Imvo Extra

WEDNESDAY, MAY 18, 1898.

Natives and Independence.

AT A DEBATING SOCIETY,

BLYTHSWOOD.

The desire has been expressed that vre should give the papers with which the Debate was opened on the Question—
" Has the time come that n e should have churches and schools of our own? "

Affirmative by Amos Qunta ve,

Certainly the time has now come that we should have churches and schools under the control and direction of our own missionaries. We have now missionaries who have the same qualifications as European missionaries. There are some already who have undertaken this kind of work, and have managed it very satisfactorily. Why the Native ministers should not have the same privilege as European ministers P I say in all probability they ought, because they have the same merits and qualifications both in matters relating to the governing and directing churches and schools of their own.

In early times the American churches and schools were under the sway of foreigners (Europeans). These foreigners educated the Americans in all things pertaining to civilization and prosperity. When they grew up into a powerful body, they felt the need of separating themselves, and established churches and schools of their own. To-day they have their own churches and Universities ruled and financed by them only. They have Bishops and Professors of their own nationality.

This movement, or new era, as some call it, proves that the day has now dawned for the Africans to be a nation. The Africans are not yet a nation, for a nation must have its own churches and schools supported by its own resources. It is true we have first to outlay funds for the maintenance of our churches and schools. Of course this can be done easily. You all know that when Blythswooa was established the Natives were in those days uncivilized. But look at the sum of money they contributed towards the building of the Institute. Now that the Natives are ascending the scale of civilization, how much more ? We shall never be a nation as long as our churches, and schools especially, are under the superintendence of European missionaries. The Americans would have never been a natiou had they not strove for their own churches and schools. A nation only cares for the interests of its own advancement.

In Europe there is not a single nation that has not churches and schools of its own, I am quite positive that if we had a voice in the framing of laws reschools and churches, we should have men to-day graduated in our own Universities.

I do not wish that we should separate ourselves in the same way as the so-called Tilites did. The reason of their separating themselves, as far as I know, was the constant fighting in their discussion about church matters. Consequently popular hatred began to grow stronger and stronger until at last they broke the yoke of unity, peace, and concerd. On the other hand I do not blame them much, for many churches have separated themselves from the main body just by the same cause. Some bad spirit had crept into the church.

Between the 16th and 17th centuries there was Reformation period, when the Church of England separated herself from the Church of Rome, just because Henry VIII denied Papal jurisdiction and declared himself head of the Church. There was Reformation everywhere in Europe. Martin Luther denied that purchasers of indulgences obtained absolution from their sins and exemption from purgatory after death. He separated himself from the Roman Church. His followers called themselves "Evangelical Christians." The followers of Calvin called themselves the ••Reformed Church." These Calvinists believed in absolute predestination and government of the Church by Elders—the modern Presbyterian.

The Independents which sprang from the followers of Robert Brown (A.D. 1550-1630), said that the Church of England was Popish and Antichristian and Episcopal Ordination is unnecessary and wrong. The separated themselves from the Church of England. The principle which they profess was that—•ach congregation should be quite independent of every other in the management of its affairs,

The following of John Wesley called themselves Wesleyans. They looked upon him as their founder. When John Wesley was putting up this society, he was objected by many people, but, in •pits of all these objections, and though he himself joined his mother church, this society grew rapidly. Since that time it has spread her missions throughout the world. The Free Church of Scotland separated herself from the Established Church of Scotland, just because she did not like to be guided and directed by the State in church matters. This church has grown rapidly, that she has planted her missions throughout the universal world, and has been successful in supporting missionaries sent out by her.

There are some, who think the Ethiopian Church will not stand. No one knew that the churches I have mentioned would stand to this day; therefore, let us not say it will not stand, for no one knows.

These times prove that the day has now dawn for the Africans to organize their own schools and churches, supported by their own funds only.

The Negative, J, B. Luti:

The time has not yet come. There is still a tendency of disagreement amongst the Natives of this country. Unity does not seem to prevail amongst them. There is still jealousy and hatred, no one wishing to see others advancing in civilization and prosperity. Every one cares for his own interest. There is not yet a body of men, who have the same spirit of building up their own nation to the advancement of education and civisation. If the people of this country wish to push themselves on, they must live amicably. Unity is one of those things that can only promote a nation. Disunity produces supicion and constant quarrelling, and sometimes ends in war. If the European Missionaries were to withdrawn from this country, just for one moment, there would be a down crush in everything, both spiritual and mental. Another thing that proves that the time has not come, that we should have schools and churches under our own administration is that we have no money. We have no reserved funds to which we can appeal when we think of establishing schools and churches. Had e 1000 or more Jabavus, Xiniwe's and Sogas in this coutry, we should then say the time has come,there will be no necessity of askin a question as to wither it has come or not; we shall see with our eyes the things that shall prove that—such things as square houses, built of bricks and stones. As long as we are still living in these horrible huts, we shall never have schools and churches of our own, and we shall never be civilised.

We are still in a very low stage in civilisation We have no trades of our own which is the only thing that improves and raises up a nation. Let us not be in a hurry to separate ourselves from our fathers the European missionaries. We must take time to do this. Then there will come a time when civilisation will have reached its maturity. Great things can never be accomplished in one day. Look at the growth of civilisation in England, it took centuries. The early Britons, as the English were called in those days, used to live in huts, and they dressed in skins ot animals, and smeared their bodies with ochre, just as the red Kafirs do in this country. They had a strong belief in superstition and witchcraft, and every sickness or death, however natural, was attributed to this cause. But in course of years they began to improve in arts and civilisation. Beliefs in witchcraft and dwelling in huts were destroyed by their coming into contact with marks of civilisation. Then they began to establish universities and colleges. In England there are many ancient churches and castles which are still in existence to this day. Why is this ? The reason is not far to be sought; it is because it took many years to build them. The Cathedral of Cologne which is the grandest in the world took centuries before it was completed. All this illustrates that we must be steady and must be built firmly on the foundations of true civilisation. If we are not aiming at this, we shall never attain our wished-for spot.

The so-called Ethiopian Church which has been recently established will not stand long, because it is founded by men either excommunicated or deposed from their churches. Some of these men have been ordained in some way or other. Many of whom were no preachers before, and I would not tell in which college they studied theology. To assure you again that this church will not stand very long, all educated Natives have held aloof. They object to its being established as we read their opinions in the papers. In every civilised country we read that churches and schools were almost founded by the wisest and the best men of the race. This confirms the well known saying, that the tail cannot lead the head, and if so, both tail and head are sure to perish.

Lastly, we are not educated and civilised enough that our Native ministers should be entrusted with so great and responsible a work as to have the entire control over the churches and schools. I am quite certain, it would be a question of relatives. Daughters, sons, sisters, and uncles would have the most chance.

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GIBBERD & BRYANT.

Ufuna Ityali Elungileyo Elingene Imali onayo na?

ITYALI ze velvet nezmokwambatwa ngamacala omabini, ezimisebe mide ixineneyo ; intlobo ezintle, nezintsha, ezimaxabiso, *6/-, 7/-,* 8/-, 10/-, 12/-. 14/-, 16/-, 18/-, 20/-, 22/-, kuse kwi 25/.

IFLANNELETTE

Amabala onke, akanyayo, amdaka, ezinemigca emnyama nemhlope, ezi fanayo macula omabini, ezinemigca emnyama nebomvu ezifanayo macala omabini, zonke nge iyadi. Ezona ntlobo zininzi zincomekayo e Qonce

IFLANELETTE ezimigca ibanzi 4d- iyadi. Azizange zibeko ezinjalo ngalomali ngapambili.

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Kusando ukufika i Printi ezintsha ezi Blown, Ezimdaka. Ezimfusa, Ezigwangqa, Eziluhluza Buvangwe nge Tshaina. Zonke zeze 6d. iyadi; amabala aniahle.

ILOKWE EZINTSHA.

llokwe ze Twidi ez pindiweyo, ezimabala matslia, 1/-, 1/3, 1/6 Eze Melton Cloth epindiweyo, 1/-, engapindwanga, 6d, 8d, 10|d

IMPAHLA ZAMADODA

IBHULUKWE Zekodi ezomeleleyo 9/6 inye. Ezona zilungeleyo.
IHEMPE Zamadoda ezomeleleyo zokusebenza zase Oxford l/g
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Build up the Body

And you fortify yourself against disease. Nothing is so successful as SCOTT'S EMULSION for building up a weak constitution.

After Fever

One loses flesh and feels weak, and fever will ever recur till the system is strong enough to withstand it. Just take

Scott's Emulsion

Every Doctor will tell you how he has seen thin, weak people grow robust, strong, and healthy by taking this great medicine.

Thousands of Mothers

Give SCOTT'S EMULSION to their babies, and take it , themselves too, because it makes rich, nourishing blood, and ensures baby a sturdy growth. Nothing is so useful for Coughs, Colds, and Chest Weaknesses, and it should be taken by

Every Consumptive.

OBTAINABLE FROM ALL CHEMISTS AND STORES.

Iziganeko Zekaya.

Abazalweyo.

MZOZOIYANA,— U Mrs. J. W. Mzozoiyana ufumene INTOMBI, e Traraore, kumandla wase Matatiele ngomhla we 24 April, 1898.

Abatshatileyo.

NGXOWENI-KEKE,—Kutshatiswe e Rode ngu Rev. J. P. Back, ngonihla we 4 May, 1898, u ROBERT NGXOWENI, unyana wesibini ka David Ngxoweni, no MARY JANE KEKE, intombi yesibini ka Jeremiah Keke. [3255

MBEBE- MAQANDA. - Kutshati- 8we yi Mantyi yase Ngqamakwe nge 9 May, 1898, u JADA NOMBOKO MBEBK no EMILY MAQANDA intombi ka Sofute.

Imibiko.

NKALA.—Kusitele kukufa u JAMES NKALA ku Kambi nge 22 April, 1898. Ubudala bake 75 iminyaka. Umkele Enkosini. [3255

MAHLAMVU.—Kububb e Johannesburg ngomhla we 28 March, 1898, u ISAAC WAUCHOPE MAHLAMVU, unyana omkulu ka Boom no Lydia Mahlamvu *(bom Lydia Wauchope).* Umke ngesifo se *Typhoid Fever,* xa ubudala bake ayi 20 years, 8 months and 15 days. Wayezalelwe e Tinara (apo nonina wayezalelwe kona) nge 13 July, 1877. Ngumntwana obedume ngokululama e Rautini. Kubulelwa q Mrs. Fakafaka no Mrs. Lerela abongi bake. Izihlobo ezikwa Zulu (Natal), mazamkele lombiko. [3185

GUGUSHE.—Kubube e Lota nge 2 May, u LYDIA inkosikazi eta- ndekileyo ka Isaiah Guguehe, ubudala bayo yiminyaka enga 25. Imkele e Nkosini. Izihlobo mazamkele lombiko.

GUGUSHE.—Kububb e Lota nge 25 March, 1898, u MARTHA Umntana omneinane ka Isaiah Gugushe, ubudala zinyanga ezi 5. Izihlobo mazamkele lombiko.

MTINTSO. — Kububc e Shawbury ngomhla wo 8 April, 1898, u Mrs, BERTHA MTINTSO, ubudala bake yiminyaka enga 60. Yintokazi eyafu- ndisa usapo Iwayo u Krestu kuse mnya- ma apa e Mampondweni. Izihlobo mazamkele lembiko.

NYEMBEZI. — Kusitele kukufa e Ndakeni, Rode, u Mrs. SARAH NYEMBEZI, inkosikazi ka Cuteka, ngomhla we 16 January, 1898. Imkele e Nkosini yayo. Izihlobo mazamkele lombiko.

MDAWE. — Kusitele kukufa ku Makwababa Ngqwaru, u MATILDA MAUDE, intombi ka John Mdawe yamazibulo, ngomhla we 9 May, 1898, ubudala bake 1 year 8 months. Izihlobo mazamkele lombiko. [2255

MATODLANA. — Kusitele kukufa e Weston Hankey ngo 6 May, 1898, u MARY MATODLANA, Inkosikazi yomfi u Jacob Matodlana. Umkele e Nkosini ngoxolo . olukulu. Mazaneli- swe koku zonke izihlobo. [316

Ezinye Izaziso.

IsiKUMBUZO SOMTSHATO.—Ziya- I menywa izihlobo zonke kwi Jubilee Yomtshato ka Mr. no Mrs. Q. H. M. MAJIKI base Ngqamakwe, kuba befike- lele kwiminyaka enga 42, enentsuku ezisixenxe batshatayo. Batshata ngomhla we 7 July, 1856, e Qonce, ngu Rev. J. Brownlee. Izihlobo zabo zoya kuvuyisana nabo ngolosuku luxelwayo, —Ama Mbangubo nama Rila.

UKUVULWA KWE TYALIKE.—Kuya kuvulwa INDLU YETYALIKE e Fameni yo Messrs. Mahonga e Maci- bini, ngomhl we 26 MAY, 1898. Inkonzo yokuvula yoqala kusasa ngo 11 o'clock, ngokuhlwa yoba yi Concert eyakunge- nwa nge Is ngumntu ngamnye. Baya- celwa bonke abantu ukuba bancedise kulomsebenzi we Nkosi.—E. G. MAHONGA, Macibini, Queenstown. [3255
KANGELANI APA! UMVULO WE TYALIKE !!—Kuya kuvulwa INDLU YETYALIKE yama Wesile Antsundu e Macubeni (kwa Pezulu), ku BONISWA, nge 8 JUNE, 1898. Simema wonke umzi weli Pezulu. kwa Ngqika, kwela Mamfengu, nase Mbo, naseba Tenjeni, ukuza kusinceda. Abangasitu- mela iukozwana zabo botumela kula ma- gama angapantsi.

SAMUEL MVAMBO,
Umfundisi, Indwe, HENDRICK KALIPA,
Igosa, Macubeni, Jaho.
[316]

ISAZISO.—Ndazisa bonke abo baleli bam okokuba mabenjenje xa bandibalelayo:
JAMES BOYCE MAMA, Hargreaves Mission School, 2255] Elliotdale, via Umtentu.

PAULANI!

DIYAZISA kubo bonke ukuba IVENKILE ese TAMARA ibuyele kwakum. Onke Amatyala ayo aya kuhlaulwa kumtu oyipeteyo kona, okanye ku PAUL XINIWE, King William's Town.
May 4, 1898.

E. L. QWLANE, I-Arente ye Gresham Life Assurance Society.

Unokufunyanwa kwa KOMANI nase ND WE.

Amafandesi

INTENGISO Yempahla e Blaney, ± ngolwesi TATU, 1 JUNE, 1898. Impahla eya kutengiswa mayitunyelwe kuse kutsha nje, ku

T. W. HEYWOOD,
Umteteli-Fandesi.

Bonisani !

ONISANI. — Ndifuna umninawa wam, ogama .lingu TIMOTHY NGCENGE; yindodana enesiqu esikulu, intamo inkulu, izandla zikulu, ligwangqa elimhlope elimehlo mancinane. Ndamgqibela ngo 1893. Omfumeneyo maze atumele kogama lingezantsi, wovuzwa nge 10s: — PEACOCK NGCENGE, c/o Combrinck & Co., Dock Road, Cape Town.

BONISANI.—Mzi wakowetu bonisani, INKABI EFOSI, enekolo encinane ebunzi; kumlenze wekohlo inebala pezu kopupu elimhlotshana, lijikelezile kancinane ; kutsha kelane-ntsumpa embotshweni kwakulomlenze — linomtshiso ongu B 0. Elinye YI- MAZI EMNYAMA, endlebe yokunene irazulweyo. Olandisileyo wovuzwa kakuhle. Wotumela ku C. J. MAHLANGI- BA, e Zazulwana, Butterworth.

Kufunwa.

KUFUNWA.—UMXOVULI WEZONKA okwaziyo kakuhle ukwenza izonka, abe ngumntu otembekileyo nonyanisekileyo. Abayifunayo londawo botumela ku

M. SCHMIDT, 2255]
Dohne.

KUFUNWA. — Abakandi bebhekile nezikotile ababini, bawazi lomsebenzi. Lo ngumsebenzi omiyo kumadoda akuteleyo, kwaye kunikwa amaaxabiso apezulu nge *Piece Work,* kobalelwa ku

E. N. DALE,
Tinsmith,
316] Queenstown.

Kwi sebeLemfundo.

ISAZISO KOTITSHALA

NGENXA yobuninzi bezicelo ezite zamkelwa, Umongameli Wemfundo ute wanyanzeleka ukunqumama ukwamkela izicelo zabafuna ukuya ku Qeqesho Iwe Titshala e Zintsundu, oluya kuba se Ngqamakwe (Blythswood) ngale Holide izayo yase busika nje.

GEO. W. CASSE.
Esikundleni Somongameli we Mfundo.
Cape Town, 5 May, 1898.
[316

GOOD BLOOD

Tour heart beats over one hundred thousand times each day. One hundred thousand supplies of good or bad blood to your brain. Which is it ?

If bad, impure blood, then your brain aches. You are troubled with drowsiness yet cannot sleep; you are as tired in the morning as at night; you have no nerve power; your food does not seem to do you much good.

Stimulants, tonics, headache powders, cannot cure you: but

AYER'S

Sarsaparilla

will, it makes the liver, kidneys, skin and bowels perform their proper work. It removes all impurities from the blood. And it makes the blood rich in its life-giving properties.

For biliousness take AYER'S PILLS. They promptly relieve and surely cure. Take them with Ayer's Sarsaparilla: one aids the other.

Kusandu Kushicilelwa Ngexabiso le Tiki (3d).

Indlele Yo-Bomi

(THE WAY OF LIFE).

—NGU—

Charles K. Hodges.

(iGUQULELWE ESI XOSENI.)

Incwadi Ebhalwe Abantsudndu base S. Afrika,

—NGU—

BISHOP TAYLOR,

We Methodist Episcopal Church.

Inokufumaneka ku Rev. R. LAMPLOUGH, Wesleyan Book-Room, Queen's Town. E Natal ku Rev. C. K. HODGES, Estcourt. Nakwi Ofisi ye Mvo, King William's Town.'

Rev. W. HUNTER, umbhali " Womhlobo wabashumayeli," uti, " Izimvo ezikule newadana zezi zifuneka kanye kwaba Ntsundu ndaye ndikolwa ukuba ubuko bayo bovelisa okulungileyo."

ABAMANGALELWE NGOKUKOHLISA.—Amane- ne ango Armstrong no Carter awalukuhli umzi ngokuti nazi idaimani zifunyenwe e Hopetown afakwe intambo ngu Mr. J. B. Robinson, isityebi esikulu ease Transvaal ; uti wakohliswa ngala madoda nkuba aqgibe

Imvo Zontsundu

(NELISO LOMZI).

QONDA OKU.

1. Ukuba, xana sukuba utumela iuteto emayimrene epepeni, wakubhala ngokucacileyo, icala elinye lepepa, uyenze mfutshane ngangoko umcimbi obhala ngawo unokukuvumela.
2. Xana 1MV0 ingaflki ngemfanelo, sazise ng oku kamsinyane.

NGOLWESI-TATU, MAY 18,1898.

ABANTSUNDU NE BANKI.

KUKO Ikomponi ye Banki yabantsundu eyiliweyo e Jo hannesburg. Yikomponi yamanene amhlope, yaye ijonge ukugeina imali zabasebenza emingxunyeni kwelozwe. Ngati kuti elibakala lilelincomekayo. Ukuba asiposisi into ezinjenge Banki zakwa Rulu- meni aziko kwelo lika Oom, ngoko ke ukulondolozwa kwento abazise- benzileyo abantu kungumcimbi one- zixaki ezingezincinane kwelo lipesheya kwe Ligwa. Akumma- ngaliso ukuba u Rulumeni akazika- tazi ngamalungelo " ezidalwa " ezintsundu, kuba apo nongemnya- ma, kodwa enelishwa lokuzalwa ngqjjangengawo ama Bhulu awafu- d.uka no Oom belozwe, usebunzi- meni mayelana namalungelo. Ukuba ezizinto zinjnlo " kumti oluhlaza" ongomhlope, kubeke pina ke uku- ngakatalelwa kosizana o'untsundu ° olungumti owomileyo." Kunge lituba ke ete i Komponi yamanene amhlope yawutabatela kuyo umse- benzi wokunceda abantsundu ngo- kudala iqinga lokunqabisa imali abazisebenza pantsi kwenzima ezi- nkulu. Abanye, ngokufuna ama- tuba okunqabisa imalana abazifu- manayo bsde bayitumele kule Ofisi ye Mvo, ukuzebayifumane xana bayi- funayo Ukutsbo ke asiyiyo ingxakekwana encinane le izama ukuhlangabezana nayo le Komponi yama Ngesi ase Johannesburg. Ngoko afanelwe ngumbulelo ega- meni lontsundu lonke. Ngokundu- lula olumanyano ama Ngesi aya kufumana ukuba akancede aba- mnyama bodwa. Mjengawo wonke umsebenzi olungileyo, owenziwa ngabantu beweczela abanye, une mbuyekezo yawo. Ngoluncedo balwenzela abantsundu abamhlope bayangeniselwa, ukuba akukamsi- nyane, kodwa exesheni. Kuba kwakamsinyane kuviwe luntsundu ukuba abamhlope base Rautini bazimisele ukubanceda abantsundu ngezenzo zobuhlobo ngangoko ba- nako, nokuba akaseko kona ama- xhala okuginyelwa kwabantu imali abaymebenze ngamabulaleko amakulu, baninzi abebe sebebetela kude ne Johanisi, ngenxa yemiteto vayo yokumvisa ubuhlungu ontsundu/aba- yakubhekisa amabombo kwakwelo lizwe; kanti ke, ngapezu kwako konke oku, iyingeniso enkulu kwa- bamhlope into yokungena kontsu- ndu kwimigaqo yempilo yase mlungwini ; kubako imali ezingapezulu ezibangwa yintlalo yentlambuluko kunokuba kunjalo xa abantu bahleli uburwada. Yimbuyekezo engencinane ke leyo kwabo bazikatazayo ngokuncedisa inqubo nokupakamisa abo batyibilikelayo ebupantsini. Kodwa ke kuko into esingatanda bengayilibalanga abenzi beli linga le Banki yabantsundu. Kwindawo yokuqala mabaze banga behle batyafe bakubona umzi ungasukeli pezulu ukubapatisa imali zawo. Ukutembeka yinto etabata ixesha, kuyakuba ngokukodwa nje- ngokuba i Banki yabo ingayame ngo Rulumeni. Kweyesibini indawo udunkunku lontsundu aluka kanyiselwa ngangokuba luqonde ukuba kugqitisele ukunqabisa e Bankini imali kunokuyitshixela etyeyeni enokuqekezwa lula lisela, mhlaimbi ukuyimbela endle empengempengeni, enamaxala okuba angaba uboniwe. Kuyakuke kube lixesha, kwakona, pambi kokuba ontsundu abone ukuba obona bulum- ko asikuko ukuyiguqula imali ibe yinkomo, mhlaimbi yigusha nokuba yibhokwe — izinto ezinokuhlelwa yinxwaleko zife, njengokuba inkomo zipetshetwe ngepanyazo ngu La- ndipasi: kodwa injongo yokufuya nokulima kwizizwe ezikanyiselweyo kukuba umntu atengise ngezonto, afuye imali e Bankeni, kuba yona ingehliwa zifo, waye xa unayo unokumana uzihlangabeza intwana ntwana ozisweleyo. Lixesha elipakalimileyo ukuba abantu bakowetu bazi ukuba, njengokuba uxinana umhlaba amadlelo empahla eninzi azakupela, kubonakala abantu bepile ngendlela ezintsha zokusetyenzwa komhlaba, betengisa intwana abazizuzayo kuwo, imali beyilondo- loza ezi Bankini. Abanye bangaba abazanga bayitelekelele into yokuba bengati bezimisele ukumana bebe- ka e Bankini i 6d. ngemini, oko kukuti i 3s. 6d. ngeveki, ingaba li 15s. ngenyanga, ne £9 ngonyaka— into ke enokumneeda umntu ontsundu. Lento inokwenziwa ngumntu ngokumana ebhula, etengisa, egeina. Lentsweloingakaingabotozeka.Eny e into ebanga ukuba amawetu angaqelani ne Banki kukungakwazi uku- funda. Akuncedi luto ukuti banga- ncedwa ngabakwaziyo, kuba izilere ezikwaziyo ukufunda zigwaz' u Tshaka. Lendawo ke yebonisa imfanelo ka Rulumeni yokuxhasa imfundo yake wonke umntukuba kungeko bani wenzakalayo ngokufundiswa komnye; kodwa umzi wonke uyangenelwa bakuba bonke behlanjululwe. Ngalamanqaku sikutaza ibakala lamanene ase Rautini ukukangelela abantsundu ituba lokunqabisa imali zabo, sayo sisinga banganempumelelo.

KUBEKO inguquleko ezimbini kwabalaula no Sir GORDON SPRIGG ngaleveki, pofu azibanga namdla emzini kuba aba balauli bapeteyo ababalelwa xabisweni lityulu. Amaqela akoyo matatu, lelika Mr. HOFMEYR, lelika Mr. RHODES, nelika Mr. INNES, (U Sir GORDON uyimpakata ku Mr. RHODES). Kanti ke ematatu

nje ngu Mr. INNES owomeleleyo kuba icala axasa Iona lelona liya komelela. Iyaziwa lonto, ekungayo ate u Sii' GORDON wamcela ukupuma ko Sir T. UPINGTON, akavuma, ukuze sekungena u Mr. GRAHAM ongena sidinia santo. U Dr. TE WATER naye uroxile kubu Patiswa-Koloni, ngati kuyakungena u Dr. SMARTT. Tina sikangele uku- bona u Mr. INNES engena eba yi Nkulu yelake iqela elino Mr. 0. T. JONES no Mr. CHAS. MOLTENO, njalo, njalo. Ukuba akapapamile u Mr. RHODES, U Mr. INNES uya kungeniswa ngu Mr. HOFMEYR, ingengakuba utemba ukuba uyakwenza akutandayo, kodwa ngokuba enga angamvalela pandle u Mr. RHODES. No Mr. RHODES ngeyeqonda ukuba akuko temba lokuba angangena, kuba iqela engelimxasa alivumi kudibana kwa- kutiwa nguye omakabe yi Nkulu. Naye, into eggite zonke, kukungenisa u Mr. INNES atobele yena. U Sir GORDON akasabalelwa ukuba uyintloko yaqela.

KUYOYIKEKA.

KUKO inteto ezimbini ezenziwe ngawona mapakati apambili e Nkosazana—u Lord SALISBURY no Mr. CHAMBERLAIN, ekubonakala ukuba zezokuvusa umzi ukuba uhlale ucopi- le, akukuhle mayelana nokumelana kwama Ngesi nezinye izikumkani. U Lord SALISBURY, Inkulu Yombuso, kwinteto yolwesi Tatu, ute ukuma kwezinto kumdaka kunene, waye esiti kufuneka kwandiswe izinto zokukusela umzi. U Mr. CHAMBERLAIN, wenze inteto e Birmingham ngo Mgqibelo evasa eye Nkulu, ate uku- melana kwezi Kumkani kuyalumeza, ekungebe xesha Iide kufuneke ukuba umzi ubonise ukalipo Iwawo. Ama Biritani emi odwa ekufuneka umzi wonke usondelelene, yati into elande- layo yakusondelelana nabegazi labo e Melika. Uqube wati ukuma kwemicimbi e China akukuhle kanye, aye ama Biritani engenako ukupaka- misa imfazwe ngakuma Rashiya •ngenamneedisi. Imfanelo zabo e Tshaina zinkulu kangangokbba ati akuko mcimbi ubuhlungu unjengawo owaka wasingatwa ngu Rulumeni. Mabazifunele abalingane. Ezinteto ziyoyikeka, zaye zipuma emadodeni amakabe ayayazi into ateta ngayo, kuba ebengefumani awuhlalise kaku- bi umzi. Atunyiwe ukuba atete ngoluhlobo. I Rashiya imemeke i France eke yanendawana yokumane iyikataza i Ngilani. I Jelimani ayi- banga saqondakala oko i Ngilani ya- mangala ukuzimanya nayo, nakubeni intwana eginyisa amate ikukuba Ikumkani yakona ike yangati ibonisa ubuhlobo ngakwi Ngilani kweziveki. Umzi mauhlale ngokulindela into ezakuhla.

INGCUKA KWEZE GUSHA.

IFUNDA ukuba ngapa e Melika, kulemfazwe yomhlalapantsi ye Bala ihambisekayo kona, kuke kubeko is imbonono emapepeni ukuba abamnyama babulelene kwabodwa. Kaloku kwelo umoya wokwahlukana upenjelelwa liqela lo TANA, ngangokuba abantu abakohlakeleyo bamacala omabini bazondane—omhlope angxamele emqa- Jeni komnyama, nomnyama abenjalo ukufuna umqala womhlope. Amapepa emidaka, avela e Melika esisand' ukuwamkela, anenteto zokupikisa awabamhlope abantu abamnyama babhaqene ebusuku babulalana. Awama Negro amapepa avakalisa ukungayikolelwa lonto ukuba inokwenzeka. Ati lisheyi labamhlope—baziqaba mnyama ukuba babulale abamnyama ukuze bati nantsi imidaka ibulelene yodwa.

Into enjalo iqalile kweli lizwe kwinto zamapepa endaba. Kwinto yokugx vagxushwa kuka Mr. SAUER, i Ligi yabamhlope ngoku ifumene iqinga lokuquba imvo zabamnyama beli lizwe ngezombuso ngenteto yabantsundu, ukuze kuze kutiwa naba bebulalana bodwa abantsundu. Lisheyi nje lokuwurazula umzi ontsundu vuba elixesha lonke ube uquba ngemvisiswano kwezevoti. Mto ezirywayo kuruba, ungabi nanto uzenzela yonanzevoti. Ukwenjenje ke siyawuvusa umzi wakowetu ukuba ungenzakaliswa zingcuka eziza emhlambini ngolusu Iwegusha.

Impawana.

Siyavuya ukuva ukuba imiteto ye Bhunga elilaula umzi wase Kimberley, ebijonge ufuduso Iwabantsundu pakati komzi, ayiwezwanga ngu Rulumeni. Oku kubonakala kwinewadi elandelayo, esibulela umhlobo wetu u Mr. T. D. I. LENKWANE, umbhali we komiti yabantsundu base Kimberley ositumele yona: —

Kwi Oflsi yo Mpatiswa Koloni.
Isebe Lokuzipata Kwabantu,
Cape Town, 24 March, 1898.

Umzi wase Kimberley. Imiteto mayela ne Netevu.

Manene,—Ngokubhekiselele kwi leta yenu yomhla we 7 kwemiyo, isondeza umtandazo wabemi abatile bebala, base Kimberley, abagiba umteto we Bhunga laba lauli base Kimberley malunga nabantsundu, ndiyalelwe ukuba ndinazise ukuba, kwakuba kube kubekiswe ku Mcebisi Ngemiteto ka Ralumeni; elo gosa liti kolwalo uluvo ummiselo lo ekungawo ungogabadeleyo, ke ngoko i Bhunga laziswe ukuba umpatiswa Koloni akanako ke ukuwuyaleza kwi Ruluneli ukuba uqutywe umteto lowo.—Ndibekwe imbeko manene yokuba sicaka senu esitobileyo.

HENRY DE SMIDT,
Igosa lo Mpatiswa Koloni.

Ko Messr. Vigne, Mallett, no Bowen, abameli ematyaleni, njalo njalo.
Kimberley.

Ukuba asiposisi umteto owawuce- Iwa ku Rulumeni li Bhunga lase Kimberley wawu ngowokuba linikwe igunya loku bafudusela ezi Lokisbini bonke abanelishwa lokwambata ulusu oluntsundu nolugwangqa abahlala kulo dolopu. Siva ukuba imbangi kukuba kusitiwa isininzi saba bantu sizipata kakubi. Abanjalo ngebe senziwa ukuba bazipate kakuhle, bayekwe abangena bubi babenzileyo.

Abalesi betu sebaka beva ngedinga lika Rulumeni, mayelana nokwenzela izi alam zabahambi abantsundu indawo yokulinda ukuhamba kololiwe e Rosmead Junction, ngase Metele. Incwadi yokuqimsela elodinga ifike ngaleveki. Intsusa-mabandla kubekwe pambi kwepakati inteto ebezibonakele kwi Mvo, ngenxwalekq zaba hambi abantsundu, Lenteto iya ku-

yakwa Rulumeni lizileseshe nge ntlungu inteto ezinge nxwaleko ezi- funyenwe ngabantu, yaye into leyo iya kupandwa. Kwakona inteto yo- kwenza indlu enqwenelwayo iya kuvelelwa." Lendawo iyi Rosmead ayiqelisi mntu ngengqele, esingabu- lela kakulu benzelwe indawo ekunoku- baswa kuzo abantu bakowetu.

Abahlobo abaninzl baka Mr. WALTER C. ORSMOND baya kuvuya naye ukuba ede wafumana ituba lokuqaula kumsebe- nzi wevenkile nowamayeza, waba nokuhambela Engilande. U Mr. no Mrs. ORSMOND siva ukuba banduluke e Herschel ngolwesi Ne Iwegqitileyo, besinga pesheya okwexesha lenyanga ezintandatu mhlaimbi. Sibanqwenelela ihambo eyo- lileyo, ukuya nokubuya.

Ngokubhekiselele ku Rev. ROBERT N. MASHABA, U Mr. TENGO-JABAVU ufumene ileta ku Rev. ROBERT H. MORETON, wase Oporto, Portugal, ovakalisa ukuvuyiswa kwako ukuxela ukufika kwemali exabiso li £1219s etunyelwe ngo Rev. 0. H. KELLY we Ndlu ye Ncwadi e London. Uti, " Ndivuye kunone ukuyamkela le- mali, kuba ndisand' ukumtumela u Mr. MASHABA ibokisi yengubo, kuba ubesele zb, elamba. Intwana ayamkeliswayo zipatamandla yokumxasa ayanele konke- na, ngetuba lokungalungi kwesivunb. Yaza nento yokulahleka kwengubo awaye zitunyelwe ngokayisekazi ose Koloni yambuyisela emva kwelocala. Kodwa ndiyatemba ukuba ngoku uya kuquba kakuhle okwexeshana."

U Mr. MORETON usiqekezela inqaku ngemitandazo eyenziwayo kwizipatama- ndla ngetuba lomfundisi lo. Uti indoda eyi Ruluneli yase Putukezi, abebetembe yona, isayenze lukuni intliziyo, ekubonakala belindele inguqulo eburulumenlni. " Kupela esinokukwenza," utsho u Mi'. MORETON, " kukulinda elika NKULU- NKULU ixesha elifanelekileyo, ndaye ndi- temba ukuba izihlobo ezikupahlileyo ziya kuzingisa ekutandazeleni ukupume- lela kwemigudu yetu. Njengokubake kungabuye kubeko ukuba abambezeleke, akufuneki nokuba ndide nditi olunye uncedo olugatunyelwayo luya kwamke- Iwa ngemibulelo. Ndibe netamsanqa xa nditumela imali ngamapepa lokuba ndi- ngalahlekelwa, ngangoko ndaziyo." Olu sizi lomzi lusamele wona. Singavuya abahlobo betu bengadinwanga lulo. Siya kuyibalela ukuba kuyintsikelelo ukwamkela nokutumela ku Mr. MASHABA uncedo olunje ngolu sesiluhambiaile. Makungabiko otf sendifezile, kuba ekwamkeleni ku NKULU-NKULU akuko uno- kuti akasamkeli. Namkele ngesisa yabelani ngesisa.

Inqubo yabalauli be Lingi e Monti iwuxakile nomhlope umzi. E Qonce u Mr. T. B. KING ukalazela ukuba i Lingi incedisa uloliwe ekutiwa maka- suke e Monti aye pesheya kwe Nciba. Wayawa kanyela Mr. CREWE. U Mr. KING ne *Watchman* babonisc ngeziga- neko ezingena kupikwa, ukuba yabizwa intlanganiso ye Lingi eko no Captain BRABANT, yapumelelisa izigqibo ngalo loliwe.

Inqubo ka Mr, CREWE ifun' ukufuza awalahlwa ngayo u Mr. SAMPSON ngamawetu eba Tenjini—yokuteta into kwaba, atete enye kwabanye.

Ubesand' ukulandula EMVENI ukuba i Lingi ibacasile o Messrs. CHAS. MOLTENO no Mr. HAY, kanti lelixa atumela u Mr. A. FULLER ukuba aye kutimba isitulo sika Mr. MOLTENO, no Dr. KELBE esika Mr. HAY.

Kwaye kwipepa ababida kulo abantsundu, bebala izimvo zabo, abanga kungatiwa zezabantsundu, aba bapati bo Lingi besiti baya kumvalela U Mr. MOLTENO kuba bengazitembi izimvo zake nge Transvaal, esingazi ukuba i Palamente yetu itenina nayo, kuba yona iteta ne Ngilane.

Ngo Mr. HAY kutiwa ngaba baqubi be Lingi hayi yena akayi kwenziwa nto, ibe lelixa baquba u Dr. KELBE.

Ngezindlela zokuteta ngelwimi ezi* mbini njengo xam, banganyweleza aba" mblope, kodwa abantsundu abasakaba" fumana, singatsho ukuba impundana nganye ezitandayo ukulahlekiswa, nje- ngakwimini esaye sisilwa u Tshambu- luka, bangazifumana. Kodwa inku- ndla zomzi ezipendla ezinene esidlanga- laleni ziya kuboyika o Mr. Crewe.

Imfazwe yama Melika nama Spain ayibanga nasiganeko singabalulwayo ngaleveki. Kuko umingimingi lokuba Amakomkulu ase Yulope acinga ngokuba lixoliswe ngokuba imfazwe ipazamisa ukuhamba kokurweba, into eseyiqalile ukubanga izipitipiti kwindawo ezinjenge Itali ne Spain.

Ityala lika Mr. ROBERT MANTSA- YI, e Qonce, kusasa nje, lokuka- tywa lipolisa estratweni ngobunye ubusuku, ligwetyelwe ipolisa yima- ntyi ngokusuke ubungqina bupikisa- ne. Abateteleli ibingu Mr. HUTTON ngakundimangele, ingu Mr. YATES kwelinye icala.

Izifundo Zezibhalo.

IBANDLA LEZIZWE EZIFUNDA IZIBHALO.

ICAWA, 29 MAY, 1898.

Isidlo se Nkosi. Mat, xxvi: 17-30.

Le yindawo ebanzi. Kuninzi okungatetwayo ngayo. Make siyikangele. Inkosi ibayalele bonke abakolwayo Kuyo ukuba basidle eso sidlo bakumbu- le Yona. Uyazazi intliziyo zetu, uyazi ukuba kulala ukuwalibala amazwi ate- tiweyo, kodwa kunzima ukuyilibala into eyenziwayo, kungoko iti masenze into ukuze sibe nokuwakumbula amazwi Ayo. Yintwana encinane asicela ukuba senze yona, kukutya nokusela, kanti inentsingiselo enzulu. Isikumbuza ukufa Kwayo, ngalomzimba ungcwele wava intlungu ngenxa yetu, nelogazi linqabileyo lapalalela izono zetu. Kwa- ngokunjalo isibonisa ukuba ngezinto sinobomi banapakade. Njengokuba ukutya nokusela kugeina imizimba yetu, ngokunjalo ukwamkela u Yesu njengo Msindisi wetu simtembe nge- ntliziyo zetu kusinika ubomi bompefu- mlo. (John vi: 57.) Kanjalo kuyasinceda ukuba sikumbule idinga lokuba Inkosi yetu iya kubuya, isitate siyoku* hlala nayo (v. 29) kuba iti masisoloko sisenza esi sidlo " ide ifike " (I Cor II: 46).

Nanzo izinto emasizikumbule zontatu, kuba ngalo lonke ixesha esitya esi sidlo uti kuti, " Kumbulani ukuba ndafela nina. - Kumbulani ukuba nipile Ngam. Kumbulani ukuba ndiyakubuye ndize.

Kufuti siteta sicula ngegazi elapalale- la tina; ilungile lonto, kanti asifanele kuwulibala umzimba ka Yesu owani- kelwa tina. (Luke xxii: 19.) Igazi lisifundisa uxolelo. Unfzimba usifu- ndisa ukungcwaliswa. Ukuba u Yesu wawunikela tina umzimba wake, besi- fanele ukumnika imizimba yetu.

Mhlobo! ungawucukucezi umzimba wako. Ungacingi ukuba sisitintelo sompefumlo wako, Ungakatazeki ngenxa yokuba zininzi izinto ozifunayo, intlungu zawo zininzi, uza kutshabalala kamsinyane. Wunikele e Nkosini umzimba wako. Wuhlambele Yena. Wutyisele Yena. Wunxibele Yena. Mcele awungcwalise ngoku, awenze itempile Yake (I Cor. vi: 19-20) ukuze awuvuse ungcwalisekile i gemini yoku- gqibela. (II Cor, iv; 10).

INCOKO.

Kwenye indlu. sihambile, indoda ilese penjenje: "Nina bafazi watobeleni iwenu amadoda njengase Nkosini." patsho yati: "Tandaza Mandlangisa." Baye ugamadolo pantsi; u Mandlangisa standaza : " Ewe Nkosi uti wena : ' Madoda babekeni abafazi benu.' Amen." Kuqutyiwe apaphi ?

Enye idyongwana kweze sinala ka Tato ebisand' ukupuma esinaleni, yavakala iknmsba yakubona ijoni liini ngakumfazi wayo, isiti: "Vat suku di joui ngaku Notsaweapa?" Guquqn ijoni lamngsna nge walking-stick. Ite inkewu: "Dar sele groote skaade, was tufana hius! "

Enye inxhunxhu yati kanti ayisazi nto ngekaya; ite mhla yagoduka yafika uninalume ebotshelelwe, Ite : " Malume kuteni ubotshelelwe nje?" Uninalume: " Aadazi mntwana warn; kauze apa ndipuze." Ute akuya omnye suka watiwa nko emlonyeni ukulunywa. Wahlala apo imini yonke abantu beye kuhlakula. Kanti unina lume wangenwa lugezo.

Ke kwavelwa ezinye intombi ziteta ngomfana obesand' ukufika esixekweni sazo. Ivakele isiti enye: " Akamhle simanga." Enye ite : " Mawo, lowo yena ugqobokile, ningazipoxa." Ite enye: " Kwau, hayi lo Moya ; ibiyini ungangeni ko nantsi aba, usike uman' ukuketa imiti emide nje ? "

Omnye umfana wati akuba engayifumani isoliti yentombi abefuna ukutshata nayo, wavakala seleteta kakulu esiti: " Awu, kade ndifuna Ingelosikazi andayi fumana ; ngoku ndiya kuyinyula nckuba kusesi Hogweni." Zintombi ninqabile hi?

Abanye baya watanda awabo amakosikazi. Ipokele iyodwa enye, yaviwa xa iti: " Lomfazi warn ndimtanda 'de kuti rha."

Ehla! Amakolwa no Satana. Kube ngehla into embi sekusitiwa yenzlwe yinkewu enkulu. Kuko oti waka wambona ngamehlo u Satana enqamla indlela kwi Tafa le Ntonga ehamba ebhomboloza esiti: "Yo! yo! yo! yo ! Hayi abantu bomhlaba. Yaba ngantwana incinane sekusitiwa ngu Satana." Utsho enqamla indlela; akahambi nangayo. Inkohlamutu kukuba umqonde ngantonina ukuba nguye.

Abelungukazi aba ngabantu abanto zinaxakayo umntu ngamanye amaxesha. Pesheya, e Paris kuko ifishini yokulunxiba ufudo olupilileyo, lubotshelelwa ngomxokelelwane eegolide emqaleui, ujinge esifubeni (ukuba lunaso), Kutatwa imfudo ezisencinane; amaqokobe ahonjiswe ngamatye anqabileyo. Ati ukuba lemali kufeketwa ngayo ibite yabelwa amahlwempu !

Elinye inenekazi lenza umtshato we zinja zalo. Umtshakazi wanxiba llokwe yesatina, ihonjiswe nge leise zemali; waza umyeni watsho ngomtlka omhle kunene, kuko nabapahli. Akuqondakali ukuba zayipendulana imibuzo.

Enyeintokazi emhlope eyayingumhlo- lokazi—yayinomkwa wokuti yakuhamba isidumbu sendeda simbiwe, siye kunewatywa kulondawo sukuba ihambele kuyo. Seyiwenze kntatu lowo mgudu. Indleko zimayela ne £90.

Yaka yati i Jaji: " Ucinga ukuti indoda yako ndiza kuyigwebela entolongweni ekubeni wena uyigibisele kahlanu nge ntsimbi, yona yakugibisela kwakanye?" "Ewe ndiya yiqonda lonto jaji; kodwa ke leyo yayo inye indibetile," yatsho lentokazi imhlope.

t t t

Angati amadodana amntu mnye atsha- te intombi zamntu mnye, sazeke kuko into ezityekayo kwintombi zalomzi. Ukuba kuko eseleyo amadodana ngesele ziposa kuyo.

t+ +

Pesheya ke kwatetwa yi Jaji ityala lokwapulwa kwesitembiso somtshato yindoua. Kubekwe pambi kwamatyala, ngendlela yobungqina ileta eziliwaka lina manci mahlanu anantatu, ezibalelwe intombi lisoka elo liuqibikayo, Ayibanga sawenza made i Jaji. Ite emva kwe nkita engaka akusekwanteto, yatsho ya- mgweba umfana ukuba ahlaule ikulu eliuamashumi amahlenu eponti ngokwa- pula idinga.

Abanye bayakuti ezi leta yinkanqa wayefanele ukotuswa bubuninzi bazo umgwebi. Kanti ke nanamhlanje iba zi mfumba incwadi zezafobe zabatsha. Kuhamba incwadi pakati kwezo zidalwa, zihanjiswa zintambo ezisisimanga zota- ndo. Sikumbula abanye abafiliahana iminyaka eli 11; kaucinge ke inani leleta emazibe zahamba pakati kwabo ngelo xesha—yinia!

Ileta zomlisela nomtinjana zikolisa ngokuba nde xa kubhale[wanwayo. Kodwa noko ababaninzi abangabhala ende njengenye eyayibhalwe yiayongo ibha- lela intwazana eyayiyinlisha, Izalise amapepa angama 68. Ekungazekiyo ukuba yayiseyinina kangakol Kanti enye yagalela yagqitisa nakuleyo yenza umtyabulo owazalisa 400 amapepa. Sazeke singavuyi ngako eso sitandwa sibhalelwe ololwandyula. Sibe singavu- yayo inde nakunoko. Zinjalo indlela zotando kwinto zalowo mkondo,

Abantwana bake bahlekise abantu aba- kulu ngamanye amaxesha. Okunye inkewana eyayino yise obhala kakubi kunene, ibone ngenye imini impukane ingena eqageni le inki. Iyitatile lentwana yayibeka pezu kwepepa, yamana iha- mba impukane kulo. Iyikangele yayi- kangela lentwanayavakalaisiti: "Mama, kangela lempukane ibhalisa okuka Tata!

Umfana owayefundisa esikoiweni se Cawa, ngenye imini wayecaza ubuhle bezulu neziyolo zakona, waza ke wabuza ukuba bacinga ukuba ngabantwana aba- njanina abaya ezulwini?
Enye intwana yapakamisa isandla.
" Kautsho ke sive," itshilo ititshala.
Inkwenkwana: " Kuya abafileyo! "

Enye intokazi eyayimana ixelela um- ntana wayo ngezulu nengelosi, nokuba abantu abalungileyo baya kona bakufa, Ivakele isiti lentwana:
" Mama, u Mr.---------fanukuba uyinge- losi, unepiko elinye, kuba ingalo yake yayinye, hi! " t t t
" Tata, ndiyakuba ngumfundisi ndaku- kula," yavakala okunye isitsho inkwenkwana engu Tom. " Ngokuba, mntwanam ? " utshilo uyise.
Inkwenkwana: " Ukuze ndibe nokute- ta xa ndise tyalikeni,"

E Chicago, kwelase Melika, banendlela entsha yokuhambisa isitya seminikelo etyalikeni. Asihanjiswa ngabantu ; umfundisi ucukumisa kwindawo etile, suke isitya sizijikeleze zonke izitulo, sibaleka ngocingwana olwenziweyo.

Amadodana amabini atyelele ndlwini nye enebhotile yotywala awayeyisela, Kute kwakulalwa wavuka omnye waya kuflncelela intwana ebisele ebhotilenl, wabuya walala, Wotuswe kukuva abo egungquza ngati kuko into ayifunayo, " Ufuna ntoni emnyameni? " ubuze watsho.
Omnye : " Hayi, andifuni nto."
"Ukuba ke akufuni nto, kangelfi'lig ntso ibhotile entla, wofika kungeko nto."
Inkosazana u Vitoliya yalimala yenzakala ngokusuka ime ezitupini. Noko ahambayo, akanakuhamba ixesha elide, Selekolisa ukuqutywa ngekarana.
T .t t t
Indlavini zomtshato zisikupile, Enye indodana yayibeta ifleyiti ngomlomo, yati yakudinwa yayibeta ngempumlo, aye amantombazana edyusha kuquma intuli. Makalumke, amadodana ama Lau achitwa zikonsatina e Katala.

Kanjalo indaba zotywala azipeli, Esinye isibhongobhiyane sibulele umninawa waso sinxilile Sasuka samhlaba elisweni.

Lento yokuyilahla komntu into abedume kakuhle ngayo, aqale enye, imnika izote kwabanye.

IMIHLABA E CAWA.—Ngomhla we 10 ka May lo, e Cawa kwakutenginwa imihlala, batenga abantu aba'umkileyo abelunga, kwaza kwimpi yakowetu kwatenga bababini qa u Messrs. Ebdeu Mazwai no Jos Ngcezu. la Kubi kulusizi xa ababantu bengeva balitabate itameanqa xa lisenoknfikelelwa. Bekulindelske beyekutenga abase Cawa besongele ukuze bangabi safuduswa bani, ngokuba yilokishi endala le icandiweyo bafuduswa kuyo,

E Johannesburg.

■----------------—.+--------

[AMANQAKU ELETA ZETU],

Bati i Salvation Hall abasena kuyi qashiselwa abantsundu, ngesenzo kwasontsundu owabucitacitayo ubuhlobo.

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Abantu bayaqala kaloku apa ukwazi ukuba kuko nento apa ekutiwa yi Mvo, efike yona itete ngomntu imbike ezweni lipela.

* *

-X-

Ngu Rev. E. D. Kumalo umfundisi omtsha wase Wesile. Ungomnye wamadodana awaye seluqeqeshweni ngu Mr. Lightfoot e Healdtown, walinga nawo i Matric—siteta omfi u R. Gudula, Rev. J. J. Jabavu, C. Kunene.

***

Siva ukuba idyongwana nedyongwazana zase mfutweni ziwunyabele umsebenzi wase Tixweni.

***

Ne Kwaya abase Koloni ngati abayise so-so. Kwawase Koloni amanenekazi ngala e Kwayile e WesileMiss Sannie Williams, Miss Paulina Mbinda, no Miss Jeremiah; kumanene ngu Mr. Mnyakama yedwa. Kufuneka ifolohaka toro ma Koloni.

♦

I Grand Easter Picnic yapela ngotando. Into entle eyabalulekayo bubuko bomfundisi wempi leyo u Mr. E. D. ;alo—owamkelekayo kwimpi yake.

Kubi kwabe bala (Cape boys) baya tshuishiswa slere ngalentsuku, kutiwa umxaka mawuqelane nengalo zabo uti nca bauqine kanye for good.

,. V .

Abantu kwi Lokishi yase Schoon Plaats abatyi ezihla ngomqala. Indoda ilala ipetwe zimvalo, kuba ononqayi baqekeza ingcango kwango 4 o'clock ekuseni, babhlisele ecibini esidikideni. Koba nzima ebusika toro, izialam zika Tixo zifela ibala, kuba esuke u Nkulunkulu wazidala mnyama; abantu kufeketwa ngnbo. Umsebenzi wezi Labour Agents uyintoni ke xa kukwesi situba? Iko eyase Natal neyase Koloni u Mr. Tillard.

* *

•X-

Omnye ukalazela Umhleli uti "Ngati akuziniki mzimba udiniweyo ngezimeko zetu tina apa e Goli; kube nawe wakuke uzokuti interview o President Kruger, o Dr. Leyds, o Judge Gregorowski no State Attorney, njengokuba ungumlomo wetu kweli lase Afuka? Ngumbuzo lowo Mhleli maupendulwe. Ukuba ufuna ikoleki, sokutumela tina imali; yitsho.—[Siyaqala ukuva ukuba singaba siyanqweneleka e Rautini. Sokangela.—ED.]

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U Miss Sannie Williams uyasishiya uyagoduka. Akakufane alibaleke kwi members ze Reform Committee Company Singers.

***

Bati yi Grand Farewell Konsati eyenzelwa u Mr. Gabashane i Conductor ngu Mr. C. Chake—tsho tsho akuko.

***

Umana ka Chake bamyekele, kuba eyilwa yedwa indaba yekufakwa kwabantu ezi trokweni xa bagodukayo, kanti bahlaula full 3rd Class fares. Kahle kuba uti se izakuvutwa kaloku lonto. Sakubona fishi seukwele ema kalijini ugoduka.

***

Abafana bazakuba nesikwana elibi lokulwa yakupuma i Cawa. Kutiwa babang' intombi—Bas op! Bahlalel' ukubalwa amagama.

Ubutempile ekubeni i Rescue Temple ibixwalekile ngokuginyelwa imali zayo, ngoku iqutisekile, yatata amanyatelo obulumko; ngokuti ibe ne trustees ezingo Messrs. T. B. Vela, R. B. Kota, no S. Govo. Amalungu ale kwata amiswe ngoluhlobo: — C.T., Bro. H. M. Ntlabati; V., Bro. W. D. Folisa; Sec., Bro. S. Govo; Trea., Bro. P. Matsipa; Chap., Bro. R. B. Kota; P.C.T., Bro. T. B. Vela; M., Sister Catherine Njobe; A.M., Sister Mary Ann Fanti; I.O., Bro. J. Twala; O.G., Bro. Jim Panginyama.

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Kuyinyaniso ukuba u Mr. Edward Tsewu wazixolisa ngokusuke angene atiyopiye. Wayebekwa izandla ngu Tana ngomhla we 8 ku April.

***

Omnye owamkelelwe eku tiyopiyeni ibiftcekisa elidla amararam. Bekungeko mfundisi—-oko ebesengumfundisi apa e Rautini—obecase ukutiyopiya njengaye. Abelo pempe ebebabiza ngawo onke amaganyana amabi. Wada wati ngomnye, o T., aba sebengabafundisi nje asingabona aba izolo eli bebepala intloko zegusha? Ibingumfo obe nomteto ongqongqo kwiremente yake, umteto wokuba, nokubana uku tiyopiya kuyashumayelwa ecaleni lendlu makasuke umnini walondlu atate umnqwazi emke, angapulapuli nokupulapula oku.

V

Namhla simfumana umzalwana wetu, akuba etshelwe siceko kowabo, sesiya kwabaya bebesakupala intloko zegusha, esiti mabamamkele.

***

Zizokufika nase Rautini indaba zokuroxa kuka Rev. P. J. Mzimba. Wenzakele kunene umzi. Wonke ubani ezo ndaba uzamkele ngosizi. Omnye uvakele esiti makube kuza kutinina e Rabe? Inkosi yasibluta u Dr. Ross, namhla isihluta oka Mzimba, ekubeni besihlutwe oka Tsewu. Makube kuza kutinina ?

•

Imizi kaTixo manxiwa kupela,
Kumke bafundisi kulil' izikova,
Ezityalikeni kukwa mntulwana;
Kufiwe impela kusingwakwasemva.

%*

Futi mnye kupela ote wazivuyela ezindaba, ngu Mr. Tsewu. Nge Sabata yokugqibela ka April u Mr. Tsewu washumayela intshumayelo enamandla e Elandsfontein kwiqela elimlandelayo. Wayeteta ngokuroxa kuka Mr. Mzimba. Ute, xa ayigqibayo intshumayelo yake, unovuyo olukulu ukubaxelela ukuba omnye umfundisi odumileyo wase Rabe uziroxisile kwelo bandla. Wati uteta umfundisi wake u Mr. Mzimba. Utsho wasixela isimilo salomfo ka Mzimba, esircoma. Wamqala eluzwaneni wakumpuma entloko. Watsho wati, ngexesha awayefunda e Lovedale iminyaka emibini wayehlaulelwa ngumfundisi wake lowo umfo ka Mzimba.

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Uqube wati, yindoda emadodeni lomfo ka Mzimba; asimfo ufane agotywe xa ibi°^ille b to yamcapukisa. Akafani no Mr. Makiwane abaya, abati into bayitete ze babuye bayiyeke. Yena (Tsewu) nakuba epumile e Rabe ebesengu " Ntseng'-ebbka," ekangele abomlandela. Nanko ke namhla oka Mzimba, umfundisi wohlanga emlandele, osimilo sihle, ofanelwe bubu Bishop, i Angati eyokungena kubo wa topiya ' abe yi *First Bishop of Ethiopian* (wawa- i tsho lamazwi ngokwama Ngesi). ;

** *

Lomincili ingako, Mhleli, yatsho igazi labanda, lehlela ezantsi. Kweqata ezingcingeni ukugxekwa kukaMr. Mzimba ngu Mr. Tsewu, kwincwadana apa awayesiti uyazitetelela ngayo, ekukutshweni kwake ebufundisini. Simbona lomfo ukuba " Licekisa elidla amararam." Yinina ukuba akuvuyele oku? Kanti wonke umzi ungamafikwana ango nxwe-mkunjana.

#

UDr. Leyds unduluka ekupeleni ko May lo ukusinga e Holland, apo ayakuba ngu Nomazakuzaku wase Transvaal. Umka etenjiswe i £15,000 ngonyaka kunye nabancedisi bake. Yeyona ndoda ibilaula kweli lika Oom Paul: njengo Prince Bismarck kwelama Jamana.

INTLANGANISO E GCUWA.

NGESIPO SOMHLABA.

! INCAZO YOMTUNYWA.

[NGUMBHALELI WETU.]

-11- •

Intlanganiso yama Mfengu idibene e Gcuwa ngo Mvulo, 9 May, 1898. Inkosi zama Mfengu ziko kakulu. Kuhlangene kuqala inkosi nabantu bazo kwindlu yamatyala, ingu Captain Veldtman esihlalweni. Intlanganiso enkulu idibene kwi Transkei Drill Hall, baye ababeko bengapezu kwewaka lamadoda. U Major Elliot esesihlalweni, kuko no Mndebele Thompson, M.L.A.

u MAJOR UTE;

Mamfengu, andinibizele ukuba uditete nani, kodwa nibizelwe ukuba kutetwe nani ngesipo somhlaba wase Mashona. Umcimbi wabantsundu ungomnye wemicimbi emikulu kwekoyo, wokokuba kuza kutiwanina ngabantsundu. Oku kubangwa bubuninzi nokwanda okukulu kwabantsundu, baye abantsundu, ngokukodwa nina Mamfengu, nandile ngobuninzi, nangobutyebi, nangobulumko, njalo njalo. Utete nange sipo sela Mashona, nokulunga kwesi sipq. Utsho wati—Nina Mamfengu seniminyaka i 60 nipakati ko Rulumente, waye yena enitanda, enondla; kodwa pezu koko akuswelekanga zinto zqkunibonakalisa ukuba animtembile nina u Rulumente. Niyatanda ukutyila isondo lengubo kwelinye icala, nikangele ukuba kuko ntoniua, Nenjenjalo nangalo Landipasi, niza kwenjeojalo nangoku. Nguye lo ke u Mr. Thempson oza kunibalisela ngesipo salomhlaba.

INTET0 KA MNDEBELE THOMPSON.

U Mr. F. R. Thompson, M.L.A., akuba esukile utete ngamalungelo abantsundu, wenza nebali lentsusa mabandla yesisipo. (1) Ute nipiwa indawo ezintatu—i Mbembesi, Matojini, ne Nyamendlovu, eseziboniwe zintlola zenu. Niya kupatwa zizibonda eziya kubizwa ngokuba zinduna. Kuqala konyuka iqela lamadoda eliya kuwubiyela lomhlaba ngocingo olukutshwe ngu Rulumente, aye lomadoda eya kubktalwa 35s. ngenyanga, nokutya (uingubo) yonke imihla, ze ngo Mgqibelo anikwe 2s. umntu atenge ukutya kwe Cawe. Imfuduko yonyuka ngesisa. Impahla yohlaulelwa inani elincinane. Baya kupiwa iminyaka emihlanu ukufuna lomali. (2) Indoda etshatileyo nengatshatanga, eminyaka i 25, yonikwa i-akile ezilishumi, ne taitile enesiza sendlu, ibalwe namalungelo empahla, kwanezimiselo zesisipo. Ndinga ningaqonda, zimbini kupela into ezifuneka kuni: (a) Ngumsebenzi kuni; *(b)* nokuba nikusele ilizwe xa lifileyo, nina nizuze umhlaba. Wonke ubani uya kuvelisa isiqiniselo sokuba usebenze inyanga ezintatu enyakeni, kungenjalo arafe iponti ezintatu—imali yamavila. (3) Utywala bomlungu abufuneki kulomhlaba, ofunyenwe enabo wodliwa kuqala iponti ezintlanu, okwesibini yoba yintolongo, okwesitatu agxotwe. Asisayi kumisa mteto wamivuzo kubasebenzi. (4) Niya kurafa i 10s. ngonyaka. Indoda yakufa umhlaba woba ngowomfazi; akufa ube ngowonyana omkulu. Awusayi kutengisa mhlaimbi wananise. Amasiko abantsundu ogcinwa apo angapazamisiyo emtetweni. Izibonda ziyakwenza i Biinga zidibene no Mongameli wazo.

IMIBUZO.

U Mr. Thompson, ependula imibuzo ka Captain Veldtman, ute ndingatembisa ukuba abafundisi bavunyelwe xa baya kuxaswa nini. Ute ivenkile azifuneki kulomhlaba ngokuba zinenkohliso kakulu ebantwini. Izibonda zelqzwe zonyulwa kwalapa ngoku ngu Meja; ziyakuba nomhlaba opindiweyo zona, zikululwe kwirafu yamavila. Ndinga ningandibuza yonke into eningayiqondiyo kuba makungabiko kungaqondi.

U Mr. Brownlee, umantyi wase Gcuwa, ubuze ukuba le rafu yamavila yoba ngunapakade na ?

U Mr. Thompson ute hayi, emva kokusebenza iminyaka ezeleyo emitatu wokululeka umntu.

U Rev. B. J. Ross ubuze ukuba lomhlaba wawumiwe ngabantsundu na kuqala ?

U Mr. Thompson : Ewe, ngapambi kwemfazwe yokuqala.

Rev. B. J. Ross : Wawune fiva na ?

Mr. Thompson : Hayi, ubungazange waziwe ukuba une fiva,

U Captain Veldtman ucele igqugula. Kwashenxwa ke ngama Ngesi.

IBHUNGA.

Isihlalo sitatyatwe ngu Captain, u Mr. S. Milton Ntloko engunobala.

Kufakwe imibuzo eminintshi.

Kuhlangenwe kwakona ngo 4 p.m.

IMIBUZO KWAKONA.

U Mr. Chas. Bikitsba ulese incwadi eyayibalwe ngumzi kwangapambili.

Kusuke u Mndebele Thompson. Ependula imibuzo ka Captain, ute iqela lokuqala liyakwaka izindlu kulemihlaba. Akuko mntu untsundu uyakuvunyelwa ukuba enze ivenkile pakati kwalemihlaba. Akucinezelwa ngemibuzo ute wovunyelwa ke ontsundu nomhlope xa umzi ufuna—amadoda alitoba eshumini kudibene no Mongameli emfuna. Yobako itaitile yalomhlaba. Niya kukululeka ukurweba napina apo nitanda kona, kodwa umntu abe ne pasi yenkabi nenqwelo yake. Umfana ose mncinane akakunikwa mhlaba. Akuko mntu uyakukululwa erafini yamavila ngapandle kwe Nduna, ngapandle kokuba avelise isiqiniselo sokusebenza inyanga ezintatu.

Umbuzo: Ukuba ukutale ulima ozihabile nento yonke, eyedwa, njalo-njalo, wotini lowo ?

Mr. Thompson : Hayi, onjalo akafuneki paya; makasale apa lowo.

Equba ngempendulo u Mr. Thompson ute i juri ayikabiko paya, ke ngoko andingenitembise ngobujuri.—Izitembu azifuneki kona.—Izikolo zofumana inxaso ye £10 xa zingezizo zahlelo. Aningevunyelwe ukuba nemipu, kodwa xa lifileyo noxotyiswa.

BAYE KUCINGA.

Ama Mfengu ate sisaya kucinga, ke ngoko sopinda sihlangane apa ngolwesi Hlanu, 13 May, ezinye indawo wozipendula lomini. Kuvalwe ngo Hure abatatu.

Impinda.

YACITAKALA INTO NGERAFU YAMAVILA.

Nge 13 May kuhlangenwe kwakona e Holweni.

U Meja utete ambalwa, wablala.

U "Mndebele" wenze ambalwa.

U Captain Veldtman, engumlomo wama Mfengu, ute, okunene Nkosi inteto yako wayigqiba. Nati sihlangene apa ukuza kulungisa indawana ezincinane nokubuza imibuzwana. Ama Mfengu ayaya kwelozwe, anga angaqonda ukuba imfuduko yoba ninina; aye ebulela kakulu u Meja ngenyameko ayenzileyo.

U Mndebele Thompson wenze inteto ngemipako nangokunyuswakwempahla, wati kanjalo ndinga amadoda anganduluka emya kwentsuku ezimbalwa, kodwa angalibali iveki.

Ute u Captain Veldtman, hayi kaloku, besekulungiswe nini. Enye into siyavuya imantyi zilapa nje, singa zingasinika izatifikiti tina sesakutshwayo kwi rafu yamavila.

U Mndebele: Hayi, asifuni madoda angasebenziyo, ngoko isatifikiti salapa asifuneki paya.

U Captain: Hayi, nkosi, yiroxise lendawo, kuyakutini ukuti abantu abakululwe erafini yamavilababuye benziwe amavila paya, kulendawo uti wena aba Mfengu ayasebenza ngapandle kokuqutywa ngumteto. Lamawaka angamashumi amahlanu u Meja ati ngonyaka apuma pesheya kwe Nciba, asimavila aqutywe ngumteto. Zizikutali ezihamba ngenkululeko; ke ngoko siyakucela ukuba uyiroxise lendawo.

U Mndebele: Hayi, andikuyenza konkena lonto.

Ama Mfengu: Hayi, asinakuyivuma nati lendawo. %

U Mndebele: Oh, kulungile, andiyingene lonto ; ipelile ke indaba.

Kwacitakalwa.

Omnye umbhaleli uti: —Yonakele imfuduko yase Mashona, ngokusuke kungavani entetweni u Mr. F. R. Thompson, M.L.A. nama Mfengu ngolwesi Hlanu. Zonke ezintsuku ebeba wona ama Mfengu ngnmhlaba opiwa nje ngoluhlobo Iwalo wapesheya kwe Nciba. Ekute ngolusuku, wacaca umnumzana ukuba lomhlaba uyakufunyanwa ngokusebenza nangokuzikusela. Otuka kakulu amadoda/ kuba ibingazange itetwe ngoluhlobo lemfuduko; kute xa kunjalo wafutshanisa umfo wasema Ngesini, ukuba niti intsha lenteto, endaziyo mna ukuba soloko nditeta yena—mayibe ipelile ke into ebesiti mkozi ngayo nani ma Mfengu, watata umnqwazi wapuma. Yaduduma yonke intlanganiso kwaba kupela. Lenteto ibiya kubantle ukuba ibinike-Iwe ku Mantyi omkulu, u Major Elliot, C.M.G. Kuba inene lase mzini lingaba beliba qondisa, kodwa akuko Mfengu ivumayo ukuba inteto ibisoloko inje ngale ibonakala kwi Mvo ZONTSUNDU. Bati ebemane esiti u Mr. Thompson impahla endala ayifuneki paya, ize niyishiye apa, niye nempahla entsha esaya kusebenza; nenkunzi azifuneki paya u Rulumeni wozifuna yena Sekuqondakala ukuba ubentsonkota, lomsebenzi w'amavila kunga visiswananga kuwo. Ezinye izibonda ziti mayibuye itetwe ngu Major Elliot lento, kuba ukuba ngumhlaba womsebenzi nowokuzikusela, maninzi amatsha ntliziyo angalungiselelwa ayokulisebenza elozwe ngemihlali, ahlale ke amaxego.

Iziganeko 1825.

[NGU SILWANGANGUBO.]

Sahlukana neziganeko zetu xa u Mshweshwe aka e Thaba Bosigo nge 1824, xa kananjako kufundwa oABC bokuqala lusapo Iwama Xhosa e Ncera, ukuyilwa kwe Dike, apo bafunda o A kona o Dyoba into zo Citashe bezintwana ezincinane. Lomaxesha kaloku lemali kutiwa yi School Fees ibihlaulwa zi titshala, ati umntwana akuya yonke iveki, azuze idosha nokuba sisitshetshe. (Kaloku oko belinge kabiko eligama le *mela, bekusitivM sisitshetshe).* Salibala ukukankanya inkumbi zalo nyaka ezacima ilanga.

1825.—Ama Qwelane kunye nama Bhulu apetwe ngu Koenraad Buys, angenela u Mshweshwe. Kunyakana yasekwa idolopu yase Somerset East.

1826.—Kukumxa kuka Somaseti (Lord Charles Somerset) apa ukuya pesheya, emva kokuba wasele minyaka ilishumi elinanye eyi Ruluneli—1814-1826. Kunyakana sasekwa isikolo sesibini sama Wesile—esase MKANGISO, esilandela i Wesleyville eyasekwa nge 1823. Lomzi noko ungavakaliyo namhla waka wamkulu. Kulapo bezipuma kona incwadi, intlobo-ntlobo zeucwadi ze mbali, nama Onio ne Bhayibhile. (" Izicatshulwa " kuseko umntu onazona ? Besifunda zona oko bekungeka biko Bhayibhile zizeleyo. Oko u Lizwi John i : 1, ibingu Logos, isiti lo vesi : " Ekuqalekeni ubeko u Lagos, waye u Lagos eno Tixo, waye ngu Tixo u Lagos kanjako." Ngezimini zangoku zokucaswa kwaba fundisi abamhlope uyazicukumisa intliziyo umbhalo ekupetweni kwencwadi oti:—" ISIHOILELWE NGESI sniCILELO SABA TUNDisi." Lo Mkangiso ke—le Mount Coke, kulapo bekushicilelwa kona incwadi zokuqala ngabafundisi abamhlope—aba namhla bangafunwayo.

1827.—Zalila e Gqutyini pakati komkosi ka Matiwana (Imfecane) naba Tombu (August 27, 1827). Badudunyiswa a Batwa babekiswa e Gqili.

1828.—Aba Tembu kunye nama Gca- leka asa xikixana ne Mfecane. lyalandelisa eyase Mlungwini imikosi—-abelungu nama Lawo—eyaya yamcita u Matiwana malunga ne Baziya e Mbashe, • pezulu. Eyase Mlungwini yayipetwe ngu Major Dundas (u Dondashe), Kunyakana kwabulawa u Tshaka ngu Dingana (September 23, 1828,) nge 23 September, -1898 nonyaka, uyakuba ' minyaka imashumi asixenxe (70) efile u Tshaka. U Ngqika utumele amadoda emka ngenyawo ukuya e Kapa eya kubulela uncedo lokupetulwa kwe Mfecane. Aya kufika e Kapa nge 5 November, 1828, waye naye u Ngqika engasena mpilo intle ngezomini. Inyatelo lokuqala lokupalianyiswa komteto ontsundu, ngokwenziwa komteto ekwatiwa yi *Fiftieth Ordinance,* umteto wokuba ama Lawo apatwe nge- , mpato yaba Mhlope, lenziwe ngalonyaka ngemizamo ka Dr. Philip, uyise ka Rev. T. Durant Philip, lo ubeke ese Dikeni. Oko kukuti ama Lawo aminyaka imashumi asixenxe enziwa abelungu. Kwati kanti kukubujiswa i kwawo oko, kuba asuka ajika ayicekisa imidaka yakwa Xhosa akuva ukuba mnandi kwe Blantiveni, afa ke apela. La akoyo asele ngama Bastile ane gazi lama Xhosa nelama Ngesi. Yena umfundisi omkulu lowo wenza umsebenzi omkulu, omhle, ngoko akana tyala yena.

AMANANI EMALIKENI

____ -tM -____

E QONCE.

Ngolwesi-Tatu, May 18.—Inyama yenkomo 3}d to 6d ngeponti, Inyama yegusha 3d to 7d ngeponti, Ibhotolo 1/9 ne 2/6 ngeponti, Amaqanda 1/3 ne 1/9 ngedazina, Irasi 2'9 ne 3/-leponti, Ihabile 2/4 ne 5/9 nge 100 leponti, Amatapile 7/1 ne 8/6 nge 100 leponti, Umbona 7/3 nge 100 leponte, Amakaba 1/2 ne 1/7 nge 100 leponti, Inkuku 1/6 ne 1/9 inye, Amadada 2/4 . ne 2/6 inye, Amatanga 2/- ne 5/- nge dazani, Inkuni 11/-ne 43/-ngeflara.

—- - ....— - ■ - c

Kwi Tole le " Mvo."

Namhla kuya kufunyanwa into eni* ' nzi ye " Ndaba," " Umsebenzi Wama' nkazana kweze Lizwi," " Imiteto Eli* shumi Yendlu," neze " Tyalike ne < Zikolo," kwakunye neze si Ngesi ne Zaziso.

Inkonkobe nentaba ye Gqira bezimhlope likepu kule veki.

Siva nbabi ukuba uknsweltka kwendawo kusinyanzela ukuba sishiye ngapandle kwe. lanamhla into eninzi yendaba ezimnandi, kwane Beta zaba bhaleli ku Mbleli.

Ngomso, 19 May kukunjulwa nkunyuka kwe Nkosi. Yiholide.

I Rulaneli enkuln yase Kanada u Lord Aberdeen iroxile esitulweni.

Inene elingu Tom Hare, lebandla lama hlati Jizidubule ngo Mvnlo e Bbai. Isizutu asaziwa.

Umzi udubatekile e Lusutu ngokusnka isixenxe eipela sabafazi abancinane baka Rotolo sifable, kutiwa basing* ngase Rubulu.

Inkumbi ziyanconywa e Tyume,

Ukuzigcobisa

l-KRIKITI.

JOHANNESBURG.

Kutiwa namhla i Johannesburg CC iyi hlutiwe indwe yi Standard CC yasi Doornfontein. Asazi, kuba kutiwa seyizi kuhlala i Barnato Cup Tournament Com mittee. Siva ukuba lyayilwa ngo Messrs Buhlungu no Chake. Akuko! Ro-r< Bhai!

EKAPA.

I club ekutiwa yi "Actives C.C.' ivale i season nge Easter Holidays Yeyona club iyakomelela, kuba ine Pro ezivela e Bhayi, into zo Ngwana, Baart Konyana, Nezo, Gxoyiya, Ncapayi nc Mermani ezivela kwi Eastern Districts I captain yayo ngu Mr. Julius walapa (Kana, Siya kulindela amanqaku kuk club next season ; kube kwafika no Mr Mhiabi wase Kimbili, owaye yi captain ye Kimberley Team ngo 1892 eQonce;

EAST LONDON.

Kuqubisene apa ngomhla we 14 ku May ezi club—i Five Great Poweis CC ne Gaika CC. Kungene kuqala i Gaika CC, Yatumela into ka Tiki neka Lamani. Ite into ka Sandile, i captain ye F G P CC, —"Kekaloku makwenkwe am kanenze i short work, nixele mblana navalela i Willows CC nge 14 runs, yapela yonke i eleven ngeso sikora." Utsho wati um ntwana ka Sandile—Ndiyinika wena J J Rashe nawe I Cetyana ibhola. Kute ku- ngabanga mzuzu mkulu yapela i Gaika.

* * «

Au, camagu nkosi yam ! Zangena izigebenga mfondini ze F G P CO ezigqiba i club rase Monti ngokuzidla. Kungene into ka ka Nqoro neka Theo Gosa, zatsho kamnandi zombini, yabuya eka Gosa, Au, bafondini! saya isigebenga sika Salai batsho kaknlu nento ka Nqoro, yabuya into ka Nqoro. Mandise udisiti, yadliwa ngoko i Gaika nge 12 runs nange wickets ezimbini. Nanzi ke izikora:—

Gaika CO.—Tiki b Rashe 4, Lamani b Rashe 0, Tutu stpd Mbiji b Rashe 7, Nwe- ba stpd Mbiji b Sandile 7, Gxaleka stpd Mbiji b Cetyana 0, Maigas b Cetyana 0, B Maigas b Sandile 9, Matadi b Sandile 0, Mgcokoca b Nqoro 3. Maziko b Nqoro 10, Bukashe not out 0, Extras 2, Total 33.

Five Great Powers CC.—Gosa b Maigas 0, Mancapa b Tiki 2, Salai c Nweba b Tiki 18, Rashe c Bukashe b Tiki 1, Siyolo c Matadi b Tiki 0, Mbiji c Lamani b Tiki 9, Sandile run out 2, Nqoro b Tiki 10, Mali b Maigas 0, Bleki not out 0, Cetyana not out 0, Extras 3, Total 45.

« « «

[Ababhaleli balomhlati siyabavusa ukuba xa betumela indaba babeke izitampu ezaneleyo ezinewadiui, kufuti slbhatala ukukupa incwadi ezibanjiweyo.—ED.]

I Transvaal itumele umkosi ukuya kuba mba inkosi u Bana, obebizwe ngokubuiala induna yake enkulu u Mbopa, wala '

U Landipasi uvake pantsi kwa Ntselamanzi ngase Lovedale.

Tsinala yase Mtwaku kutiwa isavaliwe ngenxa yefiva.

Intombi ka Mn Barber wangase Cradock itshele ebedini; beeekukangelwe ukuba itshate.

Inkalu Yomzi wase Qonce ilungiselela umgoobo wokadumisa umhla we Nkosazana ngo 24. Kuyakubetwa igubu ngama joni e Malikeni.

E XUKWANE.—Abaqubi be ngxushungxushu yokwahlula amabala babhalele ku sibonda u Mayi Ntlokwana, be^azisa ukuba batumela umntu wabo kulo lali yake; kodwa yena ubanike inteto eqavi- leyo yobudoda, yokuba seleno mfundisi wake (i Free Church). Xa ngaba kuqu- tywa into elungileyo akusafuneki wumbi,

ICEBO NGESIFO.

IsiFO SAMATUMBU.—Kwinyanga zehlobo abantwana bakatazwa zizisu, bafane Iwe ke kukunyanyekelwa. Masiti isisu sakufumane sikululeke, scza icepe le Caster Oil, kwaye oko kuruda kuya kunqumama ngapandle kokusebenzisa eyiyimbi into. Ukuba akunqumami, elika Chamberlain le Cholera nokuxa- xaza malinikwe lonke ixesha amatumbu asa xuxuzelayo.

ABANTWANA ARAPUMA AMAZINYO—Ba- dla ngokukatazwa luxaxazo apa oliinga- nyangekiyo kakuhle, njengokuba imba ngi yoko ingena kususwa. Uxaxaz> Iona lunako ukunyangeka ngokusebe- nzisa elika Chamberlain le Sisu ne Cholera, kunye ne cepe le Castor Oil ukuhlamba imibilini.

UKUSETYENZISWA KWALO.—ABANTWANA ABABUDALA BUNGAPANTS1 KWEM1NYA- 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 ngexeeha elinye, xa amatumbu angasebenzi kakulu. Kwintsana ezibudala bungapantsi ko mnyaka mazinganikwa ngapezu kwe tea-spoon yeli yeza ngexesha elinye Litengiswa ngabarwebi bonke, Lumsden & Co. wase Qonce unal kakulu.

Native Opinion & Gaurdian

WEDNESDAY, MAY 18, 1898.

A BANK FOR NATIVES,

JOHANNESBURG paper an-
Announces that a Company has been inaugurated for the purpose of establishing a Bank for Natives in that great labouring centre. The step in this direction seems to have been prompted by the pressing necessities of the Native labourers in the mines, and appears to us one eminently calculated to safeguard the interests of the Natives. If we are correctly informed, there are no Banks in which a Native can deposit his hard-earned savings in the Transvaal, a thing which is not to be wondered at since the Government is careless and callous of the interests of all save of those whose luck it was to be born by *voortrelckers* and their descendants ; and if such be the case in regard to the Uitlander " green tree," the fate of the *schepsel*—the Native—may be imagined than described. A company has, therefore, come forward to undertake a duty which elsewhere is discharged by the Government towards the labourer, and the thanks of our people are due to the gentlemen who have so generously laid their heads together and come forward with a scheme to benefit and advantage them. As is ways the case in such philanthropic work, the good will not be confined to the advantaged only, but the promoters will thereby be great gainers, if not all at once, then by-and-by. For immediately it gets to be known among Natives that the whites are doing all in their power to befriend them, and that all cause for anxiety in regard to the safety of their earnings is no more, many, who now fight shy of the Goldfields because of its forbidding laws and regulations, will flock thither, and, as perhaps, a remote contingency, with the adoption by our people of civilised modes of life, greater prosperity will reward those devoting themselves to the helping on and uplifting of their fallen fellow-men. Still, there is this to be borne in mind. On the one hand, it will take time for the institution to secure the confidence of the Natives, especially if it has >o Government guarantee. On the other hand, the generality of Natives have yet to be taught that it is safer to deposit money in banks than to trust to lock-ing it in boxes, where it is an easy prey to burglars ; or to the equally risky experiments of burying it in the veldt. It will take time, too, to convince them that the wisest thing is not always to convert savings into cattle, sheep, goats and other stock, liable to be swept away as cattle have been swept away by rinderpest. Then again the Native has yet to learn that stock farming and agricultural farming are but means to an end and not the end in themselves—the end being to get money which one can conveniently apply to all and everyone of his returning wants. It is important, moreover, that our people should early recognise this, since shortly their reserves will not bear much stock, and people will more or less have to depend upon improved modes of agriculture, selling produce to bank the produce in savings banks. At present our people are naturally ill-at-ease with money because it is liable to be spent or lost, or stolen. It need not be so if they know that it is safe to keep it in banks. Nor are the foregoing the only obstacles to their taking readily to banking their saving's. The bulk of the people are not educated, and cannot understand bank-books and) all the paraphernalia relating thereto. It will be said that there must be others able to read and write to help them, but there are many fools and rogues among those who can read and write. Here is an argument in favour of the deffusion of primary education by the State as widely as possible among Natives also. Nobody is injured thereby but everybody stands to gain by the conversion of the large raw material, bringing little or no grist to the mill of the community, into effective citizens. With these observations we heartily commend the step taken in Johannesburg to form a bank ostensibly for the Natives, and wish the project unqualified success.

THE MINISTRY.

THE SPRIGG Ministry, which occupies the position of a fifth wheel to the political coach, has emphasised this fact by going through a crisis without much public interest being evoked, excepting among those personally interested. During the week, Sir THOMAS UPINGTON resigned, and Mr. T. L. GRAHAM sworn in without much ado ; and a day or two after, Dr. TE WATER resigned the portfolio of the Colonial Office, ostensibly because he is unable to support the Redistribution Bill. The probability is that Dr. SMARTT will come in. Last Session the Ministry was saved on a direct want of confidence motion by the Speaker's casting vote, some of those who supported it being its avowed opponents, who were so frightened by the introduction of the motion that they were unable to make up their minds in time. Mr. INNES just now occupies the mosi powerful position in politics, as the balancing factor, and rival leaders know it. Mr. HOFMEYR knows it; and sojloes|Mr. RHODES, Sir GORDON being a negligible quantity. Mr. INNES has been invited to join, and efface himself. He has wisely declined. Of course the party which gets him would be strong. But we think that if he stands out a little longer, he will shortly be in a position to enter office as Prime Minister of a Ministry after his own heart, supported either by Mr. HOFMEYR, who is prepared to do anything in his power bo keep out Mr. RHODES, or by Mr. RHODES, since he himself is impossible, as his personality still divides men who should work together. Sir GORDON SPRIGG, his lieutenant, is admired by neither party. In these circumstances, then Mr. INNES is the hope of the country. It is well that the South African Political Association have seized the idea, and are dropping the timid policy which kept them long from rallying a middle party of moderate progressive and clean men.

A WOLF IN SHEEP'S CLOTHING.

IN the colour campaign between White and Black, for which America has acquired an unenviable notoriety, and which we regret to see some introducing into this country, we sometimes read of accounts of Black men falling foul of other black men and murdering them. Our recent files of Negro papers have articles strongly resenting such stories, and stating that these assailants are white men in black disguise, with the object of murdering the Blacks. Precisely the same thing is being resorted to in politics in this country. In the political campaign against Mr. SAUER, in particular, and the members of Parliament who have always espoused the cause of tjie Natives in politics in general, the League has resorted to the device of voicing Native opinion in the vernacular, disguised as a Native, and is vehemently endeavouring to pulverise- the friends of the Natives, in the- hope that Natives may suppose that- it is other Natives that are doing this. The people are, of course, being duly warned o,f this, and all this manoevr- ing may deceive the superficial—an exceedingly exiguous class among the Natives. The device is too utterly too too transparent to deceive our people, and those w ho resort to it may depend upon it that a day will come when they shall be called upon to account for such deception. It seems that among other things, our people have to look out for wolves in sheep's clothing.

OMINOUS.

TWO speeches, delivered by the two leading statesmen in the British Government to-wards ibe' 6iid of last week, are carefully calculated to prepare the citizenA of the Empire to prepare for the worst. There mu st be some hitch in tho negotiations witb other powers to cause Lord SALISBURY, than whom there is no more moderate man in his Government, speaking to a meeting of the Bankers' Association on Wednesday last,to say that he vi'ewed the present situation most gloomily, and to urge that there was great necessity fair increasing the national defence. Mr. CHAMBERLAIN, a few days after, spoke at Birmingham, and took the nation, even more than Lord SALISBURY into the confidence of the Cabinet. He stated outright that the foreign situation was serious and critical, and the time was perhaps not far distant for an appeal to the patriotism of the people. Great Britain stood alone; it was therefore the duty of the whole Empire io draw closer; and their next duty was to draw closer to their American kinsmen; in any way it would be cheaply purchased if an Anglo-Saxon alliance could be formed. Continuing, he said that the situation in China was extremely unsatisfactory. Great Britain was unable to declare war against Russia without an ally. Their interests in China were so enormous that no more vital question had ever presented itself to the Government, and unless the fate of China was to be decided without England, the latter must not reject alliances. It is generally considered that the situation is very grave when the most responsible members of the Cabinet are told off to speak in this way. Behind Russia is, of course, France; and both these Powers have of late shown a disposition to flout England; Germany is in the sulks because England would not enter the Trippie Alliance, but the only consolation is in an unexpected exhibition of good feeling by the German Emperor towards Great Britain. Developments of the situation will be awaited with keen, if anxious, interest

Topics of the Week.

WE regret pressure of space compels us to hold over a quantity of interesting matter and correspondence.

THERE has been nothing very special to note during the week in connection with the War, save the report to which not much attention has been paid, that the Powers, feeling the effects of the dislocation of business the War has brought about, are already thinking of applying for the cessation of hostilities.

THE negociations touching the exodus of Fingoes to Rhodesia appear to have been bungled through false representations. The Fingoes were under the impression that the land was being given to them in the same manner as Fingo- land was given to them by Sir WALTER CURRIE in 1864. But at the meeting with Mr. THOMPSON it transpired that they were required for the purposes of labour and of defence. This changed the whole aspect of affairs; and the Company has to satisfy themselves with taking the "lame and the blind " to fill their country.

CAPTAIN VELDTMAN, in the course of the parley with the Fingoes on Friday, made a statement which will astound idolaters of the Labour Clauses of the Glen Grey Act. He was arguing that the Fingoes should be allowed to go up with certificates of exemption from the Labour Tax. As we know, Mr. THOMPSON was unable to entertain this request, as it would have defeated the main object of the offer, viz., the labour supply. Captain VELDTMAN said that all the men had been to work, and that the Labour tax had nothing to do with their doing so. This is what we have always maintained, and a confirmation thereof, coming as it does from one in Captain VELDTMAN'S position, is very valuable, and should silence ignorant babblers about the advantages of the Labour tax in forcing Natives to go out to work.

COMPLAINT having been made by Mr' T. B. King that the League was being exploited t« further the interests of a certain railway route, Mr. CREWE has written that " in no way has the League machinery been used to further the interests of East London by pushing forward the coast line of railway."

Mr. T. B. KING in the *Cape Mercury* and the *Watchman* have, however, proved up to the hilt that a League meeting was held, the resolution carried being that "Colonel BRABANT be asked to vote for an upper line through the Transkei, as that was a necessity.' This was proposed by the Chairman of the branch, who indicated what was meant by a lower line by remarking that " if East London was ge- ing to be *the port* for inland centres and for the conversion of the farmers' produce into cash, it must bo connected by railways."

THEWATCHMAN VERY PERTINENTLY OB- serves : " In the face of the facts disclosed in the reports referred to, it will be difficult for the General Secretary of the League to maintain that " in no way has the League machinery been used to further the interests of East. London by pushing forward the coast line of railway."

This is not the only case in which the conduct of the League headquarters has been characterised by subterfuge. Not very long ago we received from that quarter a denial that the League, which professed friendship for Natives, had no designs on the Parliamentary seats occupied by Mr. Hay, Mr. Molteno, and other Members Natives have, by long practice, learnt to look up to for the defence of their cause in Parliament. But the ink was scarcely dry on the sheet on which the letter was printed when the announcement was made that Mr. A. FULLER, of whose standing the League Secretary cannot have been ignorant, was proceeding to Tembuland to prosecute his candidature, and now it has transpired that in Victoria East they are putting up Dr. KELBE. All this, despite League headquarter assurances. _____________

This is not all; elsewhere they discuss these seats with a singular carelessness of the assurances already referred to, proceeding in a style which made our people disgusted with Mr. SAMPSON'S tactics in the Tembuland election of saying.w.e thing to a European meeting ;and another to the Natives, the subject being one and the same.

IN regard to 'Tembuland, the League Secretary, who, by the way, stabs from behind the curtain, says they " suspect one or two *Imvo's* pet candidates of pro- 'Trarsvaal leanings, *and are therefore opposed to their being returned to Parliament. Notably* this is the case in Tembuland where *Mr. Molteno's* attitude gives cause for doubt." The Italics are ours. What Mr. CREWE told us a short while back was that Mr. MOLTENO was the only candidate and new he is to be opposed!

MR. HAY is requested by the League 'headquarters to be at ease and is thus patronisingly referred to" As far as we can gather, it is quite likely that Mr. HAY will be returned unopposed at Vic- toria East. Mr. HAY has consistently remained a follower of Mr. INNES, and has never shown any Bond proclivities.

He has been consistent, and in our opinion should retain the seat he now has- It is unfortunate that Mr. HAY is not quite so popular personally as we confide desire. Personal popularity goes for good deal in election matters." aaotwithstanding this, and Mr, CREV letter, we repeat Dr. KELBE is being UP against Mr. HAY. OUR people will have to be put on their guarc against such duplicity.

IN regard to the foregoing, the un initiated - lots of the League like th< headquaters will stoop to anything and stop at nothing to further a propaganda against the political friends of the Natives, which cannot be supported on its own merits.

THE *F. B. Advocate* saysIt is said that Mr. JABAVU has sent a circular letter to every coloured voter in this constiu- ency, directing him to support Dr. DARLEY-HARTLEY'S ^candidature for the Assembly." To this our contemporary is, in fairness, requested by the party named to give an unqualified denial.

THERE is a report current that the Hon' J. X. MERRIMAN, M.L.A., may in al' probability stand for Wodehouse, which includes a portion of Glen Grey. It is a constituency he represented previous to his becoming member for Namaqua- land.

IN another part of this issue we give the letter conveying to the Kimberley Council the decision of the Colonial Office not to recommend to His Excellency the Governor the promulgation of certain regulations, regarding the natives, which the Council had passed. We believe those regulations had to do with the clearing of the native residents out of the town, and to have them in locations. No doubt many of these have been misbehaving; but this is no reason why the rest should be penalised. Let regulations to suppress evil be as severe as possible on evil doers; but let the non-offending man go scot free.

OUR people will rejoice to learn that something is being done by the Govern- ment to remedy . the long-standing grievance because of the want of a suitable waiting-room for Natives at Rosmead. Attention having been called to most recent episode narrated in IMVO, the Commissioner has sent the following reply" The Commissioner has *persused* with regret the statements made as to the discomforts endured and enquiry will be made into the circumstances. At the same time tho question of providing shelter as desired will be gone into." Rosmead Junction is a particularly cold place; and it must be simply terrible in winter, and if a waiting-room with a fire-place is setup for the Natives, it would be a very gratifying act.

CONCERNING Rev. ROBERT N. MASHABA the Native Missionary, exiled by the Portugese Government, Mr. TENGO JABAUV has received a communication from Rev. ROBERT H. MORETON of Oporto, Portugal, from which we extract as follows :—" I have pleasure in reporting the arrival of your remittance through the Rev. C. H. KELLY, of the Book-room, London, for £2 19s The exchange is very favourable for our purpose, and yielded Rais 88s880, the premium on gold having advanced considerably since I wrote to you in October last. I am very glad to get this amount, as I have recently sent Mr. MASHABA a box of clothing, for he has been practically naked and starving. The miserable pittance allowed by the authorities for his support is not enough to feed him properly, partly owing to the failure in the crops. Then the loss of the clothing sent from the Cape by his cousin threw him back in that respect; but I hope he will now do well for some time to come. I sent him a box of food previously, but, as if be must be pursued by an adverse fate, it was carried on to the coast of Africa and only delivered on the return voyage, so that some of the food was damaged. In future I will send him what money I can gel for this purpose."

As to Mr. MASHABA'S freedom, Mr. MORETON says: " All we can do is to await God's good time, and I trust the friends around you will continue to pray for the success of our efforts. As there may still be a long delay, I need not say that any further contributions will be thankfully received. I have been fortunate in sending money in the shape of notes, not having lost any so far as I know as yet."

THE Redistribution of Seats Bill gives, among other places in the West, single members to Cathcart (with Stutterheim) and Komgba; and two members each to Tembuland and East Griqualand. The district of Elliot is severed from Tembuland and added to Griqualand East, so also is Eastern Pondoland. West Pondoland is included in Tembuland. The question is so uncommonly thorny as to have precipitated a Cabinet crisis.

MR. DONALD STRACHAN and Mr. ZIETS- MAN are on their way to Capetown as delegates of the EastGriqualand Farmers' Conference, by which body they have been deputed to go to Capetown and impress upon the Cape Government the desirability of building the Kokstad Railway by the upper route. Why do not the lower route people send deputations too?

FOR the school and music examii a- tions this year there are 151 centres and 4,908 candidates, divided as follows: — School elementary, 2,535 ; school higher, 729; music certificate, G13; pianoforte teachers' examination, 29; singing teachers' examination, 2.

FOR ourselves, we never doubted the result of the Cradock bye-election, the Dutch element there being not only pre- dominant, but, unlike the English, cohe- sive. The result declared on Monday is as follows

H. C. van Heerdon (Bond) ... 797 Edward Gilfiillan (Independent) 409

Majority for Bond Candidate 388

THE case of assault brought up against Policeman BROWN by Mr. Robert MANTSAYI, of Messrs. INNES and HUT- TON'S office, was decided this morning in the local R.M. Court against him. The accused getting the benefit of the doubt due to a conflict in the evidence of the witnesses.

Persons we Knew.

We regret to hear that, owing to ill health, the Rev. D. Doig Young has been medically advised to remain six months longer than he expected in Scotland. Mrs. Young, however, is, we are glad to learn, regaining hers. We believe we voice the feeling of many friends in wishing for Mr. Young's speedy recovery and return to Africa.

His many friends on the border will felicitate Mr. W. C. Orsmond, who, with Mrs. Orsmond, of Herschel, if able to get away from business on a well-earned six months' trip to England They will probably be embarking thif week at Capetown. We wish them an enjoyable and a safe trip.

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Our congratulations to Mr. Tampln on his being made Q.C. The other ad vocates similarly honoured are Mr Shepstone Giddy, Mr. Lardner Burke Mr. T. L. Graham, and Mr. Sheil.

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The Rev. A. H. Hodges, of Cape Town having arranged to leave for his si: months' furlough in England has se cured Rev. R. Lamplough, of Queen) Town, the treasurer of the South Afri can Wesleyan Missionary Society to ac for him. Mr. Lamplough's visit to Cape Town is anticipated with much pleasun by his numerous friends in the city anc neighbourhood. We hope the change may do Mr. Lamplough good.

NEGOTIATIONS

BY MR. F. R, THOMPSON, M.L.A.

THE THING FALLS THROUGH,

Last issue we were able to give out readers a short telegram about the meeting Mr. " Matebele " Thompson, M.L.A., had at Butterworth with the Fingoes. The following supplementary notes from our correspondent shed more light on this important subject

BUTTERWORTH, May 9th, 1898.—The meeting was held to-day, and was attended by a large and representative number of Fingo people. Major Elliot was in the chair. In his introductory remarks, he said : This is a great occasion. The problem which we had to solve was—What are we to do with the Natives? for they are increasing at the rate of fifteen per cent, per annum. In olden times the increase was kept down by wars, epidemics, etc.; but now peace reigned it was a perplexing thought what to do to meet the great demand for land. The Fingoes being the most loyal Native subjects of the British Government, the offer is made to them, and it is for that purpose that Mr. Thompson is present.

Mr. Thompson expressed his pleasure at meeting Veldtman, and others, and assured them that he was doing this as a work of love. He had heard that Traders had urged them against accepting, but he advised them to listen te the Magistrates and Missionaries. He traced how the scheme originated, and how it was favoured by Mr, Stanford (the Superintendent of Natives). The delegates have reported favourably, and now be w'shed to hear what they proposed doing. There will be three Reserves at the disposal of the immigrants —Bem besi, Matojini, and Nyamendlovu. The party shall go up with an official and Headmen selected by the Magistrates here, and approved by the people. They will be taken by special train, with all belongings, free of charge; except eattle, which will be conveyed at the lowest Gape Government Railway rates, and the cost will be refunded to the Rho desian Government within five years, during which period, or until the amount is paid, the individual title will be held as security. On arrival of the party, building will be commenced, and wire will be supplied by the Government to fence in each Reserve—the Natives to give the labour. Then the official and Headmen will decide which shall be arable and which shall be grazing. When the people are quite settled, it is proposed to give to each man of twenty-five years of age, and upwards, married or single, ten acres of land, with a building lot of fifty feet, and individual title, with right of grazing. Should the holder of the title die it will go to the wife, and from the wife to the eldest son. Provi- sion will also be made for other sons. There will be no alienation or mortgaging of the land in any way. There will also be a general title for each Reserve. The Fingoes will not be to look at merely. There are two requirements —Labour and Defence. This must be the return they make. Each man will pay 10s. hut-tax (when survey is made quitrent will be substituted), and give three months labour per annum, or pay £3 labour-tax. After three years of service he may becomeexempt from labour taxation, but he must show a certificate for at least three months work every year. Wages will amount to about 35s. per month. No brandy-selling or buying will be allowed; for the first offence there will be a fine of £5, for the second —imprisonment, for the third—banishment. No Traders' shops will be allowed within the Reserve. The only influence must be that of the official and the missionary. If any Native wishes to trade in the Reserve, there must be the consent of the official and nine-tenths of the population. When Native laws do not interfere with English law too much, they will be maintained. It is the desire of the Government to make the conditions there similar to those here; and, in short, it is their purpose to govern according to the so-called Glen Grey Act, with certain alterations and modifications.

In answer to questions, Mr. Thompson said (1st) there had been no fever for twenty years, and the delegates must have got it through drinking impure water; (2nd) schools would be supported there, as they are here; (3) there will be no objection to missionaries, nor any partiality shewn to sects working there ; (4) he advised polygamists to remain here, and not to go to Rhodesia.

These were the important points. The general feeling is in favour of the move- ment, and there will be no difficulty in getting the two thousand families to go. Still they have decided to talk over the matter at home, and give a definite reply next Friday.

Butterworth, May 14 (Special).—The Fingoes have declined the offer of the Rhodesian Government, because three years labour here will not exempt them from labour conditions there. They object strongly to the heavy taxation of £3. The probable survey of Fingoland in the near future, under conditions similar to those of Rhodesia, decided this refusal. It is natural that the Fingoes should elect to remain here, with the privileges the survey would bring, and exemption from labour taxation. There will now be an independent enrolment of persons desirous of going under the proposed conditions. The St. Marks headmen offer to raise 1,000 families. The officials are greatly disappointed.

KIMBERLEY REGLATIONS

FOR NATIVES.

[LETTER TO THE EDITOR].

SIR, Will you be good enough to give publicity in your popular columns to the following letter :—

Colonial Secretary's Office,
Local Government and Head Branch
Cape Town, 29th March, 1898.

MUNICIPALITY OF KIMBERLEY.
REGULATIONS RE NATIVES.

Gentlemen,—With reference to your letter of the 7th instant submitting a petition from certain coloured residents in Kimberley protesting against a regulation framed by the Borough Council of Kimberley dealing with Natives, I am directed to inform you that, on reference to the Government Law Adviser, that officer reports that in his opinion the regulation in question is *ultra vires* and the Council has accordingly been advised that the Colonial Secretary is unable to recommend the regulation for the approval of His Excellency the Governor.

I have the honour to be, Gentlemen, your obedient servant, (signed) HENRY DE SMIDT, Under Colonial Secretary.

Messrs. Vigne, Mallett, and Bowen, Attorneys, etc., Kimberley.

Yours truly,
T. W. I. LENKWANE,
Secretary to the Native Committee,
Kimberley.

"IMVO" EXTRA

This sheet to-day has essays on Native Indepedennce, Advertisements,andNews in Kafir,

OKwenzeke eDayimani

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U Mr. Tbomag Ackleburst, inene «U- fanelekileyo alible, elibudala bukwi mi- nyaka engamashumi amatandatu ananye, belisaadu kuhlangana nalo mbhali kwi Oriental Hotel, De Beers, Kimberley, ekute kwako incoko emnandi, esiyi beka pambi kwabalesi beta. U Mr. Ackleburst yindoda ekade ihamba ibona, eke yavelela indawo ezininzi olizweni, nakuba selemdala engwevu usenamandla nokupapa okuswelekileyo kumadodana aaematsha. Kude kwakutshanje ehlala e Molteno, ekute xa wayetyelele ngomci- mbi otile e Dayimani kwako lencoke, ngumnqweno wake ukuba abehle abuye- le kwase England, ahlale kona nosapo Iwake:—“ Ndixelelwe ngu Mr. Turpin, umtengisi mayeza olapa, okokuba uliko- Iwa elikulu ekuncedeni kwe Pink Pills zika Dr. Williams, endize kukubuza ukuba oko kwenzeke ngandlela nina,” wenjenjalo ukuqala umbhali, emva kokuba ezazisile.

“ Kuyinyaniso oko,” litshilo ukupe* ndula elinene,” ndaye ndifanele ukuzi- kolelwa, kuba zindipilise kwingqangqa- mbo yamatambo, zandisindisa kwinkaca- **zo** ezinkulu.”

Ekubeni umtunywa Iowa ete wavakali- ■a umnqwene wokwazi konke ngalo moimbi, wenjenje u Mr. Ackleburst:— •‘Ngomnyaka we 1854, xa ndandihlala **e** New Orleans, America, ndahliwa yi- fiva enengqangqambo yamatambo, kwatl nakuba kwakunzima, ndapumelela **ka**kuhle. Ngo 1870, emva kokubuyela kwam Engilande, ndahliwa yingqangqa- mbo yamalungu, ndapila nakuleyo, kwadlula iminyaka emininzi ndipilile, **kodwa** kute kwinyanga ezilishumi •linambini ezidluleyo, xa ndabuya nda- ne ngqangqambo yamatambo, ndase ku- katazekeni kuba ndandisoyikela ukuti ■esezolo, yaye ke lonto ingencinane kumntu oyile ntanga yam. Lengqangqa- mbo yayivakala emilenzeni, intlungu **zisuka** emadolweni zide zize enyongeni, zadumba nenyawo zam. Ndaba selusizi- ni nase kucinezelekeni ngalonxa. Umhlobo warn ose Molteno akuba eka- vile endikuko wandiyalela okokuba ndike ndilinge i Pink Pills zika Dr. Williams zemilwelwe, awati zingu mncedi oqinisekileyo we ngqangqambo yamatambo, kodwa ndandiuga kolelwa kulamayeza amane ukudunyiswa, anda- luvuma icebo lake. Umhlobo warn wa- ndizama, wadinga ukuba wondifunela ibhotile okokuba ndiyatembisa ukuti ndoyilinga. Ndavuya ke ndaqala ukuzi- tata kwaoko. Ndamangaliswa kukuba zisuke zidambe intlungu ngentsuku •zimbini endandisebenzisa ezi Pills, yati ipela ibhotile ndase ndibupila. Ndati ngokuti roqo ekusebenziseni ezi Pills ngokwe migqaliselo yazo ebekwe ezi bhotileni ndabehla ndapila. Ingqsngqa- mbo yamatambo emva kwe bhotile yeai- bini yapela, zati ezi Pills zawulungisa ngokupeleleyo umzimba warn, ukususela oko, ndisese mpilweui entle. Sekupantse ukuba zinyanga ezilishumi elinambini ndapilayo, endinokutsho ngenyaniso ukuti andikaze ndipaule kubuyelwa yingqangqambo yamatambo. Ukolo Iwam lukulu kangaka kwezi Pills kangokuba udiziyaleze kubantu abani- nzi ukuba bazisebenzise, ndaye kanjalo ndilumkele ukuba ndihlale ndine bhotile kum ukuze ndibe nokuyisebenzisa xa ndilifunayo.

Kungongezwa kutiwe; amava ka Mr. Ackleburst akawodwa. Ngamawa- kawaka amadoda nabafazi kulo lonke ilizwe namhlanje avuyela impilo nama- ndla amatsha, baye bekuvuma ngombu- lelo ukuba oko kwenziwe zi Pink Pills zika Dr. Williams zemilwelwe. Eliyeza lingumangaliso, lalunyanwa ligqira elinobugcisa nelifundileyo, alincedi kupela i Nqangqambo yamatambo neyama- bleza, Isinqe, ukufa kwecala, nezinye izifo zoluhlobo, kodwa likwa ngu- mciza oqinisekileyo we Sisu esikataza- yo, ukutyafa, Intloko ebuhlungu, njalo njolo. Zitengiswa ngabarwebi bonke, okanye ibhotile ezintandatu zino kufu- nyanwa xa umntu atumele 17s kwi Dr. Williams Medicine Company e Kapa (akuhlaulwa nto nge Post). Zikwangu mciza oqinisekileyo wokunga luugelela- ni, ukunqumka nazo zonke izifo zama- nkazana.

“ Lumkelani amamenemene. EzikaDr. Williams i Pink Pills Zemilwelwe zite- ngiswa *kupela* ngebhotile ze glasi, zigqu- tyutelwe ngepepa elibubomvu (pink), libe igama lishicilelwe lonke ngokuzeleyo ngamagama abomvu. Ezizimbi azizizo.”

,Weak and Languid

Little Appetite and no Energy.

These are symptoms that effect a large number of people. Below we give the testimonial of Mrs. A. Morgan, of East Brisbane, Queensland, who does not hesitate to tell you of just the remedy that cured her.

“The past season I had a severe attack of dengue fever which left uie feeling very weak and languid with little appetite and no energy. But I am pleased to say

DR. AVER’S

Sarsaparilla cured me. As a blood purifier and tonic for those who are affected by the intense heat of the Queensland summer it is unequaled. I am pleased to recommend it to all those who need a reliable remedy.”

For constipation take Dr. Ayer’s Pilis. They promptly relieve and surely cure. Take them with Dr. Ayer’s Sarsaparilla: one aids the other.

Izaziso **Zabaninimzi**

Izaziso Zabo Bonke.

UKWENZELA ukuba bonke aba- ntu babe nokubikelana nemiza- Iwana, nge Mvo, izinto ezibalulekileyo zempilo, sigqibe ukuba lihliswe inani, libalingane bonke.

NGOKO

Izaziso zaba ZELWEYO, ABA- TSHATILE YO, IMIBIKO, oku FUNWAYO, njalo njalo

“ Zohlaulwa nge 1/- kupela, xesba nga.linye, xa amazwi e Saziso **engengapezu** kwemigca emitandatu **oshicilelweyo** Umgca ngamnye nga- pezu kwaleyo woba Yitiki (3d).

Imaii itunyelwe kunye nesaziso ngezitampu zehalafu, okanye nge Money Order ngegama lo JAB AV U and BOKWE.

KWAKONA KUYAZISWA :

Ukuba zonke Incwadi zaba Bhaleli, namanqakwana endaba zokufakwa kwi Mvo ZONTSUNDU, kufuneka zona zitunyelwa ngoluhlobo:

THE EDITOR

IZINTO NGEZINTO

UCINBO B NG^BLKNI.—Kuvnlwe i ofiBi yendaba zooingo e Engqeleni etna Mpo. ndweni.

INGOZI KALOLIWB B SUIONSTOWN.—Umgoi- ni womgaqo ongu Bent unyatelwe ngnloliwe obeahanta ngolweai Tata Iweveki epelileyo, wafa.

UKUBULAWA KWABAFUNDISI ABAMNTAMA.—- Kuxelwa ezokubulawa kweqela laba fundiai bama Negro kwiiipitipiti ezikoyo emantla e Afrika.

UQWITELA NE Bon.—Ziliahumi elineaixe- nxe iboti tababambiai bentlanzi esitababale* le e Kalk Bay, ngaae Kapa, ngoqwitela Iwe veki edlnlileyo.

UMFAHLO WAKWANAFAKADE. — Ngengxelo ze Bhunga lomzi abantu abafe kwiveki enga- paya e Bhai ba 16; iahnmi lonke ngaba mnyama namalawu, abantu abaknlu, iaita. ndata yintaapo yolodidi.

IZAQUNGE.—Zizaqunge kwi dolopu ezitile e Italy ; umzi opantai upume nmkoai nga- kwizipata mandla nama jentimane. Imba. ngi bubunzima bentlalo ngenxa yobunzima berafu.

UBUPITIPITI EZINQANAWENI.—Ngemimoya ebiko zema ngokuma inqanawe e Bhai; enye yemka nomoya ngobuauku obo, abantu base maxaleni. Kwabnya kwafunyanwa ukuba ayenzakalanga.

INYASHAWE.—Ama Melika kule mfazwe afnmane inkinge yokuauka inqanawa ze mfazwe zama Spain zingaziwa apo zikona. Iqiuga labace Spain ngati lelokuba banga. niki tuba lokuba iqubiaane imikoai.

OBUQULWB NGUMFAZI. — Igwangqa abati ngu Momberg lizipose pantsi ibaleka itreni kuloliwe wase Rafu, laoholwa lingaseva. ’Mbangi kukuba laebiywa yinkosikasi eyati ayisakoba sabuya : kwaba nzima ke enka- kwini.

IZIBISHINI YA8E RINI.—Umboniso otnkula nyakuvulwa ngu Sir Alfred Milner e Rini, ngo 15 December, uvalwe ngo 21 January 1899. Uyakwakelwa izakiwo esibnkulu bngqite zonke ezaka zako ngapambili kwele Safafika.

VEREENIGING, (TRANSVAAL). — Kwakuko umdlalo ngo 30 April, wokubulisa u Mr. L. 8. Noble no Mrs. Noble abaya e America Utande nkuke enzele amawabo umvumo (oonoert) nomdaniso. Esiblalweni ibinga Mr. Lewis.

UNYULO LWASE CRADOCK.—Ngo Mvulo ongapaya ibiluvoto Iwelungu lokutabata indawo yomfi u Mr. Jan du Plessis e Pala- mente. Bekugqatswe u Mr. C. H. Van Heerden we Bonti, no Mr. E. Gilfiillan oaimvo zingqungungqungu.

UBUMPONGONYA KWELAMA NEGRO.—Kwi nteto eyenziwe ngu Mr. Chamberlain kwi Palamente yapesheya ute : " Akuko mats- nda ukuba umoya wokupongomela u Ruin- meni wandile kwabamnyama e Sierra Leone, emantl* entshonalanga e Afrika.

UKWENZIWA KOLOLIWE E KOLONI.—U Sir James Sivewright, Umpatiswa Wololiwe, uti nawupina u Rulum ni ubopelelekile ngemfanelo akuba angenzi nawupina ulo- liwe engekagqitywa osuka e Cookboase oya e Qonce, nosuka e Mossel Bay oya e George.

ULOLIWE E TANGANYIKA.—Kwinteto aye- nze kwintlanganiso ye Komponi e London u Mr. Rhodes ute uva ububi ukuba engeka. yifamani itnpendalo ku Rulumeni we Nko- sazana ngecala lake ukuba babe siqiniselo samatole emali yokwenza uloliwe oya e Tanganyika.

INGOZI EBUBLUNGU.—Ngo Mgqibelo onga. paya intwana eminyaka mitandatu ka Mr. Abram Le Roux wase Cradock inyatelwe yikari ka Mr. Wellem du Plessis obevavanya amahashe. Ate xa andalukayo kanti intwana le ikufupi ; ite izisindisa ngokuba- leka yasuka yawa pantsi. Ikari igqits entloko; lahlanz’ uselwa ngemini elandelayo.

INGOZI E RINI.—Ngomhla we 10 ka May lo, Ijoni lidubnle umfo ontsandu wakwa Qamyana, latsho emva kwendlebe wawa wafa ngepanyazo; liti elijoni belingazi ukuba lompu unento pakati, xa lalijolisa emntwini j waliti qaku u Mantyi ngombuzo —laqala ukavuma ukuba belingxashe omnye walemipa ngezolo nakuba beselilibe- le ngeloxesha. Lilindiselwe i Jaji.

IPASI YASE MONTI.—Ngo Mgqibelo u Hardy Ngceuge no Marta babe pambi kwemantyi, badiiwa 5s emnye, ngokahamba bengena pasi ngexeaha leehami. Takaba ibaziwe barole ipetshana linegatna lika “ J. Hyslop ” ote aknbuzwa akayazi lonto, baye nabanta abo bengezioaka sake. Imantyi yeaze isiyalo kantsundu ngobungozi bokubhala amagama abantu.

UMISELO LWB PRESIDENT.— E Transvaal nsaku lokumiselwa ku Mr. Kruger kwisitulo aokongamela lube lungolwesi Ne 12 May, Iwenziwa iholide kwelo lams Bhnlu. U Mr. Kruger wenze inteto engatembisi nto kwi Yetilandile (abafiki abamhlope), negxeka u Mr. Kotse ngokubbenela Engilande. Kukululwe kwintolongo ese Boksbarg ama« banjwa a 166, kuko 13 abamhlope, akada. misaimini; 600 e Johannesburg abazigwe- bo zingapantsi kwenyanga ezintatu, aba gwetyelwe amaxesha amade baooitshiselwa ngenyanga ezintatu.

UKUNCEDISWA KUKA MR. P. Mri —Sioelwa ngulomhlobo ukuba sivakalise into ayifunja- tiawe ngowabo abaee Monti, ngendlela o- noedo emenzele iona kwinxwaleko yomlilo wesibini oaand’ ukumhlela. U Mr. G. W. Tyamzashe ubhala oti: “ Ndinovaye aka- kanikela lontwana sibe nokuyifumana. Amanene amatatu esiwacele ukaba akoleke, akapumelelanga, pofu atembisile. Lomala- na yefnnyenwe ngu Mr. Thomas Ntintili; u Mr. Umballa akako, eyake woyizuza aka. fika. Besihndele ukuba siyitumele iyonke. Nanga amagama abanoedi:—G. W. Tyam- zashe 3/6, Thomas Ntintili 2/6, Jim Sitsbi. tshi 1/6, Rev W. B. Rubasana 5/. Rev. J. Mafongqo 2/6, Iyonke ibe li 15/. Elika Mr. Nqini ipepa alikabuyi, nelika Mr. Rashe no Mr. Makaka, kodwa ndinovuyo ukakuni- ka oku sekuzusiwe.” Kwi P.S. u Mr. Mti uti: "No Chief N. 0. Umballa selelifezile elo lake idinga elizi 2/6. Umcebenzi lowo usaqutywa ngaba diaipike baka Mr. Mti besikole sangokublwa e Qonce. Abalapa nabakwezinye indawo, kwa nabamaziyo, siyakolwa akuba bebe nganento abameozela yona ukaba bebenokuyitelekelela inxwaleko ngetuba lalo mlilo.

E ALVANI.—Ngo March knvakele isitonga sokaba umfazi ntshone e Gqili emini etna- qanda. Lomfazi waye nabantwana ababini. Wabashiya kwenye indla wehla ways emlanjeni ne emele. Ute aknfika wakalula wangena emanzini. watshona apo, inanamhla asizange sibonwe isidambu sake. Yayiyi ntokazi yase Herschel, beze ngokusebeaza nomyeni wayekweli. Kutiwa makabe wabi. zwa li Gqili.—Omnye umfana owayesebenza elityeni loknsila wabanjwa zintsimbi zika mashini zeayuka naye, wati akaba pezulu zamlahla pantsi wapuka umlenze. Use Hospitili siteta nje.—Aknlalwa kwi Lokeabi yalapa ngenxa yamagezazana nendlavini zabafana. Uugafika bedlokova I ebeta ihasikuku iyingxolo esitukutezi engatwale kiyo emzini ognlelwayo. Kunzima nase zinkonzweni, kuba itsho ingene nasendlwini yokubedeshela, ngaxa limbi kabonakale uknba abantu sebepulapula lengxolo ipandle. —Ngati kute cwaka nje knyakiwa pakati komzi. Kako ikampa enkalu yama qaka- mba eeandalu kwakiwa. emalanga ekapame- ni kuoala laselokishini. Intle kakula inesi tali sikala, into embi kakuba kungekabiko magumbi ahlala a ma wet a; asalala ezinte nteni.—Kwakiwa nesikala esikula ekutiwa yi Pamblic School, sama NgfS'. Naso sisa kiwo esiyakaba cihle, ekongatandabazekiyo ukaba nemfando yoqutywa kakuhle. Sikwako nesinye isakiwo esitsha e Primitive kwesabantsundu sabantwana abanoinane esesikufnpi ekugqityweni. Siyakuba luncedo oluknln, kaba e Hlotyeni bekuba masikizi wakubona abantwana abaninzi kangaka bedityaniswe ngokaxinana okunje olunoknbanga nefiva ipatelele kamsinyane.

Iruluneli yegaleleka ngomhla wa 28 April, emva ko 4 pm. e Recreation Ground abantwana bezikolo .'anke belapo ukuya kuvuma Umqolo we N mba (God save the Queen). Yafika ilandelwa ngamapolisa nempi yama Bhnlu epete imipu. Kwafu ndwa ngama Ngesi amapepa okubaliaa i Raluneli; kwakabi kwancama uka gaboni abamnyama abantu benento abayenzayo. Kute kwakukov’ ukufandna ngabamhlope kwavunywa lo Mqolo we Namba ngaba. ntwana bonke, yanduluka ya ku ba landwe- ndwe Iwe mantyi, waye umzi uhonjiswe ngazo zonke intlobo zezinto zabelungu wamhle umzi waee Alvani, Ngokah!.,a yenzelwe is'dlo esikula eholweni. Yaza yapelekwa ngokuhlwa ukuya esitishini **ifeleni** ipete **izibane ezide.**

Wayekohliwe ukuba enze **ntonina.**

Umsebenzi wamabali kukusisindisa si- ngangeni enkatazweni nasekubulalekeni ngokuva amava abanye abantu. Ukuba ebengeko sonke ngabanye ngesimana ukuya kutata emva. Wonke umntu kufuneka aqale azifundele o A; emva koko unokufunda incwadi ezibalwe ngabanye abantu atumane ukulumka. Icacile lo- ndawo? Ewe. Make siqonde ke ukuba Ivana njai ina kwezinyaniso siziva kule ncwadi:—

“ Emva kokuba ndandibelekile,” ubala atsho omnye umfazi, “ ngo August wo- nyaka ogqitileyo, (1893). Ndangenelwa bubulwelwe. Ukutya andikutandanga, ndeva ukuba andipilanga noko ndingazl ukuba ndinantonina. Ulwimi Iwadumba Iwamhlope nebala, umlomo usoloko uza- liswe luxakaxa. Ndakutya nokuba yi- ntwana encinane, ndibe nehlaba esifubeni nasemacaleni, maxa wambi livakale na- semqolo pakati kwamagxa. Bendihlanza futi, ndikonyuluka ngokubuhlungu. Ndinehlaba esiswini elisuke ndingati ndisikwa yimela. Ndinokohlokohlo olu- zingisileyo, ndibile ebusuku ndibetnanzi. Ndikohlele maxa wambi kube buhlungu amacala. Ndanqina zapela tu izihlunu^ ndapelelwa ngamandla, ndakohlwa nakut* hamba. Abantu bati ndizakuba nepepk lapela itemba lokuba ndingapila. Ndino- bupakupaku kangangokuba ndqtuswe nayingxolwana encinane. Ndasizelwa ngumntu wonke ondibonayo.

“ Ndaya kumagqira amabini andipa amayeza, kodwa ndaqubela pambili. Ekupeleni kuka October (1893) ndabona incwadana exela ngencindi epilisayo ka Nozala Sijili. ndati *ngokukohlwa yinto yokwenza,* ndatumela ku Ma. Baxter, umtengisi wamayeza, ndafumana enye ibhotile. Emva koku yitata intsuku ezimbalwa ndaba bhetele. Ndati ndakutya kwahlala esiswini, intlungu zanci- pa, Ndazingisa ekuliseleni, ndaya ndi- caca, zapela intlungu, ndazuza amandla. Akubanga kade Iwapela ukohlokohlo, ndapila njengokwanga pambili.

Emveni kokuba ndipilile omnye umhlobo wati kum, ‘ *Mrs, Redhead, kufuti intliziyo yam iba buhlungu ndaku kubona.*’

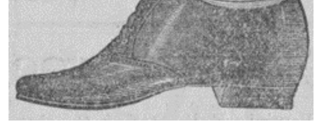
“Ewe, ndipendule ndatsho, nam be- ndiba lusizi, kodwa incindi ka Nozala Sijili indivuyisile, kuba indinike Impilo yam.’

“ Njengombulelo ndiyavuma ukuba uyishicilele lencwadi. (Signed) Mrs Mary Jane Redhead, 73 Peter Street, Blackburn, April 4, 1894,”

Sivuyisana no Mrs Roundhead, nalo mhlobo wave velana naye. Senga u Mrs. Roundhead wayekuve kwango August oko akuvayo ngo October—uknba ukufa kwake kusuka esiswini ngokuti ukutya kungahlali kakuhle kuso, nokuba incindi ka Nozala Sijili iyasipilisa ; abanye bati kupela kweyeza eiisipilisayo. Fanukuba ke lalingeka fiki ixesha lokub* azi: ezi zinto zihla ngendlela engaziwayo.

Kodwa ke uyazi *ngoku* ukuba akushi- cilelwa kwalencwadi kuyaknvisa naba- ninzi benze kwa elo cebo lake. Abaku- linda bade *bapelehve ngamacebo,* kodwa baya kulitata kwa mhlana bagula, besazi ukuba benze eyona nto bebefanele uku- yenza.

Abo bakolelwa ekubeni Uxaxazo Olukulu aluna kupiliswa, mabalese into etetwa ngu Mr. P. E. Grisham, wase Gaars Mills, La., eyile: “ Bendisifa ndi- noxaxazo olukulu ukususela kwixa lemfazwe. Ndazilinga zonke intlobo zamayeza, ekugqibeleni ndafumana iyeza elandincedayo, elilelika Chamber- lain le Cholera no Xaxazo ne Sisu Sega- zi.” Eliyeza linokutenjwa ukuba lo- nceda kwi Cholera, isisusegazi, noxaxa- zo. Limnandi xa liselwayo, laye liqi- nisekile ekupiliseni. Litengiswa ngo R. Lumsden & Co., Abatengisi Mayeza, e Qonce.



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

Bonke abalesi be Mvo NELISO LOMZI *ba- yanoyishwa ukuba bezekulomzi, ba- yanoyishwa ukuba bezekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Co.,

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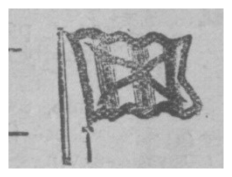
Adumileyo. Ezityalo;

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

	s. d.
Iyeza Eliqinisekileyo—Incindi yokupilisa ukulunywa yi nyoka, njalo njalo ...	7 6
Umpilisi—We sisu segazi, njalo njalo ...	3 8
Elase Afrika—Lokupilisa izinyo kwaoko ...	2
Incindi Yezityalo—Yokupilisa intloko ...	2 8
Umhlambi Omtshawe liso—Wokupilisa amehlo abuhlungu	i
Umciza we Zityalo we Alkali—Wece- sine........... …................2/-, 2/6, and	3 6
Elokuqaba Elitsha — Le Ngqangqambo Zamatambo	2 6
Umdambisi—Wokutsha ne ZUonda njalo njalo ... ••• ••• •••	...
Umciza omandi we Rhubarb—Wokunce- da intsana ... ...…	
Elemisipa—Lokuruneka	1 8
Elase Indiya lokunika mandla—Xauno- kutyafa njalo njalo ... „ ...	3 6
Umpilisi Ongumangaliso—Amafuta ama* nxeba nezilonda njalo njalo................	1
Umgudisi—Wobuso oburabaxa njalo nja- lo	2/6 and 3 6
Umgubo—Wesisu segazi esesine Xesha njalo njalo ....I. ...	1 6
Umpilisi we Cancer .... „	21 ft
I Germicide—Zokupilisa i Gcushuwa, njalo njalo	IS >

>nke anokufunyanwa enamapepa ngesi Ngesi, ngesi Bhulu, nangesi Xosa.

UM KONDO  WE YUNONl

Ikomponi **Yenqanawa yeYunoni**

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Ukuya E NATALA, mayela Ngolwesi Tatu kanye ngavekl mbini

" „ E ZANZIBAR, mayela Ngo Mvulo Wesine we Nyanga

" „ E DELAGOA BAY. mayela Yonke Imivulo

„ KUMAMAZIBUKO eli ne NGILANE, mayela Yonke Imivulo

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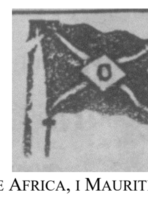
UMKONDO  WE KASILE.

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Donald Currie & Co., Abapati.

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ABANGAPANT8I KWABO.-Banduluka e Monti ukuya e London, badlule e Las Palmas, e St. Helena nase Ascension ngamaxesha atile, mayela ngolwesi Tatu, kabini enyangeni.

ABAHAMBA NGO NXWEME

Banduluka e Monti ukuya e Bhai nase Kapa, ngo Mvulo nangolwesi Tatu. kabini enyangeni.

Basuka e Monti ukueiugae Natal, ngo Mvulo nangolwesi Tatu, kabini ngenyanga.

ttfQondani ukuba u Stemele oyi R.M.S. VENICE unduluka e Monti ukusi- nga e Natal zonke iveki akufika ovela e Kapa

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BAZIMISELE ukunyamekela yonke into abayiyalezwayo, kanjalo abazingeibi kwimisebenzi yezandla, abawazi kakuhle umsebenzi wokumba emingxu- nyeni, Abasebenzi, nezicaka zezindlu ezifuna umsebenzi, abanga madoda kwana mankazana, Omhlope nontsundu *bofumana kulilungelo* ukuke bafike kwi Ofisi yabo ekuhlanganeni kwe ALEXANDRA ROAD ne CATHCART STREET, nakwa W. D. SOGA, e-Bank Street.

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UVULE I8HI8HINI KWA KOMANI.

NGENXA yokunikelwa kwe Wotshi no Kloko ezandleni zamaqitala nezingenamava ukuba zilungiswe ngamakulu ati apatwe kabubi kanye ngangokuba onakale konkena angabi saba nakuncedwa ban. Umsebenzi apa ongxakangxaka nocikizekileyo wentsimbi elihambisayo, noi wotshi zodidi olupakamileyo —ufuna eyona mpato icikizekileyo nowona msebenzi wobulumko, isiposwana esincinano ekufakeni nase kulungeleliseni senza ukuba iwotshi konkena ingabi naluncedo kweyona nto inxityelwa yona yqkuba ngu Mgcini-Xesha Otembekileyo. Kusebenza udidi lokuqnla kupela Lwabasebenzi bela Mangesi, Ukulungis- wa kwenziwa *ngama xabiso ayihalafu nakuwapi apa e Koloni,*

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^S'Paulani uhlobo lokubhalela F, SEYMOUR DENT, "The dock,”

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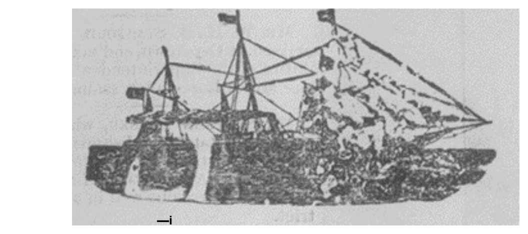

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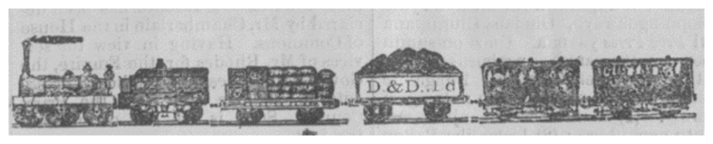

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