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

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. 701]

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, MARCH 31, 1898.

[IXABISO 3d.

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA

INTSHUMAYELO

NGU MHLEKAZI U SIR ALFRED MILNER.

Ilungu le Nkundla Epakamileyo yo Mntan' Omhle i Knight Grand Cross yelona qela libalulekileyo lo Saint Michael no Saint George, u Mnumzana we Buto le Bath, Iruluneli no Mpati oyi Ntloko we Koloni yo Mntan' Omhle yase Cape of Good Hope e Safafika, nama Zwana kwakunye nezi Baxa zawo, u Mpatiswa Mikosi yo Mntan' Omhle apa e Safafika, njalo njalo, njalo njalo, njalo njalo.

EKUBENI kunqweneleka ukwenza amalungiselelo kumteto olaulayo kwizipaluka ezikankanywa ku Mbandela ohlonyelwa kule Ntshumayelo, ukukusela ngangoko kunokwenzeka ukupangwa kokutya okondla umntu nosapo lwake, okoba ngezigwebo ze Nkundla zo Mteto: Ngenxa yoko ke, nangelungelo lamandla, namagunya endiwapatisiweyo, ndiya shumayela, ndicacisa, ndisazisa ukuba ukususela kolu lusuku, iyakuba ngu mteto wokuba umntu nawupina omangalelwe waza wagwetywa nayiyipina Inkundla ekuwo lo Mazwe axeliweyo, nangani kungaba oko kucasene ne Ntshumayelo ze 110 ye 1879, 112 ye 1879, ne 140 ye 1885 nganye, nawupina omnye umteto, ukuyaleza ibatu lokutya emaze lingapangwa, eliya kwanelela lomntu nosapo lwake isituba senyanga ezilishumi elinambini, okuya kukuselwa, kengoko ekungapangweni, nasekungatengisweni.

TIXO SINDISA INKOSAZANA!

Inikwe pantsi kwe sandla sam, yancanyaatiselwa nge Tywina le Koloni yo Cape of Good Hope, ngolusuku lwa 24 KU January, 1898.

A. MILNER,
Iruluneli.

Ngomyalezo wo Mhlekazi i Ruluneli kwi Gqugula la Komkulu,
J. GORDON SPRIGG. No. 30, 1898.

Umbandela wale Ntshumayelo.

1. Pesheya kwe Nciba, kunye nelakwa Gcaleka.
2. Eba Tenjini, kunye nelakwa Bomvana.
3. Ema Mpondweni, ase Mpumalanga nase Ntshonalanga.
4. Port St. John's (Umzimkulu).
5. Griqualand East (Embo).

ISAZISO!

Sokumiswa kwe Arente Yomsebenzi e Johannesburg ngu Rulumente wase Koloni.

KUYAZISWA apa kubo bonke abantu okokuba u Mr. H. P. TILLARD, umiselwe ukuba abe yi Arente Yomsebenzi yo Rulumente wase Koloni e Johannesburg.

Olumiselo Iwenzelwe ukuze luncede Abantsundu abaya kwelo lase Rautini ngokufuna umsebenzi, okanye benqwenela ukwazi ngezihlobo nezalamane ezisebenza emingxunyeni yakona.

Kulungiselelwe kanjako ukuba Abasebenzi Abantsundu babe nokunikela imivuzo yabo, okanye inxalenye yayo, kwi Gosa Lomsebenzi elo ukuba liyigcine, okanye batumele ngalo imali kwi zihlobo nezalamane ezise Koloni nase zipalukeni zayo zabantsundu. Lomali ke injalo yofunyanwa kwi Civil Commissioner okanye kwi Mantyi ehlala kulo ndawo okanye kulo mandla akuwo lomntu utunyelwe imali. Umtumeli we mali wohlaula umrumo we Sheleni Ezimbini ezine Sikispeni (2s. 6d.) ngemali asukuba eyitumela ngexesha elinye.

I Ofisi ze Gosa Lomsebenzi lo Rulumente wase Koloni zise MARSHALL STREET. Indawo ezinokutunyelwa ngayo incwadi zake azibhalelwayo okwangoku yile; P.O. Box 669; Ezocingo incwadi kutiwe "KAFFIR," JOHANNESBURG.

W. E. STANFORD, Umongameli
Wemicimbi Yabantsundu.

Kwi Ofisi Yemicimbi Yabantsundu, E Kapa, 14 February, 1898.

ISAZISO SAKOMKULU.—No. 16. 1898.

Kwi Ofisi *ye Nkulu yo Nocanda, E Kapa,* 20 *October,* 1897.

NGENXA ye Siqendu sesibini so Mteto No 15 ka 1887, esite songezelelwa sisiqendu sesine, sesihlanu nesesitandata so Mteto No. 40 ka 1895, kuyaz awa ke kubo bonke ukuba ezixiqwenga zilandelayo zemihlaba ka Rulumente ezikumandla wase QONCE, siya kutetelwa efandesini pambi kwe ofisi ye Mantyi yase QONCE ngo 10 o'clock kusasa ngolwesi Hlanu, 15 APRIL, 1898, ngokwendawo nezigqibo zalo Mteto ungentla, nendlela yokuqutywa kwe fandesi, nangapezu koko ngendawo ezingati zivakaliswe ngemini yefandesi.

Isiqwenga ngasinye siya kutengiswa ngenani elimisiweyo noyena mtengi onani lipezala lingengapantai kwelo limisiweyo nya kuwunikwa lomhlaba.

Kanjalo umtengi lowo uyakuba nemvume yokuhlaula yonke okanye inxalenye yemali awutenge ngayo kwalo mini. Ukuba

(i.) Intlaulo ayirolwanga ngemini ye fandesi, iaiqendu seshumi semali leyo sorolwa ngenyanga ezintandatu, size esinye seshumi sirolwe ngonyaka ukususela kwimini yefandesi.

(ii.) Ze kuti ukuba kurolwe imali engapantsi kwesiqendu seshumi semali otengwe ngayo ngalo mini, eseleyo kweso siqendu seshumi yohlaulwa ekupeleni kwenyanga ezintandatu, ze isiqendu seshumi esiseleyo sihlaulwe ngonyaka ukususela kumhla we ntengiso.

(iii.) Xa ite imali ehlaulweyo ngemini ne yefandesi yasisiqendu seshumi senani nokuba lilipina pakati kwesiqendu se shumi nesesihlanu senani lentengiso (yomhlaba lowo) intsalela yesiqendu sesihlanu senani lentengiso iyakuhlaulwa ekupeleni konyaka ukususela kumhla we fandesi.

(iv.) Xa sukuba imali yentengo ingapantsi kweponti swa, ize iti imali ebiselihlaulwe ingabalelwa kwanto isiwe ku Rulumente.

Indleko zocando kwi lot nganye neye taitile yi 12/3. siya kuhlaulwa kwi mantyi okanye kumntu owoti amiswe kulondawe ngalomhla we fandesi.

Umtengi xa lite inani layi £25 nangapezulu, nnyanzelekile ukuba enze imvumelwano yokuba uya kurola inzala eyakuba yi 4 per cent, ngonyaka ku Rulumente endaweni ye four-fifths yemali yentengiso, ade abe abhatele ngomhla we fandesi ngapezu kwe one-fifth sayo, enga- seyisiti inzala irolwe kulo mali ingekahlaulwa, waye umtengi enako ukuhlaula imali yemvumelwano naninina nokuba yinxalenye yayo ingengapantsi kwe £50.

Ukuba umtengi ufuna ukuba ake eme ekuhlauleni intsalela yemali yokutengwa komhlaba kuya kufuneka enze imvumelwano yenyanga ezilishumi elinantatu ukususela kumhla we fandesi, engayenzanga lento uya kudliwa i 1/ yonke imihla xa selidlule ixesha lomnqopiso, ekuya kuti ukuba kude kwapatelela kwinyanga ezilishumi elinesi- bhozo emva koko lomali iseleyo kunye ne nzala yale yokudliwa ukuba iko kufuneka eyihlaule iyokuhlanganiswa nokokuba kukuyi pina inkundla, ati ukuba akayiroli emva kwenyanga, sakuba isigwebo siwile lomhla- ba uhlutwe ngu Rulumente, ze imali abe seleyirolile ibe yeka Rulumente.

Izalatiso nemigaqo yefandesi ingabonwa kwi ofisi ye Nkulu yo Nocanda e Kapa, nakweye Mantyi e Qonce.

J. TEMPLER HORNE,
Surveyor. General.

KUMANDLA WASE QONCE.
Kubu Felkorneti No. *XII.*

Lot No 7915, isiqwenga somhlaba esikumandla wase Qonce, kubu Felkorneti No XII, ekutiwa ngu Lot 10, kufupi ne Berlin, ububanzi 9 morgen, 269 square roods 91 sq ft, upela ngasentla ngo Lot 7, ngase zantsi ngendlela, ngase mpumalanga ngo Lot 9, ngase ntshonalanga ngo Lot No 11. Inani lentengiso, £15 Indleko zocando, njalo njalo, £5 3s, eye taitile 12/3. Ukuhlazt ywa okwenziwe kule lot okukwixabise la £86 17s, kuya kuhlaulwa ngu mtengi ngalo mini ye fandesi.

Kubu Felkorneti No. IV.

Lot No 7439, ekntiwa ngu Lot 157, kwi ntlambo ye Rabula, ububanzi 18 morgen 539 sq rds npela ngasentla empumalanga ngo Lot 153. ngase zantsi entshonalanga ngedle lo, ngase zantsi empumalanga ngedlelo. ne Lot 156, ngasentla entshonalanga ngedlelo. Inani lentengiso £40, eye taitlile 12/3.

Kumzana wase Frankfort.

7822 Lot 15 Block G 42 75 4 0 0 1 60

7823 Lot 43 ...	42 136	2 0 0	16 0
7824 do 45 ...	42 136	2 0 0	
7825 do 46 ..	42 136	2 0 0	
7826 do 61 ...	42 136	2 0 0	
9254 do 66 ...	42 136	2 0 0	
9255 do 67 ...	42 136	2 0 0	
9256 do 68 ...	42 136	2 0 0	
9257 do 69 ...	42 136	2 0 0	
9258 do 70 ...	42 136	2 0 0	
7827 do 71 ...	42 136	2 0 0	
7828 do 72 ...	42 136	2 0 0	
7829 do 73 ...	42 136	2 0 0	
9259 do 76 ...	42 136	2 0 0	
9260 do A ...	343 84	2 0 0	
9261 do B ...	313 84	2 0 0	
9262 do C ...	343 84	2 0 0	
9263 do D ...	343 84	2 0 0	
9264 do E ...	343 84 2 0 0		16 0
Kwa Qoboqobo			
9265 Lot 2 ... 1	533 133	6 0 0	4
9266 „ 3 ... 1	533 133	6 0 0	4 0 0
Amasimi, Kumzana wase Middled			
3569 Lot 42 ...	333 6	3 0 0	
3570 do 43 ...	572 72	4 0 0	
3587 do 60 ...	286 116	3 0 0	
3588 do 61 ...	288 115	3 0 0	
3589 do 62 ...	288 63	3 0 0	
3590 do 63 ...	288 48	3 0 0	
3591 do 64 ...	281 72	3 0 0	
3592 do 65 ...	287 106	3 0 0	
3597 do 70 ...	326 33	3 0 0	
3598 do 71 ...	308 14	3 0 0	
3599 do 72 ...	306 33	3 0 0	
3600 do 73 ...	325 92	3 0 0	
3601 do 74 ...	399 41	3 0 0	
3602 do 75 ...	336 110	3 0 0	
3603 do 76 ...	338 13	3 0 0	
3604 do 77 ...	587 96	4 0 0	
3605 do 78 ...	319 141	3 0 0	
'3606 do 79 ...	341 12	3 0 0	
3607 do 80 ...	369 12	3 0 0	
3608 do 81 ...	336 139	3 0 0	
3609 do 82 ...	316 117	3 0 0	
3610 do 83 ...	878 73	3 0 0	
3611 do 84 ...	304 25	3 0 0	
3612 do 85 ...	307 130	3 0 0	
3613 do 86 ...	306 68	3 0 0	
3614 do 87 ...	329 1	3 0 0	
3615 do 88 ...	321 55	3 0 0	
3616 do 89 ...	319 76	3 0 0	
3617 do 90 ...	319 76	3 0 0	
3618 do 91 ...	385 83	3 0 0	
3619 do 92 ...	427 78	3 0 0	
3620 do 93 ...	359 94	3 0 0	
3621 do 94 ..	426 53	3 0 0	
3622 do 95 ...	340 130 3 0 0		3 2 0
E Balakisini kwa Qoboqobo			
9267 Lot 11 ...	292 105	15 0 0	
9268 do 15 ...	292 105 15 0 0		
9269 do 19 ...	292 105 15 0 0		
9270 do 20 ...	292 105 15 0 0		
9271 do 21 ...	292 105	15 0 0	
9272 do 22 . .	292 105	15 0 0	
9273 do 24 ...	292 105	15 0 0	
9274 do 29 ...	292 105	15 0 0	
7861 do 47 ...	383 69	2 0 0	16 0

C. A. Jay & Co.

BASE QONCE.

BAFIKELWA ngeveki zonke zinqanawa eziza nempahla zentsimbi.

Izinto zokusebenza, zentlobo zonke, zawo onke amashishini Izitya—Ezegilasi, Ilampu, Iparaflni, Amagaba, Imihlakulo, yentlobo zonke, Amazembe, Ibedsteads, njalo-njalo.

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Ufudukele ngakwa W. BEHR & CO.

UKUQINISELWA KOBOM.

YININA ukuba ungaqiniseli ubom bako 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 O 0 Imali ayirole ngonyaka... 1118 4
Imali ayinikwe nonyakanje ... 366 15 O

Zonke indawo ezimayelana nokuqiniselwa kobom zinokufunyanwa ku

William Wells,
I-Arente ye
Equitable Life Assurance Society, U.S
E QONCE.

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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-

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LEMINYAKA I 18

IGQITILEYO,
SINGENISE KWELI LIZWE

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

Kungeniswe ngabanye intlobontlobo ezifana noluhlolobo; esigqibe ke kwelokuba SIZIPA- ULE i BLANKETE ZONKE ngopawu esi- luqinisele na Komkulu ngohlobo lwemifanekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENE NE, 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

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 kumapetshana 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.

Banayo bonke abatengisi, Pesheya kwe Nciba, nase Kokstad, Nakwindawo zonke zakwa Rulumente zempahla e South Africa.

ARTHUR and CO. LIMITED,

Kupela kwe Arente e South Africa,
E BHAYI.

Stevenson, Mitchell & Co.,

E KOMANI

Isilika e Krim ne Mhlope. yokwenza Ilokwe Zokutshata, 1s. iyadi enye.
I German Singer Machine—Omashini bokutunga abanezigqubutelo ze- miti egudisiweyo, 60s.
Ingubo Zokwandlala ngapezulu Ezimabalabala (Izabhalala) 2s, 3s, ne 3s 6d inye.
Iblankete Zoboya Ezimabalabala Nezimhlope, 5s, 7s 6d, ne 10s Inye.

Ikeleko e mtubi, 24d iyadi; Ikeleko Emhlope etambileyo, 3d iyadi; Ibhatyi Zamadoda ze Seji e Blou, 4s 11d inye; Idyasi Zamadoda ze Twidi ezinzima, 12s 6d inye ; Ibhulukwe Zamadoda Ezomeleleyo ze Twidi, 5a ; Ifelakuni ezenziwe apa e Koloni, 4s 6d nge pair; Ishuzi ze Satini Zokutshata, 4s 6d nge pair.

STEVENSON MITCHELL & CO, Kwa Komani.

UNYULO LWENDLU ENKULU.

Kubanyuli_bo_Mjikelo_we_Mpumalanga.

MANENE,—Nditabata eli, elona tuba lokuqala, ukuba ndivakalise umbulelo wam oshushu ku Banyuli abandi- nike inxaso yabo kugqatso olusand' ukubako Lwebandla Lokwenza Imiteto ; ndinga ngokubalulekileyo ndingayivuma into yokuba ndifanele ukubulela amanene apa abe zi Komiti zam, ekungemiguda yawo endibekwe kwisihlalo sodumo sokuba ngomnye Wabameli Balomjikelo Mkulu kunene. Usizi endinalo kupela mayelana no Myulo kukuba Itikiti-Yabatatu ingapumelelanga yonke, nokuba umzi uya kupulukwa yinkonzo enexabiso namava avutiweye obenguwetu, u Mr. PEACOCK.

Imbuyekezo endinokuyenza ngokundixasa kwenu okukululekileyo kupela kukunitembisa ukuba ndiya kuyenza ngenkutalo enkulu nangozondelelo olungaketiyo imicimbi ebekwe pezu kwamagxalaba omoya wam, zivoti zenu,

Ndingowenu,
J. L. BRADFIELD.

Dordrecht, March 25, 1898.

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 roliwe Kodwa kwaziswe ogama lingentla.

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I Kaya Labahambi.

" Ikuba Litengwa Ngokubonwa."

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Isuti ziqalela kwi 13s 6d zinyuke. Idyasi ziqalela kwe 7s zinyuke.
Ibulukwe ze Twidi neze Kodi, ziko ngamanani onke.
Iblankete zezamabala onke. Izibalala ziqala kwi 10 s 6d.
Singasateti ngezihlangu zona.
Zilapa, Iprinti. Umgubo, Umbona, Iti, Ikofu, nayo yonke into efunwa ngumntu ngamanani amahle.

I Bayibile, Amaculo, Imibedesho, yintonina engekoyo?

ICEBO LETU : Intliziyo ekalipileyo,inteto enyanisekileyo nezandla ezimsulwa.

Iko Ikofu Eshushu, Nenyama, Nesonka,

—KWA—

THE NATIVE STORE,

James Greig

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Umngxuma_wase_Jagersfontein.

Amadoda apilileyo, awomeleleyo owuzuza umsebenzi.

Imivuzo lyamkeleka, kutyiwa kwakona nempato intle kakulu.

Bonke baya kwa

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Izisulu Ezibalulekileyo

KWA

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Ezona lokwe ezimabala avasekayo zase Hlotyeni elungileyo ezingaqeleke ku- bonwa apa e Qonce.

Imicako ye Crepon Muslins yi 3d. nge yadi
„ ye Muslins ezinokuvaswa 4d. nge yadi „ ye Printi „ 4 1/2d. 5 1/2d

Kumasebe Zisulu Zamanewunewu kuma sebe onke empahla Zamankazana.

INGUBO!

Ukuba akuna kuza, bhalela kubo bokutumela isampulu.

John Lumsden and Co.

(KUMZI WO LUMSDEN),
E GCUWA

BANOVUYO ukunqwenelela Izihlobo zabo Ezintsundu nabaxasi umnyaka wokonwabo nonempumelelo entlo. 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 ezilungeleleno nabahlobo betu abantsundu. Ngokukodwa sigcina Impahla opeleleyo yokutshata eyo mtshakazi nomyeni, i Wedding Cake ne zonka njalo njalo. Sinqwenela ukuti kanjaio kwizihlobo zetu ezintsundu sifikelwa ezinyanga zimpahla eziza nenqanawa zivela e Scotland nase England, zitengwe kona kwezondawo zenziwa kuzo nge Cash. Nempahla zetu zitengiswa ngamanani afanelekileyo kweli lase MAXOSENI IZIHLOBO ZETU EZINTSUNDU mazike zizo kuziqondela oku, zitenge konke ezikufwnayo. Tina sotenga intlobo zonke ze mveliso ngamaxabiso apezulu ase Malikeni xa bayizise kuti.

JOHN LUMSDEN and CO.,
E GCUWA.

Beauchamp, BoothCo.

E QONCE.

Siyanazisa ukuba siwafezile amalungiselelo ebe siwenza sine

Mpahla Ezintsha!!

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

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

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into efunekayo yomtshato.

Yizani Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co

Late JOHN J. RVINE

Nantsi into Manenekazi!

IBLAUZI!

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ZIYALAHLWA nge 6d. inye.

Amaxabiso angapambili I/- ne 1/3 inye

FOLOKOCO, u Pasiko,

Ningalibali kanjalo apo nombona kona, ngokwake SALUF, ezantsi kwe Tyalike yama Skotshi, E QONCE.

UBOYA!

Amanani Anyukileyo.

UKUBA ungu ungafumana amanani anyukileyo yiya kwa

C. E. NIXON,

Ompahla Ivela Pesheya.

Intlobo Zonke Ezikunxiba, Eyamanene- kazi ne Tyiwayo.

Ningakulibali kwa

C. E. NIXON,

Otate Indawo ka J, Newing,

Cambridge Road and Ayliff Street.

E QONCE

Kufunwa.

KUFUNWA kwangoku INDODA ETEMBEKILEYO, ibe nenkabi zokutsala ezilishumi, ukuba itabate inqwelo yokuhamba eyakucanda kwela Pesheya kwe Nciba. Lomsebenzi woba ngowe nyanga ezintatu. Abawufunayo boya ku

A. WITTE, Music Depot, e Qonce.

KUFUNWA Ititshala Enesiqiniselo kwi Sikolo sase Mbonzana. Abayifunayo loudawo bobalela ku Rev. J. PATTISON,

374] S. Peter's Mission, Bolotwa.

KUFUNWA Intombazana yokufundisa abantwana bomzi otile, nokuba ipeleku Standard IV. Umvuzo woba yi 15s. ngenyanga. Kwenziwe umnqopiso wokuba iqube unyaka wonke. Umsebenzi iwuqale ngo April. Kobalelwa ku

VETBOOI JEKUBENI, 2313]

c/o Mrs. Hart, Thomas River.

KUFUNWA o Titshalakazi ababini,—omnye wokuncedisa, omnye afundise kusikolo sangapandle. Mababo ngabapumelele u Standard V, umsebenzi uqalwe ngo April. Abafunayo babhale- le ku

Rev. W. PHILIP,

264] Gwaba, East London.

Owen & Thomson,

Obefudula ingu Dyer & Dyer, Ltd. (Retail),

KING WILLIAMS TOWN.

Kulilungelo ukupila Ngoku! Ngani ? Kuba unokufumana i Isuti yempahla elungileyo nge 18/6 kwa OWEN & THOMPSON, Ivenkile enempahla ngamanani apantsi.

Ityali ezilungele ubusika, ze 3/9, 6/6, 8/6, 10/6, 13/6, 16/6, 20/-, and 25/-- *Mabalana onke, nabanina angayizuza oyifunayo.*

Amapolisa nama Dindala Akazazi Zonke izinto, nangani kuko acinga ukuba azazi zonke! Sitsho kuba akazi hlelinje ukuba Ihempe zetu zo 1/6 ne 2/-, zinkulu, zilungile ngapezu kwezi bazitenga nge 2/- no 2/6 ngoku kwezinye ivenkile.

Ezona Flanelete zitshipu apa o Qonce, zifunyanwa kule Venkile ziqalela kwi 5 1/2d iyadi, zibanzi. *Ngapambi kokuba utenge, yizakukangela i pafroni zetu.*

Sikugcinile ukuhamba kwamaxesha!—Ukuze ibe nokwenzeka. Ionto intlanga ziti naxa lixolileyo ilizwo zihlalo zikulungele ukulwa;; ngokunjalo kuyinifanelo ku Batengisi Bempahla ukuhlala benazo Ibatyi Ezilungileyo ze 5/-- Sinekulu (100) le Batyi ezinjalo. Aninakuzifumana ezibhetele napina ngelonani.

Iprinti-—Ukuba ufuna Iprinti Engapumiyo, elushica, entle,—yiza kubona esinazo ngoku eze 6d iyadi.

Asingabo bonke abaziyo ukuba zingati izitrata zaso London zenziwe olunye zonke ziyokufika kwi dolopu enkulu yase Russia; kwangokninjalo asingabo bonke abaziyo ukuba Ibhulukwe zetu Zekodi ze 6/3, ne Bhulukwe Zamakwenkwo Zekodi ze 3/9 zilunge kangangokuba akungebuye utande zimbi uke wazinxiba.

Ufuna Impahla Entle Yokutshata?—Yiya kwa OWEN and THOMSON, e Qonce. Ibhatyi no Ondolobhatyi Emnyama, naso Isimbo esisiso Somyeni, kunye Nomnqwazi obukekayo, —yonkc into efunekayo.

Niyazi ukuba imilenze ubunokuyikaulezisa njenge mbovane unokuhamba imayile ezi 800 ngeyure enye! Oko kukuti owona mnqwazi ulungileyo unokuwufumana. Iminqwazi Etambileyo ye Felt, 4/6 nantso kwa

OWEN & THOMSON, E Qonce.

GIBBERD & BRYANT.

Ngaye wonke u FEBRUARY.

Ifandesi Lempahla yase Hlotyeni

Ngamanani Atotyiweyo,

Izihlangu Ezitshipu!

Isisulu Kuwo onke Amasebe

GIBBERD & BRYANT

iprinti Ezitshipu !

E QONCE

Yaka Umzimba

Woba uyazinqabisa esifeni. Akuko yeza ligqite i SCOTT'S EMULSION ekulungiseni umzimba leyo.

Emva kwe Fiva

Umntu uyabitya abe nokutyafa, yayo ne fiva iyakumana imhla ude umzimba womelela, Kautate i

Scott's Emulsion

Onke amagqira okuxelela ukuba batinina abantu ababe bityilo betyafile ukomelela, bafumene impilo kupela ngoku tati eliyeza likulu.

Amawaka Onina

Banika i SCOTT'S EMULSION kwintsana zabo, bayisebenzise nabo, kuba ityebisa ilungisa igazi, iqinisekisa' nokukula kosana lomelele. Akukonto iluncedo ku kohlokohlo, Ingqele kwane sifuba esingomeleleyo njengayo, ifanele ke ngoko ukutengwa

Yimilwelwe Yonke.

Kubatengi mayeza Nezitora Zonke.

Amafandesi.

INTENGISO yo Mpahla e Blaney, Ngolwesi TATU, 6 APRIL, 1898. Impabla eyakutengiswa mayitunyelwe kuse kutshanje ku

T. W. HEYWOOD,
Umteteli Fandesi.

Iziganeko Zekaya.

Abazelwayo.

MABONA.—E Pirie inkosikazi ka Alex. Mabona izuze amawele, kanye ngomhla we Voti—nge 16 March, 1898. Amagama awo oba ngo PEACOCK KWANKWA no BINI BAYLY. [374

NDZIMELA.—U Timothy no Emily Ndzimela base Mgcwe School bafumene UNYANA nge 16 March, 1898. Igama lomntwana ngu Bulawayo W. Ndzimela. [1

Imibiko.

BOTHA.-Mna, Mrs. W. S. Botha, ndazisa zonke izihlobo zam ukuba kusitele kukufa e Komani, u WILLIAM BOTHA nge 23 March, 1898. Ufele e Nkosini. Ushiye amazwi ayolisayo. [1

GWATYUZA.—Kusitele kukufa nge 2 March, 1898, u Mrs. SARAH GWATYUZA, wase Cowi, 1898, e Bini. Yintokazi eyasebenza kakuhle kwanini. Imkele e Nkosini. Izihlobo mazamkele lombiko. [1

MACKOY.—Kusitele kukufa u Mr. JOHN MACKOY, wase Vryburg, obefudula ese Colcsberg, ngo 15 March, 1898. Banoyolo abafela e Nkosini." [3134

MZONDEKI—Kusitele kukufa ngomhla we 11 March, 1898, u RUTH HARRIET, intombi etandekileyo yesibini ka William Mzondeki, e Jozana's Hoek, Herschel. Ubudala 21 yrs. 10 months. Umkele e Nkosini. Izihlobo mazamkele lombiko. [2313

NCWANA.—Kubhubhe u SUSANNAH NCWANA, inkosikazi ka Rev. Kali Ncwana, Emhlahlane, ngokuhlwa ngolwesi Bini, ngombla we 8 ku March, 1898. Lentokazi imke kakuhle kakulu. Ishiye inkedama ezintatu. Izihlobo mazaneliswe ngulombiko. [3134

NQWANE, — Kusitele kukufa e Sholonqa, u ESTHER NQWANE ngomhla we 4 ku February, 1898. Kwalandela ngomhla we 6 March, 1898, usana Iwako olubudala bu- nyanga 5 luzelwe, ukuba zisale noninakulu inkedama ezimbini—u Mrs. Timasela. Mazo ngcinane ndipulapule unyokokulu. Izihlobo mazamkele lombiko. [264

QOTOLE.—Kusitele kukufa u NTOYAPI QOTOLE obekese Mgqwa, Kwebe ngapambili. Ubhubhe nge 25 March, 1898. Ubhubhele e Lobatsi apo ebeselekona. Umkele e Nkosini. Izihlobo mazaneliswe ngulombiko. [3134

SAKUBA. - E Hopetown, pezu kwe Gqili, kusitele knkufa, ngo Mgqibelo, 26 March, 1898, u BENJAMIN, unyana omkulu womfi u Rev. James B. Sakuba. Ubudala: 42 iminyaka. Izihlobo ziya kwaneliswa ngulombiko. [3134

Bonisani!

BONISANI MA JOHANNESBURG! Umfana ogama lingu SIKOMANI, elinye ngu STEPHEN MBUKANI, no ELLEN S. SMITH, kunye nentombazana -yake. Bhalelani mna, nobulelwa,—JAS. A. SMITH, Aliwal North.

BONISANI.—Kulableke ihashe ngomhla we 6 March, 1898. Yinkabi Emnyama, ubudala 5 iminyaka, amanqina angasemva amhlope omabini; linomtshiso etangeni lase kohlo ongu " E.S," liyaqwalela ngomkono wase kunene. Olifumeneyo wovuzwa nge £1, atumele ku—KUFA BUHLUNGU, Etyeni, Tsolo.

BONISANI!—Kubiwe e Lanti ngo- busuku bo Mvulo, March 7, 1898, Inkatyana ezimbini. Enye iminyaka mihlanu, imnyama, inengwatyu ende, impondo zimfupi, upau: yivenkilaki ngasemva kwindlebe yokunene, eyase kohlo itiwe nqum kancinci. Enye iminyaka mine; ibomvu, imfupi, impondo zimfupi—zimhlope; upau: itiwe nqum kancinci kwindlebe yokohlo, eyokunene ayinanto; itenwe nyakenye yangqukuva, inetshoba elide elisitungu. Wovuzwa kamnandi olandisayo wabalela ku, JOSEPH JAYIYA, S. Peter's, Bolotwa.

ISAZISO.—Ngenxa yempilo embi esoloko ingamonwabisanga, u Mr. Jonathan Nangu usaye kupumla ekaya (Xesi), upumile ke kwa Matole ngo 31 March, 1898.[1

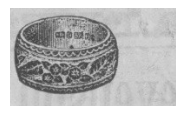
ISAZISO. — Intlanganiso Yeshumi (Council of Ten) ye Colonial ne Transkeian Association, iya kudibana e QONCE, nge 4 APRIL, 1898, ngo 10 kusasa, kwi School Room sase Wesile.

J. TUNYISWA, Umnimi.

UMDYARO WAMAHASHE!—Kuya kubako Umdyaro Wamaha- she e KOMANI ngo 12 APRIL, 1898. Ngemigaqo kobalelwa, kutunyelwe Izitampu zibe zibini ze Peni ku

J. MSENGANA,
c/o Marshall Bros.,
2313] Queenstown.

UMANYANO NGEMFUNDO (N.E A.) ISEBE LASE QONCE. — Intlanganiso yo Manyano nge Mfundo yeli Sebe lomandla we Qonce, iyakudibana ngo MGQIBELO, APRIL 23, kwi School-room sase Wesile, e



J. HILNER,

Umenzi Wotshi Nemisebenzi Yobedu

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

Ikipala ezilungileyo ze Golide; Imisesane yokungeja neyokutshata iqalela kw 7s. 6d. *umnye.*

Abamgama bayitunyelwa Impa- hla ngo Posi ngepanyazo

Isaziso Sabaninipepa!

USUKU LOKUSHICILELA.

KUYAZISWA ukuba ukuqala kwiveki ezayo, eyoyokuqala ye Kwata, kude kubuye kwaziswe, Ipepa le Mvo liya kushicilelwa ngolwesi TATU evekini-

JABAVU & BOKWE.

Imvo Zontsundu Office, King William's Town, March 25,1898.

Pezu Kweminyaka 60

O-COOPER,

Njengama gqira empahla nama fama, benza Umpilisi we Bhula nezinye izifo zaselufeleni Iwegusha, into leyo abayi- nyamekele kakulu kulo lonke ilizwe.

Akuko mzi wumbi Emhlabeni apa unokuteta oku.

Njengama fama O-COOPER bayazi into efunekayo kwi Dip ye Gusha, baye nanje ngamaggira Empahla Nabenzi maycza besazi indlela yokuwenza.

I DIP KA COOPER isetyenziswa kwigu, sha ezi 140,000,000 ngomnyaka.

Pambi kokuba utenge i- Dip kauzibuze

LOMBUZO:

Kunganina ukuba eka COOPER isetyenziswe kakulu ngapezu kwezinye?

IMPENDULO

yozizela ngokwayo—Kungokuba ama- fama ezindaweni zonke afumana ukuba iwanika *elona xabiso ngemali yawo;* ke ngoko

ISIGQIBO siyakuba—

Yeyo COOPER

Imvo Neliso Lomzi

NGOLWESI-NE, MARCH 31, 1898.

ULOYISO LUKA MR. SAUER.

qa endoquba ngayo

INTETO enkulu ka Mr. HOFMEYR, ekomnye umhlati kwi Mvo yaleveki, ibonisa ukubi u Mr. SAUER woyisile. Bekusitiwa ngu Mr. SAUER oye ku Mr. HOFMEYR, wabalahla abantsundu, kanti kubuye u Mr. HOFMEYR, waya kuluvo esimazi nati elulo kwawayo sengu Mhleli wepepa le *Zuid Afrikaan,* kwada kwasekubeni ongene e Palamente, apo wafika zishushu ingxoxo ngokuhlutwa kwemipu, nemfazwe zo Sutu neminye imiteto yocuku ka Sir GORDON SPRIGG. Siyikumbula mhlope into yokuba oko u Mr. HOFMEYR wayencedisana no Mr. SAUL SOLOMON, no Mr. MERRIMAN, no Mr. SAUER, ukulwela amalungelo abantsundu. Emva koko kuvele i Bonti. Izimvo zake akaziguqulanga, nakubeni engazipapashanga kuba wayeqeqesha amavoliti akolwa yimpato egadalala kontsundu. Olu- voto lumvule amehlo umkokeli wama Bhulu : uyabona ukuba akuncedi luto ukulufihla uluvo ngontsundu, ngoku waneka pambi kwesi Bhulu sonke, napambi komzi, indawo yokuba kuzanywe " Amalungelo embusweni alinganayo komhlope nontsundu" akubon'ukuba u Mr. RHODES upa'yamise eyokuba kuzanyelwe awabamhlope bodwa ngezantsi kwe Zambezi. Ngayo yonke lento sibulela ukuma kakuhle komfo ka SAWALA ukuba ade avunywa cacileyo yinko- keli yama Bhulu nawetu amalungelo! Umzi Mawunganxyduzeli ulahle abahlobo bawo abadala utabate abatsha abangekabonwa zikwa-

INTLALO E MELIKA.

NGEZIMINI zenkolo zokuqala into enokuncedakontsundu yeyakuvela e Melika, kuyimfundo ukumana sikangelisa inqubo yezinto lona, Into ebalulekileyo kwelo ngumoya oshushu wokungamkelani kontsundu nomhlope kona. Lowo moya unokuwupaula kuye wonke ovela kwelo. Into oyizalayo ku- tiyana kwamabala, njengokuba nawe akungetete kakubi ngomelwane lwako kanti alusokuyinqala lonto bupelekeubuhlobo. Okwangokuintiyano yamabala ekoyo e Melika ayikabiko apa; kodwa bako abazingenisayo kweli into zaae Melika. Asikolwa ukuba bayazazi inzima zazo. Ipepa lase Melika, i *Southwestern Christian Advocate,* elifike ngeveki egqitileyo, libalisa into esekuyiyo kwelo ngenxa yalomoya mbi kwabamhlope nabe bala, yaye isalata into ekode kube yiyo kweli ukuba asinqumamanga senze ubuyo. Kuxelwa umgudu owenziwayo ngabamhlope kumzana oyi Lonoke, Ark., wokugxota esixo- kweni yonke into ebala lingemhlo- pe cace, akukatalelekile nokuba umntu uzipete kakuhle kangakana- nina. Kulowomzi abamhlope baya lingana nabantsundu, yaye ingumzi wabantu aba 2,000. Akuxelwa sizatu salonto. Yiyo lento siti tina kupela sisiqamo sokukuteta kakubi kolunye uhlanga ngolunye kungeniswayo nakweli. Sebeliqela abantu bebala asobedutyulwe, baza ababula li abafumana sohlwayo kuba umteto usezandleni zabo bazintshaba zabo. Ngesi sizatu ebebaninzi kwaba- ntsundu abasabileyo, beshiya ama- kaya abo ezandleni zentshaba zabo; kodwa abanye bagqibe kwelokuba seyiba ngundiko. Ukulungiselela yena ko omnye ubhale lencwadi eyibhekisa kowabo :—

" Ixesha. lifikile," ntsho, " lokuba ama Negro ase Lonoke azibonele. Umteto awuwakuseli. Ama Negro adutyulwe afa, ababulali bawo abamhlope bahamba ngenkululeko, abohlwaywa. Umteto usezandleni zabantu abenza ezizono. Xbbani ke, nikusele ubom namakaya enu. Koti ama Negro ase Lonoke akubulala a 25 ababantu bamhlope bengebamteto, buqaje buqaje ububovubovu makumenuko."

Abahlobo abaninzi abanencwadi abazitumele ukuba zingene kwi Mvo, bangahlala ngetemba lokuba akuko nto ngokuba wokuba zingangeni. Kodwa siyawenza amalinga okuba zingene. Into esingabeleyo kukuzifeza ngexesha elinye. Itemba letu kukungcozisa side sizigqibe zonke. Injalo into yencwadi ezingabonakiyo epepeni.

Singa ngokwenjenje singaqondisa amawetu ukuba umoya ombi ebantwini uzala isaqwiti somoya ombi kwabanye. Qinisekani iyakuba yilonto nakweli lenu, ukuba anikulumkelanga ukufukunlwa ngomalibenje.

Ucingo olwuvela e Ngilane lububa amagqira ka Mr. GLADSTONE akam- nike temba lokuba wopila, noko angake abe neveki ezitile eko, lubange intlungu kuninzi olukade luyalusile inqubo yelinene kwezombuso kwi minyaka emashumi matandatu elibe lingumakwekwete kuzo. Inyaniso, uvelwa ngabaninzi kwintlungu ayi- vayo.

E Ngilane umzi wonke umatshekile kukugqweswa kwezipakati zasema Ngesini zezase Russia ekwabiweni kwexhoba e China. Ama Rashiya ayifumcne yonke into ebeyifuna, ama Ngesi akafumana nto ekwabiweni komhlaba walowo mbuso uwayo. Amapepa enza isimbonono ko ukuba aroxe u Lord SALISBURY ekulauleni umcimbi yembhalelano namanye ama Botwe.

Umhleli we *D. F. Advertiser,* obe liqonda ixabiso lika Mr. PEACOCK oko ebese Bandla utsbo ngesibuhlungu, uti, " Ukungapumeleli kuka Mr. PEACOCK kulipange i Bandla enye yamadoda abeluncedo olukulu kulo. Ubesenzi umsebenzi omhle kunene ukwenzela abanyuli nelizwe. Ungu- mfo otozamileyo, omoya mhle, noli- lali, obetandwa ngawo onke amanye amalungu, ayakuba nesitukutezi ngokungabiko kwake. Ubesakuteta ingqondo evileyo, ivoti yake ih'ala yaba kwicala lobulungisa."

Omnye umnumzana esivuye kunete ngokupumelela kwake kugqatso obeluko lonyulo ngu Mr. HENRY MAASDORF, obe ngoyena upambili kwiziqingata zonke zela Pakati. Liciko elimbilini mhle, ebesisoloko sakunqwenelayo ukungena kwalo e Bandla.

Kwakunye no Mr. MAASDORP kungene unibuna womfo u Mr. HERHOLDT. Noko ayi Bonti kunga- tiwa uyinkwakwa kolomanyano enge- na kwenzakalisa bani. Ukuba ibi- njengayo yonke i Bonti ngesiba sise paladisi. Abanye bangaba abazi ukuba kwi Bandla Longwevu leminyaka mibiui, lomteto wotywala ka Mr. INNES ubupatiswa u Mr. HERHOLDT Io.

Kumanene ase Rabula o Messrs. DAVID GCILISHE, BILL KWINANA no J. W. SOMTUNZI, abesibhalele; Asi- yazi zipatamandla zelo U Mr. J. S. PAMLA wenziwe unobhala wege- la elo.

Intlola izisuke kwelami Mfengu zaya kwelakwa Mzilikazi, siva ukuba ziye zafika ngo 19 March, zamkelwe kakuhle Gqibi ke.

Incwadi zo Messrs, WM. EBENMTSHAZA (Somerset East), no E- NZENGCUKALE (Queenstown), ababulela i Ncwadi ye Salatisa Xesha se Mvo ZONTSUNDU ziyakutaza. Ziya- bulelwa siti.

AMATYALA E JAJI E MONTI.—Uwuvule apa umsebenzi u Judge Solomon ngolwesi Ne, ingu Mr. Hayton umtshutshisi; abanye abateteli ingo Mr. Sampson, Q.O., Mr. Hutton, Mr. King, no Mr- Blaine. Elokaqala ibe lelika *Jim Matala* okwangu Velem Tala wase Qumra ngobndlwengu ku Nonkumanda. Wnkululwa ngobuyekeyeke bobungqina —*Raliya na Zoyi* ngokugqoboza bebe kwa William Day e Monti. Ufunye- nwe engenatyala.—*Butwana Tom* no *Bus man* amakwenkwana ngokulinga ukubulala ngedipu ama Cons, e Qamrp, Banikwe ikati ngenfonga eti 25 neminyaka emine.— *George Mabele* obesebenza e Bankeni intsu ku ezilishumi, ngobusela ba £500. Ulivu- mile ityala. Imali yafunyanwa yonke Iminyaka emitatu.—Elokugqibela lelika J. *E. Krause,* ititshala e Kwelera, ngobu- dlwengu emntwaneni ukululwe.

" Inkwenkwe yam yabuya esikolweni isandla sayo sisikiwe, sisopa kakubi, iqa- qanjelwa kakulu," utsho u Mr. E. J, Schall ko Meyer Bros, ikomponi yama- yeza e St. Louis, Mo., " Ndalihlamba elonxeba ndaligalela ngoka Chamberlain Umdambisi Wentlungu. Wapila kwangoku, akwasala nebala. Andazi yeza lifana nalo ukupilisa amanxeba, ukuru- neka, ukudumba, ingqaambo zamata- mbo." Litengiswa ngu R. Lumsden and Co., abatengisi bamayeza e Qonce,

U HON. J. H. Hofmeyr e Kapa.

INTETO EBALULEKILEYO.

UBUBELE KWABANTSUNDU.

ABONA BACINEZELI

NGO MR. RHODES.

U Hon. J. H. Hofmeyr unenteto ebaluleke kunene ngemicimbi yabantsundu ayenze ngokuhlwa ngo Mvulo ogqitileyo, e Kapa, kwingxikela yesidlo abesenzelwe ngabahlobo bake kwezombuso.

NGEFAMA LAKE ute basand' ukuvala umnyadala obe nentlanganiso ezininzi, ngokukodwa ezitrateni. Kuzo zonke, amagama amabini abe pambili ngo " Hofmeyr " ne " Bonti," ekubonakele ukuba akatumani manzi, kwaye kunjalonje ekankanywa ngendlela egxekekileyo. Kwakubonakala intlanganiso ingati iswela umdla ibisakupenjelelwa ngokusuka ati umntu, " Animsusina angabisabiko u Hofmeyr," ati ofuna ukuqwatyelwa izandla, ' ' I Bonti mayityunyuzwe." Kutiwa ungundiyalwa, umvukeli wento yonke yolaulo Iwe Nkosazana nengobu Ngesi.

NGEMICIMBI YABANTSUNDU.

Kutiwa ungumbuyi-mva wababuyimva, ozamela ubukoboka—ngazwinye ungoyena Gayifokisi welixesha. Yintonina, kuyo yonke inqubo yake kwezase mbusweni, enika isihlahla kuyo yonke lente- to?

ABANTSUNDU NEVOTI.

Akazanga wenza malinga okumhluta umntu omnyama ivoti aseleneyo ; akazanga watelela kumhlahlo (ka Mr. Rhodes) ongewangqondo, wokuba amalungelo alinganayo embusweni, makenzelwe abam- hlope bodwa ngezantsi kwe Zambezi, kuba enenkolo yokuba bako abantu abamhlope ngezantsi kwe Zambezi, abangenayo imfanelo yokuba babe namalungelo alingana nawabanye abantu, kanti baninzi abantu ababala limnyama abanemfanelo yokuba namalungelo alingana nawawupina umntu omhlope.

IMITETO ENZIMA KUNTSUNDU.

Ngomnyaka we 1893, kwangeniswa umteto e Palamente owawumisela ukuba kungabiko mntu mnyama, akukatalelekile nokuba selekokoba, omaka hambe epete intonga ezidolopini nasezidolopaneni. Lowo mteto wawuxatyashelwe ngalawo manene kutiwa ngawe Nqubela—o Mr. Pearson no Captain Brabant. Inqubo yake k ulomcimbi wempato yabantsundu iseloko yaba yeyomkokeli omkulu we Nqubela pambili.

IMPATO KA SPRIGG.

Kuye kwaya u Mr. Rhodes waba nesitulo e Palamente, ujike wangumxasi omkulu weka Sir Gordon Sprigg impato yabantsundu. Ngokubekiselele kwilungelo labantu, ukupendula kwinto zombuso, yimfihlakalo edumileyo into yokuba bekuya ngentando ka Mr. Rhodes, akuko mntu mnyama unge enevoti. Kuko abade bati uti u Mr. Rhodes, ukuba bekusiya ngokwake akuko mntu ungelevota ngapandle kwake. Oko kwake (Mr. Hofmeyr) akazanga waxasa mteto we- ntsebenzo yontsundu ngonyanzelo. Ngokubekiselele kwingxoxo

YENYAMA ETSHIPU, nguye ngokwake owabala imiteto emibini eyayivumela ukuba inyama evela kwama- nye amazwe ingene ngapandle kwexabiso kweli lizwe. Ke makakangele ukuma kwake mayelana

NOMBUSO WAMA BIRITANI.

Akangebe nakona ukuzipendulela ngokuti " Akanatyala " kwisimangalo sokuba ungocasene nombuso wobu Biritani, kwano Manyano lwe Safafika ? Kakade, unako ukuzipendulela ngokuti " Akanatyala." (Kwadunywa). Kulendawo umi kumhlaba owomelele nangapezu kowempato yabantsundu. Inteto yokuqala awayenza e Kapa ngo 1874 yayi yevumelana namacebo ka Lord Carnarvon okudala imvisiswano pakati kwama Botwe ase Safafika. Ukuba lawo macebo aye punyelelisiwe ngekungazanga kubeko mfazwe yakwa Zulu, kuhlutwa kwe Transvaal, naziroro ze Etlandile, nakufunza kuka Jameson ; ngebengeva nto ngalengxoxo yokuquba ngesiko, engcoliswayo ngayo imicimbi yolaulo yeli lizwe. Waye yitobele into yokuba pantsi ko Kwini ngo 1874, esoloko wayitobela nasemva koko. Ukuba waye ngundiyalwa bacinga ukuba amaqela abalauli, pakati kwawo naka Mr. Rhodes, ebenga emnyulele ukuba amele i Koloni kwintlanganiso zokumisela i Rafu zamazibuko e Kapa nase Bloemfontein nakwintlanganiso ezinkulu zomanyano lwe Koloni zonke ? Iruluneli ngezimane na ukujokisa zimela ukuba atabate isitulo sokuba yi Nkulu Yolaulo, zimnika nezinye imbeko angakolisiyo ukuzimangala amadoda ? Ulaulo lwe Nkosazana ngelwampatisa na imicimbi yokulutetela entweni ezingelase Swazini ? U Mr. Rhodes ngewaba ngomnye na wabatelela kwivoti yokuvakalisa usizi ngenxa yoku- roxa kwake (Mr. Hofmeyr) e Palamente ? U Mr. Rhodes ngewamnyanzela na uku- ba amkele isitulo sokumela eli lizwe e Ngilande, xanakwaye kuko umnyadala pakati kwamadoda odumo eqela le Nqubela ngaso ? U Mr. Rhodes ngemane ukuza na endlwini yake e Camp Street, kungengaveki ezi kupela, kodwa imini ngemini, emfumbatisa imfihlo zombuso, nencwadi, ccela amacebo, ezingca ngokuquba ngalawo macebo ?

LENGUQULO IMSINYANE YEYENINA ?

Kupele inyaniso na e Camp Street? Nguye na obe nobumenemene kumapakati akowabo, kwi Ruluneli, abalauli be Ruluneli abebemtembile ? Nguye na ojike abapatiswa bakomkulu wabenza abanamamenemene ? Nento le ; no Mr. Rhodes ngokwake akangebahlebele nento le enjalo. Lenguqulo ke ingenina ? Kukuba waquba mayelana nokufunza kuka Jameson, njengokuba wenjenjalo ngomkosi ka Adendorf. Wenza imfanelo yake kwilizwe nakubantu bakowabo. Wayengena kwenza nto ingapantsi kwa- leyo.

ISIWO SAKE,

ngokupatelele kukufunza kuka Jameson, isiwo se Camp Street, kukuba wamangalayo, esamangala nanamhla nje ukuncedisa nangayipina indlela kumacebo okuba kumiselwe ewongeni lobulauli umntu ofunyenwe enetyala, ngento ezimbi ezinjengezo zinokufunyanwa kwi ngxelo ye Komiti ye Palamente yase London. Akavumi ukuyixasa nangoku- ncinane into yokuba u Mr. Rhodes apa- kanyiswe abekwe pezu kwemicimbi yale Koloni, kuba efunyenwe enetyala lemi- sebenzi emdaka, nangokuba engabonisa- nga nangokukancinane ukuba ulusizi ngoko akwenzileyo. Ube ngaba aka- mntu ukuba ubengakwenzanga oko. Ubeya kuhamba ngalowo mgaqo nokuba ubeyakuhlelwa nayiyipina into kwezase mbusweni.

NGOMCIMBI WOHLUTO LWEMIPU kwabantsundu. Waye ngakwicala laba bandezeli babantsundu na ngeloxesha ? [U Mr. SAUER : No]. Umhlali pambili uwupendule lowo mbuzo. Wazi- fumana ngeloxesha engekulo icala lalo uyi Nkulu Yombuso ngoku, akolwa ukuba abenqubela bambengela kwelabo icala. Yena waba ngakwicala lo SAUL SOLOMON, nabanye abagxekwa ngokuba bangabatandi babantsundu.

AMALUNGELO ABANTSUNDU.

Akazanga wawuvotela u Mteto wokuxutyulwa kwabantsundu nge Stropu, akazanga walinga ukuhluta umntu omnyama, namnye, ivoti aselenayo (Nkosi); engazanga walinga macebo obumenemene kwilungelo lomntu olihlwempu, nokuba umnyama nokuba umhlope, ungu Mxosa, Ngesi, Bhulu, embusweni. Akazanga walinga ukuhluta umntu omnyama amalungelo ake emfundweni, engazanga watelela

KWINTETO ENGEYANGQONDO yokuba kuzanyelwe amalungelo alinganayo abamhlope bodwa abangezantsi kwe Zambezi." Kodwa ngawo onke amaxe- sha, ezati inzima zabantsundu zabekwa pambi kwake, seloko wafunyanwa eku- copele ukuzipulapula ngonyamezelo. Abanye kuni boyi kumbula

IMFAZWE YASE LUSUTU yo 1880-1, ekwababo ama Bhulu awazi- pata ngendlela eyayingafanele ukuba azi- pate ngayo, asuka agoduka abuyela ku- bafazi nabantwana. Umkondo wawo walandelwa zidyongwana zabantsundu, ezamangalelwayo zagwotywa, zahlauliswa. Inkulu Yombuso yayi ngu Sir THOMAS SCANLEN ngeloxesha, yaye inxenye yama Bhulu awagodukayo ngepika ingabanyuli bake. Kekaloku yena (Mr. HOFMEYI) akayibonanga into yokuba mawamangalelwe adliwe, ateke kwayoko waya kwi Nkulu-Mbuso, wabuza umahluko kwimpato yomhlope nomnyama. Isipumo salonto ibe kukuba abamnyama bakululwe, nemali ababezikulule ngayo ibuyiselwo. (Nkosi).

KUMCIMBI WE VOTI uyakolwa, ukuba bekuya ngokuka Mr. RHODES, ngekungeko mntu mnyama o- ngeba une voti. Kuko nonkolo yokuba okokwako yena ngekungeko mntu unevoti ngapandle kwake yedwa. (Ukudu- ma okukulu); kwaye kubonakala ukuba nokuba akutanga tyatyasini, izinto ziqu- bela ekubeni kube njalo.

IMBANDEZELO YONTSUNDU.

Akazanga waxasa mteto wakufumana intsebenzo yontsundu ngonyanzelo.

UMEMEZO LUKA MR. RHODES kubaxasi bake ukuba kusetyenzelwe amalungelo alinganayo abamhlope bodwa, angananzwa ontsundu, luseyinto entsha ukuba kungade kufuneke etsalele ingqondo zabo kulo namhla. Zinyanga- na njo ezimbalwa ezigqitileyo u Mr. RHODES ebenentlanganiso nenkosi zama Ndebele, awati ukuteta nazo "Ninga- makoboka am." Usamangalisiwe ukuba kube kuyakuhla nina ukuba ibinguye (yena Mr. HOFMEYR) obenze inteto enjalo e Stellenbosch. Sebeke beva ngamabango e Komponi ka Mr. RHODES okuba zonke inkomo zama Ndebele zizeze Komponi. Oko akuvileyo ngendlela awa- qutywa ngayo lawo mabango kwalata ukuba aluna kubizwa ngokuba lolobu- bele ngase bantwini. (Nkosi). Injalo eka

MR. RHODES IMPATO YONTSUNDU.

Kanti ke noko bafumene ukuba abantu bebala e Paarl nase Stellenbosch balukuhlwe ukuba baxase amadoda adumisa u Mr. RHODES, kuba kusitiwa abangabantu abaninzi base Transvaal nabo ngabantu bebala ama Transvaal ebehamba nge pasi. Ubengazanga ngapambili acinge ngokuba kuhlelwe nje ukufunza kuka Jameson e Transvaal kwakuqonge pakati kwezinye izinto, ukukululwa abantsundu ezinzimeni. Kwanokuba kubekwa yenziwayo ngokuba ngu Mr. RHODES njongo oko.

Ileta ku Mhleli.

ISICELO.

NKOSI YAM,—Siyamcela sisalele ngo ndawo i Rulumente ibuye ite ngokuti mazibe zibekwe ngabantsundu kwisi itishini sase Middelburg, kwindlela eku- hlangana kona zonke itreni—ezivela e Rautini, e Dayimani, e Qonce, njalo, njalo. Ke ngokungabiko kwendawo yokuhlala yokulinda yontsundu, ingqele iyasibulala ke. U Rulumente makasibonele kuba ntlupeko esiyibonayo. Ngokwenene ukuba nangapa sifika kwamanye amaxesha apa kulisiko ukuba ziwuye kwakhona abangaqondi ukutyuta ngo- busuku. Kwi ntwana zabantwana, lihlobo bafu- mane bahlale elubala nangamaxesha ase busuku, kubanda, nase busika, Ke be- kumele ukubako indawo--indlu yabantsundu yokubakusela ezingqeleni, ozimvu- leni, njalo njalo. Siyambulela u Rulumente ngokusenzela inqwelo. Ewe, kodwa ke lendawo yokungabikc kwendawo yokukusela abahambi imbi kanye yona, U Rulumente makazi ukuba sizinkabi za- ke tina, okunye wati masirole imali kule nqwelo. Ke ngalonxa sipantsi kwake. Siyamcela ke ukuba asakele indlu nokuba yindlwana. Nditemba kananjalo ukuba akuyi kusidela isicelo setu, tina esizicaka zako. Nditemba ukuba umfi u Rwexu ukufumene apa ukufa. Owenu umhlobo,

JOHN GEORGE QABA. Port Elizabeth, 10 March, 1898,

IMVELAPI YEZIZWE.

NKOSI MNUMZETU,—Ndifuna ukwenza umbulelo kuba numzetu u " Silwanga- ngubo " kwibali lake kwipepa lomhla 18 November, 1897, nakwelomhla we 6 January, 1898. Inteto zamabali ngento zobu- zwebetu tina bantsuudu zimnandi, unga- dinwa nangomso Mnumzetu, nebali lika Solomon Govo nomnumzetu u Q. M. Majiki, kwipepa lomhla 23 December, 1897, nakwi Tole le Mvo lomhla we 6 January, 1898. Kunga angenjenjalo amadoda ukuze abantu abantsundu bafunde, amadoda angati cwaka namabali koko atete ngawo emapeqeni endaba kulapo kuyakutatyatwa ukwazana nokwaziwa kwababengaziwa. Imvelapi yezizwe zetu tina ma Xosa, Mamfengu, Matshaka. Okwanamhla ndofaka lendawo yokuqala, Iziduko u Dlomo lo ukoyo kuba Tembu ikwa ngulowa ukoyo kuma Hlubi. um- fene lo ukoyo nakuma Gcaleka ukwa ngulowa ukuma Zizi, Umpetwane lo ukoyo nakuba Tembu ngulowa ukoyo kuma Zizi, na Manywabe la akoyo kuma Ndla- mbe ngalawa akoyo kutiwa nga Mancwabe asingepike nezihlonipo ezibangela ukuba unci, nama Jwara la akoyo nakuma Ngqika ikwangalawo akoyo ema Beleni.

JAMES M, NYANDA, (Senr). Farmerfield.

NGOKUTUMA ABANTSUNDU.

NKOSI MHLELI,—Nceda ngesitutyana kwelopepa lomzi ontsundu. Ndifuna ke ndenze abembalwa kulencwadi ibhalwe ngu Mr. Gubesa Macwela enemibuzo emihle, Ngokutumela abantsundu e Palamente, botunywa siti bantsundu, andazi nokuba singade sibe nalona ilungelo lokunyula oyena mntu sifuna yena. Ngani? Kuba lonto yodwa icope pezu kocuku, namakwele obuhlanga esibubo siyacukucezwa ngamanye amatuba. Njengokuba laka latsho elinye inene xa kwakuxoxwa, libuza kwamanye ukuba imfene inganakona ukukwela ihashe isand'ukunqunyulwa umsila? Oko kukuti umntu omnyama kungakuhlena agwebe umlungu ukuba asebenze nzima entangeni. Mna Mr. Macwela ndibona ngati lonto uteta yona isekude kuti, Ngani? Akuboni kusenzima nokuba umntu omnyama abe ngu Mhloli we Bhula le yona nto ingafundwayo njengokuba umntu abe sesihlalweni sobumantyi. Enye indawo omaze npaule yona Mr. Macwela kuyo yonke inteto yam ayipatelele ekukupenduleni njengokuba ufuna, kuba ufuna ixesha wena, into endenza yona kukutsiba bunkau enteteni yam, Ndifana nebhoyana ibaleka pambi kwenqwelo yamanene, ehamba ishenxisa izikuni. Ndilungiselela amatshawe akowetu azokuyiquba kakuhle lenqwelo yalemibuzo yako. Kuninzi ebeudingakutetayo malunga nalemibuzo yako, ndiyabona ukuba ndiya kuzika kakulu, yiyo lento ndifuna ke ndiyekele kumanene. Enkosi Mhleli.

J, X. LABASE, Kamastone,

INCOKO.

Umntwana owaye nentlondi yokweya ukutya akukunikwa, wada wancedwa ngokufakwa amehlo amane (spectacles) ukuze ati akukukangela akubone kukukulu. Ehlawena! Wati owamanyange amadoda akafuni, alana ngendevu zodwa, watsho enyanisile.

Kuko iqalo eliti intaka esesandleni izi- gqitile intaka ezimbini ezise hlatini. Liqalo angeliqondi umntu ontsundu obukuqwa nazinto angazlboniyo alahle asele nazo. Kanti ke nakwabakowetu bako ababucopo bungepitikezwe namhlaba abayiqondayo kanye lento.

Kanye sona isilumkokazi sase mlungwini, kwakuba senqanamini elitile ngedyongwana eyayisiququzelela.

" Blantshi, sitandwa," uvakele esitsho u Anti wake ontelekelelo inkulu kwintwazana yomnakwabo, Akucingina ukuba u Fredi umosha imali eninzi pezu kwesiqu esi sako?"

" Ucinga njalo Anti? "

" kunjalo, Blantshi. Ndimana ndiyikangele lento, ndaye ndicinga ukuba ulisafasafa. Unge umnqanda umxelele alondoloze imali niyakuyifuna ininzi nakuqala indlu yenu, kwaye kugqitisele ukuba ayigcine ebankeni lemali ngokumana ukuqesha ngayo amahashe eniwakwelayo, nitenga ukutya enihamba nikutya, netikiti zokuya kulento leya. Ngeningavumi ukuba awuyicinge lento umzuzu mibini diya, uyakuyibona ndiyibona."

"Yo! sendiyicingile Anti. Ngendiba ndiyalitabata icebo lako ukuba bendiqini- sekile kanye ukuba siyakutshata sobabi- ni. Ke Anti, seke ndanesoka ngapambili. Andizimisele ukuba ndimcebise umfana ukuba agcine imali eyakuxhanyulwa ntwazana yimbi.

Azi eliqinga lika Blantshi liyakutsho intwazana zibabushulise abafana abaziyata abahamba bezenza bahle kuwo onke lamantombazana. Ningababfeketisi, ngokukodwa oselumqonda ukuba use ngupungupungu,

Kuke xa kutetwa amatyala kuwe Inteto zengqondo kumanikiniki angaxeli nto. Inkoliso iye ibe linteto ezihlekisayo.

Le yenye yazo :—

Imantyi: "Ubekwa ityala lokuba ube inkuku zika Siqamarana. Amangqina unawo? "

Utambo-dala: " Andinawo. Mna andike ndizibe inkuku pambi kwamangqina."

Yaba itshayile.

Umzali (kumntwana wake ofunda esikolweni), " Kautsho, ufunde ntoni esikolweni namhlanje, Dyani?"

U Dyani: " Andifundanga nto, kodwa ndifundise omnye into."

Umzali: " Yitsho! "

" Yititshala, yakuba ikohliwe, ibuze kum ukuba litiwanina ukuspelishwa eligama Ikati.' Ibe ndim oyixelelayo ! "

Umntu kungatiwa sityudini sekutuke kulindelwe into ezinkulu zengqondo kuye. Kanti akunjalo kuzo zonke. Kwezinye ungade uti intloko zagalelwa hlaba endaweni yobuchopo xa zidalwayo nakuva inteto zazo eziputileyo.

Lamanqaku alandelayo avela ngase Bhofolo alata oko. Uti:—"Kambe napakati kwezityudeni kuhlala kumana kubako inteto ezingavakaliyo ngevoti ezi- ngena msebenzi. Wova umntu esiti wasenzela ntonina lomntu? Pofu kutshiwo ngabafundi bamapepa ekuvakala zonke izinto ezixoxwa e Palamente emapepeni. Ude uswel' udongwe lokufaka emlonyeni walomntu kuba ulahlekisa abaninzi.

Uquba ati:—Kambe iyodwa lempi inga- neno kwezityudeni, ekwafunda arnapepa, koko ayiyiqondi indlela yohlobo ekuxxwa ngalo; uze uyive seyisiti, hai. ndiya liyeka elipepa, azivakali kamnandi indaba zalo. Kubonakale ukuba akazikisanga ukucinga. Uze umbone umntu etsiba ngapa nangapa, selesuko wayinyhididi ukubila ; aze ati ukugqiba, hai, liyatuka, ngoku mna ndiya liyeka. Kanti uyazi- funa zona indaba.

Kwalombhali:—Kambe likwako neqela elisand' ukungena ebutitshaleni, idyongwana, ongati wakufika ziteta nabanye ngamapepa ufike kuko elide libalulwe ipepa ngokungalungi. Umbhali walama- nqaku waka wadudulisa ngeny' imini enye yetitshalana kulomandla wase Bhofolo, igxeka elinye ipepa kuba kuko elinye, wabeta yali otololwana, kwabona- kala ukuba ifumenene nomkuluwa wayo. Akuvanga nto.

Kwakona :—Kambe sisajonge onkalwe- ni ngesikolo somhlobo wetu u Mr. W. Siwisa esahlokonyiswa kulo elipepa ngati siyakuba nento ezifundisayo. Kambe mhla kuvulwa isikolo eso soka siyo kufikelela ngomhla wokuqala ku April kusekuhle.

Agqibe owase Bofolo Kambe lento ukupata uyeka ayilunganga, ungade ube ngumntu ekunqenwayo ukuziwa ezintweni zako. Amadodana ayevule intlanganiso ye Club yalapa e Bofolo. Nci hai betu asazi nokuba yi Captain iyanqena, nokuba ngamalungu e Club; efanukuba mhla kuhlangenweyo kovakala ; ngulowo wolandula akulandulayo,"

Ititshala ; " Yayingubanina eyona ndo- da ilumkiloyo ? "

U Tommy: "Ngu Nowa."

" Nowa! "

"Ewe, nguye. Ukupela kwendoda yaqonda ukuba mayingene pakati lakuba

Amakwenkwe la asingabo nabantu amaqinga. Enye intwana egama lingu Willie yayidlala nodade wayo u Ethel, Bapiwe izonka ngunina, u Willie wapa- nga wasitya kamsinyane. Ute akugqiba : Ethel masidlalise izilo; mna ndiyakuba ymkau ko wena uyakuza kundilunguza. Kufuneka ke undiposele isonka eso "

Yati enye intwana yakunqandwa ngu yise ukuba ingayi esikolweni ngenxa yemvula, " Tata uyakunditengela idya- si. Iyaqonda ukuba akusayi kuqubeka zinto ukuba kuzakuti kwakubako imvula ingayi esikolweni. Ukuba ikule inalo ntliziyo, u Yise ebefanele ukulindela amagaqa atyekayo yakukula,

Kulungile ukuba abantwana baye besebancinane esikolweni, ukuze basita- nde. Umntwana yinto eti ukuba iqabuke seyiyenza into, iyikutalele kuba ibasisi- qelo, into ke leyo enamatelayo emntwini;

Amantombazana makabe ayacita, niengokutsho kwamadoda. Yati enye intokazi iteta nomfana: " Kuko into endiyilibeleyo ukuyitenga."

Umfana: " Bendicinga njalo nam."

Intombi: " Ngokuba kuteni."

Umfana: Bendisazi ukuba akungede uhlale nemali,"

Inkosikazi eyayifuna ukuqesha into- mbazana yadibana nenye kwindawo eqesha abasebenzi.

Inkosikazi: Indlu endikufunela yona ayiko apa edolopini, ingapa

Intombazana:

Inkosikazi:

Intombazana :

Inkosikazi: ababini basebancinane

Intombazana: Ndiyabatanda kakulu abantwana.

Inkosikazi: Ke wena uya kubhaka isonka uvase upeke mna ndiya kulungisa indlu Intombazana : Ndiya kuncedisa nakulowo wendlu.

Inkosikazi: Ke uya kupuma katatu kupela ngeveki, emva kwe dinala.

Intombazana.- Nokuba ndipume kabi- ni kwanelo, kuba ndifuna ukuwenza ndiwugqibe umsebenzi woyam indlu ngapambi kwayo yonke enye into.

Bekov'ukuteta, gqi umfo: " Ndilusizi ukukupazamisa, Nkosikazi. Lomntu uteta naye uzimele kwindlu yamageza angena kunyangwa." Yaba iyapela into ebitetwa.

KUNGANINA ukuba unyamezele intlungu xa i Pain Paint ka MOULTON inoku- kupilisa? Akuko ntlungu ingena kuyi- nyanga kwisituba seminiti ezingamashumi amabini, Ipilisa ingqaqambo yamatambo, intlungu enkulu intloko ebuhlungu, izinyo elibuhlungu.' ukuruneka ukwenzakala, ukutsha, ukukohlela kwane ngqele. Eliyeza likulu lisetyenziswa ngapandle nanga pakati. liya kudambisa ukudumba, lipilisa ezintlungwini. Litengiswa nge 1s 6d., nge Bhotile kuzo zonke ivenkile,—AD,

Ivoti Yonyulo Iwe Ndlu Enkulu.

KONGEZELELEKA amanani evoti ngokubhengezwa emva kwepepa letu lokugqibela. Bobona abalesi ukuba aselete gungqu kwimimandla esityatyambelayo ye Mpumalanga, Amantla na Mazantsi ayo na Pakati, apo amadoda amahle abekwe (L) upau olwalata ukuba angazimvo zite gabalala, u (B) umele i Bonti. Abangeneyo babhalwe ngamnyama amagama ukubahlula kwaba ngapumelelanga.

AMAZANTS' ENTSHONALANGA.

2372 ..	,. Swellendam ...	*92*	108	720	856	135	95	2546	*210*
2074 .	.. Caledon	7	99	6	2554	307	53	125	42
2047 ..	.. Riversdale...	... 391	132	119	413	2350	14	359	11
2855 ..	.. Oudtshoorn	... 1910	1569	1445	108	70	43	32	18
3519 ..	. George	... 901	2735	797	1130	831	38	364	19
	Total	... 3373	4635	3087	4762	3902	244	4564	300

ELIPAKATI.

Inani Labavoti Umandla	Maasdorp, L	Herholdt, L	Du Toit, B	Viljoen
2283 Graaff-Reinet	1525	1242	1260	922
2360 Richmond	1289	784	770	881
2727 Beaufort West	2139	833	793	581
	1185	960	772	808
Total	6138	3819	3595	3192

AMAZANTS' EMPUMALANGA.

Inani Labavoti Umandla		Wilmot, L	Dolley, L	Bellingan, (2)	Gouws, B
6560	Port Elizabeth	(3) 2995	(1) 2944	2911	187
5337	Uitenhage	1495	2142	1944	2665
1695	Grahamstown	945	701	674	44
1441	Albany...............	635	570	593	372
782	Victoria East... ...	399	403	397	207
	Total	6519	6 760	6519	3475

AMANTL' EMPUMALANGA.

Inani Labavoti Umandla		Stockenstrom, L	Wienand, L	Van den Heever, B	Pretorius, B
2646	Somerset Eats ...	2134	1275	847	540
1416	Fort Beaufort ...	1942	190	205	372
2384	Cradock ...	1236	252	955	1192
2075	Colesberg ...	975	198	1019	1200
2028	Albert	840	122	1455	895
	Total ...	7127	2037	4572	4199

EMPUMALANGA.

Inani Labavoti Umandla		Bayly, L	Bradfield, L	Peacock, L	De Wet B
2999	King Williamstown	1588	1433	1393	770
3081	East London	1615	1491	1478	203
3100	Queenstown	1143	1140	1255	1651
1759	Aliwal North ...	413	514	490	1415
2592	Wodehouse	688	1114	683	2660
211-0	Tembuland	882	911	870	561
133	Griqualand East	661	652	482	299
	Total ...	7070	7255	6648	7059

INDABA.

E LUSUTU-

U LEROTHODI.—Le Nkosi, yakuba itelekiswa noyise, kutiwa ayizekile. Abafazi bayo kupela bamashumi mane ukuza kuti ga kwelixesha. Ukufa kwake u Letsie, kutiwa babe 126, ononyana aba 87 nentombi 87.

KWELAMANDEBELE-

INGONYAMA.—Kutiwa zifunyenwe zingumhlambi wamashumi omatatu kwindawo engama umashumi matatu (30) imaile ukusuka kwa Bulawayo. Isine sabantu abamnyama sidliwe zizo kwisituba sonyanga enye. Okunye zifike inqwelo yomlungu ikulule kwindawo engengama wevenkile esifa, zaqwenga zatya inkabi ezintatu nenetevu. Usindile yena.

IMO YEZINTO.—Ibizinisi kwa Bulawayo kutiwa imbi. Abasebenzi abantsundu banqabile emingxunyeni.

E RINI

UMBONISO.—Umboniso wezinto zama- fama uvulwe ngolwesi No ngu Sir Peter Faure, K.C.M.G. ; umpatiswa wolimo wakwa Rulumeni. Kunconywa ubuhle be nkomo nehangu. Angora ziteaxe nganeno kolindelo. Kubeko inqolelo pambili ezintsibeni zenciniba, nakwinciniba. U Sir Peter ute unokuti ngenyaniso lo ngowona mboniso mhle awake wawubona.

INAVESALI.—Inavesali ze sikolo saba mhlope base Wesile zingayo leveki. Intshumayelo nge Cawa ziqutywe ngu Rev. J. Whiteside. Inteto kubantwana yenziwa ngu Rev. Geo. Lowe wase Johannesburg. I piknik inamhla.

E QONCE.

IZIXOBO.—Umzi wezixobo apa wamkele 3000 e Lee-Metford ezona raifile zelixesha kwakunye nesigidi sezikoti. Into kukuba ezizinto zihlale zibo ukulindela into engaziwayo.

I KONSATI KA MR. MVAMBO.—I Konsati ze Kwata edume ngazo intsapo ye sikula sika Mr. Sol. Mvambo ingokuhlwa ngomso e Tabanekele. Zingenwa ngesispeni. Zamkeleka kunene kwabadala nabatsha.

IMIVUYO.—Sike sanemihlali yokubona ngo Mgqilelo, u Rev. J. Sikwebu wase Ngqushwa, owayeke engumfundisi walapa. Ubengeno ngemicinjana yekaya. Kwangendlela enjalo ubegqite apa u Rev. B. S. Dlepu wase Queenstown uku ya nokubuya e Ngqushwa.

E MOUNT FRERE.

U LANDIPASI. —Bahlwempuzeka ngu masilingane, intoeyatshoamadoda asuke abe nentloni zokupuma endlwini kusasa kuba akohlwe apo ayakuya kona, kuba kaloku indoda yinto eti yakupuma endlwini kusasa iyokuzolula esangweni.

U LAFLOWU.—Iqeya ebelikade liboto- la lise ntangeni namhla. Into ka "Laflowu" eke yatsho amadoda ema ngezintya. Kanti no Nondala unako ukwenza ivuso elinje emadodeni. Kunzima kuye namhla kuba ipesika zase Kokstad akaziboni nangamehlo, kuba kaloku wona awakwa Kok apile zizo zodwa.

IZILIMO "-Izilimo aziniki temba nonyaka nje. Kwalinywa ngezandla yinkoliso, yayeke nemvula inqabile kanye ; asazi ko ukuba impilo yinina, kuba siyenqena tina ma Baca nokuya emsebenzini.

PESHEYA KO LWANDLE-

Kufa abantu aba 1,200 nge- mbay sisifo esitshabalalisayo

— Liyapitizela pakati kolau- lo lwase Melika nolwase Spain ngenxa yenqubo yezinto kwisiqiti sase Spain esiyi Tyuba. Olwase Melika lunga lunganceda. Kuvakala intshukumo yenqanawa zemfazwe, noko akucacile ukuba ode aba- mbane ngezihlwita.

ISIVUTUVUTU SOMOYA.—Kuxelwa isivutuvutu esibi somoya emantla Engilandi ekwapuke inqanawa ezisixenxe nokona- kala kwamazibuko, nezakiwo.

U MR. GLADSTONE.—Usevusweni umzi ngenxa yempilo yesidwangube u Mr. Gladstone, ekoyikelwa ukungomeleli kwe ntliziyo. Amagqira akatenibisi kuba wopila. Kutiwa elonene liyive lonto ngapandle kwexala,

UMBANE NE DOKISI.—E Hungary u- mbane wenze idemeshe ye £80,000 ngo- kutshisa idokisi e Fuinne.

EMAMFENGWINI.

INGCINGWANE. — Wena uvela kona kautsho ulihambe we ga pi Emamfengwini? "Hai, ndilibambe ndeza nge Ngcingwane." Wabona ntoni ehambisekayo ?

UKWAKA.—" Sifike isifo senkomo xa ndiqondayo, ekukangeleni, bekuzanywa ukwakiwa izindlu zobuntu. Ndite ndakufika ko Migcwe noma Hlobo, ndamana ndipandlwa zi zinki ndakuti ukukangela. Ndite ndakuti kowakona: Yiyipi la venkile? Ati hai, yindlu yomdaka leyo."

E HLOBO.—Ke sona noko esika Mazamisa sekuminyaka wasikokelayo ngokwaka.

EMGCWE. — Andilibalanga kwesika Nzimela apo ndandigqibele iyinkomo negusha into ezibonakalayo, namasimi alinywa izinto ezipambili njengozibhabile nozingqolowa, ibe yona imimango iqoqwe zizidudu abati zizindlu, kodwa namhla kusuke u Nzimela ngokwake, nento zo Tukani, nezo Salabby ziyaka. Ndati ndakubona igadi zamanye amadoda ndaqonda nam ukuba aza kubehle alindele nawo.

I TSOMO.—" Uke waliwela i Tsomo ? " *" Ewe, ndicande apo* esikolweni ndabuza umzi womfundisi umtundu. Ndalatiswa amanqugwala angaxe/i *nento,* ndase ndincama ngeliti—ewe intle yona ityalike, kodwa ke obashumayezayo wakowabo lela lemvula nenkulisi. Azi e Latakisa, apo kufunzelwe kona nje, baya kwenzelwa ezizindlu na abafundisi ? Kuba zona iitshala, andisatheti ke kwabafundisi kwelozwe, zakwambata igusha ukuba azilumkanga. Enye into ongahlangana nayo apo ziziteto zibini, eziziteto ungazifumana kakuhle etywaleko kwizinye indawo. Kulandaba ngomso ukuhle udinwe Matshona, zizinto ke ezo ongapulapula udinwe indlebe." "Kambe, batini ngazo?" "Hai wetu ndiyeke ndipumle wobuyo uve nanga- banye."

E KAPA-

ABANGCWATYWE BEHLELI.—Ingozi elusizi ihle ngobusuku bolwesi Ne ekupambaneni kwezitrata ze Bintenkracht ne Helliger Lane, ngokusuka intungo yondlu yama Slamsi iwe, ibangcwabe abebepakati. Amapolisa abehle ako, anceda ngokurola iyeo nomntwana, kodwa abantu abatatu bafile.

LITABAZI. —Ubukulu balomzi andingeze ndibucaze, njengokuba ndingeka fiki kwincakam apo; kodwa kumhlope ukuba indoda engumfiki ingake " ibampile " pambi kokuze iyifumane indawo ehlelikile kuba ukuhle ike yapuma endlwini. Lilizwe, andikawuboni ongada umzi, nakuba i *Bblani ndiligqibe ngenyawo.*

BANYHAMNYEKILE. — Ndite ngenye imini ndabona inqwelo emnyama ibope amahashe angwevu equtywa lipolisa kuko amabini ngasemva, yaye inombalo wa Komkulu (V.R.). Ndibuze kumlu- ngu ebendihamba naye ukuba yi Rulu- neli na leya? Ute, ca; nga "boni" basinga enkongolweni. S'true banya- mnyekile. Oku andizange ndikwalame nakuba i Bblani kade ndilisentsa nge- nyawo!

ASINGUYE OWASE NAZARETE. —Apa, ewe, kuko umfo owaba nenyweba yokutiywa ngegama lo Msindisi—u Christ. Noko andikolwa ukuba lo unendlela yosindiso kuba ungumxbli wamatye. Oku akuko e Bblani ekade ndilihamba ngenyawo.

IKONSATI.—Ngomhla we 7 ku March ibiyingxikela ye konsati yabantsundu e Metropolitan Hall. Ikwayala ibiye- yase Wesile, ipetwe ngu Mr. W. J. Mzokoza. Isihlalo sitatwe yintshebe, u Rev. E. Mdolomba. Kwababeko sibalula o Messrs. C. Veldtman, J. Mbassa, A. Mabula, J. Memani, namanye. *I*- ngoma ibe " bitjie mooi." Kuko ne choir yase Boom Street, esibulele rgentsini kwi " Dialogue " yomfo owaye lahlekelwe yinja yake; kwamnandi betu. Abantu balapa bazikutalele izinto zika Qamata — oku kuboniswa bubuninzi bababeko kulo mboloro ubuko. Makubenjalo. Lwaye udodana (kuba umtinjana awuko) luzipete kakuhle. Bungane, andisoze ndilibale njengoko kwaziwayo ukuba i Bblani ndiligqibe ngenyawo.

IMIGQOLOQO.—Nto inkulu apa kucetywa kwentloko; ungafika mfondini siyimigqoloqo ngati singabakweta. Andazi ukuba kuyiwa pina. Eke nda- buza kuye intsusa-mabandla yalento, usuke wati amadoda angxamele ukuze- nza ama Melika, kuba kwelipezulu ungafika kuko imidaka eseyingasateti nati; uze upulapule xa kukunyushwayo ufike ingu *dal, I says you knows,* kuba kuqelwe isi Bulu. Andazi mna ukuba ama Melika ayedibene pina nesi Bulu. Nditi mna aba bantu yimitinjwa ka Ngcayecibi inqena ukuzixela.

Qa, ayiko lento e Bblani ekade ndiliha- mba ngenyawo.

CHA, AKUNJALO.—Kumana kuko isimbonono epepeni sokuba ama Lawu alapa ayagqiba ukubabeta oku abantu bakowetu. *Das waar,* ayiko lonto. Obetwayo sukuba emkupa idemoni anazo, kuba lempi yakowetu ayiva kuviswa; ungeva enye into idanduluka esitalatweni itshotsha, ize iti yakutetiswa isuke ixabane. Kubanjalo ke bakudibana nalama Qeya (ngokukodwa xa kuginywa u Ohlsson) basuke bazingce ngobu Ngqika nobu Mbo. Kanti

lonto ayiko e Bolani ekade ndilibeta ngobontsi.

I BISHOP.—U Bishop Turner wase Melika ugaleleke izolo. Ewe, ndiyeva ukuba umzi okangele uncedo e Melika uyashukuma ngokugaleleka kwalomnumzana. Nya, ya, i Bishop ayiko e Bblani ekade ndilibeta ngenyawo mna — NOHAMBA BENGAMTANDI.

E SOMERSET EAST-

ISIBONDA.—Amadoda ase Lokeshone acele kwi Bhunga le Dolopu ukuba kubeko isi Bonda e Sidikidikini ngenxa yobubovubovu nengxolo nokusela okukoyo. I Bhunga livumile kwamiswa indoda eyakunikwa £3 ngenyanga. Asikumbuli nakudala ukuba le Lokeshoni yaka yanaso isibonda. Kwaoko ingxolo yayidinisile kudibene neyefi- dyoli zama Lawu esavuma u "Somerset lekker kos."

UBUBOVUBOVU.—O William Gxoyiya no Williot Boots basentanjeni ngokubulala u Gallant Fillander. Balindiselwe Umgwebi.

E TRANSVAAL-

UKULUNGISWA KWENDABA.—" U Tshananda-wase-Magelekedle " obala ese Johannesburg ucela ukuba kulungiswe inteto ebikwi Mvo ye 17 ku March, nge mfuduko yabafundisi. Nantsi indawo esiti umbaleli wako : " Kwanenteto ye- nene eliyivale nge 10s., ingatatekanga mnandi betu. Asikuko nokuba ngumangaliso omkulu ukuva umntu obeko (ukuba ebeko) esiti ayitatekanga kamnandi lonto. Mna knm ibe yeyo- na nteto ivakalayo kuba lomzalwana ute ukusuka kwake :—" Asikuko noku- ba ndilusizi ukuti kwintlanganiso enje ngale bangabiko abantu balomzi, abantu abakulu, kuba lomhla ngumbla omkulu kuti." Kuba sisahlukana nomfundi- si wetu, yaye iyinene ke leyo. Kwati akuba eyitetile lonto lomzalwana yavakala—ayanela kuvakalayabonakala kakubi ngenyaniso, kuba okunene kwa- kungeko namnye kubantu abakulu bomzi, abona bantu bekunokulindwa kubo ingxelo, nenteto, njalo-njalo. Kwanjengokuba kungeko nteto uyibonayo ngapandle kwaleyo yalo mzalwana kutiwa ayitatekanga mnandi betu. Endikolwayo ukuba ??? lwana ebehleli engavani nalo kakade elinene lavala nge 10s., kuba kumpulapuli yaba yentle nelusizi. Ndide ndicinge ukuti mayibe zezintwana, ziti apo kwenziwa kona imisebenzi emihle, kube kulapo ziyakunxilela kona. Ndipendula ndibambekile, kuba no- mbaleli wako akalibekanga negamalake. Netyala ulibeka emakwenkweni, kanti akunjalo. Ngala manene angamanene eza exakene namanenekazi, kungeko nentloni nase tyalikeni ngati umntu uhamba nenkosikazi yake ; beze bevela edolopini le sebexakene mntundini, kuba seyibunene, nobuledi, nobulungu kaloku izinto zisonakala. Kungenzeka nokuba nombaleli lowo waye kwelo qela liman'ukumfikilana licwicwiteka lixela izandawana. Nalendawo ati ngu Mfundisi Matshikwe owaye sesihlalweni asiyonene, ikwayile mposiso ati umntu ukuza ezintlanganisweni eze engeyodwa, angayiva nento ayenzayo ngokwake, angayazi neyenziwa ngabanye; aze ko kwakona ibenguye ongxamayo uku- quba indaba ebantwini, ati nokuziquba kwake apume enyanisweni axele lento. Ngu Mfundisi Matlapin yena owayese- sihlalweni. Ndinqanda ulwimi Mhleli lulale pantsi lungahambi lubambanisa abantu."

ISIFO SAMAHASHE.—Siyaduma e Pretoria.

UTOTO.—Kwelase Ermelo kutsha nje umbane omnye ubulele ifama elingu Kleynhana nentombazana entsundu nesitandatu segusha.

ISIGEBENGA.—Umfo apa owagebenga u Mr. Woolf Joel, usateta pambi kwe mantyi, ubungqina buka Mr. Strange balato ukuba *ibise isiqelo* salomntu ukumana enemali azifuna ku Mr. Joel.

ISIDUMBU.-—Isidumbu sika Mr. Joel sigciniwe ukuba sisiwe ngenqanawa e Ngilane ebalulelwe oko. Iyakusuka e Durban.

U DYULUBETE.—U General Joubert ucelwe ukuba aze abeko kumboniso wase Bayi. Wavuma.

ILISO ELIFAYO.—U Mr. Connyngham Greene, oliliso lika Kwini e Pretoria ubuhlungu, uhanjelwa ngu Dr. Dyer.

E HLAMBELI

ISIXOVUXOVU KWEZIKA NKULUNKULU.— Kuko impambano enkulu ezityalikeni e Mafeking ngenxa yabakokeli abaninzi abati betyalike nye nje ize bayenze izahlulo hlulo ngokuti mna ndingoka nantsi, mna ndingowendlu etile, njalo njalo; mna ndingoka Apollos, omnye ndingoka Paulos, yaza ke lonto yadala impambano nokungevani, notshaba olukulu pakati kwabantu apa, anditsho ukuti etyalikeni enye, kuzo zontatu,— eyase Tshatshi. e Wesile, nase Rabe. Kekaloku kuti ngenxa yobuninzi baba kokeli ide enye yetyalike ayakiwa kuba kungeviwana, basuke bakangelane ngamehlo arwada, kanti sebesenziwa nangu " madungwa lipela, imazi yasentla." Ude wavakala omnye umshumayeli esiti: " Ukuba bekungeko etyalikeni ngendimbetile ke betu unantsi lo" akuva ebexakwe ngumbuzo wendoda leyo. Zavakala intokazi ezitile zisiti—yini, ulibele, uqutywa ngu Satana, yintoni ukuba utete kakubi kangaka. Webo hlololo unkabi akuva ukuba icasiwe inteto yake.

ILANGA NENKUMBI.—Ilanga, inkumbi ezincinane—amatole, kuyoyikeka aku- bonakali ukuba kuko into eya kufu- nyanwa emasimini kulo lonke eli lase Bechuanaland.

IYEZA LENKUMBI.—Kuko iyeza ekusalingwa ngalo ukunyanga inkumbi. Li- fike lifakwe emanzini angembodlela ezimbini okanye enye enehalafu, asayuvu, ashushu, linyibilike. Utabate inkumbi uyifake pakati ibe manzi njekodwa, uyikupe, uyiyeke iye kwezinye; nokuba utabata iqela lenkumbi uzenje- njalo ziya kunikela ezinye njenge rinderpest ezinkomeni, zize zigule. Abanye bati liyanceda kakulu. Ungafika bczinginya abatengi baba Rolweni (Ba- rolong). Lifunyanwa ku Mantyi walapa e Mafeking.

IMPELESI.—Umshumayeli otile wase Vryburg eshumayela ute, intombi zala- pa zindixakile, zine mpelesi. Lonto ke andiyazi, mna ndazi " unkosi sifihlelwe no nkosi sihlangene." Sike gquzu abantu kwahlekwa.

AMATSHIVELANA. — Apinde kwakona ati: "Intombi zetu zibona lamahilihilana asoloko esihla nge treni evela e Mafeking, ziba ngabantu, kuba zikohli- swa zikolala; kanti ngamatshivela angenayo neyokupunga umhluzi." Gquzu kwahlekwa. Bapuma ke abafo abo bekutetwa ngabo kuba bebeko nabo. Yintonina lento ukushumayela ngabantu umntu akuva ekohliwe kukucaza Isibalo suke apikelane nabantu.

E BHAI

INTLALO.—Kusahleliwe nalapa e Bai ngabantwana bamapakati, nabangenga- bo, njalo-njalo.

IVOTI.—Inike betu, sibone kufika iponi ka Dolley, yase Tinara. Wayikupa ke umntu imbiza, ukuba ibe kwa Wesile intlanganiso yayo: okunene kuyiwe ngamanene, yazala indlu betu ; kunyulwe umhlali-pambili, ayiposa ku Mr. Walker (i chairman). Usuke lom- nene wabulela ubuko bake kulontla- ngano, womeleza ekubeni namhla ke ningaposwa lilungelo lenu: kuba lomnene ningaye apa ungumlomo wenu oya kunitetelela e Bandla e Palamente. He, watsho esiti, namhla nozityanda igila ngento enizikalazelayo, ukuba anidenganga, nite nalumka namnyula. Watsho ke wahlala, kuba andiyikucu- kusa ndigocagace inteto yonke yobuciko ngokupambili. Usukile ke umnumzana u Mr. Dolley wati zihlobo ndivuyiswa bubuko bam nokubona uninzi lwenu apa ngoku kuhlwa, nantsike indawo. Sendivela e Dikeni, e Ngqushwa nase Tinara, njalo-njalo, ke andihambi ndedwa, singamadoda amatatu sisonke. Sifuna ukumela untsundu kwizikalazo enoti nizitumele, imfundo, utywala, ulolilwe osuka e Ngqushwa aye Dikeni, nezi: ye izinto endingati zovele nizika- lazele sinitetelele; ngokupambili, wahla- la. Kusuke u Mr. W. Pikoli, utete wati ke yena lomteto wotywala kunganina ukuba ungadluliswa, usuke wenziwa ityanti, Kaloku (u Mr. Dolley) amafama elipezulu adibana nabatengisi botywala, bati abotywala nina yibani ngecala letu ukuba utywala bube tshipu, nidulise ingqolowa nina; anana ke njalo ewodwa, waba ke uyalahlwa lomteto ngelo ityeli; kodwa oku kokugqibela nje cebetshu, ukuba bekungengenxa ye ndoda enye ebangele ukuba soyiswe ubuyakudlula, cebetshu nenб. U Mr. Tandabantu: Kwenziwa yini ukuba kutiwe abantwana baya kunyanzelwa ngu Rulumente ukuba batunyelwe esikuleni, kanti akuvunywa ukuba badlule kwi siqibi esitile (IV Standard). U Mr. Dolley, lonto kaloku u Rulumente woyisiwe kuyo okanye ngumpati wezikolo ongumongameli, ngoku kufu- neka kuqalwe ngabelungu banyanzelwe. Kusuke u Mr. Folley wabuza ukuba ugqoboke ninina u Mr. Bellingan okuya waye ngakuma Bulu, suka gquzu (ukuhleka). U Mr. Dolley, lomntu samtimba kuba akasenanto ne Bonti yama Bulu. Kusuke u Rev. J. Pritchard waposa ashushu, okokuba u Mr. Dolley yonke iminyaka waba se palamente akazange alibone igama lake kwizinto ezicasa untsundu, kengoko madoda nalo ilungelo lenu. Kusuke Umgcini-sihlalo wati yena uvakalisa ukuba u Mr. Dolley xa sukuba ivaliwe i Palamente eze kusipakela indaba kuba kade ukufupi, use Tinara. (Kwadunywa). Yavalwa intlanganiso emva kweshumi elinanye (11'30 p.m.), kuto- likwa ngu Mr. B. G. Sinuka, ngokunco- mekayo.

U MR. C. T. JONES, M.L.A.—Kubeko enye intlangano ngolwesi Ne, le ibise Rabe ngokuhlwa kolwesi Ne (March 10), kongamele u Mr. Pritchard. Ushuku- misc ukuba umzi ulungiselele umfo ka Jones into ngento abaya kumnika ukuba umzi awuncede kuzo. Ngomnye wamadoda azincamele untsundu lwala- pa e Safafika.— Kusuke u Mr. Foley wavuma lonteto, ukuba, engumfundi wamapepa nje, udla ngokupaula ukuba u Mr. Jones ngoyena 'meli wetu eno Mr. J. Rose-Innes e Bandla. Kwamiswa i Komiti ukuwulungisa lomga- ngatq wokulungiselela. Yavalwa intlanganiso ngomtandazo emva kweshumi.

IMIKOSI.—Into eshukumise umzi ku- knfika kwamadoda omkosi, abafazi nabantwana, lonto ipuma ku stemele.

INTETO.—Inike betu, ke sapantsi kwe lecture zo Mr. Siniorr, otate amazwi kwincwadi yo Exodus, xxv, wayeke enemifanekiso ye Tabanekile, ne Tyeya yo Cebano. Inike betu wayicaza umfo wase mlungwini, nangani kubenzima kobe kumsha, kuba umfo usike enze urorozi (long sentence). Wazibika um- fana emzuzwini.

IJAJI.—Inike betu, yemka ne Judge yagqiba. Inike, kusahlelwe nayintaka yelipezulu, esiyibone ifika ingasafuni kuteta si Ngesi selikumsha isi Dopolo.

INAVESALI.—Inike, kupitizela nje, kulungiselelwa i Anivesitile eyakuba ngo Apuleli. Seyiyinto emnandi ko pikinini. Asazi kwabase Rabe nase Tshetshi nokuba zoba ngeloxesha na nazo.

EPILPITINI.—Kutiwa into ka Dwane ibicwanye kwipulpiti ka Rev. G. Kaka- za e Bhai.

INQANAWA E BAI.—Inqanawa eyi *Clara* ixinge entlabatini. Kuko iternba loku- ncotulwa ibuye idade.

INTLANGANISO KA MR. JoNES.-Ibenku- lu intlanganiso ka Mr. Jones ngobusuku bolwesi Ne, kuko nabantsundu. Isitulo sibe no Mr. Cowie. Ekuyiqubeni inteto yake u Mr. Jones ukanyeze inteto yokuba kusitiwa waye ngumcasi woku- ba u Rulumeni we Koloni atabate ulolilwe oya kwa Bulawayo. Wacasa ngokomeleleyo irafu yesonka ncnyama, waye engayamkeli into yokuwabasela amafama. Uyatanda ukuba umhlaba uvulwe ngololiwe, wakankanya owa- ngase Long Kloof. Umcimbi wokunge- na kwabantu base Asiya kweli lizwe ungowoyikekayo, naye ucirga ukuba makubeko into eyenziwayo ukubava- lela ababantu ukuba bangene kweli lizwe u Rulumeni usabalelana nama- zwe amele ulwandle ukuqonda okunge- nziwayo. Utete nangemfundo ukuba uyavisisana nokuba inyanzelwe, kwako- na uyakolwa ngumteto wotywala ka Mr. Innes. Uyavana nokuba kubeko imali enikwa ulaulo Iwakwa Nkosazana nge- ndlela yokuluncedisa kwindleko ye nqanawa zokulwa. Angatanda kuko irafu yotywala, waye esoloko wa- mcela u Rulumeni ukuba ibeko. Ute ucinga ukuba into yokudibana kwe Kapa ne Natal ngoncedwano ikufupi kunokuba yaka yanjalo nga- pambili, laye i Natal lilungiselela ukungena ku manyano nge rafu yama- zibuko. Utete ngokwabiwa kweziulo e Bandla, wati angatanda ukuva imi- nqweno yabo mayelana nokwenziwa kwe tawuni ingcandelo zeziqingata zo- kunyula.—U Mr. Walker upoposhe ukuba isixeko senziwe iziqingata ezibini.— U Mr. McCarthy ungenise ukuba into zime ngoluhlobo zimi ngalo.

IZIFUNDO ZEZIBHALO.

UMANYANO LWEZIZWE NGE ZIBHALO.

ESE CAWA, APRIL 10.

UKuxelwa kwentlungu ezaziza kuhlela u Yesu. Mat. xvi: 13—20.

Sizimfama, asinako ukukubona okuza- yo, kodwa i Nkosi iyazazi zonke izinto eziza kuhla, eyayisazi ukuba izakuva intlungu ibulawe e Yerusalem. Ngeli- xesha sifunda ngalo wayeqala ukubaxele- la aba disipilo bake ngezozinto, ukuze ati akuba etatyatiwe pakati kwabo ukolo lwabo lungashukunyiswa. (John xiv, 29), nokuze bati bakulilela ukufa Kwake, babe bejonge ngetemba ukuxaliseka kwezwi Lake " Ndiya kuvuka ngosuku lwesitatu," (v. 21).

Nakuti i Nkosi inento ezibonakalisayo zexesha elizayo, ukuze sibe nokulumka ngonto esizibonayo kalokunje. Kuqala, xa sukuba sisezintsizini nasezinkatazweni, usixelela ukuba sitate umnqamlezo simlandele, (v. 24), kuba esipelweni, xa beyakuti bonke abeva intlungu kunye Naye balaule kunye Naye, (2 Tim. ii, 12); engoko uti masikukwlungele ukude sipo- sane nobomi betu ngenxa Yake, ukuze sifumane ubomi banapakade Ngaye, Kolwa ndini! ulusizi, ukatazekile? Posa iliso pambili njengo Yesu, ubone " uvuyo olulungiselelwe tina," (Heb. xii, 2). Lonto iyakukunika unyamezelo na- mandla.

2' Kwindawo yesibini, xa sukuba sitye- bile sonwabile, i Nkosi isixelela ukuba sikangele isipelo. Ukuba yonke imali esemhlabeni ibiyeyotu, zonke inkomo izezetu, bonke abantu bepantsi kwetu, yonke lonto ibingasayi kusisiza Into. Ngemini yokufa umnqweno wetu uyakuba mnye,—usindiso lwemipefumlo yetu, into engena kutengwa ngobutyebi betu bonke. (v. 26).

Kungani pofu ukuba siyiyeke imipefumlo yetu ibe sengozini yokutshatyalaliswa, silibale kukulicita ixesha letu, nengcinga zetu, nemizamo yetu ngezinto zasemhlabeni. Zidenge ndini! kangela- ni kwixesha elizayo xa u Yesu aya kubo- nakala " ebuqaqaulini bo Yise kunye ne Ngelosi Zake." (v. 27). Uya kuvuza wonke ubani ngokwemisebenzi yake. Ukuba usebenzele izinto zase mhlabeni kupela uya kulahlekwa yiyo yonke into, nangumpefamlo wako (v. 25); ukuba usebenzele u Tixo umvuzo wako uyakuba mkulu (Rom., ii. 7). Ke nyula ubom kunokufa; nyula uzuko Iwase zulwini kunobutyebi basemhlabeni.

Umpilisi we Sisu Senyongo.

Resource, Screven Co., Ga.—Sekuminyaka ndikatazwa sisisu senyongo. Eli- ka Chamberlain le Cholera nesisu segazi, kupela kweyeza elisincedayo. Lisebenza ngendlela engumangaliso. Ulisele kanye liya kusebenza into engena kwenziwa nalilipina iyeza.—G. D. Sharp. Litengi- swa ngo R. Lumsden & Co., Abatengisi Bamayeza, e Qonce.

Ukuzigcobisa

I Krikiti.

E MONTI.

Kwaziswa amanene namanenekazi ukuba usapo lwase Xesi nolwase Dikeni lune club oluyitnisileyo e Monti. Igama layo yi " Five Great Powers," ilitiywe ngamanene alunge kwezondawo zikankanywe ngentla. Ngokwenjenje ke kuvuIwa iroba lokuba amakowetu angene, kananjalo kusaziswa ukuba le club imswa ngapandle kwekete lolusapo lwase Magqunukwebeni kude kuse e Mgcangatelweni ku Tyali. Kufunyenwe iyinto entle kusapo lwandawonye Iwakuba yimbumba yamanyama, ngakumbi xa lusezweni, ukuze lungangenwa zizandla. Namhla nje ke bayaleza kulamadoda alunge kwezi club zingezantsi, Gaika, Willows and Champion C.C., bati sipuma kuni, ze nisikangele singayoni intlalo yenu yase Monti ebenihleli ngayo kumdlalo webhola.

Amagosa namalungu ayo emi ngolu- hlobo President, J, T. Seya ; Chairman, W. Mji; Captain, A. E. Sandille; ViceCaptain, S. G. Siyolo; Hon. Secretary, D. Salayi; Treasurer, J. J. Rashe. Committee: Rashe, Sandille, Salayi T, Gosa, K. Nqoro.

Amalungu ayo ngala:—J T Seya, A.E Sandille, J J Rashe, S G Siyolo, T Gosa, D Salayi, W Mji, W Mancapa, M Bokwe, C R Bleki, J Nwale, J Mtsi, J Nanto, F Ntinge, J Polota, I Cetyana, B Stuurman, W Dlayedwa.

Ofuna ukungena makatete nonobhala, aze kanjalo ayokuzivakalisa entlangani- sweni.

UBUTEMPILE.

I Tempile ye Mbumba ye Temba e Qonce isaya ihluma ngeziveki. Amalungu ayiya kakuhle, abamaninzi kanjaqo, seloko kunii kunqonqoza emnyango aba- funa ukuvulelwa, yaye iyintambo enye abapoposhwayo befuna ukufakwa eluhlwini lwabatanda ukulwa utshaba olubutywala. Ngolwesi Hlanu olugqitileyo, pakati komnye unisebenzi kunyulwe umtunywa kwi Ndlu Enkulu eyakuba nentlanganiso yayo yonyaka e Bai kwiveki ezizayo ; yangu Mzalwana O. P. Matyolo, okwa ngu Mongameli we Mbumba, um- tunywa. Kunyulwe, ngovoto lwama pepa, Umongameli womnyaka ozayo oyalezwa kwi Ndlu Enkulu, obe ngu Mzalwana J. Knox Bokwe; kwangokunjalo Umbhaleli walo Ndlu yangu Mzalwana Sol. Mvambo.

Icawa epelileyo iya kulibaleka kade e Tafeni. Umzi ubuhanjelwe ngama Tempile e M bumba ne Xanti, kwaye kuko nengqongqo yomtempile, u Mr. Alex. Mabona, wase Pirie. Ububele bube bobubanzi kunene. Ugwece olunje lwabafana, luhambele umsebenzi ongaka, lutsho lwasizalisa ngamatemba ngehlume- lo elitsha. Isikonzo siqutywe ngu Mr. Bokwe, otsho ngamazwi atsolileyo. Emva kwesikonzo sokuqala kungene intlanganiso yozilo, ebiyonganyelwe ngu Mr. R. Mantsayi. Inteto eziwe kulentlanganiso zibe zezinkulu. Umzi uvuyiswe kukupuma kwabantu abane etywaleni. Ipumile leyo kungene eyama Tempile odwa. " Indodana" u Mr. G. W. Tyamzashe, njengo Mongameli we Tempile yase Tafeni, wamkele amapondo omatatu obu Tempile ngamazwi obudoda, ade u Mr. Siyo wanqwenela ubuko bamadodana anjalo e Tafeni. Umzi wase Town umke unga ungemki.

Ityalike e Ngqokweni.

AMANANI EMALIKENI

ISIFO SAMATUMBU.—Kwinyanga zehlebo abantwana bakatasrwa zizisu, bafane- lwe ke kukunyanyekelwa. Masiti isisu sakufumane sikululeke, seza icepe le Caster Oil, kwaye oko kuruda kuya kunqumama ngapandle kokusebenzisa eyiyimbi into. Ukuba akunqumami, elika Chamberlain le Cholera nokuxaxaza malinikwe lonke ixesha amatumbu asa xuxuzelayo.

ABANTWANA ARAPUMA AMAZINYO—Badla ngokukatazwa luxaxazo apa olunganyangekiyo kakuhle, njengokuba imba- ngi yoko ingena kususwa. Uxaxazo lona lunako ukunyangeka ngokusebenzisa elika Chamberlain le Sisu ne Cholera, kunye ne cepe le Castor Oil ukuhlamba imibilini.

UKUSETYENZISWA KWALO.—ABANTWANA ABABUDALA BUNGAPANTSI KWEMINYA- KA EMIBINI—Tabata i tea-spoon yeyeza ne tea-cup ezeleyo yamanzi aneswekile, uze ke umnike i tea-spoon ezeleyo ibe nye okanye zibe mbini ngexesha elinye, xa amatumbu angasebenzi kakuhle. Kwintsana ezibudala bungapantsi ko mnyaka mazinganikwa ngapezu kwe tea-spoon yeli yeza ngexesha elinye, Litengiswa ngabarwebi bonke, u R. Lumsden & Co. wase Qonce unalo kakulu.

Iseketi yama Wesile antsundu ase Qonce seyimise ipoma elimblope lendlu ye Tyalike ne Sikolo kubuhedeni obe busebuncanyiwe e Ngqokweni, yaye iya kulandelwa zezinye. Incito yazo yoba c£160. Besekutshiwo ukuti abeva inteto ye Nkosi yabo ibatuma, ukuba bancede kulomsebenzi, bangatumela ingcola zabo kumfundisi u Rev. D. Ntlabati, nokuba kuku Mr. J. Tengo-Jabavu, Igosa. Igosa livuya, libulela eyokuqala efikileyo, ka

Rev. P. Kawa, K.W.T, £0 5s 0d.

E QONCE.

Ngolwesi Bini, March 29,—Ibhotolo 1s 6d ne 2s 6d ngeponti, Amaqanda 1s 10d ne 2s 7d idezini, Ihabile 2s 3d ne 3s 3d ngekulu leponti, Umbona 5s ngekulu leponti, Inkuku Is 5d ne 1s 8d inye, Amadada 2B 3d ne 2s 9d lilinye, Amatanga 2s 3d ne 2s 9d idezini, Inkuni 13s ne 39s ngeflara.

—O—

E KOMANI.

Ngolwesi Bini, March 29.—Ibhotolo 1/6 ne 1/9 ngeponti, Amnqanda 1s 9d ne 2s idezini, Ihabile 8s 6d nge 100 lezitungu, Itapile 6s 6d ne 10s 6d ngengxowa, Ikwa- kwini 4a 6d ne 7s 6d inye, Inknni 20a ne 50s ngeflara, Amazimba 5a ne 6s ngekulu leponti, Inkuku 1s 9d ne 1s 6d inye, Ama- dada 2s lilinye, Umbona 7s 6d ngekulu.

—O—

E MONTI.

Ngolwesi Bini, March 29.—Irasi 5s ngeknln leponti, Isemile 5s ngengxowa, Imbotyi 16s ne 20s ngekulu leponti, Ibhotolo Is 6d ne 2a 3d ngeponti, Amadada 2s ne 2s 6d lilinye, Inkuni 5s ne 33a ngeflara, Inkuku 1s 6d ne 3s 6d inye, Oranisi 2s 6d 3s emnye, Umbona 5a ne 6s 6d ngekulu leponti, Itapile 5s ne 7s ngekulu leponti, Amatanga 2s ne 4s 6d idezini.

NGO KUSH

Inteto yesibini ka Rev. B. J. Ross, M.A., kwelezayo.

UMFI U MR. BBN SAKUBA.—Ngeveki epelileyo kufike ndaba lokuba n Mr. Ben Sakuba oyitoliki nombhali e ofisini yase Hopetown, ngula kangangokude kutu- nyelwe ukuba izihlobo zake ezimele i Qonce mazinynke. Wesitela kukufa ngo Mgqibelo 26 March. Uyindodana eyafunda e Nxukwebe nase Dikeni, waka wafnndisa e Gcebula, nase Ngxakaxa, watolika Engcobo, apo wagxotwa yimfazwe yama Qwati. Ube yititshala e Penleni, asuke kona waka waticu kwi Ofisi ye Mvo, apume wafundisa e Mgqwakwebe. Uknsuka apo nbe kwidiniso lika Rulumeni e Bhai, waka wayitoliki e Qonce. Usuke apa nyakenye ukuya e Hopetown.

ICEBO NGESIFO.

10

THURSDAY, MARCH 31, 1898.

MR. HOFMEYR'S NATIVE POLICY. WE shall be much surprised if Mr. HOFMEYR'S great speech on Monday last, does not prove an epoch-making address in the politics of this country. The great Bond Leader may be physically shortsighted. Mentally, and as a political tactician, there is no more far-seeing statesman in the whole of South Africa. He has discerned the Progressive wave, evidenced by the Legislative Council elections, which has deprived him of an absolute Bond majority in the Upper House; and, like a wise man, he counts the cost of entering into a fight with those commanding larger forces than himself, and makes terms of peace. As the East London *Daily Dispatch* says, all he says about his personal attitude on the Native question and the British connection from the time he edited the *Zuid-Afrikaan* to the time he entered Parliament and since, is perfectly correct. That he has not done much to carry out his views has been due to the fact that he had a party of raw recruits behind him, which took him all his time and energies to control. The decadence of the Bond offers him a surcease from his labours, and he reverts to type; unfurling as liberal and progressive a programme on the Native Question that any political leader could lay before the country. In these circumstances Natives may, with the Psalmist, sing that their " lines are fallen in happy places." It is something that our people have so played their cards that so great a political leader as Mr. HOFMEYR has to announce a benevolent Native policy, covering " Equal Rights for White and Black south of the Zambesi," which is a counterblast to Mr. RHODES'S cry for " Equal rights for 'white men only." Mr. HOFMEYR'S is the true British principle ; and it will take time to make an ordinary Boer understand it. But for all that it is a great deal that the Bond leaders have grasped it. It would not be right not to give Mr. SAUER credit for this magnanimous utterance of Mr. HOF- MEYR'S. He alone of all Dutchmen has for years led the forlorn fight, with his back to the wall, for the recognition of the rights of the Natives by his countrymen ; and was divorced from them for a quarter of a century by his views on the Native question. So that when it was said Mr. SAUER had gone over to Mr. HOFMEYR, we olung to the belief that it was Mr. HOFMEYR who had returned to Mr. SAUER, by whom he fought side by side in 1879-81 in the great Disarmament struggle, the Basuto war, and Sir GORDON (then Mr.) SPRIGG'S " vigorous Native policy." Mr. HOFMEYR'S speech shows that our surmise was correct, and we offer our congratulations to Mr. SAUER accordingly.

MR. C. T. *JONES,* M.L.A., delivered at Port Elizabeth, on Thursday night, an address that was marked by a vigour, freshness and straight-forwardness that completely flabbergasted his political enemies; and proved that while others may have shifted their tents politically he had not. Rallied on the RHODES question, he proved that he was more than a match for his opponents, and they collapsed. Let the following suffice to illustrate the episode:—

Mr. Dath asked Mr. Jones' opinion as to Mr. Rhodes's recent speech in the Good Hope Hall.

Mr. Jones: As to the questions which he brought before that meeting ?

STABLE POLITICS.

Mr. Dath : Whether he was walking in your footsteps (loud laughter), or you in his (applause).

Mr. Jones : That is a funny way of putting it, but I must say that when I read the speech it struck me that Mr. Rhodes, to a certain extent was coming round to my way of thinking. In the first place, he went in for an excise. I have always voted for that. He was in favour of total abolition. We have not always been at one on that subject, for Mr. Rhodes was at one time in favour of a very high duty. He has also signified his intention of supporting additional representation, and there again we shall be on the same side of the House.

And yet, strange to say, it is members holding such robust views that neophytes of the RHODES cult wish to displace in some Frontier constituencies, Mr. JONES being one of the marked members. Fortunately the large meeting which Mr. JONES addressed showed conclusively that the Port Elizabeth voters were not, if the local press was, forgetful of the honest admirable, and firm stand Mr. JONES has taken on principle throughout his long political career. The result was that, he was well received, his enemies who ply the machine to oust him for nondescript politicians like Sir JAMES SIVEWRIGHT not daring to propose a no-confidence vote before such an audience. Parliament would be poorer for being without men of invariable principle like Mr. JONES by electing whom the Bay does more than honour him, by honouring itself.

It speaks volumes for the impression the member for Port Elizabeth made on his constituents, when the *E. P. Herald,* erstwhile Mr. JONES'S staun- chest supporter,but has lately, for reasons best known to itself, rounded on him, is obliged to make the unextorted confession, that with Mr. JONES'S programme the public of Port Elizabeth have very little complaint. What, says that journal, they want to know is how he hopes ever to see that programme or any substantial part of it incorporated into the legislation of this country. These measures can only be carried by a united and disciplined party. Will Mr. JONES join such aparty, or will he continue to hold aloof ?

Nothing is easier for Mr. JONES than to say, of course, as he has always been with the minority headed by Mr. INNES in politics, that favoured these measures, he should gladly cooperate with recruits with Mr. RHODES at their head, who, convinced of the wisdom of their policy, offer to assist them. It would be ??? if he declined. But we know what the *Herald* emplies " by joining a party." To our contemporary the term is synonymous with membership of the League. But the League is not a party, Mr. JONES might say. It is an organisation to help some party, and in regard to members of Parliament, especially, if a member is true to the principles of the party, the League should not insist on a non-essential thing like membership. Let it act as it has done in the late Council elections when it supported Col. BAYLY, although he was not a member, because he was, in the main, in sympathy with its principles. It will be found that on such broad catholic principles the League "would not cause dissensions among its supporters— the Natives—by endeavouring to oust progressives of long-standing like Mr. JONES at Port Elizabeth, Mr. HAT at Victoria East, Mr. J. C. MOLTENO in Tembuland, and others. This is all the more necessary since the people have yet to learn how staunch the League are going to stand by their avowed principles.

THE news by Cable that Mr. GLADSTONE'S doctors hold no hope of recovery for the Right Hon. gentleman from his present illness, has sent a thrill of sorrow throughout the world, and thousands and tens of thousands of human beings sincerely sympathise with him in his sufferings.

MUCH disgust is felt in England, even by friends of the Conservative Government, over the way Great Britain has been easily out-generalled by Russia in China. The Tsar has carried off all the diplomatic prizes there. There is an outcry that Lord SALISBURY should give up the Foreign Office.

A WRITER who has been able to judge of Mr. PEACOCK'S work and worth in the Legislature writes in the *Diamond Fields Advertiser:* — Mr. PEACOCK'S failure to secure re-election to the Legislative Council deprives that body of one of its most useful members. He was returned as one of the representatives of the Eastern Circle in 1891, having previously in the seventies had some years Parliamentary experience in the House of Assembly, and in that capacity did excellent service both for his constituents and for the country. Of quiet, unostentatious address, and pleasant manners, he was very popular with his fellow members, by whom he will be much missed. He spoke good sense, and his vote was always cast on the side of progressive measures.

IN Mr. HENRY MAASDORP the Midland Circle has returned to the Council a gentleman we have long desired to see in the councils of the country ; but Bond obstinacy ever stood in his way of getting into the Lower House where, with his keen debating ability and right views, he would have made his mark. To his credit, he has headed the poll in every one of the districts included in the Midland Circle.

As the Hon. G. H. MAASDORF'S col league, has been returned, we are glad to see, Mr. HFRHOLDT, one of the most moderate of men—a Bondman all but in name. If all Bondmen were as sensible and reasonable as Mr. HERHOLDT, we, for our part, would not complain. It may not be generally known that Mr. INNES'S Liquor Bill has always been fathered by Mr. HERHOLDT in the Legislative Council, and he has made no secret of engineering it again. And still he is elected by the Bond ! If they invariably elected Bondmen like Mr. HERHOLDT, Parliament would be a perfect Paradise, instead of being the beargarden it has been.

WE sincerely condole with Mr. T. N. Dyer, Mayor of King Williamstown, the death of whose mother has been announced by cable.

WE learn that the Headmen from Fingoland who went to spy Matebele- land, have been well received by the authorities in Rhodesia. Mr. James S. Pamla is acting as Secretary to the Deputation.

WE regret we have no space this week for the Salvation Army appeal for funds during the Army self-denial week. But the institution is now so well-known that it is sufficient to mention it, and the charitably disposed will cause money to flow into the Army coffers.

THERE are no criminal or any cases at the ensuing Circuit Court at Aliwal North, and the Judge will be presented with a pair of white gloves. This, we are glad to see, is on a par with the general condition of things throughout the Frontier, where the calendars have been very light.

IN dismissing the Jury at Mafeking last week, Mr. Justice Laurence, Judge- President of the High Court of Griqua- land West, commented on the small proportion of cases of violence, and said he hoped there would soon be a law to apply all over the Colony similar to that which prohibits the supply of liquor to Natives in Bechuanaland.

THE following Magisterial appointments were gazetted last week: Mr. FRANCIS LOUIS HAY AITCHISON, who has been provisionally appointed Civil Commissioner and Resident Magistrate, Komgha, to be Civil Commissioner and Resident Magistrate, Britstown, *vice* PHILPOTT ; Mr. W. L. PHILPOTT, Civil Commissioner and Resident Magistrate, Britstown, to be Civil Commissioner and Resident Magistrate, Komgha, *vics* AITCHISON. AS Assistant Resident Magistrates : Mr. J. H. VEALE, for the district of Cradock; Mr. W. G. WOOD WRIGHT, for the district of Albert.

MR. A. L. W. GERHARDI is appointed Field Cornet for Ward No. 11 (Blaney), King William's Town, *vice* Mr. R. A. Cross, resigned.

DR. BERRY, M.L.A., and the Hon. J. Frost, M.L.A., have been addressing their Queen's Town constituents. Mr. Frost went through the usual round of questions in the well-known style, concluding with some criticism of the League, especially of Dr. Darley- Hartley's speeches here and abroad. Mr. Frost, although in sympathy, is not at present prepared to join the League. Dr. BERRY'S speech dealt largely with the education question, shedding some fresh light on the subject. Regarding the Natives, he observed that the difficulty was to keep them out of school, as they were flocking there faster than they could find schools for them. We wish this were the case; our own experience is that a little compulsion is necessrry for the Natives also. Dr. BERRY defended the League from Mr. FROST'S strictures, urging what nobody would deny that men should take sides in the political contest, although it is hard to see how a mere association like the League can be dignified into a political side. The League should be content to have men sympathising with it, and not narrow matters to absolute membership. The Bond does not haggle about membership, where the principles are correct, so it should be with the League also,

WE observe that in Natal, the responsible Government is undertaking a task that may prove very troublesome hereafter, and whieh, from experience, we should earnestly urge it to let well alone. It is said that the Hon. J. L. HULLETT, M.L.A., the Secretary for Native Affairs, gave audience at the Ministers' offices, Durban, to several public men in respect to matters affecting his department.

THE hon. gentleman is now *en route* to Umnini Location, which (according to the *Mercury)* he will endeavour to remove to the south sea-end of Alfred County. The location now occupies 8,000 acres about the railway line, and forms an effectual bar to the agricultural advancement of the county in that neighbourhood. North of Umnini's land is the Umlaas location, about 20,000 acres of trust land, near the mouth of the river, and one of the objects of Mr. HULLETT'S visit is *to effect a removable the people there settled to land higher up in the bends,* on the south side of the Um- komaas in low bush country, *which would be as suitable for Native occupation, but it is not so well suited to Europeans.* If this double object is attained, two blocks of land, about forty-five square miles in extent, suitable for sugar-growing, etc., will be thrown open to beneficial occupation by Europeans, and become feeders to the railways."

The portion we have taken the opportunity to italicise looks very suspicious. "The removal of Natives to lands suitable for them," " but not so well suited to Europeans," may read well on paper, but is bound to be painful in practice, and we regret Mr. HULETT is a party to it.

THANKS to Mr. WEIR, the dam *for* the watering of transport oxen at the old Vlei Toll, King Williamstown, is now finished and ready for use. Part of it, entirely separated from that intended for cattle, has been kept for the people, and the whole work has been done in a nice business-like manner, reflecting credit on the town. The second dam above the Rifle Range, near to the magazine, is now in hand, and it also will be a great convenience.

Hon. J. H. Hofmeyr.

ON THE NATIVE QUESTION.

A REMARKABLE ADDRESS.

BREATHING GOODWILL.

At a Dinner given at Capetown on Monday evening last, and at which Hon. J. W. Sauer, M.L.A., presided, Mr. Hofmeyr spoke at length on the Native Question. We are indebted to the report, as telegraphed to the *Daily Dispatch,* for his views

He was represented as disloyal to the cause, as practically opposed to the British Government, to the British throne, and to everything British. He was represented on Native affairs, to be a retrogressive, and to aim at nothing less than slavery. What warrant did his political life give for that detestable picture?

TAKE THE NATIVE QUESTION.

When he entered Parliament in 1879 the country was convulsed by the great disarmament question. Did he on that occasion side with the oppressors of the Natives? [Mr. Sauer: No. The Chairman had answered that question. He found himself not on the side of the present Prime Minister, whom he believed the Progressives claimed as one of their own; but on the side of Saul Solomon and so called negrophilists. He never voted for the Strop Bill; he never tried to deprive a single Native of the vote which he had already acquired (hear, hear), and he never tried to interfere with the franchise of the poor man, whether white or black—Kafir, English, or Dutch. He never tried to deprive a coloured man of his educational privileges; he never joined in

THE INSENSATE CRY

of " equal rights for all white men south of the Zambesi," but whenever grievances of individual natives were brought before Parliament, he was found ready to give patient consideration to them. Some of them would remember the Basutoland war of 1880-81, when some of the

BURGHERS DID NOT BEHAVE AS THEY SHOULD HAVE DONE

and returned home to their wives and children [a voice: " Good old burghers."] Their example was followed by some of the coloured lads who were proceeded against and fined. Sir Thomas Scanlen happened to be Prime Minister, and some of the burghers who had returned so hurriedly turned out to be constituents of his. He (Mr. Hofmeyr) did not however see that they should be prosecuted and fined. So he at once went to the Prime Minister and asked to know the difference for the treatment between white and black. The result was that the coloured men were released, and their fines remitted (hear, hear). In

THE MATTER OF THE FRANCHISE he believed it was an open secret that if Mr. Rhodes could have had his way no black man would have had a vote. He had even been suspected of saying that if he could have his way nobody would have a vote except himself (ironical cheers); and it did appear to him that, if not directly, things were indirectly tending in that direction. He never supported any measure to encourage forced black labour.

MR. RHODES'S CRY

of equal rights for the white man, ignoring the black man, was too recent in the memory of all of them to need referring to on this occasion. It was only some few months ago that Mr. Rhodes had a meeting of Matebele chiefs in Rhodesia, in which he addressed them, as " You are my slaves." He wondered wbat would happen if he (Mr. Hofmeyr) made a similar speech in Stellenbosch. They had heard of the Chartered Company's claims to all the black man's cattle in Matebeleland. From what he had heard of the manner in which those claims were enforced, he did not think the manner was quite reconcilable with high philanthropy. (Hear, hear.) SUCH WAS MR. RHODES'S NATIVE POLICY. And yet they found that the coloured man in the Paarl and Stellenbosch was hoodwinked into supporting the proRhodes candidates for the Council, under the specious pretext that the antiRhodes candidates favour the Transvaal, and in the Transvaal coloured men had to carry a pass. He never before suspected that emancipation of the coloured man in the Transvaal was one of the objects to be attained by the Jameson Raid, or by the prosecution of methods at present so vigorously applied. (Laughter.)

At Graaff-Reinet beef is only 3d per lb. The retail price of beefsteaks in Cape Town and suburbs is from 1s. to 1s, 1d. per lb.

The Russian soldier is more heavily burdened than any other. A footsoldier in the army of the Tsar carries over 68ib. The weights borne by the foot-soldiers of the other principal European nations are as follows: French, 621b; English, 621b ; German, 611b; Swiss, 591b; Italian, 53lb; and Austrian, 471b.

ABAZALI ABABEKATAZEKILE.

Abazali baka H. W. Furniss. wase Zuerberg, Alfred County, Natal, bake bakatazaka kakulu. Babe sebemncamile, kodwa njengoko acazayo kule ncwadi, wapila ngohlobo olungummangaliso, kangangokuba unga kungaziwa ngokubanzi kuwo onke amapepa. Kwincwadi yake ka January 7, 1898, uti: "Ndinovuyo ukukwazisa ngopiliso olungumangaliso endilnfumene kwi Pink Pills zika Dr. Williama. Iminyaka elishumi ndakata- zwa sisifo nokuqaqamba kwamatambo, ndati noko ndabamba emagqireni akwabiko yeza lindincedayo. Ndalinga nawam amaqinga, akwabiko into endi- ncedayo.

Okokugqibela endahliwa sesisifo safika ngamandla sandilalisa pantsi inyanga ezintatu, amandla aya epela ngokupela. Kwaqubeka kangangokuba kufuneke ukuba *ndipatwe ngokomntwana,* abazali bam bakatazeka kakulu, sebecinga ukuti imini zam zokupila sezicutekile. Ngenye imini izihlobo sam seza kundibona sandicebisa ukuba ke ndilinge i Pink Pills zika Dr. Williams. Ndenjenjalo ndaxi- fumana zlluncedo olukuu. *Kupela kwento* eyasindisa ubomi bam. Ndiya- kuvuya kakulu ukuzibhengeza ezi Pills kwizihlobo zam ezikatazwa sesifo ndandinaso, nalencwadi ungayisebenzisa ngohlobo otanda ngalo."

Lembali ka Mr. H. W. Furniss siyivayo Ingqina ukuba kupela iyeza elizipilisayo ingqangqambo zamatambo zi Pink Pills zika Dr. Williams, ezenziwa emya kweminyaka emininzi yokufunda, ligqira lase Canada elidumileyo ngobugcisa nokufunda, ngoku ziyavunywa ngabo bonke ukuba lelinye lamayeza amakulu aleminyaka. Imbangi yokuba zipumelele kukuba sisebenza igazi ngokwalo lilihlambulule, ize zilomele ze ngohlobo lokuba isifo sigxotwe kamsinyane emzimbeni. Lelona yeza lomqolo onentlungu, Idumbe, ipepa, ukungcungcuteka, ukupambana kwengqondo. Ziyasipilisa isisu esibangelwa kukungetyisi, isisu segazi, intloko, umnquma, isibindi, izintso, izigxala ezibulonda.

Zitengiswa ngabo bonke Abarwebi, umhlaumbi zitunyelwe ngapandle kwe ndleko ze posi yi Komponi ka Dr. Williams yamayeza, ibhotile ezintindatu ngo 17s, okanye ibenye nge 3s 3d. Lelona yeza lokupilisa zonke izifo zamanka- zana, namadoda aqotyozwe kukusebenza nzima mhlaumbi kukuzinikela ngokugqitileyo emihlalini afumana amandla amataba ngokusebenzisa zona.

Lumkelani amamenemene. Ezika Dr. Williams i Pink Pills Zemilwelwe zitengiswa *kupela* ngebhotile ze glasi, zisongiwe ngepepa elibubomvu (pink), libe igama lishicilelwe. Ionke ngokuzeleyo ngamagama abomvu. Ezizimbi azizizo.

Liyabasindisa Abantwana Abanemiqala.

Seaview, Va.—Litengwa kakulu apa elika Chamberlain Lokohlokohlo, baye bonke abalitengayo belincoma. Baninzi abati abantwana babo ngebaswelekayo sisifo somqala ukuba elika Chamberlain Lokohlokohlo lalingeko. — Kellam no Ourren. Litengiswa ngo R. Lumsden and Co., Abatengisi Bamayeza, e Qonce.

Ololiwe bo Rulumente we Koloni

Izicelo-msebenzi zeplanka Zezandlalelo ze Ndlela.

KUMENYWA Izicelo-msebenzi zokugaula iplanga ezizandlalelo zendlela ka loliwe ezinga 50,000 atna- waka zomkoba, eya kusiwa ngasema ngcwabeni ase Qonce kulomnyaka wopela nge 28 February, 1899.

Iplanka ezo mazibe zezomti olungileyo ogaulwe kwintsuku eziqalela ku 31 March kuse ku 31 August, 1898, ube nobude be. 7 fiti nobubanzi be 10 intshi, nobungqingqwa be5 intshi alungelelane amacala, usariwe wati- tye.

Umntu angazisa nalipina inani elingapezu kwekulu. U Rulumente akazibopeleli ekubeni atate oyena ufuna inani elipantsi, nasekubeni ata- te yonke into ezisiweyo ngumntu ngamnye.

Ipepa lokutumela izicelo-msebenzi nako konke okufuna ukwaziwa malu- nga nalomcimbi lofunyanwa kwi ofisi ye *District Manager* yo Loliwe, e lonti; amapepa ezicelo abhalwe ngapandle " *Tender for supply of sleepers, King William's Town,"* aya kutunye- lwa kwi Controller and Auditor General nangalupina usuku pambi ko 9 April, 1898.

JOHN BROWN, Engineer-in-Chief, Kwi Ofisi ye Engineer-in-Chief, E Kapa, 9 March, 1893.

ISEBE LE MFUNDO
Isaziso ko Titshala

ITITSHALA Ezintsundu ezi Pesheya kwe Nciba, e Batenjini, nakwizi thili zame Mpumalanga, ziyakuba netuba lokuqeqeshwa ngesisa kwi Sinala yase Blythswood (Ngqamakwe) ngezi Holide zizayo zasc Busika. Ziya kuqcqeshwa ngabafo abanokunika czona ndlela zokufundisa izinto ngezinto.

Isebe le Mfundo liya kuzitwala zonke indleko, kudibene ezokutya nokulala e Blythswood, ngapandle kwendleko zendlela—zokuya nokubuya, ezotwalwa ngabaya kuya ngokwabo.

Ititshala ezitandayo ukuya kolu Qesho mazitumele kuba Fundisi abongameleya, zipiwe amapepa okwenza isicelo.

GEO. W. CASSE,
Esikundleni so Mongameli we Mfundo
Isebe le Mfundo,
26 February,1898.

ISAZISO ESIBUKALI!

ABA Guquli be Zibhalo Ezingcwele bazisa wonke umzi ofunda i Bhayibhile yesi Xhosa ukuba ngoku bapete i Testamente Entsha, nayo ke sebeza kuyigqiba.

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

Aba Guquli bozikangela indawo ezinjalo baziqwalasele. Umzi onendawo ozikalazelayo mawuzitumele ku Rev. Dr. Kropf, Stutterheim; mhlaumbi bangazibhekisa ezondawo kwamanye amalungu anje ngo:— Rev. Canon Woodrooffe, Grahams- town; 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.

Hadjie Nasiep Amos,
Umtungi we Ngubo,
28, Ross St, Malay Camp, Kimberley

UNGUMTUNGI wodidi olupamblli.

Impahla ayigcinayo yebuhlungu yodwa, netandwa ngamanene ayaziyo lento ikuhlalwa zingubo zelixesha. Umsebenzi wake e Dayimani ungowanelisileyo.

Amanani ngalungele elixesha

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

IZINTO NGEZINTO

AMATYALA E JAJI E ALVANL—Awako ngalo mjikelo.

KWA MATOLE.—Ngati imvuno siyakuba sesihle kwa Matole nonyaka.

S. B. M. (HERSCHEL).—Inqubo ayivameli ukuba livakalise okusekuvakalisiwe.

AMA MELIKA.—Angapeza kwizigidi ezita ndata (6,000,000) atna Melika amnyama e United States.

UMRANI E NGQUSHWA.—Kuko i Netevu ecimbini ezibetwe ngumbane ngase owebeni le Bira e Ngqushwa.

UMBANE E TWECU.—Umbane ngo Mgqibe lo ongapaya ubete umfana weqaba ebesiya entlombeni nabanye.

"NTAKA YOLUNDI."—Lamadoda selesikalazela kuba esiti ikatsi seloko yema emhlana kuwo. Yaneliswa ke.

INCITO NGO LANDIPASI — U Sir Peter Faure ute e Rini incito ka Rulumeni pezu ko Landipasi ibe kumawaka angamakula asibozo.

HOPETOWN.—U Rulumeni ufike kwingqibo yokuba avule kufupi ne Hopetown ukuba kumbiwe idaimani ezifanyenwe zininzi kona.

UBUFELKORNET BASE BLANEY.—Kumiselwe u Mr. A. L. W. Gerbardi kubufelkornet No. 11 e Qonce, obebuno Mr. R. A. Cross wase Blaney.

U REV. H. M. DYKE.—E Lusutu kuxelwa ezokubhubha kwalomfnndisi ngo 13 lwemiyo. Wazalwa ngo 1817 e London Ungumseki we Binala yase Morija.

Uba Base Rautini lesisand' ukudutyulwa sife, oko sasise England ukuggibela saba

UMFI U JOEL.—Kuyakala ukuba isihandi na- manimba okungati asisokabuye silibone elo. Kanti ke yilanto.

U MR. J. C. MAKUNQA;—Elinene lakowetu elingu mbhali kwi ofisi Enkulu yabamnyama kwa Mzilikazi nekumeha le Jaji kwa Bulawayo lisatyelele kweli letu. Indawo eliziveleleyo likaya e Bhofolo ne Qonce ne Dike. Uke wati gxada nase Monti oko ebelapa.

UKUMISELWA KWE MANTYI.—U Mr. Francis L. H. Aitchison. obebambile e Qumra, walatelwe ukuya kuba yimantyi e Britstown esikundleni sika Mr. Philpott; u Mr. W. L. Philpott, oyimantyi e Britstown nyakuba yimantyi e Qumra, esikundleni sika Mr. Aitchison.

U MR. J. NANOV.—Sibuhlungu ukuba ukuba impilo yale Titshala inexabiso ibuye ayalunga nakwa Matole, kangangokuba kubonakale ebuye waroxa emsebenzini, wakupumla e Xesi. Benga ingabehle ilunge, kuba akamaninzi amadodana anje ngaye nkuwutanda nokawufanela umsebenzi wobu Titshala.

ICIBO ELIHLE—U Mr. Lacey, umbhali wabazelweyo nababhubhileyo apa e Qonoe, kwingxelo yake ayitumele ku Rulumeni abhekise icebo elihle, esilusizi ukuti alamkelekanga, lokuba izibonda mazibe nentwana esivuzwa yona ngenxamleko yokuza kubika yonke lemihla okuhla ezilalini. Izibonda ngabantu abamvuzo ungepi, kengoko imali yolohlobo ingaba luncedo olukulu.

AMATYALA E JAJI E KOMANI.—Ihleli apa izolo-Aye amatyala ebeya kusingatwa ingawo la *Tiko Somdyala,* um-Temba, ngokuba idaimani ezi 129 i *Jack Msila,* um-Gcaleka, ngokubulala; *Eliza Ndidi,* ngokufihla asana abelubelekile. *Adonis Jantjes,* ngokubeta kakulu umfazi wake ; *Jacob de Wet,* i Bhulu elilifama, ngokuba igusha 25; *P. W. de Bruin,* i Bhulu elilifama, ngobusela, ube 100 igusha.

UNTSUNDU NOTYWALA. — Amadodana antsundu efundileyo abanjwa roqo kwa Bulawayo ngokubhala amapepa obumenemene okutenga uty wala, kuba kaloku kwelo umntu ontsundu akavunyelwe ukuba abufamane. Enye u Wm. Mzinjana ebipambi ko Mr. Justice Vintcent, ite ilihlazo into yokuba umntu we Nkosazana angavunyelwa asele ngokutanda. Oko kuzitetelela akusebenzanga, kuba utiwe nka ngeminyaka emitatu.

AMATYALA AMAKULU E COLESBERG—Nje. ngokuba iyakuhlala ngo 2 April i Jaji iya* kusingata amatyala amahlanu ezono. (1) *Cornelius D Vorster* wase Dwaarshoek, ngo kubeta kakubi ngentambo zekari, agximfe ngefisa, alantshe esitupini isicaka sike u Dyan Roman; abete nenkazana u Treni Roman. (2) U *Booi Piet* ngokubulala u Abraham Rensburg olimbi lingu Stuurman entolongweni yase Colesberg.—*Pina Songa yi,* ngokugalela amanzi ashushu endodeni e Norvalspont.—(4) *Hendrick Cloete* no *Isaack Booysen* ngokugqoboza indlu noburalarume, bebelinga ukuba e Philipstown.— Kwa u *Cloete* ngokubeta u W. A. Venter kwase Philipstown apo.

UMBULALI MFAZI OZIBULELEYO.—Umcimbi ombi wokubulawa komfasi yindoda uxelwa kwisixeko saba Hlambeli sase Mafeking ngo Mgqibelo kutsha nje. Umbulali yindoda eseyiqinile um Rolweni ongu Matape, omhlabe umfazi wake amanxeba amane ngeboso esiswini, waza emva koko wazihlaba ngo- kwake inxeba elinzulu esiswini nase sifabe- ni. Umfazi ubhubhe ngo Mvulo olandelayo, indoda yaroxoza kwada kwangolwesi Tatu. Inteto yomfazi pambi kokuba afe yeyokuba indoda yayimranela mayelana namanye amadoda, ete ke yamsongela ngokumbulala. Abantu beve isililo ngenkuka yokuqala, besukile baya bafika selepalala amatumbu omfazi, bayibona ukuhlala pantsi nokazi. gwaza kwayo indoda.

AMATYALA AMAKULU E MAFEKING.—Abe- hleli ngeveki eggitileyo, ebelishumi elinesitandatu, kwakululwa babini, ikakulu ingawe Netevu obusela bempahla ehambayo. Ijaji ibingu Hon. P. M. Laurence, LL.D.— Indodana emhlope ngobumenemene betshe- ke xa ibipantsi kwempembelelo zemitombo, inikwe inyanga ezisitoba. I Yerepe, n Letaro, elingumenzi wewotehi, elemka namashumi amabini azo elalinikwe ukuba lizisebenze, lifumene unyaka. Ondiyalwa abane bemfazwe yokugqibela yaba Hlambeli, banikwe iminyaka ngamibini nangamitata. Ijaji itete ngokuba mbalwa kwamatyala obudlwengu noburalarume, yati iyatemba ukuba kobehle kumiswe kayo yonke i Koloni umteto ovala utywala kwi Neteva ofana nalowo banawo kwelaba Rolweni.

UMTSHATO E RINI.—Umbaleli onoxabiso usitumele ezomtshato osowunexesha wegqitayo, ekate nakati, ngenxa yobade, yabambezeleka. Masesiqaula lamanqakwana: "Ngo mtshato obukwi Wesley Church High Street e Riui. Ngomhla we 26 ka January, 1898. Abatshati yayi ngo Mr, George Barnabas no Miss Martha Lwana, kwicala lendoda abapeleki yayi ngo Messrs. Pini Nkosinkaln, Edwin Mdukaza, Geo. B. Ntsiko, no Oliver Mdliva ; kwintombi kwicala le ntombi ingo Misses Eliza Lwana, Amelia Fakashe, M. A. Shaw Ntsiko, M. E. Ntsiko. Abefulawa Misses S. J. N. Lwana, Agnes D'epu, Emily Pamla no Master M. Dlepu. Umtshato wa- wungomkula ongazange wabako ongako batsho abase Rini. Waye umtshakazi enxi- be ifeshoni ete yaxaka ijaji kuba kaloku yaye iyifeshoni entsha. Bengenile uqutyiwe umsebenzi saka yayinkatazo abantu ukufuna akubona umtshakazi basuka abantu bakwela ezitulweni. Yayi nkatazo ekupumeni kuba bonke abantu bafuna ukubona umtshakazi kwaye kunjalonje kuzele pambi kwetyalike. Abelungu ne kari namadindala benza umse benzi omhle ukublahla indlela. E Lokishini kabe kuhle kunene abase mzini ka Mrs. John W Lwana inkosikezi ebubele bukulu esi- ngati ngunina wolusapo lnka Lwana, Esidlweni zatyiwa izityo ngokundileka okukulu. Ngokuhlwa kungene iti, emva kwayo yaba ziziyalo namabhaso. Pakati kwamabhaso amaninzi kwakuko nelekwaya awayelihlungu layo umyenikazi: — Incwadi Yombedesho kushicilelwe kuyo igama lake ngamagama egolide, ku Mrs. Barnabas. Impahla yomtshakazi ibe nintshi kangangokuba ide ifunelwe isikotshi kari, yaba nintshi gqita. Amabhaso emali andiwafakanga, nawo ayeko. Inenekazi elitile lase Bhai latumela iponti eneshnmi (£1 10s). Lomtshato ibe ngomkulu kunene, nonokabonisa nge Rini apo likona ngenqabela.

Isifundo Kwaba Butataka.

Uyibonile lo injini ibimi bucala? Kuko indawo eyapukileyo knyo, Akuvakali sandi sokupuma komsi kuyo. Ite cwaka ifile, ngoko mnenga ofele pezu kolwalwa, ayingemtsali uloliwe, nayo ngokwayo ayinakushukuma. Ke ucinga ukuba ingati ibetiwe ihambi ? Nakanye. Akuko nto iya kuyishukumisa ngapandle komsi, nawo awusayi kunceda nto de ibe imbiza ilungisiwe. Akuko mntu ungayaziyo lonto, utsho wena. Kodwa ke kunjalo? Ukuba bayayazi lonto yini ukuba bangayenzi maxesha onke? Nantsi imbali enjalo. Lili elinye inene libhala ngo- mfazi walo: Xa kuvunwayo ngo 1880 umkam wangenelwa kukutyafa emzimbeni ngenxa yokubhujelwa ngabantwana. Waba nomnquma, yonke into ekukutya yalana naye. Ubesiti akutya kubeko into ete shici elucabangeni, isisu site nqi ngokungati utye gqita. Wakatazwa kakulu ngumoya esiswini naluvalo. Maxa wambi ubeba nentsuku elele pantsi kuyinqaba ukuvuka.

" Waqala waya kwigqira lase Ferry Hill, ukufa kona kwahambela pambili, wada waya kwelase Newcastle. Waba nobubhetelana obuncinane, noko amandla ake akade abuyele ; wati zakuba ntaudatu inyanga osebenzisa amayeza alo wawayeka. Unyaka wonke wapela esiwa evuka, wada weva nge Ncindi Epilisayo ka Nozala Sijili, Walisebenzisa, wabonakala enentliziyo yokukutanda ukutya, *wazuza nokomelela.* Waba ngomnye umntu konkena. Ukususela oko (iminyaka seyilishumi elinambini ngoku) andahlukani nalo endlwini yam, xa umntwana enendawo ebuhlungu ndim- nika lona apile, Oweko ngenene, (Signed) George Walker, umtengisi wokutya, nezinto ezinjalo, Ferry Hill, ngase Durban, October 25, 1893."

Ngokukodwa siyaleza lamazwi kwi ncwadi ka Mr. Walker, ati, ukutya kwamnika ukomelela. Abonakalisa ukuba uyawazi apo amandla omntu avela kona avela ekutyeni, akaveliswa nalilipina iyeza csingalinikwa ligqira nangabantu. Mayicace ke lento engqondweni yetu.

U Mrs. Walker wayenesisu esasibangelwa kukungetyisi. Umyeni wake uyasixelela ngokuquba kw esilo sake nangentlungu awayeziva. Isifo sampa- nga amandla okukwetyisa ukutya esi- swini, yaza ke imvelo yamnika umnqu- ma ukuze angafane atye ukutya okuya- kuhlala esiswini kude kube nengozi. Lento ke yakokelela ezintlungwini nase- butatakeni, obebuyakuti buzingise ixesha elide bupelele ekulaleni pantsi nasekufeni.

Ke amandla akabuyelanga ngamayeza awayewanikwa ngamagqira, Kwakuteni? Amayeza ababemnika wona—nokuba ayengamayeza manina—akasipilisanga esosisu sake. Ukuba ayesipilisile ngewaye wafumene amandla ake njengokuba kwabanjalo akutata Incindi ka Nozala Sijili. Kodwa inkatazo ifike ibe lapa : Ambalwa amayeza anokuyenza lonto. Ukuba amagqira ebenawo ngebe wanika abantu babapilise. Eli lika Nozala Sijili lelinye lalomayeza anqabileyo, Nokuba kuko elilingana nawo alikaziwa, kanti ke ne Ncindi le ayiniki mandla; akuko linokuyenza lonto noko kusitiwa ako, kup[...]xote oku[...]

Is[...]nda uku[...]ke uku[...]ma. Uze[...]uko umr[...]uko

[...]ma- [...]i uzukileyo, yi Ncindi ka Nozala Sijili.

BISSEKER, GEORGE
AND CO.
Abatengisi Abakulu Bezihlangu,
101, Main Street, E Bhai.
BAGCINA IMFUMBA
IZIHLANGU NE SHUZI
EZI LUNGELE
UKUHAMBA, UKUKWELA, NOKUHLALA EKAYA,'
UKUHAMBA ISIKOLO, NOKUSEBENZA EMASIMINI.

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

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

AKA NOGQALA
AMAYEZA
Adumileyo ezityalo.

ALUNGISELELWE nge nyameko nange ngqondo kumzi wake wa- ma yeza e Bofolo aye ikakulu enziwe ngemiti yamayeza. Aluncedo oluqini- Bekileyo kwizifo enzelwe zona.

Iyeza Eliqinisekileyo—Incindi yokupilisa ukulunywa yi nyoka, njalo njalo 7 6
Umpilisi—We sisu segazi, njalo njalo ... 2 6
Elase Afrika— Lokupilisa. izinyo kwaoko ... 2 6 Incindi Yezityalo—Yokupilisa intloko ... 2 6 Umhlambi Omtsha we liso—Wokupilisa amehlo abuhlungu 1 6
Umciza we Zityalo wo Alkali—Wecesine ... . 2/-, 2/6, and 3 6
Elokuqaba Elitsha — Le Ngqangqambo Zamatambo 2 6
XJmdambisi—Wokutsha ne Zilonda njalo njalo 2 0
Umciza omandi we Rhubarb—Wokunceda intsana 2 6
Elemisipa—Lokuruneka 16
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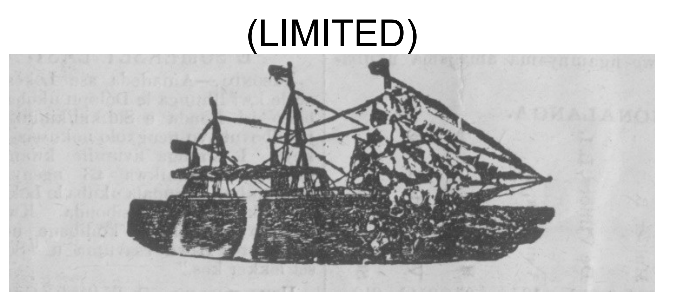

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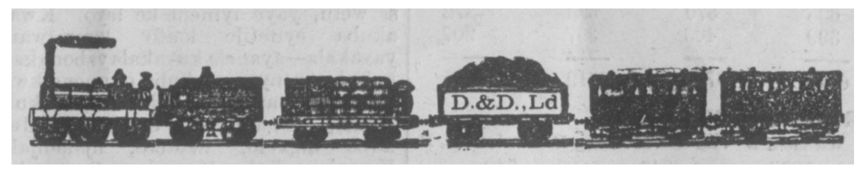

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Uquba ngenyameko nempumelelo eyiyo.

Itole Le "Mvo"

KING WILLIAMS TOWN, MARCH 31, 1898.

Itole "Le-Mvo."

NGOLWESI-NE, MARCH 31, 1898.

IMFUNDO E TRANSKEI.

[ILETA KUMHLELI WE " MVO "]

DEAR SIR,—Andikolwa ukuba ndoba ndidinisa imbeko yako kwakunye nomzi wakowetu obekekileyo, ngokupakamisa lomcimbi pambi komzi, naparubi kwa-madoda azimisele ukugxekwa nokufela ekutwaleni uhlanga Iwakowetu. " Imfundo e Transkei " nguwo umcimbi endikukataza ngawo. Ke Mhleli obekekileyo, nani madoda e Bhunga lakowetu, kwakunye nani bafundisi bakowetu, ndiveni isikalazo sam ; akuko mfuneko ekucingeni kwam ukuba ndingachaza pambi komzi wakowetu ukuba lento imfundo ndido ndiyibeke pambi komzi nje iyintonina yona, ngokuba andikolwa ukuba ndinabo ubuciko kanjalo andinalo ulwazi obelungade lundenze ndibonise ixabiso Iwemfundo nganezu koko ibi seyisaziwa ngako. Kodwa ke ukweuzela inteto yam nondivumela ukuba nditi imfundo yenye yezo ntsika ebufike ubukumkani bume ngazo, elufike uhlanga lusekeke, lomelele, luqine, lumanyane ngemvisisano ngayo ekuhlaleni, nasekulweni amadabi awo lomhlaba. Ndiyatemba umzi wakowetu awukayilibali incwadi ka Rev. B. J. Ross atshoyo kuyo ukuti i Afrika ibike mhlaumbi ibikade ingundilele ku madabi abekade esiliwa naliwayo nanamhlanje, nakuba kodwa nje engapalazi gazi ngarele, kodwa ayalubhangisa uhlanga olute loyiswa. Imfundo nje ngompati wemikosi iyazivelela zonke ezinkalo. Imfundo ipendla amatumbu omhlaba ipakamise indyebo zehlabati, icanda ilwandle igocagoce isibakabaka nokwaso, ifune okwamanyange ukuze ngako konke oku inike intelekelelo, ukwazi nobulumko kuso esikoyo isizukulwana; ngenxa yoku nangobukulu bexabiso layo imfando kwizizwe eziqondileyo izuze iwonga elipambili kuyo yonke imisebenzi enikolwa inxamleko necitelwa imali. Kucitwe amakulu namawaka eponti ngumntu ngamuye nasisizwe, kutunyelwe intaapo kwezona zikula zinotitshala abantloko zihluzekileyo nabazimisele ngenene ukwapula lomivalo yobunyama nobudenge. Kuvotwe zi Palamente izinyikata zokuxasa imfundo, kukutshwa zintlanganiso zabafundisi ngo-kukululekileyo ukuba imfundo mayime. Xa silapa ke make sikaugele imfundo siyiqondile na? imfundo siyayixasa na? Lemibuzo ndoyiyekela umzi, kodwa ndinga ndingavula ingcango kancinane. E Transkei ngokukulu lipetwe yi Palamente nali Bhunga, u Rulumente ukupa yena i £20 de kube yi £40 nangapezulu ngesikolo ngonyaka, I Bhunga lona i £10 ngonyaka ngesikolo. Kuqala indawo yokuba izikolo bezifumana lomali, okuya bezisaxaswa zilali nganye, andikolwa kuko noko am nye ongapepa ngayo londawo kanti uyayazi inqubo yama Bhunga. Okwesibini indawo yokuba imali ayikabiko, andikolwa ukuba umntu anga- tsho ngexesha umkangeli ndlela avote- lwe £500 ngonyaka u Titshala yena £10 (umlesi makake afanise) ndicinga ukuba kungazintloni ukuvakalisa ukwenziwa kwendlela zase Transkei ngonyaka xa kusamana kutiwa " Itishala zisuke za-nyoluka zakubona elishumi ngonyaka okuya bezikade zilifumana nzima." Ngokwenene kungazintloni ukwazi ukuba esona sicaka singe nqanqazelwa libhunga ngobuxelegu ingekuko ukunyanzelwa ngumsebenzi samkela bhetele kuno Titshala esimlindele yena tina sonke engu mzekelo ekuzipateni nasekutiyeni ukungcola. Ngenxa yoku nangokutyeshelwa, nokungananzwa kwemfundo ngokuyifaneleyo abona titshala sonke sibafuuayo batabate imisebenzi yimbi indawo yabo yofunyanwa ngenyaniso ngaba ngawu- fanelayo umsebenzi oyimfundo, kwaye kuko isimbonono sesikalo esifana nesom- ntu ocinezelwe liramnco sokuba izikolo azixaswa safa yindlala. Mzi wakowetu nikangele nganjanina, kutenina ngati uhlanga luzakubuyela ebudengeni ngo-kungaxaswa kwemfundo? Amadoda ane ngqondo e Bhunga atinina, nina mzi ni-tinina? Akulungile na ukuxasa imfundo ngama £50 ngonyaka kunokunika indlela incito yamakulu newaka ? Lendawo ndi-beka pambi komzi ndinga ziteteleli nje-ngoko ndingeyiyo ititshala, ngoko asikuko kuzikusela nokufuna inzuzo yemali. Ukuyeka ke mzi wakowetu ukuba nitabata imfundo, ishenxe, noshiya ntonina emzini, aniyikushiya ubumnyama, ukulwa iziqamo zobudenge nokungazi; noshiya ntonina endaweni yemfundo. Ndikubulela ngokupeleleyo Mhleli ngokundifakela lencwadi yam.—Owako wenene,

S. MILTON NTLOKO.

Igama Lebandla e Bhaibileni.

[ILETA KU MHLELI WE " MVO."]

NKOSI,—Mna ndingu Mxosa, xa nditeta inteto yesi Xosa andimane ndipunguza ngeli lizwi liti, " Church," kum isiguqulo salo andisiva, esi kutiwa, church—ibandla, ngokuba lento ilibandla ngenteto yesi Xosa ngamadoda odwa engeko umfazi, nokuba lomadoda angamaqaba libandla ukubizwa kwawo. Nazi ezindawo nditeta ngazo, I Cor, 14: 34. Rev. 2: 1, nezinyeke indawo. Mhleli, mna nditi ukuti church, kukuti ngabantu abalamkeleyo Ilizwi le Nkosi, yimfanelo xa kutiwa church—iramente ; Rev. 2: 1. Makucaci-swe kutiwe : Kuyo ingelosi ye remente yase Efesi bhala." Mhleli, eligama liti ingelosi" asililo gama lingesuswayo. KUM, ngati kungesuswa eli liti isifu- nywa," ngokuba apa emhlabeni zikona izitunywa, nezika Rulumente, ukanti ingelosi iwonga lazo lingapezulu nakwelika Nkosazana u Vitoliya, zifanelwe ligama elingayamananga nanto. Ndiya kubongoza, Mhleli, ndixolele, ezindawo mazifezwe ngeyenu intando.—Owako,

SIGANANDA. MTIMKULU.

Ramra School, Idutywa,
17 March, 1898.

U MR. W. O. CARTER wase Qonce unga angasisa abahlobo bake abaninsi kwabantsundu ukuba akasenanto ne Venkile apa engakwa Pascoe; kodwa xa bamfunayo, ukuba abamele nantonina, njengokwangapambili, banokumfumana kwi stora esisemva komzi ka Mr. Hilner, wentsimbi zamaxesha,—ADV

Iziqamo Zemfundo.

[ILETA KU MHLELI WE " MVO."]

MHLELI, — Kauncede undipe ituba kwelo pepa lamanene. Nanku ndindululwa sisimbonono somzalwana u " Xegwana Wamzuzu," kuba utsho ngcnto emnandi ngobunyaniso bayo, nangokuti uvuyisana nabaninzi ngesihlomelo esingo Mr. Knox Bokwe, kuba siyazi into atelela kuyo—esisipumelo esilile semfundo ebesilindelwe ngabazali bamadodana mhla bazuza uluvo lokuwasa ezikuleni.

Malunga nokuti: Bekuteke nqa," nakwelo akuwedwa, unabaninzi ekuyidaneleni lonto mhlobo. Mna ndingobe selede wayiqashela imbangi yokungabi naluncedo kwemfundo yolutsha lwetu. Nditi nantsi, mandenjenje ukucacisa: Bashiye isiseko sedinga lomteto ka Tixo oti " Beka uyihlo nonyoko ukuze kulunge nawe," enditi u Tixo umzali em-ntwaneni wammisa njengaye ezidalweni zako zonke ukuze zipumelise isiqamo sake. Yabona ingqondo yokulunga kwemfundo u Tixo uyifake kubazali ukuze izuzwe ngabo, bayizuza ke okunene. Nantsi ke ingozi yokupalala kwelo lifa mhlobo : Bati bakuyizuza imfundo babenza izidenge abazali kuba bengena mfundo bona, yaye imfundo inabamhlope. Basuka bati nali ikaya nobuntu, masesizibonela. Basuka baba ngamahule,—into ke leyo ekaya lisisisu okanye lisisonka; bade ke benjenje: " Ndiya kusuka ndiye ku Bawo, nditi kuye, - Bawo, ndonile kulo izulu nase mehlweni ako," ukuza kulunge, kuba abalinde cebo lingavela kubo. Isebe lahlukene nesikondo mhlobo wam.

T. MTIYWA.

INTO EYIYO IVOTI.

[ILETA KU MHLELI WE "MVO."]

NKOSI EBEKEKILEYO,—Ndicela ukavaka- lisa lendawo kuwe, ongati wenze nkaqonda kwako ngayo. (1) Ndibona ngati kufuneka kakulu ukuba umzi ontsundu uyazi into eyiyo i Voti. (2) Ukuba kunjalo ke kuya. funeka kanjalo ukuba makubeko umntu kwabayiqondayo i voti, okutabatela kuye ukuwuqondisa umzi. (3) Indlela engati i-ngalunga, ibe luncedo olumiyo ekuqondiseni umzi nge voti kukuba ibhalwe ngokuteleyo nangokuoacileyo into eyiyo i v ti, njalonjalo. (4) Uhlobo olungati lugacaca emzini esio nguwo kukuti, emva kokucacisa into eyiynomsebenzi wayo i voti, kucelwe abanamalungelo okuvota, nendlela yokuzazisa kwabo kubatati bamagama abavoti, kwa nendlela yokuvota. (5) Kakade zonke ezindawo se- ukade umana uzixela epepeni lake iminyaka ngeminyaka yabakoyo i voti. Koko abantu basuke babuye bazilibale kuba abawagcini bonke lomapepa zixelwa kuwo ezizinto, nga-kumbi ziti nokuxelwa kwazo zingapeleli zonke pepeni linye. (6) Indlela engati ingalunga zibhalwe ngayo ke ngoko kukuba zi' bhalwe 'ncwadini nye (pamphlet) nokuba kusepesthaneni elinje nge "Tole le Mvo 5" ukuze kwenziwe dlela yokuba bazifumane bonke abazifunayo, baze bazigcine. Ngale- ndlela ngati ingahlala ipambi komzi ngokuze- leyo nangokupapileyo i voti. Lendlela ngati yeyona ingamkululayo no Mhleli, ougu Kala wetu, ekutini amane epindapinda e- chaza nto nye iminyaka ngeminyaka. Ukubhala yenye yendlela okonsana kakuhle ngazo umzi okwaziyo ukulesa ; ekungenxa yalendawo wada wati omnye : umntu onokuleaa Unesitshixo aman'evula ngaso abone ingcamango zamalungisa nezilumko zehlabati. " Bai itamganqa lalowo ulesayo. (7) Ndibone weqa ke mna Mhleli onako ukuyenza lento. Ungawunceda kakulu umzi wa; kowenu ngalendawo. Uluqinqilili nje umzi awuyiqondi i voti; Ungati nawe uke wasinzela incwadana yoluhlobo siyitenge sonke tina balesi be " Mvo."

J. J.

" Umbuzo Onopau."

[ILETA KU MHLELI WE " MVO."]

BANUMZETU,—Ndivumeleni ke ndipalazele uluvo lwam kuni, nakubafundi bepepa lenu elidumileyo. Kumzuzu ndinalenkatazo nxa ndifunda ulwimi lwam nolwenu—isi Xhosa Kwala ntonina ba Hleli nani bafundi bencwadi zesi Xhosa ukuba singabhali njengokuba siteta? Siteta, sifunde enye into, ze sibhale enye into. Manditi mawetu ukuba akusililo tyala nasono ukuboleka kwezinye ilwimi amazwi nontlokoma ukufezekisa nokunika incasa entetweni yetu, kunanina kungenjiwanjalo? Woti ke umfundi nokuba ngumntwana afunde into aya kuyibhala kwangalontlokoma abefunde ngayo. Mandingene kumazwi endiwacingela ukuba awabhalwa njengokuba ebizwa. Siti umtshato,—kanti ke lonto yintoni ?—endaweni yokuba siti umtcha- to, ukutsha — ukutcha, umtshutshisi— *umtchutchisi,* umtshakazi — umtchakazi, umtshayelo — umtchayelo, umtshana— umtchana, itshongwe-itchongwe, itshitshi—*itchitchi,* itshanda—itchanda, namanye alolohlobo anowafumana, Asina kubolekana sityebise inteto yetu? Ndi- beka pambi kwenu mzi wakowetu. Ndim, GEO. NQANA.

U Mr. Benjamin Roberts wase Rafu, Cape Colony, uti: " Kubusika obugqitileyo, ngexesha olwalandile kakulu ukohlokohlo, latengwa kakulu elika Chamberlain Lokohlokohlo ngangokude nda- pelelwe lilo. Ndatumela, ndafumana ukuba nezinye i arente zalo zipelelwe. Kwakukubi kanye ukubona ukudana kwabantu bakuva' ukuba lipelile, Undicela ukuba ndikutumele incwadi zobungqina ezivela kubantu balapa ke mna nditi azifuneki nganto. Wonke umntu walapa uyalazi, uyalisebenzisa. Lonto ifana nokuba kutiwe naakufunwe ubungqina bokuba isonka kukutya okulungileyo." Litengiswa ngu R. Lumsden and Co. abatengisi bamayeza e Qonce.

Ibala Labadlali.

E JOHANNESBURG.

Tina apa sibukela imidlalo, ngokukodwa nawe fan' ukuba sewuqondile ngokumana ubona " Johannesburg." Kuqubisene apa i Johannesburg N, C.C. no Standard N. C C., nge 28 February. Kuba i " Standard " isiti yona ayina club apa, sibe ke tina baboneli imihla ngemihla sisiti yi " Johannesburg " inkunzi yazo apa. Into ete yambi kukonelwa yimvula, kwada kwabonakala ukuba mayibe yi drawn match ; nanzo izikora :—

Johannesburg C.C. (1st and 2nd innings). —J Meuze b Mtyapi 0, run out 0; B Buhlungu e Kobe 49, b Msutwana 27; H Abrahams e Mtyapi 19, to bat, H Damana b Mtyapi 2, to bat; J Mpahleni b Mtyapi 8, b Msutwana 0; C Abrahams c Mtyapi 0, b Msutwana 4 ; I Mahlamvu b Daniels 0; to bat, E Muleka b Mtyapi 8, to bat; L Sixishe b Daniels 2, not out; R Ngxoweni not out 4 ; b Msutwana 5; Captain Matayo stpd Daniels 1, stpd Mpahlele 0; Extras 21. Total for first innings 114.

Standard N. C.C.—Daniels b Menze 1, A Mloyi c Abrahams b Ngxoweni 2, D Mpahlele c Buhlungu b Menze 21, J Mguli c Ngxoweni b Ngxoweni 9, E Tshaki c Mahlamvu b Ngxoweni 2, J Daniels b Ngxoweni 1, T Kwaza b Menze 6, Msutwana b Ngxoweni 3, W Kobe run out 0, J Goodman not out 0, W Matyunjwa lbw b Menze 0; Extras 10. Total 55.

* * *

Ko kute ngenxa yemvula kuba i Johannesburg Sec. In. ibholelwe emanzini ngo- Kungavumi kwe Standard ukuba kuyekwe, kwabonakala ukuba mayitiwe draw.

* * *

Kuyabonakala ukuba i Standard izimisele ukuyilwa i Johannesburg nqi, kuba sisiva ngonorauzana ukuba kuko injojeli etunyelwe e Bhai ukuba ize ku joina i Standard, ezakulwa ne Johannesburg edumileyo. Asazi ke ngati kodwa nge Easter Holidays uyakuva nawe, ngapandle nakwantonina apa iyaziwa ngabo i Johannesburg ukuba yinkunzi, " Second to none" kwezintsundu.

Abanye_Ababhaleli.

U Rev, Kumkani Kayo wakwa Zulu' upalaza uluvo Iwake uti Kudla ngoku- ti umshumayeli bengamva abanye, kanti abanye bahlabekile, injalo ke IMVO le Mna ndaka ndaxoka ematyaleui.

ABA TEMBU NE VOTI.

Umhla we 12 March, 1898 ibiyintlanga- niso yaba Tembu base Glen Giey, Lady Frere. Ngokukangela nokubonisana ngomcimbi wamalungu ayakunyulwa. U Mr. D. T. Malasi uvakalise indawo yokuba umzi maugqibe kwelokuba ivoti mazi nikwe ku malungu amatatu, angala : Peacock, Bradfield, Bayly, wavumelana umzi. Kubeko umfana wakwa Bangindlala u A, S., welakwa Ngqika otsho yanqunguka intlanganiso, ngokuzipata kwake okubi. Uti nmbhaleli ngebefundiswa imbeko ngumzi abafana abakatazayo.

Umjikelo we Jaji Ema Xhoseni.

Intsuku ezimiselwe umjikelo olandelayo we jaji zezi

Queenstown, Tatu, March 30.
Dordrecht, Mvulo, April 4, Cala, Tatu, April 6.
Butterworth, Bini, April 12, Umtata, Mvulo, April 18. Kokstad, Mvulo, April 25,

Ukupeliswa Kwetshungu

E GLEN GREY.

KUYAZISWA apa okokuba Ibhunga Lomandla wase Glen Grey limisele umhla wolwesi Hlanu, 1 April, 1898, usuku ekuya kuti emva kwalo kubo bonke abane mihlaba kwi Siqingata sase Glen Grey abanga lisusa-nga ITSHUNGU bapatwe ngokwe Siqendu sa 234 Somteto ka 1889.

W. SHAND,
Umbhali we Glen Grey
District Council.

Lady Frere,
19 March, 1898.

ISIKOLO SOMSEBENZI E TSOMO

(Amadodana Antsundu afundiswa Ukwaka, Ukuowela, neminye Imisebenzi Yezandla).

IZINDLU Zokusebenzela Ezintsha nezibanzi zisand' ukwakiwa, zinazo zonke izinto ezifanelekileyo. Zonke intlobo zokwaka Nokucwela zenziwa ngokumsinyane.

Izindlu, Ityalike, Indlu Zezikolo, Izitola, Izitali, nesakiwo zentlobo zonke ziyenziwa. Itafile, Ikabati, Ibokisi, Izitulo, nazo sonke intlobo Zempahla ze Sikolo zenziwa ngohlobo oluyalelweyo, ngamaxabiso alula.

Kwabafuna incazelo engapezulu ko-balelwa ku

REV. C. S. LUCAS,
Umfundisi Owongamileyo,
Tsomo.

KUTENGISWA I FAMA ELUNGILEYO

Umhlaba womfi u Jonas Ngcwabe, okanye Umtengwane

KUTENGISWA ifama eyazekayo ekutiwa ngu Mtengwane igama layo, ububanzi 509 morgen; inomgama wokuhamba ozi miniti ezilishumi ukusuka kwi dolopu yase Cala endleleni yokuya e Elliot, Kokstad, nase Mtata. Ifama ibiyelwe inxalenye, inezindlu nentlanti kwakuyo, amasimi maninzi, amadlelo mahle, namanzi ako ngokwaneleyo. Le fam yeye ntlobo zonke zemfuyo.

Ngencazelo nexabiso kobhalelwa ku

H. B. M. HOWARD, Ummeli wopete Ilifa.

Cala, 28 February, 1898.

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JAGERSFONTEIN MINE.

The General Manager inti- mates that able and strong men will find work.

Good Wages. Food Free, and Good Treatment.

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Ngamaqela ayi 25 nangapezulu
Ukuya e JOHANNESBURG 25/3 emnye
„ KIMBERLEY 18/11 „
„ JAGERSFONTEIN 9/11 „

UKUFUDUKA KWE VENKILE.

-U-

GEO. HATCH
ZITORA ZABANTU

Uye Kulamzi wazekayo ubuno
BOURKE & MARSH
Ixesha elide.

Lomzi uhlaziywe wagqitywa wafakelwa indawo ezintsha.

IMPAHLA YONKE INTSHA IYEYOHLOBO OLULUNG ILE YO.

Eyona ndawo Itehipu apa Edolopini kwimpahla yamankazana nezinto ezityiwayo

ALLEN & CO.,

Base GCUWA

BANEMPAHLA eninzi ezi PRINTI ITYALI, inansuk zamabala onke.

Impahla etshipu neyomeleleyo. Kwezamadoda i Suti, Ibhulukwe ne Batyi zilapo. Izihlangu Zamadoda Namaukazana ngamaxabiso onke.

Icuba elimandi lama Mpondo nentlobo zonko ze mbe- wu nokutya ziko.

PELEM BROS. & Co.

AWONA MAGOSA OMSEBENZI.

BATUMELA e Rautini ngenkonzo epakamileyo, bays betumela kwezona ndawo zinemivuzo eyamkelekayo; bafuna amawaka kwangoku. lluku ke mzi wakowetu ? Banokufunyanwa e Komani nase Ndwe.

PELEM BROS. & CO.,
Queenstown and Indwe.

The Singer Manufacturing Company.

EKUBENI imise i Arente e Qonce ngoku, inoku fumanisa alufunayo umntu lwe

Ngendlela kuqala yokuqeshisa kurolwa 10s. ngenyanga, ade umtengi kwixabiso layo.

Amaxabiso e Mashini zezandla aqalela kwe anyuse, kwapulwa 10 per cent, xa_imali_ irolwa kwaoko; oko kukuti 2s. epontini.

O Mashini bayamelwa ixesha elitile ekuyakuti ukuba wonakele ngapambi Ne Arente zinoku bafundisa abatengi indlela yokusebenzisa i SINGER SEWING MACHINE. Zonke incwadi ezibuza ngazo ne odolo kwabasifunayo zobhekiswa ku

SINGER SEWING MACHINE

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QONDANI KAKUHLE

—UKUBA—

INCINDI KA GREY

LINSEED

ISE LELONA

YEZA LIPAMBILI

EKUKOHLELENI!

ENGQELENI

KU MFULAWENJA

Lipilisa kamsinyane apo amanye Amayeza anqatyelwayo.

Walumkeleni amayeza afana nalo, kanti ngawenkohliso.

Bizani elika GREY, nizo niqonde kakuhle ke ukuba nifumana lona kanye. Eliyeza liyangqinwa ngabo bonke, njengokuba intengiso yalo ebanzi isalata.

UMNINILO NOU :

G. E. COOK,

CHEMIST AND DRUGGIST,

DOWNING STREET & CAMBRIDGE ROAD
KING WILLIAMS TOWN.

Linokufunyanwa ku Barwebi, Abapit kezi Mayeza, nase Zitoreni kuyo yonke i Koloni.

IXABISO: 1/6 IBHOTILE.

Umgutyana ka Keating
Umgutyana ka Keating
Umgutyana ka Keating
Umgutyana ka Keating
Umgutyana ka Keating Umgutyana ka Keating Umgutyana ka Keating

Lo mgutyana, udume kunene awugqitwa nto ekutshabalaliseni incukutu, intakumba, amanundu, nazo zonke izinambugane (kodwa ungenangozi ezilweni). Zonke impahla zoboya mazigalelwe ngalomgutyanaxa zlza kugcinwa. Unoncedo kakulu ngaselwandle. Ukuze ungadani, qiniseka ukuba ntate 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 yokubalablekisa abantu. Utengiswa ngenkonxa kupela.

Izilo.—" Ebantwaneni " Izllo.—" Ebantwaneni." Izilo.—" Ebantwaneni." Izllo.—" 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

Umninilo - THOMAS KEATING,
London.

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MEDICINE
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MEDICAL HALL,
KING WILLIAM'S
TOWN

LA UNGA
'WOTSHI' YAKO

ZINGAHLANJWA!

—YIYA KU—
N. MEYER,
CAMBBIDGE ROAD, EQONCE.

Uzenza ngokutshipu, kunjalo nje zifungelwe.

THURSDAY, MARCH 10, 1898.

CRIME AND ITS CAUSES.

THE Eastern Districts Autumn Assizes have so far distinguished themselves by the lightness of the Calendar, the average number of criminal cases not exceeding three in any one district. Consequently many Circuit towns have not been patronised by the Barristers who may be said to have graduated as the " stormy petrels " of crime. This is a singularly good record for the country. At Somerset East, Mr. JUSTICE SOLOMON, in dismissing the jury, called attention to this satisfactory state of affairs, and made remarks which politicians and the people would do well to bear in mind, as to the prolific source of crime in the Colony—the accursed Drink. The learned Judge observed that the roll was a short one, but it exemplified how many crimes in the Colony were due to the evil effects of drink. In two the cases brought before the Court that day, if the prisoners had not been under the influence of drink at the time, the crimes would never have been committed. A distressing dure of one of the cases was that the master of one of the parties con- cerned supplied him with drink. He repeated that cases of this sort served to exemplify the extent to which crime in this country was due to drink. Unfortunately this is not the only utterance from the Bench on the subject. Time and again, Judges have made similar observations, and at even greater length. In any other well-ordered country such remarks, and so often reiterated, would not pass unheeded. Steps would be taken by the Government and politicians to bring about a reform in this condition of things. To his credit Mr. ROSE-INNES has, as is well known, for some years interested himself in this direction, so much so that his Bill has held the field in the elections just over, but that Bill leaves so much to the discretion of the Licensing Courts that in some districts, notably those oh the Frontier, it is feared the Bill, if it become an Act, will prove a dead letter. It will work well enough in the Midland and other districts, where the evil of farmers' servants being debauched by drink in country canteens is keenly *felt.* But we *fear in* centres of *Native* population the Licensing Courts will not prove sufficiently independent of the influences that are for drink being sold to Natives. We could wish something would be added to the Bill, when next it is introduced, to minimise the mournful evils of drinking among the Natives. It would be too much to expect that the wishes of the Natives in the direction of total prohibition to themselves could be realised. As the irreducible minimum our people would probably accept a proviso putting an end to the sale of liquor to them by the bottle to carry away. There seems to us to be more chance of getting a good and effective Liquor Bill being carried in the next session of Parliament with a Legislative Council more favourable to liquor reform than the one that has been dissolved, and it is hoped Mr. ROSE-INNES has marked the signs of the times and will act accordingly.

Glen Grey_Council.

Minutes of Meeting held on 25th February 1898.

Present:—C. J. Sweeney Esq., C.C. and R.M., Chairman.

T. Zwedala, H. Matsolo, S. Teka, Kelem Fete, P. Makasi, T. Sondlo.

Proposed by H. Matsolo, that S. Teka be allowed three days at 7s. 6d. per diem for inspecting roads during last month. Seconded, P. Makasi, and carried.

S. Antoni took his seat.

S. Teka proposes that the Schedule of work on roads to be repaired, already authorised, be proceeded with forthwith. Seconded H. Matsolo. Carried.

Circular No. fi of 1898, *re* explosives from the Under ColonialSecretary read.

The Chairman informed the Council that he had employed a man in connection with the building of the reservoir in the Rodana Location, and had advanced an amount from the Council Funds to enable the Location Board to purchase Cement and proceed with the work.

Proposed by H. Matsolo that the Chairman's action be approved. Seconded by T. Zwedala and carried.

Road Inspectors report for February was read.

Proposed by P. Makasi and Seconded by S. Teka, that the road from Glen Grey to the foot of Nones's Nek be repaired at a cost not exceeding the Inspectors estimate. Carried.

Proposed by T. Zwedala, that his Excellency the Governor be requested to proclaim the Cattle Removal Act 14 of 1870 in force within the Glen Grey Division. Seconded IT. Matsolo. Carried.

A Letter dated 27th January, 1899, from the Secretary to the General District Countil for Tembuland was read on the subject of the Collection of School Fees by the Council.

The matter was deferred for consideration and discussion at some future meeting.

H. Kalipa took his seat also K. Sibeko.

The following accounts were presented :—

Tiffin & Son repairs to Scotch cart, £2 13s. fid.

Tiffin & Son, tools for road parties, £4 8s. 10d.

D. Barrable, printing and stationery, £2 10s. 3d.

Proposed by S. Teka, that they be passed, subject to Audit. Seconded, S. Teka. Carried.

Letter from L. Zuba withdrawing his application for another year's lease of the Council farm was read.

Letter from H. Zuba, asking for the lease of the farm during the ensuing year on the same terms as held by last Lessee was read.

Proposed that the application be entertained on condition that Lessee undertake to deliver the Council's half-share of produce to the Secretary at Lady Frere.

S. Kalipa reported that there were 33 1/2 bags of mealies at Macubeni, tho property of the Council, which were reaped off Council's farm at Macubeni.

Resolved that the mealies be sold, and that the sale be entrusted to Councillors Kalipa and Zwedala.

Letter from H. Zuba, dated 25th February, renewing his application for repair of the road from Mount Arthur to main road was read.

This road being one of those included in the schedule before referred to, it was ordered that the application be filed.

Resolved that Councillors H. Kalipa and T. Zwedala undertake the charge of the Council farm at Macubeni during the ensuing year.

Letter was read from the Nonesi Location Board requesting the Council to pass a resolution to prevent dances and drinking in the location at night.

Resolved that the Board be informed that the matter is beyond the power of the Council.

Letter read from Mr. Mgeka, asking for employment as a labourer in connection with the extirpation of burrweed.

Resolved that the matter be referred to the Location Board for consideration.

Applications for the post of Burrweed Inspector, from the following persons were read: R. Xego, H. Vanqa, P. Mbengo, H. Zuba, Z. Xapa, W. Matsolo, H. Mlanjeni, T. Vanqa, D. Gabaza, C. Sondlo, S, Ntshanga.

The following were proposed and seconded : T. Sondlo proposed C. Sondlo. Seconded by S, Antoni.

Proposed by H. Kalipa that tho salary of burrweed Inspector be fixed at 4s. fid. a day. Seconded by Kelem Fete and carried.

After consideration, Philip Mbengo was appointed for the upper portion of the district, and H. Zuba for the lower, with pay at the rate fixed.

Proposed by S. Teka that £100 be voted for the extirpation of burrweed on commonage lands in the district; that the money be left in the hands of the chairman to be distributed at his discretion on receiving reports from the Inspectors. Seconded by T. Zwedala and carried.

Resolved that the 1st of April be fixed, after which all owners failing to extir- pete the weed will be prosecuted—notices to be sent to the IMVO and *Free Press.*

THE Imperial Government has carried through the House of Commons a big scheme for the construction of new Government offices in London at a cost of two and a half millions pounds sterling.

IT is to be hoped Government is aware of the strained relations between the Superintendent of Natives and the people of Oxkraal and Kamastone, as things are becoming pretty warm there. The people, it would seem, have asked Government to transfer the officer, whom they regard as against their interests, In these circumstances it is not to be wondered at to find that he is being watched, and communications made to the press about every step he takes which may appear to be somewhat out of the way. One such letter is before us concerning some political meeting at Oxton which the officer attended to the neglect of official duties. Some of the Natives, among whom may be mentioned Mr. J. A. SISHUBA and Mr. HENRY M. MTOMBENI, spoke strongly and earnestly on their relations with the Inspector. These have come to such a pass that something will have to be done, and that soon.

Logan & Co.,
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QUEENS TOWN.

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IYAQONDWA yaye isetyenziswa ngu Rulumente Ekunyangeni Ibhula. Kwakona eka ODAM Idipu Engamanzi yokudipa Ngenxa ka Landipasi.

Inika impilo ezigusheni nase zibhokweni.
Ilungiselela ukukula nobuhlo boboya nobo Seyibokwe, ayilonakalisi ibala-

Inokufunyanwa kuzo zonke izindlu ze Dipu zakwa Rulumente kule Koloni na Pesheya kwe Nciba.

I ARENT.E ENOKUFUNYANWA KUZO

DUNN & CO., E Monti.

BAKER, BAKER & CO., E Qonce.

LIVERPOOL and LONDON and GLOBE
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P.O. Box 6] Local Secretary-HOWARD MARKS.

W. THOMSON,

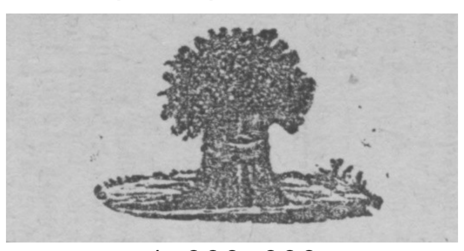
WE VENKILE, YASE

WHITTLESEA.

SESONA Sitora sisiso e Whittleesea nakulo mandla. Sinazo Konke intlobo zempahla. Zonke izinto zezifanelekileyo save zitengiswa tshipu. Kusoloko kufika impahla ezintsha. Ilokwe, Iprinti, Inainsook, ne Muslin, Keleko, Iqiya, Ihempe, Ibatyi, Ibulukwo, Ityali, Ishiti, Izihlungu ne Shuzi, Ikofu, Swekile, Ti, Umgubo Iparafini, Icuba, njalo njalo.

Abantu Bamkelwa Ngobubele.

KUFUNWA!



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Leponti ubunzima be
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Ivenkile Enkulu Yontsundu E Cumakala

Zisani uboya benu Imfele, Izikumba, Umbona, Namazimba, naye niya Kufumana awona manani apezulu.

Iswekile, Ingubo Zokulala, Ityali, Iqiya, Amabayi, Ilokwe, Majingo, Cumse, Intlobontlobo Zentsimbi, Ingubo Zokunxiba Zamadoda, Izihlangu, Ikofu, Zitengiswa Ngamanani Apantsi Kanye.

R. W WADE

Ivenkile Enkulu Yabantsundu,
E CUMAKALA