, ukudla, njalo-njalo, njalo njalo.

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INGCINCA EZIMANDI

ZIYAFIKA kati sonke, zisigcobisa ngoku- pindiweyo xa site sazamkela, sazisebenzisa. Lenteto ilandelayo yenge ngcamango ewe kumhlaba olangileyo, yaza ke yavelisa eso sipo sikulu siyimpilo efezekileyo. Umnumzana ondibhalele ese Klip Drift Farm Senekal, July 31, 1896, uti: —" Kungovayo olaknla endikwenzela lemigcana imbalwe ngenxa ka Mrs. Jacob Smith, wale fama ikankanywe ngentla apa, owaye sifa yi Ngqangqambo Yamatambo kwi milenze yomibini, nakwenye yengalo zake. Walala kwaoko elukukweni, eba wobambeka ixesha elide. Wada wakumbula nge Rheumaticuro yako, wayitenga kwi sitora esikafapi, wayisebenzisa ngokwe migaqo yayo, ekute ke kwixesha elingapantsi kwentsuku ezintatu *wapiliswa ngqe*; anokawenza ngoka amsebenzi wase ndlwini njengapambili, engapazanyiswa nayintwana encinane.

Ndingowako ohlulelayo,

L. SMITH.

Eka JONES

I-RHEUMATICURO

Lelona Yeza Likulu lase Mazantsi e Africa kwi Ngqaqambo zamatambo, Isinqe, Namahleza, Intloko Ezibuhlungu, njalo njalo, ipiliae intapane yezifo ebezizikulu ngapeza kwezi sezikankanyiwe. Inokufunyanwa kubo bonke Abapitikezi Mayeza nakuzo zonke Ivenkile zalapa e Mazantsi-Afrika.

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E-DUTYWA, pesha kwe Nciba.

UNOKUWATETA amatyala kuzozonke i Ofisi za Pesheya kwe Nciba—e Gcuwa nakwa Centane, & Willowvale, Ngqamakwe, Engcobo nase Mtata.

Uquba ngenyameko nempumelelo eyiyo.

Itole le Mvo

KING WILLIAMS TOWN, MARCH 10, 1898.

NGOLWESI-NE, MARCH 10, 1898.

Robben_Island.

[REVD. E. MDOLOMBA].

Mhlaumbi abangabalesi be ' ' Mvo "— ipepa endingasakuze ndililibale ngenxa yesidima sale —bangatanda ukuva ngesisiqiti kutiwa yi-Robben Island. Ke njengokubakendanetuba lokuti gxada kuso ndingatanda ke ndenze amanqaku ngaso.

INTSUSAMABANDLA.

Ndite ndafumana incwadi ku Rulumente ukuba ke ndityelele abagulayo sisifo esaziwa ngokuba liqenqa, ndikangele ukuba andingebi natubana lokumane ndisiya kubenzela inkonzo. Hai senze amalungiselelookuya ! Ukusinga e-Dokisini say kukwela e-Norityi (North Quay) siyimipemfumlo emininzi, kodwa abona bantu bebesiya kubona iziguli bebebatatu,—ingu Miss Sprigg intombi ka Sagodini ne nurse enkulu yakwa Zibedlele, amagqobokakazi omabini intombi ozitsho kwabuhlungu. Zimayile ozisipohlongo pakati kwe Kapa no Robben Island. Sidude iyure sagaleleka.

IZIQITI.

Sifike kumkutuka wesiqiti, ingca asinto yaka yabonwa, into ekoyo yi bhosisi nesilevu saselwandle, umhlaba lurexana olungaxeli no A. Inkomo zimbalwa, ibiyimposiso ukuti u "Lindi" uke wazingenela. Into eninzi zigusha. Akuko loliwe, abantu bakwela kwingqungqumbana etsalwa yinkabi engwevu yehashe, ete yakunduluka andazinceda ukungati:

> Nyalasa nkomo, Dalisiqozolo ; Hamba nkowu, Ukuhamba okunamandla kunawe.

Hai yatsho kwavokoteka, sayasagaleleka kwimilwelwe, sesipete incwadi yakomkulu.

KWIMILWELWE.

Siqale kwi ward—indlu—yamankazana, hai ndabona ummangaliso. Ndifike kuko nendibaziyo abavela ko Masomaseti, no Mahewu, no Mapeula, nakwezinye indawo. Ivakele isiti enye intokazi kum namhlanje ke mtaka Mdolomba uzokubona lento kutiwa ngummangaliso, uyakuba ngumntu omkulu ke namhla. Kuko nabase Thaba- Nchu, nabavela e-Bloemfontein. Sitate ingoma apo, inurse icula pezulu, u-Miss Sprigg ecula ialto elinye labafayo latsho ngesiqozolo setinala, mna ndahlala encwineni. Hai ndarharhama. Zacula iziguli zatsho zapalala inyembezi, yashumeyela apo i " Nurse " ishumayela ngomfana owayebuya evela ebuhilihilini. Ndahlanganisa bonko abateta isi-Xosa ncsi-Sutu nesi-Lau satsho kwalusizi lavakala lisiti ixegokazi masincede sizekucula ecaleni kwekoyi yalo, satsho sakumbula imvuselelo. Zavakala zisiti intokazi kau cule u " Nkosi yam ubunditanda ekulahlekeni kwam." Yaduduma yonke indlu. Sisukile apo saya kugaleleka ko wamadoda umzi. Ndahlangana apo no George Noziwawa, owaziwa ngokuba ngu (Time keeper) obefudula engumbeti wentsimbi yase Wesile kwa "Ntambomvu" ngexesha ebendise Bai nam. Sabukana, ndangati ndivela ezulwini. Namadoda sawahlanganisa senza isiqozolo senkonzo kuko nama Bhulu ase Free State kwashumayela u-Miss Sprigg apa ngomhlobo ongu Yesu nam ndake ndashumayela ngokucelwa ngabo bafayo, babulela kakulu,

Baye ababantu amadoda nabafazi betete ntonye, bati, sati sanesisifo nje akuko mntu u Ntsundu uke ati tshe bayasoyika, abantu abezayo kuti ngama Ngesi. Oh hai ama Ngesi, kodwa abantu abantsundu bayazi ukuba sisesitukutezini apa, noko abezi, abakatali siti, bayazi ukuba asisoze sipume, sakufela apa noko abezi kusivelela. Nawe Mdolomba siva ukuba inyanga zako,zisi- xenxe ulapa e Kapa uyaqala namhla uku- za, uti sikangelwa yintoni, sishunyayezwa ngubani? kuba kaloku ezinye inteto asi- zazi. Nguwe lo Mdolomba ; intliziyo yako' ijikwe yintoni, sikwazi e Bai ubungumntu onobubele nje, uti sinabani apa? Batsho ndalusizi besiti singavuya umane ukusityelelela, ungadinwa, siyakubulela. Nasemadodeni kubeko endiwaziyo. Hai ndatembisa ukuba ndomana ukubavelela, njengoko u Rulumente asawupicotayo lomcimbi, ukuba ute wandimisa ndomane ukuvela. Hai babulela, ndafika ebubeleni obukulu. Into embi aninakubulisana, nokuba sowunobubele na. Hai andinakuxelanto ngendikubonileyo ndisesinkamamunge izenzo zika Nkulunkulu,

AMAKONXWA.

Ndibone nento eninzi yamakonxwa enye yandazi hai betu sabukana. Ndite ndisahamba ndabona uqobo- lolo lwamankazana lurozile, ndafika kwintokazi ezityatyayo ndati nqa ukuba ngobanina aba beyintona kanjalo? hai zasondela ezintokazi zihamba nabelungukazi, Kaye ezintokazi zinyatela mu zide zizikangale amacala. Ite enye xa izakundibamba xa nam ndiza kucela koxongo yatiwa nqaku ngu Mlungukazi.

AMAGEZA.

Kanti ababantu ngabantu abangqo- ndo ibuyele ebuntwaneni. Ndite ta abafeketi simanga, ungati nqa umfazi emkulu ezipatise okosana. Hai imimangaliso ka Nkulunkulu. Kutiwa esifiiqiti sinempilo kakulu ebantwini kunjalonje no moya kuso awumkulu. Kuko nabantu abemiyo inani labo ngobalo luka 1891 lwalungamashumi amatandatu ana- mnye—61.

UDUMO LWESIQITI

Ngapandle kwemilwelwe, namakonxwa sisiqiti esidumileyo esi kuba ziti inkosi zakoyiswangu Rulumente ziziswekuzo. Sidume kakulu ngokukodwa kuti tina Mandlambe kuba kaloku uNxele emva kwe mfazwe ya Malindi 1819 wangenela i Rini emve- ni kokuba ama Ndlambe oyisa ama-Ngqika ngedabi lika Tutula mhla wati u Nxele kwi Midushane zenihambe nina nifunze ningadubuli, kwakuhla u Tayi into esifuba sibanzi. Intonotibakudubulanitiyihla "Tayi." Bali nda ingongolotela. Mhlayafa imi Dushane ; wasele zinikela u Nxele wasiwa esiqitini ngabe Lungu. Kutiwa wafa elinga ukudada efuna ukubuyela ekaya, wadinwa pakati elwandle watshona.

WAYENGUBANINA UNXELE ?

Mnumzetu nditi ndakufika kwelibali ndikumbule ukuba kwakuko umbuzo wokuba wayengubanina u Nxele *2* into yas maninina! unina wayengubani *1* nantsi impendulo :—u Nxele yinto ka Gwala yase Macwereni. Umcwera ke ngoko. Unina yayingu Nolutshungu i Dladlakazi lakulo Mazamisa. Kwati ukucitakalakuka Gocini inkosi yama Dladla esona sizwe waqala ngaso ukucita u Tshaka seza nganeno lentokazi yaza kufika kwa Ndlambe. Ubelukazi, yashweshwa ngu Gwala into yase Macwereni, igama layo lingu Nolutshungu , yazake yazala u Nxele. Wayexela into emazenziwe nezizakubako u Nxele. Ubesiti mhla azakuteta kuyakusuka nopi, akuka biko ndoda inokusondela kuye ngobuninzi babantu abangabapulapuli kwaba Ntsundu. Nditsho ebeko u Mlanjeni no Nongqause, kodwa yena u Nxele ubepulwapulwa ngamakowabo, akakabiko ofanayo naye kuti bantsundu. Kunjalonje ebesqyikwa.

Abafazi bake owokuqala ibi ngu Notonto intokazikaCikolonoNobedu. Wayeko ngexesha lenkosi engu Ndlambe.

Bebesiti ukumbonga :—

> Li Qutu lika Tai elixmgxashe, Umhle ngondyulo, Oqweqweda pezulu,
> Umkonto, awungeni ;
> Unkonjane emnyama edlal'emafini,
> Usoziqiti, Njiba yase Macwereni Nankoke u Nxele.

Wafake u Nxele ebekwesisiqiti. Wayelindelwe ukuba abuye akazange ade alike. Yiyo lento kuko isiteto esiti: " Yo ! Kukuza kuka Nxele." Hai sibuye ukumka komhla. Sanelisiwe sesikubonileyo, sitemba nokuba somana ukuya kuwavelela lomadoda.

Ityalike_Nezikolo.

I WESILE.

Kekwako umboloro ku Sifononondile ukuvalwa kwe Sikula Semini esipetwe ngu Miss Lettie C. Lwana ne Miss E. Mvinjelwa. Lite noko izulu libe lilibi bafinyelela kamnandi bona abantu, wafika no Mongameli, u Rev. S. Mvambo. Kwenziwe amalungiselelo okuba mazidityaniswe—i Qiba no Sifononondile, I Qiba lalipetwe yinto ka Tsoko, u Elijah yena. Ezizikolo ziqube kakuhie zozibini. Lomfana wase Qiba ngati uyakuba ne- ndawo etyekayo. Sifumene ukuba ngexesha ebekwesi sikolo Umkangeli ufike utnsebenzi uhamba, intsapo yandile, wati makwakiwe. Indonga ke zokwandiswa kwendlu sezigqityiwe. Sancoma, saziva sinyanzelekile ukuba siti kuwe nto ka Mvinjelwa—Pambili! Umsebenzi wonke owenziweyo ubemhle kunene, Sibukile kakulu ukukwazi kwamadoda alomzi ukwenza amalungiselelo ezizwe ezimenyiweyo, into esibonileyo nati ukuba nomfundisi wonwebe kwelo cala. Pambili mzi wakowetu, intle into eniye- nzileyo nge 15 ka December, 1897.

—o—

Ebhala nge Sinodi yase Mgwali uti umfundisi owayeko:—Ndifuna ukuzalisa indawo ezite zaposiseka nezilibalekileyo. Intlanganiso yabafundisi e Mgwali ka Ngubenchuka yavulwa nge 13 January, 1898 nge Culo le 149, emva koko kwafundwa Isibhalo kwatandaza o Revs. B. Mama no J. Mjila, kwapindwa kwavunywa iculo le 22, kwatandaza u Rev. W. Shaw Davis. Kugqitywe ekubeni u Rev. Paul Tuta aye e Mount Fletcher. Umhlali-Pambili, u Rev. P. Hargreaves ute nxa abuza umfana owaye samkelelwa ebufundisini, ukuba unamatyala na, impendulo ibe yeyokuba yi *£2,* wabhekisa kubazalwana abangabafundisi isiyalo sokuba balumkele bangenzi amatyala ezivenkileui angapezu kwemivuzo yabo. Saba luncedo kuti esisiyalo. Indawo yokuba kucelwe .£250 kwi Komfa yandululwa ngu Rev. W. Dikwayo. Mhla yapela intlanganiso nge 19 January, 1891, ngokuhlwa kwacelwa u Rev. Boyce Mama kwa Mrs. Tolibadi, apo kwakuhla- la u Rev. W. Sigenu, yabako yonke into etyiwayo —eyase mlungwini neyase ma Xhoseni. Yaba kukuhlwa okumnandi, nendlu intle. Uti omnye umntu wafika kwa Mr. J. Yenzela kuko ibhedi ezimbini zahlulwe ngezikuselo, apo kwakuhlala umfundisi ne Gosa lake, bepetwe kakuhie. Abasafuni makaya wambi sebeqele elikaya. Nanzo ke indawana ebezingangenanga epepenilendaba.

—o—

I TSHETSHI.

Abalandelayo ngabafundisi namagosa anyulelwe i Provincial Synod eyakuba se Kapa ngo October ozayo *Abafundisi* —1. Rev. Canon John Espin, M.A.; 2. Very Rev. John Garraway Holmes, Dean cf Grahamstown, M.A.; 3. Rev. Canon Robert John Mullins; 4. Rev. Augustus Theodore Wirgman, B.D., D.C.L.; 5. Rev. William Homan Turpin; 6. Rev. Canon Henry Reade Woodrooffe, M.A.; 7. Rey. William Owen Jenkins, M.A.; 8. Venerable Alexander Joseph Grant; 9. Rev. Bernard Edgar Holmes, M.A.—*Amagosa.* — 1. Arthur Douglass; 2. Herbert F. Blaine; 3. B. J. Guillenarde; 4. Herbert Travers Tamplin; 5. Ben Impey; 0. H. Dunsterville Blewitt; 7. Thomas W. Irvine; 8 Alan B, Gordon ; 9. J. W. A. Rose.

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INTLANGANISO yaba bambi-zahlulo yesigingata sokupela somnyaka iyakuba se Bhayi (Port Elizabeth), kwindlu yo Manyano, Irvine Street, ngolwesi BINI, MARCH 29,1898, iyakuqala ngo 7*30 p.m.

Yenzolwa ukwamkela ingxelo ya Bapati, kwanohlobo ezimi ngalo imali nomsebenzi'; ukususela kumhla we 1 July ku 31 December, 1897.

Kwakuleyo ntlanganiso kuyakunyulwa abapati ababini ezikundleni ze Messrs. P. Y. RWEXU (umfi) no A. TUNYISWA; kwa nabahluzi ababini kwzii- kundla zo Messrs. PEZISA no SINA, Abashenxayo, banoku buya banyulwe kanjalo.

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Port Elizabeth, February 28, 1898. [4243

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Ngoku bayaqokela ukucela bonke abafundi be Bhayibhile yesi Xhosa amazwi abangakolwayo kwa namazwi abati ngekufakwa wona endaweni yalawo bawakalazelayo.

Aba Guquli bozikangela indawo ezinjalo baziqwalasele. Umzi one- ndawo ozikalazelayo mawuzitumele ku Rev. Dr. Kropf, Stutterheim; mhlaumbi bangazibhekisa ezondawo kwamanye amalungu anje ngo:— Rev. Canon Woodrooffe, Grahamstown ; Rev. Dr. Soga, Miller, P.O. Umtentu; Rev. E. Makiwane, Mac- farlan, Alice; Rev. W. B. Rubusana, East London ; Mr. J. Tengo-Jabavu, King Williamstown.

ISAZISO.

XA ndibulela abaxasi bam ngokundivelela kwabo kwixesha elidlulayo, ndinovuyo olukulu ukubazisa ukuti— ngoku ndenze amalungiselelo okukwelisa enqanaweni

UBOYA NE ZIKUMBA

—ZAM—

ZIYE PESHEYA, ndize ke ngoku ndibe nokuzi tengisa ngawona maxabiso apezulu, ndaye ndiqinisekile ukuba baya kwaneliswa.

Ungake ucinge ukutengisa pambi kokuba uye kwa C. E. NIXONi

Endaweni yoboya nezikimba ndizelwa YINTO ENINZI YENGUBO, Impahla zamankazana, nezihlangu zonke, ngamaxabiso apantsi. Qondisisani apo akona

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SINIKA amaxabiso apezulu ase Marikeni nge Mveliso zama fama, ezinje nge Habile, Ingqolowa, Umbona, Amazimba, Irasi, Itapile, njalo njalo. Sisoloko sine ntlobo ze Mbewu ye Habile, Imbewu ye Ngqolowa, Imbewu Yombona, Imbewu Yetapile; kwane Ere, Amakuba, Namagaba, njalo njalo, kwa

GILBERT FOX & SON,

Cathcart Road, Queen's Town,
NASE QONCE, NASE MONTI

THURSDAY, MARCH 10, 1898.

It is not often now-a-days that one comes across a sensible letter on Native matters in the Colonial Press, such as the one which appeared in the *Argus* of Tuesday last. The writer, who signs himself or herself “ Onlooker,” puts forward pertinent reasons why the State effective citizen of the State, Native education on in as manner as possible,. as it is pecuniary advantage of everybody that this should be done.

We refer to the following :—

It is now an almost universally accepted axiom in the highest civilised countries that an educated man is worth more to the State than an illiterate man. As a rule, he receives higher wages, and consequently possesses a greater spending power. If applicable to the lower classes amongst Europeans, surely this principle may be applied with equal force to the hundreds of thousands of Natives that constitute the great bulk of the population of the Cape Colony, and, indeed, of South Africa. Every trader will tell you that a store is of far greater value on or near a mission station than one situated amongst the poor heathen, and that an educated Native spends more in clothing and on the necessaries and luxuries of life than a blanket-clad Native.

THE foregoing arguments should convince doubters, and encourage them to help movements for the diffusion of education among the surrounding Natives as soon as possible, seeing it means so much to them in pocket. The matter has always presented itself to us in this light, and we are glad that some other writer should have taken it up, and with such ability.

WE are tempted to make further extracts from our writer. He next combats the stock argument that Education was not to the advantage of some people, and says—

Long ago, the strongest argument held by some people in Great Britain against the education of the poor was that it would develop their power for evil. That argument is now held by only a few fossilised old people. The good results have far more than counterbalanced the evil. Since Mr. Foster’s Bill came into force English prisons have been reduced by more than one- half, and juvenile criminals are fast disappearing from the courts of law. The same weighty arguments for educating the poor of Britain apply with even greater force to the Kafir and other tribes in our midst. Mission station people are always the most loyal in time of war. Again, boys are never employed more than about two or three months in the year in agricultural operations, and girls even less than that. How incalculable then is the advantage of bringing these young people under suitable control, teaching them to fight against the evil that is in them, and developing those higher powers that God has given them. It is during these years that children are so susceptible to the influences around them, and that habits are formed for life; and if the good habits can be fostered and strengthened, and the evil habits repressed and destroyed, so much the better for the future of those children, as well as the nation to which they belong. . . . But the time has gone by for advancing serious arguments in favour of an educated Native. The principle has already been admitted in South Africa. The Cape Government with fear and trembling has attempted and is attempting to impart an elementary education to the children of the darker races, as well as of the more favoured whites.

THE discussion in the Bond Congress on Mr. Rose-Innes’s Liquor Bill somewhat relieved the recent session at Worcester of utter insipidity, and the good opinion of Mr. Rose-Innes, whose leadership in politics we have always been glad to own, as voiced by Mr. Theron, the President, will be gratifying to our readers.

WE give an excerpt of the discussion

Mr. P. J. J. Pienaar, of Beaufort West, proposed that the Bond express itself in favour of it. He confessed that the franchise in the hands of the Native was also a dangerous weapon, but added that if a child had two dangerous weapons in its hand, they would not leave both because they can only take one away.

Mr. Steenkamp, of Burghersdorp, moved that the Malmesbury resolution be endorsed. The Malmesbury resolution laid down that in the opinion of the Bond on drink should be sold to Natives without a note from their masters. In it the Bond also declared itself against

would save the wine trade. At Nelsport a bar or canteen had to be closed because of mismanagement.

Mr. D. P. van den Heever said the Bill was a knife in the hands of Mr. Innes to cut the triple cord of wine, corn, and sheep-farmer. Let that cord once be cut “ and the king of unrighteousness would play the devil.” It was a fact that the Innes Liquor Bill was used by all haters of the Africanders as a lever or weapon. It was he (Mr. Van den Heever) who had thrown out the Bill.

A Voice: Vote as you voted last year.

Mr, D. P. van den Heever (continuing). He did not know about that, for he felt something had to be done in the interest of the sheep-farmer. His own constituents had been blaming him for the way he voted last year.

The President said he wished to tell wine farmers that the Innes Liquor Bill was ‘really their friend. In Britstown the people were determined if they could not get that Bill passed to shut every canteen and bar sooner than be at the mercy of their drunken servants. It would come to that. He warned the wine-farmers that the sheep-farmers would get the Bill of 1892 amended so that they could refuse a licence on an application of a majority, and not two- thirds. He regretted that F. du Toit had made remarks about Mr. Innes. Let him tell them that Mr. Innes was as true and good an Afrikander as any of the three. His heart was in the right place. If he (Mr. Theron) were to be asked to point out an honest man in Parliament he would point to a Mr. Innes. They (the sheep-farmers) were obliged to act in their own interest, for “ self-preservation was Nature’s first law.”

Rev. S. J. du Toit regretted that Mr. Innes had been praised by Mr, Theron. He would ask in what would Mr. Innes assist the Afrikander party. They should not forget the company in which Mr. Innes moved politically. He regretted that Mr. Theron had threatened the wine-farmers.

The President remarked that everybody knew he had not threatened the wine-farmers. He had, on behalf of sheep-farmers, merely stated what they would be obliged to do in self-preservation.

Mr. Steenkamp’s amendment was carried with forty-eight against six votes.

For Mr. P. J. J. Pienaar’s motion in favour of the Act only a few voted.

Lovedale Jottings.

Despite gloomy forebodings and fears owing to the ravages of rinderpest among the people, our rolls are well- filled, and “ still they come.”

This fact speaks well for the value our people set on education, especially as all pupils, new and old alike, are this session only received by prepayment of fees. The people should remember that, although this is a new procedure at Lovedale, it is not new in educational systems. It is the general practice.

The trades are also having a good share of applicants, notwithstanding the new departure in this department, viz.: that in future all indentured apprentices pay a fee of £4 for the first year, and £3 for the second. This step is necessary owing to the large expenditure incurred in the work, and besides, as it is not the duty of missions to teach trades, but to preach the gospel, it is well that our people should begin to bear this burden themselves. They will value it all the more by paying for it.

The Literary Society has opened its session, and had its first Lecture on the 17th ultimo from the Rev. D. D. Stormant, M.A., who dealt in his usual able way with “ Our Colonial Constitution.” Other lectures on the Syllabus are “ America ” by .the Rev. T. W. Pocock, of Fort Beaufort, and “ General Gordon ” by the Rev. J. Lennox, M.A. The Chairman is Mr. J. J. F. Slingsby.

There is a prospect of having soon in our midst again the genial presence of Mr. A. W. Roberts, F.R.A.S., who has come to the end of his well-earned furlough. He has secured a new teacher for Lovedale, and a Scotsman, Mr. Cruden by name, who is due this week.

***

For the first time in its history, Lovedale has this session received Bechuana girls. Two arrived sometime ago with the Rev. C. J. Dambuza, of Patse, an old Lovedalean.

***

Lovedale now boasts a Telephone, which has been put up under Mr. F. T. Morrison’s direction. It connects the Principal’s office with the Book Store, the Boarding Department, and the Printing Office. It is to be extended to the Technical Department and the Hospital later. This should facilitate matters greatly and prove a great saving of precious time.

***

Mr. D. A. Hunter, after some delay, has at length sailed, along with Mr. R. B. Stewart and family, for the Home country. May they all have a safe, helpful, and pleasant voyage!

. ***.

The Students’ Christian Association have made a good beginning for the year. We would make a suggestion to its executive. There is a sadly neglected portion of the surrounding inhabitants which no one seems to care for, the *Amalau.* Could nothing be done to win them for Christ?

UMLAMLANKUNZI.

Fundan’apa Mafama Ningalibali!

Idipu zika BATTLE Zegusha!

ZIMINYAKA INGAMASHUMI OMAHLANU ZIKO.

“ NANTS ’INTO OKAD ’UYIFUNA!"

MAFAMA, ukuba ninga ninganyanga igusha zenu ebhuleni sebenzani nge Dipu zika BATTLE, eyo-Mgubo Nengamanzi. Zezona Dipu Zegusha ’Zilungileyo, Zingena ngozi, Zitshipu e South Africa apa, nakulo lonke. Idipu zika BATTLE zegusha zisetyenziswa Ngamafama angawona ate putu ehlabatini; kanifunde incwadi ezingqinayo kuma- petshana ashicilelweyo.

Ezika BATTLE Idipu Zegusha “ azike zibulale Gusha ” ; into yazo kunyanga ibula; zilungisa uboya; zizinika impilo negusha ngokwazo.

Sebenzani kupela ngezika BATTLE Idipu Zegusha; uqiniseke ukuba uzuze eka BATTLE, ukuba unga zingamhlope igusha zako zingabi nabhula.

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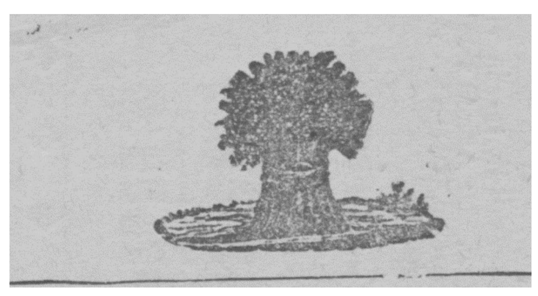

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Lo mgutyana, udume kunene awugqi- twa nto ekutshabalaliseni incukutu, intakumba, amanundu, nazo zonke izinambuzane (kodwa ungenangozi ezilweni), Zonke impahla zoboya mazigalelwe nga- lomgutyanaxa ziza kugcinwa. Unoncedo kakulu ngaselwandle. Ukuze ungadani, qiniseka ukuba utate oka “ Keating umgutyana.” Akuko wumbi uncedayo.

INCUKUTU,
INTAKUMBA,
AMANUNDU,
AMABUNGANE,
INGCUNGCUNI,

Awugqitwa nto ekubulaleni intakumba, incukutu amabhungane, namanundu kwingubo zoboya nazo zonke intlobo zezi nambuzane. Abazingeli bayaku wufumana unoncedo olukulu ukubulala intakumba ezinjeni, kwanamanenekazi kwinjana ezifuyiweyo.

ABANTU BAYAYALEZWA ukuba owona unguwo, ubhalwe igama lika THOMAS KEATING; ungenalo yinto nje yokubalahlekisa abantu. Utengiswa ngenkonxa kupela.

Izilo.—“ Ebantwaneni”’
Izilo.—“ Ebantwaneni.”
Izilo.—“ Ebantwaneni.”
Izilo.—“ Ebantwaneni.”
Izilo.—" Ebantwaneni.”

I TABLETS zika Keating zezilo liyeza elilodwa (LENZIWE NGEMIFINO KUPELA) ngembonakalo nango kuvakala emlonyeni, liyindlela etandekayo yokunika iyeza elipilisa ngokuqinisekileyo kwizilo ezisesiswini. Alinangozi, alisebenzi ngamandla, kanye lilungele abantwana. Litengiswa ngenkonxa nangebotile, ngabo bonke abatengisi bamayeza.

Umnini lo—THOMAS KEATING, London.

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