

Kwi Kariji Yodidi Lwesitatu.

Kwati u February esemsha walonyaka (1894) ndalamba nge kariji yodidi lwesitatu, kumandla wase Glasgow. Sakuba lifikele esitshini, kungene amankazana amabini kubandla ndikuyo. Enye yayi- yintombazana, inxibe kakuhle; enye iyintokazi ekubonakala ukuba iqele ukusebenza, yayirigena mqwawu, yambete ilokwe yesitofu, izite wamba ngetyali. yayiyenbonakala yokuqomeka nempilo.

Intombazana izive kubawo lowo ukuba usapile na, ekubeni yayike yeva ukuba uyafa.

Ipendule uzi lentokazi, " Kuyinyaniso oko, ndandicinga ukuti ndise muyangweni wokufa."

"Kauceke, wawuna sifo sinika kodwa," "Ndandicinga kusebenza; benditi ukuba ke ndakolobha ndivuke luvalo, nesusu nam singakufuni ukuya. Ndaya kumagqira amatatu ngokulandeleleneyo, andinika ainyeza ngamanye, skandindceda into kude kwako umhlobo ote mandlingeni Incindi ka Sijili. Naba bhetele ngeviki enye, yati ipela inyanga ndaba sendipille, ndakataneka nokuya."

Zite ezintokazi zate ezinye izinto. Nokuba umntu uya pina angaba nokuba ndaza ezingulileyo ezixelwa nge Ncindi ka Sijili. Ngamnye amaxesha zifuna nentlo yensoko enjengalele sesizithile; kwakona zifika ngewawo ezizele yimbulole yakubu abapiliswe nyu. Nantsi enye yazo : siyatamba ukubona amankazana afayo aya kuyibona, ayilese—

" Ngo August, 1892," usho ukubhaleli, ndaziva ndibutataka, ndityafile, ndibuhlungu. Ndinga kutandi ukuya, ni nentwana emntu nase busuku ndinokubala okukulu ngokuhlwa. Unaqamele ebendibeka intlo yam peza kwawo ubaba manzi kusasa.

"Ukupefumla kwam kwaba nzima kakulu, wangati uqoqoso uyakilele. Ndamindinokholokho olugawayo, olwulandahlalisileyo emntu nase busuku ndinokubala okukulu ngokuhlwa. Unaqamele ebendibeka intlo yam peza kwawo ubaba manzi kusasa.

"Kwati ngeviki ezimbini nezintatu xa ndandinokukufu, kwabanziwa ukutata ukuya, nokwalupi uhlobo. Ndaya kupela ubisi, *lime water*, utywala, nezinye izinto zokuhlobo. Ngalo lonke elo xesha ndandilele ndikholile ebhedni. Budekani endimana ndiswa, kufunke ndipakanyiswe, ndixhaswe, ebhedni. Ndandinokutafu okukulu, zada izihlobo zam zancama ukuba ndopilia. ndantanjiswa ngum-Periste. Ndandihanjelwa ligqira, kodwa alaze imidcedo ngokupheleleyo.

" Ngo November olmandlayo, nakuba ndandisififi, ndityafile, ndandinokukulesa ngamaxesha afile; ekwazi ke ngomnye umhla ndafunda nge Ncindi ka Nazala Sijili, nezimanga azenzele abantu abani nzi. Ndaya kuyifuna, ndati ndingekayigqibi ibhotile udaziva ndibhetle. Ndaba nokukutanda ukuya, kwahlala kakuhle nase sitshini. Ndati ngolo kule Ncindi, kwati emva kwabotile ezine, kwapela ukuba kohlala, nokunye ukufa ebendikano. Kwati kwakamsinyane ndiCilia, ndomelela kwa njengangampabili.

kululekile ukuba uyishicilele lenteto ukuze incede abangaba hayafu njengani, kuba bengazi ngu bangafumana uncedo kona. (Signed) Mrs. Hester Birman, 42, Great Britain Street, Cork, March 17, 1894."

Incwadi elungileyo nemyelwekayo, ibhalwe ngombha ka St. Patrick. Yinto enkulu ukoyisa inyoka, kodwa yengape zulu ukoyisa ukungasebenzi kakuhle kwesisu eyona nto inobuhlungu nape zu kwezilo ezirubulazayo ezaka zako. Yayikholo kufa ke okwabangela ezintlungu inyanga ezintatu; ezantokazi zama sitshini zazitata kwangako : kokona kufa Okwabangele amangcwaba abantu abaninzi kumazo zonke izifo ezikoyo zidityanisiwane.

Kanti ke noko Incindi ka Nazala Sijili epilisa ngokumsiyana, xa abantu baba bakuya ngayo bayithaba bayisebenzisa. Yiyi ke lento simana ukutelwa abantu ngayo, sishicilela okusukuba kubazwa ngabantu ngayo.

AKA NOGQALA

AMAYEZA
Adumileyo Ezityalo,

ALUNGISELELWE nge nyameko nange ngondo kumzi wake wama yeza e Bofolo aye ikakulu enziwe kwemiti yamayeza. Aluncedo okulungi- sekileyo ngkizifo enzelwe zona. s. d. Iyenza Eliqinisekileyo—Incindi yokupitisa

ukulunywa yi nyoka, njalo njalo	7 6
Umlisni—We sisu segazi, njalo njalo	2 6
Elaste Afrika—Lokupitisa izifo kwawo	2 Incindi
Yeziyalo—Yokupitisa intloko	2 6 Umhlambi Omtsha
we liso—Wokupitisa	1
imhlobo abuhlungu	2
Umlisni we Ziyalo we Alkali—Weese sine	2, 1, 6
and 3	
Elokuqaba Elistha — Le Ngangqambo Zamatambo	2

Umdambisi—Wokutha ne Zilonda njalo njalo	1
Umlisni omndi we Rhuheri—Wokupitisa ishasana	1
Elemisipha—Lokuroneka	1 6
Elaste Indiya lokunika mandla—Xa unokuyafu njalo njalo	3
Umlisni Ongamangaliso—Amafuta ama- nxebe nezilonda njalo njalo	1
Umgudisi—Wobuso oburabaxa njalo njalo 2/6and 3 6	
Umlisni—Wesisu segazi esesine Xesha njalo njalo 1 6	
Umlisni we Cancer	2 1 0
Germetide—Zokupitisa i Geshuwa, njalo njalo 15 0	

Onke anokufunyanwa enamapepa ngesi Ngesi, ngesi bhulu, nangesi Xosa.

Lamanani axeliweyo ngawo botile ngapandle kwe posi.

JESSE SHAW,
EDICAL BOTANIST, ETC.,

FORT & BEAUFORT

TO TONE UP THE SYSTEM AGAINST OPPRESSIVE HEAT

"I Consider it Unequaled"

Mr. Edwin Bright of Brisbane, Queensland, gives this strong testimonial :



AYER'S Sarsaparilla

"I am pleased to say I have used both in the United States and throughout Australia whenever I have felt the need of a tonic. As a remedy for loss of appetite, weakness and debility, and to tone up the system to withstand the oppressive heat and sudden changes I consider it unequalled."

For constipation take Dr. Ayer's Pills. They promptly relieve and surely cure. Take them with Dr. Ayer's Sarsaparilla, one aids the other.

IZINTO NGEZINTO

U LANDIPASI.—Esi sifo sihle isipani sonke senkabi ngapa e Timara ; zadutyulwa zonke.

UGQIRA ONGEYAYO.—U Dr. Jameson unduluka o England ngo August; ubuyela kweli lase Koloni.

IKRESMESI.—Kwicawa eduleyo ama Indiya ase Durban cbesenza ikresmesi yawo. Abantu ababeko babe nga 11,000.

INGOZI YOMLLO.—Ucingo lwamanzi lu-xela ngomlilo omkulu otshise izindlu ezingamawaka amane Peshawar kwema Indiya. Ilahleko inkulu kakulu.

INDLELA EZIYA KWMIZI YABANTSUNDU.—Indlela yase Ncwazi inye kwa Matele ziconywaya ukuba mbi. Noko abantu barola imali yendlela. Ibunga ngezilung-lungisa.

ABAMANTO NAWO.—Abalauti bemi-nxhuma bakwa Bulawayo bakavakalise ukuba abayi kuba nanto nama Mfengu afuduswa pesheya kwe Nciba ngu Mr. Thompson.

INTSWELA BUNTU.—E Bloemfontein ku-xelwa czokuyekelwa komntu ontsundu elunywa yinja, basuka abantu bayibukela lonio. Ude umfo lowo wayirwitsha selesopa kakulu.

UMPANGA KA COLONEL SENIOR.—IT Col. Senior, obehamba eqondisa umzi ngobu Sirayi, ubuho ngebawo e Durban. E Baya kumkumbula kuba waziquba nakwabantsundu intlanganiso zake.

INGONYAMA.—Ezi zilo zibonwa futi kutufni ne dolophu kwa Bulawayo, zaye zisonakalisa kakulu. Ngolunye olwesiBini zike zasukela ikali yamahashie eyayisuka e Mbeza isiya kwa Bulawayo.

ENYE INGOZI YOMPU.—Le yaba ngase Colesberg, ka Mr. George Weatly, wepepa e Bona, onokulele eliso yintloko edulele kwesi sixa-xa kukucinyanyisa kuso, ngokuti kanti imbumbulu ibambe- kile.

ORAXWE NGUMSI.—Intokazi yebala ebi-qeshwe ngu Mr. Clem. D. Webb ibonwe seyifile ngapa e Rautini. Kute ngenxa yokubanda yasuka yenza umlilo omkulu wamalahlle, ekutatandatyuzelwa ukuba ibulewe ngumsi wawo.

OZILWE ETINKOSI.—Ikumkani lo ikoyo ya Be Spain, kupela komntu owazalwa sole yinkosi. Uyise u Alfonso XII wafa ngo November 25, 1885, yaza le- ntwana yazalwa ngo May 17, 1886 seli yinkosi.

IMINENGA.—Ngo Mgqibelo bonwemi iminenga emitatatu o Kalk Bay, inkunzi nemazi netole. Zakuba zipumile iziki- tshana ukuya kuyizimela, zibulele imazi ebude buzayawo ezi 60. Ibabiso layo likwi £800 ne £1,000.

ABANTU ABANGOYIKIYO.—U Professor Bloxham ungene kwindlwana ye zingwe kwi sekisi ka Fililis xa ibidalalisa e Pretoria. Ubene nenekazi, emana elungise inwele zaku; zati noko izilo ezo bezike zanaxma zabuya zadamba.

UBUSELA.—Kulahlake £900 e Elandsfontein ebiza kulahlala abasebenzi baka lolive kunge igosa emile ololive liyate imali layibeka pantisi komqamelo egumbini lalo, liyabuya ayiseko imali. Libanjwiwe siteta nye.

INDLU YOKUBOLIKA NGENCWADI E DI-KENI.—U Rulumeni unexabiso lamakulu amabini eponti aya kulicelela umzi wase Dikeni, ukuwunceda ukuba wake indlu yomzi yokubolek' incwadi. Ixesha eli lonke i Alice libe lipila e Lovedale ngelo cala.

UKUFA KWEGUSHI.—Omnye umfama kwawase Gumakala ogama lingu Mr. Edmonds uti igusha zifa kakulu kuto mandla. Zikufuti ewakeni ezife kwezi nyanga zimbawla zisand' ukudlula, sayo esi sifo singaziwa nangawona mafuya gusha madala.

OMELE INKOSAZANA E LUSUTU.—U Sir Godfrey Lagden, unduluke e Kapa ngo- Iwesi Bini lweveki egqitileyo, ukucinga e Kimberley, aya kupatelela e Mafeking nakwa Bulawayo, andule ukubuyela e Lusutu. Usafumtane ixesha lokupumla lenyanga enye.

OHLLEWE SIIHELGU.—Intokazi egama lingu Mrs. Peake, we nkosana yamajoni ase Bini, ute elahamba gqi isanxu esintsundu sambeta ngeuduku, samshiya cludwayi. Akabanga nakamqonda lomntu, kodwa kutandatyuzelwa ukuba sisihlobo salamfu wadutyulwa lijoni nge- ngozi kutsha nye.

IMBUZO YEMIKOSI. —Ependula u Colonel Baily e Palanetoria. Umcazi- Mletu, uthe, umfuzo owakelwa ko- butinyana nge, umfuzo wawu 12s 6d. ngemini kwi Inspector; 10s 6d kwi Sab-Inspector; kumagosa amancinane, 2s 6d ; kumapolisa ni amhlope 2s, 1s kwantsundu ; yonke lembi ibikwamke- la ku Rulumeni ukuya.

INGOZI YOMPU KWAKONA.—E Kobo-ngwazi, ngase Bofolo kudutyulwe unyana ka Mr. Nicolas Els ngumlungu obezingela, ombhaya, andule ukubuyela e Lusutu. Umfuzo omnye, wabamba, wamdbula amanxeba amahlanu ohlwaya emle- nzeni; amanye akwindawo ezibuhlungu. Ise zandleni zegqira indodana leyo.

ABAVOTI BASE TYUME.—Ipepa lase Dikeni livakalisa ukuba abantsundu base Tyume, abavoti ne Qonce ngoku, abana sicelo basebisekisayo ukuba bama- nywe ne Dike- Ngqushwa, nakubeni abamhlope base Dikeni bende sicelo sokuba babandakanywe nabo. Ngati amawetu, ati akuko apo kunjani.

ISIFO ESIBI .—Kuvakala udaba lwe fiva enkulu ngasenta kwe Vryburg. Ilkampu yamapolisa isuswe e Mosita yasiwa e Letlagoli. Kumafama, omnye umzi wati qole, kwanzima kwindoda eneminyaka engamshumi asixenxe ubudala ukwenza ityeya yokucwaba nokumba amangcwaba amabini inonyana wawo kupela nabanantsundu.

LUMKANI. E Johannesburg kuxelwa ezom Melika oginyele amatadododwa amabini antsomu, imali ekwi £60. Wayete kobanika xa seyizele yafikelela kwi £6,000. Wati wokwenza oko ngoku rweba ngedayimani e Kimberley. Ute unakubi ukuzitetelela nguye obokele lo madceda imali ekwi £40. Ugwetyelwe inyanga ezine esebenza nzima.

E JOHANNESBURG.—Kutsho umzi we Bishop e Kapa iyakalisa ukuba ayipumelelanga njengokuba ibilindele kwimigudu eyenze e Ngilane yokubutela isakivo setyalike enkulu e Kapa. Yinyaniso yona into yokuba kusitiwa kubutwe £8,000, kodwa kwelilani £5,000, ne £1,000 azipizo zamantso amabini akwafaka e Kapa. Kanti i £1,000 litenjiswe li Banda lokuhambisela pambili lizwi, pezu kongqaliselo wokuhlanganiswa kwe £49,000. Kusablibilishiswa ukuba imali ingene.

UMPANGA KA CANON WALLIS.—Lomfundi si Tshetshi mdala wase Cradock, ulishyie eli ngo Cawa engapaya kwegqitileyo, ukuba ebequlo ixesha elufutshane. Kubafundisi abebesedlakeni sipatla u Rev. J. W. Gawler. Inkonzo yokungcwaba iquywe ngo Revs. Canon Mullins, A. Lomax, no Archdeacon Llewellyn. U Mr. Wallis wafika kweli ngo 1856, wawuqala umsebenzi e Alice, emva koko ube ngumfundisi e Burgheers- dorp, East London, nase Batisi, abese Cradock emva koko. Ubesele 68 iminyaka ubudala.

Imbangi Yokuba Amankazana

Abukeke.

Kunganina ukuba enye intokazi ibukeke enye ingatandeki? Asiyonto ibangwa bubudala okanye yindalo, emhlabeni ngqondo. Eyona nto ibu- bekayo mntle ngenokuzi enomkoti kokubonakala kwayo okuhle. Wonke umntu uyatanda ukuyijonga intokazi enjalo. Mayibe sempilweni entle, kuba ngapandle kwayo lopelela elibala lihle emhlabeni ayo, kwancezi zidlele zibe nokonwaba. Imvula ibandwa nazo zonke ezizinto, kodwa iteta okungapezu kunokuba abanye abantu becinga. Ukuba intokazi ilututwana, inesicapucapu, ityafile, sukuba ingena mpilo ilungileyo. Intokazi ezilututwana nezibityelelo mazinga sebenzisi mayeza ne- zinto ezityebileyo, ngapandle kokucetyiswa ligqira elaziwayo. Bafanelo ukulungisa nokulaka igazi labo ngokutata i Dr. Tibbles Vi-Cocoo. Isiqamo soko zizidlele ezihle nokonwaba. Ngenyaniso indlela entle ilunge ngapezu kwaleyo inameva egangatwe ngamaye- za.

Nurse Tillotson, Alexander Hotel, St. Leonard's on-Sea, ubhala nti: "Ndiyilingile i Dr. Tibbles Vi-Cocoo, ndandibona kakulu. Ndiya kuvuyi ukuyiyalezakubantu abafayo abuse lugeinweni lwam."

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UKulunga, ukulunga kupela, yeyona nto inokufunyanwa kwi Dr. Tibbles Vi-Cocoo, saye sinokutemela kwaba- nina okananye IMVO ZONTSUNDU inkonkwa ye sampulu yale Dr. Tibbles Vi-Cocoo, syihlathle neye posi. Akuko buntungu kuyo lento. Sisenzo esicacileyo, nesitembekileyo, senzela ukuze kwaziwe ukulunga kwe Vi-Cocoo kumzi ngezimi. I Dr. Tibbles Vi-Cocoo ilunge kakulu ekukuliseni nase kuvakansi umzimba, nangapezu koko, kubo bonke abafuna ukoyisa iinxwaleko namadabi obubom benokunyamezela nokuzinikezela ilunge ngokugqitiseleyo.

I Dr. Tibbles Vi-Cocoo inokufunyanwa kuzo zonke izindlu zamayeza, nezabawebhi, nase zitsheni, okanye kwi Dr. Tibbles Vi-Cocoo, Limited 21 Castle Street, Cape Town. Bhalalani ukuba nitunyelwe isampulu. 3

VANGESIXENXE NO VANGESIBOZO.

[REV. R. N. MASHABA],	
Fogo, Cabo Verde.	
Nakuba ngati lidule ixesha wose ndixolela ngalo ndawo:—	
Fan' uze Vangesixenxe (1897),	
Kuluyayo kati oko. Xa sicing' impato yayo Asinakuba singatsho.	
Inzima zo Landipasi,—Ew' ubang' indlaza yena. Imbubo ngenxene mifawazi, Nditsho uncatizwe mna bo.	
Ubungaziva umgcobo Ngexa lokubusa kwako, Ibizinyembezi zodwa Ngenihlala yobuko bako.	
Kuluzo wakubo Nyaka Libuhlung' ibali lako, Liya kufundwa ngosizi Zizukulwana zika 'Ntu. Ulizalisil' ilizwe	
Ngaba nxibe ezimnyama, Ulidubadube futi Ngenishukumo ezimzini.	
Sitsho nye asilithe—Ukuba ngobomi umzimba Kuk' abandi w' ezingilwe Namhla, kwela lapezu.	
Yaza indla-lifa yako Ingeza namatansanga;	
Kwanga ukubusa kwayo Kungalawula li Zulu.	
Bayet! Vangesibozo (1898),	
Sikucela kwa useza,	
Sit' uye kwi yabo Usubuse ngobulele.	

INTLUNGU EMZIMBENI WONKE.

U Mr. G. J. Goosen, wase Aliceedale, ubalisa ngokupitiswa kwake zi Pink Pills zika Dr. Williams.

Kunokwenzeka ukuba babe bambalwa abagula njengo Mr. G. J. Goosen, wase Aliceedale, mzuzo, ukuba wayengabanga nantamsanga lokuya nge Pink Pills zika Dr. Williams, abe nobulumko bokuzilinga, mhlambui ngelengaseko ngezimini ukusixelela elibali lokugula noku- piliswa kwake.

"Ngo May, 1896," ubalisa atsho, "ndangegelwa bubulwelwe. Isibindi sasingalungelelene, ndine sizungazane, nobutataka emilenzeni, intlungu emqolo nasisevisini, xa sendixela into ndizele zintlungu emzimbeni wonke. Kanjalo ndandine sisu, intloko, ukuzina kwa matumbu, ndingena kulala ebukwini, nditi ndakulala ndipupe kakubi. Ndaya emaqinini, andipa amayeza, andafumana luncedo, ndaya ndiphelela ngamandla kwada kwayinqaba nokuhamba, imilenze yati nqi. Ngo June, kokugqibela, ndalinga i Pink Pills zika Dr. Williams, endimvuyi ukuti zasebe nze ngamantso kangangokuba ndinokomelela namhlanje endakugqibela kudala, ndipille kanye ngoku. Ndingazivaleza kubo bonke abafayo ukuba balinge i Pink Pills zika Dr. Williams, ndaye ndikolwa ukuba bakuziza uncedo kuzo. Udade wetu ndamxcelela ngezi pills, wazuze uncedo ngexesha elingepi."

Oku kugula kuka Mr. Goosen, ongomnye wabalimi abakulu kwesi siqingata sase Aliceedale, kuyaziwa kakulu ngaba melwane bake abakude nabakufuti. Akuko matandabuzo ukuba upile ngce, kuba xa wayebuzwa ngo February waye pilile, engadinwa kukuzincoma i Pink Pills. Mbangi yokupumlelela kwa- zo ezi Pink Pills zika Dr. Williams Zemilwelwe ekupiliseni abantu ababe sebencyaniwe; abangancedwanga ngamagqira namayeza, kukuba zisebenza igazi kanye, zilihlambulule zihomeleze ngendlela yokuba umzimba nemitambo wake zize ke konke ukufa kumke emzimbeni. Azanzele kuphila ezizifo sezikankanyive, kodwa liyeza elinamandla kwiingqaqambo zamatambo, intlungu emilenzeni, nasemqolo, nase lunyaweni, idumbe, ipepa, ukungcu-ngcuteka, izintsos, nentlobo zonke zokujaduka ezinjengamaqakava, izigxala, njalo njalo. Zitengiswa ngabo bonke abarwebi, okanye zitunyelwe ngapandle kwendleko zeposi yi Komponi ka Dr. Williams yamayeza e Kapa, i 3s. 3d. ngebbtlike enyp, okanye zibentandatu nge 17s. Lelona yeza legazi elingamantzi, ukunqutnka, nazo zonke izifo zamankazana, kanjalo amadoda ampilo iqotywewe kukusebenza nzima nayimihlali, apiliswa omelelwe zizo ngexesha elingepi.

UMKONDO

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UKulunga, ukulunga kupela, yeyona nto inokufunyanwa kwi Dr. Tibbles Vi-Cocoo, saye sinokutemela kwaba- nina okananye IMVO ZONTSUNDU inkonkwa ye sampulu yale Dr. Tibbles Vi-Cocoo, syihlathle neye posi. Akuko buntungu kuyo lento. Sisenzo esicacileyo, nesitembekileyo, senzela ukuze kwaziwe ukulunga kwe Vi-Cocoo kumzi ngezimi. I Dr. Tibbles Vi-Cocoo ilunge kakulu ekukuliseni nase kuvakansi umzimba, nangapezu koko, kubo bonke abafuna ukoyisa iinxwaleko namadabi obubom benokunyamezela nokuzinikezela ilunge ngokugqitiseleyo.

ABAHAMBA NGO NXWEME

Banduluka e Monti ukuya e Bhai nase Kapa, ngo Mvulo nangolwesi Tatu, kabini enyangeni. Basuka e Monti ukucinga e Natal, ngo Mvulo nangolwesi Tatu, kabini enyangeni. Qondani ukuba u Stemele oyi R.M.S. VENICE unduluka e Monti ukuya- nge Natal zonke iveki akufika ovele e Kapa

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BAZIMISELE ukunyamkela yonke into abayiyalezwayo, kanjalo abazingebezi kwimisebenzi yezandla, abawazi kakuhle umsebenzi wokumba emingxu- nyeni, Abasebenzi, nezicaka zezindlu ezifuna umsebenzi, abanga madoda kwana mankazanana, Omhlopo nontsundu *bofuma kullitongo* ukuke bafike kwi Ofisi yabo ekulhangeni kwe ALEXANDRA ROAD ne CATHCART STREET, nakwa W. D. SOGA, e-Bank Street.

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F. SAYMOUR DENT

(Obesakuba ngowe shishini Io G. DENT no NYANA. e London, nangase ntshonalanga Engilane)

Umenzi-Wotshi Nezivato Ezicikizikileyo,

UVULE ISHISHINI KWA KOMANI.

NGENXA yokumkelwa kwe Wotshi no Kloko ezandleni zamaqitlala nezinganamava ukuba zilungiswe ngamakulu ati apatwe kabubi kanye nangokuba onakale konkha angabi sabu nakucedwa bani.

Umsebenzi apa ongxakanyakaka noicikizikileyo wentsimbi elihlabanyayo, no wotshi zodidi olupakamileyo ufuna eyona mpilo isikizikileyo novonona msebenzi wobulumko, isisopawana esicacileyo nase kulungeliseni senza ukuba iwotshi konkha ingabi ncedwelo kweyona nto inxityelwa yona yokubona ngi Mgcini-Xesha Otembekileyo. Kusebenza ndibi lokuqala kupela Lwabasebenzi beta Mangesi. Ukulungis- wa kwenziswa ngama xabiso ayihalafu nakwapi apa e Koloni.

Ukup

WEDNESDAY, JUNE, 15TH, 1898.

NATIVES AND INDEPENDENCE.

[LETTER TO THE EDITOR].

SIR,—Sure, you will not grudge me a modest corner in your paper to say a word or two, as a rejoinder to what appears in your issue of the 18th ult., under the above heading.

Mr. Amos Qunta who is, I am happy to say, a personal friend of mine, is reported to have said in the course of his speech before the Debating Society at Blythswood that:—"In early times the American Churches and schools were under the sway of foreigners Europeans). These foreigners educated the Americans."

By 'Americans' surely he does not mean the red Indians, for they are now extinct—which is in marked contrast with "growing into a powerful body." Does he then mean the Negroes, who were expatriated from this continent to the American States? If so, then I submit that they are not more 'American' than their taskmasters and teachers. Therefore it is idle to call them 'the Americans.' O.E.D.

Again, the same speaker is said to have thus delivered himself:—"Between the 16th and 17th centuries there was the Reformation period, when the Church of England separated herself (i) from the Church of Rome." Now, as one who is pretty well acquainted with, and deeply interested in Ecclesiastical History in general, and the Reformation in particular, I feel that I must take exception to the subordinate sentence which I have italicised, and, in justice to the dead, I must strongly protest against such charge being brought against the memory of our Reformers, as the Church of England was separated herself from the Roman or any other Church either in the 16th or any other century.

Her statement is clear and unmistakable. "Far was it from the purpose of the Church of England to forsake the Churches of Italy, France, Spain, etc." She speaks with no uncertain sound. "No official steps were taken to sever the connection of the Church of England with that of Rome although the nation would to have it so..... When the actual separation with Rome came, as it did in Elizabeth's time, the Roman Court struck the final blow and caused the schism, the Pope excommunicating the Queen and absolving her subjects from their allegiance." His Holiness Pope Pius V himself in 1570 bado "the faithful" (fideles) *withdraw* from their parish churches and so *separate themselves* from the Church of England—the Church of their fathers. This a handful in England did, thus and thereby forming the modern sect we call English Roman Catholics—otherwise known as the 'Anglo Roman Hierarchy' which dates from that year. It is a misrepresentation to say the Church of England was Roman before, and Anglican after, the Reformation. To be *Romish* is not to be *Roman*. The Magna Charta (1215) speaks of "Ecclesia Anglicana"—not "Ecclesia Romana" and it is a pre-Reformation document. When even Mr. A. Qunta, who necessarily knows the Anglican position, thus beats churchmen with that stick of unfairness wherewith their opponents are constantly beating them, I must with an air of disappointment say "Et tu, Brute?" Indeed the times change, and we are changed with them.

Leaving Mr. Qunta to the tender mercies of the reading public, I would ask Mr. Luti what his authority is for saying the English and the (early) Britons were one, and the same people. If I read the history aright, the Britons were the aboriginal natives, and the English foreign invaders, of the island (Britain).

When discharging his prophetic mission *apropos* of the so-called Ethiopian Church, Mr. Luti makes another wild statement. He tells his very *patient* audience that the founders of this church have been "either excommunicated or deposed." To the Venerable Elder Dwane and his brother Elders, this will, no doubt, be startling intelligence. If it is not perilously near to libel, I do not know what is. Towards the end of his harangue, our debater says that "in every civilised country we read that churches are founded by the wisest and the best men of the race." As for me, I tremble for men who are content with churches of good institution, however wise and good their founders. Perhaps a David might live to say "I went, and lo! she was gone: I sought her, but her place was nowhere to be found." Vanity of Vanities! All is vanity.

A. E. N.

Mr. Gladstone's last words in public it is recorded, were those he uttered at the Bournemouth Railway Station on the 22nd of March last. The *Times* relates that as he walked up on the platform, leaning on the arm of his son, the bystanders fervently ejaculated "God bless you, Sir! and may the richest blessings rest upon you!" On nearing the carriage door, he turned right round, and in a distinct voice said: "God bless you all in this place, and the land you love." This was the final public utterance of the greatest orator of his age, the last public words of the man who more than any other statesman of the Victorian Era has swayed the hearts of men by the eloquence of his tongue.

A fortnight ago we expressed regret at the news of the illness of Rev. A. T. Rhodes of Graham's Town, but seeing that the rev. gentleman has been able to take his preaching appointments, we should judge that he was better. Misfortunes, it is said, do not come singly. It is our unpleasant duty to report a serious accident that has befallen Mr. Rhodes's second son, Master Spencer Rhodes, who while with three other lads trying to break a young horse to phaeton harness, got spilt from the trap, and broke his leg badly, both bones in the leg being broken. The many friends of Mr. Rhodes will sincerely sympathise with him and his family in this affliction, and hope soon to hear better news of the accident.



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IKABISO: 1/6 1BHOTILE.

UKOHLOKHLO OLUBI
UKOHLOKHLO OLUBI.
"94, Commercial Rd., Peckham, July 12.

" Nkosi Etandekayo,—Andikwazi kulu- tyila uluvo lwam, kodwa ndinga ndinga- kubulela. I Lozenges zako zenze izimanga ekundikululeni kukohlokhlo olubi. Ku susela okuya ndavulwa inxeba emqaleni (njenge Nkosi yase Germany, kuloko ndibulela u Tixo kuba ndingafananga nayo, mna ndisapila) kwi hospitili yase St. Bartholomew, akuko mntu ubengaba nokohlelo olunamandla kunolwam; belude iwafika ekubeni lundipelise amandla. Isikhohlela ebesimalukni, sisininzi, ngoku sitambile, ngokn ndinako ukusikupa nga- pandle kwenkatozo.—Ndingowako nge- nene, Nkosi, J. HILL."

UBUNGQINA BE GOIRA. UBUNGQINA BE GOIRA.

"Routh Park, Cardiff, South Wales, September 28, 1893.

" Ndinovuyo olukulu ukuqokela obam ubungqina kwiyeza lako elilunge kunene elizi Lozenges zinkhohlokhlo, ngoku seyi- sibozo iminyaka ndilisebenzisa kwihospi- tili yam nezinye indawo. Ndalifumana lino- ncedo olukulu. Ndikatazwa futi lukohloko- hlo olwendeleyo ; i Lozenge yako kupela kweyeza elindinceda msinyane. Ngoko ke ndibayalela ukuba bonke abanezifo ezipatele ekukohleleni, njenge Catarrh, nezikhohlela Emqaleni, Ukhohlokhlo lwase busika, nezinye izifo ezise mipungeni. —Owako ngenene, " A. GABRIEL, M.D., L.R C.P., L.M., Edinburgh. L R.C.S., L.M., Edinburgh."

Tabata ezika Keating I Lozenges Tabata

UKUQINISELWA KOBOM.

ezika Keating i Lozenges.

Ezi LOZENGES ZIKA KEATING ZO- KOHLELO, "sekugqite iminyaka enga, mashumi asixenxe anamihlanu " zaqalwa- yo ukwenziwa, kukona zidiywidwayo ukutengwa, kuba akuko zilingana nazo ngokunceda ku Kohlelo Lobusika, Umbefu, no Mqala; linye kupela elincedayo.

AZINA ZIMBI.
AZINA ZIMBI.

Ezika Keating i Lozenges Zokohlokhlo elona yeza lingena kndulwa lilimbi ekunyageni UKOHLOKHLO, UKU- TSHA

KWELIZWI, NOMQALA, zite- ngiswa nge nkoxa ne botile ngabatengisi mayeza bonke.

Y ININA ukuba ungaqinisele ubom b ko kwi Komponi eyeyona ilungileyo? Umntu owaqinisele ubom bake kwiminyaka emashumi mabini egqitileyo, elizaliseke nonyaka nje ixesba lake, uzuze lemali:— Inani Awaqiniselela ngalo ... £250 0 0 Imali ayirole ngonyaka..... 1118 4 mali ayinikwe nonyakanje ... 366 15 0

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I-Arente ye
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ZINGAHLANJWA!
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G. MUNZEL

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NASE QONCE, NASE MONI

UBOYA!

Amanani Anyukileyo.

UKUBA unga ungafumana amanani anyukileyo yiya kwa

C. E. NIXON,

Ompahla Ivela_Pesheya

Intlobo zonke: Eyo-
kunxiba, Eyamanene- kazi ne
Tyiwayo.

Ningakulibali kwa

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Otate Indawo ka J. Newing,
Cambridge Road and Ayliff Street.

M. ARMSTRONG,

(Late A. MELASS),
NGUMENZI NOMTENGISI MAYEZA,
CATHCART ROAD, QUEENS TOWN.

INTLOBO zonke zamayeza okunyanga abantu, nempahla eharibayo. ubuqolo, imifisi, zinokufunyanwa ngaba ntsundu kona.

Hadjie Nasiep Amos,

Umtungi we Ngubo,
28, Ross St, Malay Camp, Kimberley

UNGUMTUNGI wodidi olupambili. Impahla ayigcinayo yebuhlungu yodwa, netandwa ngamanene ayaziyo lento ikuhlalwa zingubo zelixesha. " Umsebenzi wake e Dayimani ungowanelisi leyo, Amanani ngalungele elixesha

Ubulela bonke abantsundu abase Si- kwatini nabanga pandle, ngenxaso ngale minyaka ilishumi igqitileyo.

E Ncwenxa-

[NGU NGXUKUMESHE].

Ama Lawo akavumi ukuzola; inde- moni yoselo ifeketa ngawo ngoku. Kusela nomntwana. Umfundisi wawo unyana ka Ncungolo akasabonakali kakulu. Uti ukutetakubo, Andizanga ndiyibone iramente esela yonke kangaka."

KWA MDYOGOLO.

Inkanti yakwa Mdyogolo yaka yava- lwa yabuya yavulwa ngokucelwa ngama Lawo; namhla ifeketa ngawo. Waka omnye watunywa ukuba aye kutenga i wayini yomsebenzi we Cawa enkulu— wasuka yonke lomali wanxila ngayo. Bati bakumtetisa wati: "Ninani na nina lento ningangeni etempileni ukuze nati bangakolwayo sisinde ? Wati u *Myn heer* Wauchope akuvula itempile nani- casa. Nangomso ukuba nitume mna ndoyisela imali." Bamncama.

U NOMAQINGA, inkosikazi epete inkanti yakwa Mdyogolo, yintokazi eteta isixosa; yintokazi ongeva isiti: " Yinani na betu—angati u Wauchope eke wati tu paya nenjenje nibonanje ingabuye iwalwe lendlu yenu; msan' ukupitizela kangaka. Butani ngasemva cyadini "

KUFEKETWA NGABANTU.

Ngenye imini unyana ka Nomaqinga otengela enkantini wavelisa umkwa omisha wokufeketa ngama nxila. Wati rutu umkango omtsha ka *Raja* (Joseph Rodgers & Sons) ngenye imini, imela ebukali kunene, wati: " Indoda efuna iglasi mayilale apa ngomhlana, ndize ke ndilinganise emqaleni wayo ngale mela. Kute nqi indoda ezayo, kwada kwavela into ka Mimi ka Mbovane yase Magiqweni, into abati ngu Xaka-le gusha yava yalala pantsi. Wafika u baas Willi wayibeka emqaleni imela. Yeka mfondini kwamasikizi! Wavuka u Xaka-le gusha wanikwa iglasi yake wa- yisela, kwalandela omnye.

NGUNYAKA KABANINA LO ?

U Xaka-le-gusha ngunyana ka Mini, into ka Mbovane um Giqwa, isicaka sika Maqoma, abeti xa ambangayo

Ngu Solufondora,
Uuyoka iselugudwini lwamanzi ;
Untamo ingumguda nakwintokazi.

Useko naye u Mini; usahlal' ahlahle simbone engena etyalikeni apa e Gu- gesi, kunye no Mfazwe ka Maqoma. Abantwana bamapakati akulo Jingqi balaliswa ngemihlana kwa Mdyogolo ngezi mini, ngenxa yotywala.

AMATEMPILE.

Ayazama endaweni yawo apa e Gu- gesi. Inani lawo liyanda, kungena namaqaba. Azakuke apume atambe ngezi Cawa zizayo akweze nesizwe esi sibomvu, aye kunyatela ko Mimi, no Tshete, no Raula.

UREV W. RUBUSANA

akalitalwala apa e Gugeseni ngu Raula. Kwati ngamvuselelo itile ye *Jaarlyk* wati kanti u Mr. Stephanus Raula ute ebi- ngu ngesi situlo sipambili, zinzi. Kwati xa kushushu, xa umfo ka Rubusana ayifunquleyo indlu, bazinikelayo abanye, kwatwa " Mastandaze " Saya sonke pantsi. Ute um-Cira omkhulu u Mke kutandaze iqaba." Qutu. Ute umfundisi komnye umfo, esebeza,— " Ngubani igama lalomfo unamajikazi?" Kwatiwa ngu Raula. Uvakele esiti— " Tandaza Raula." Cwaka tu. " Ndiiti Raula teta no Tixo wako." Yasuka indoda yabla xopo, yafumana yemca ngenye. Iri xa ibalisayo— Ndzazqonda lomni mfondini ukuba andiyoyo nto, ukuba ndisuke ndixakwe kukuteta no bawo u Tixo wam kanti ndiliciko eku- teteni no Satana.

IDIMANTI.

Ama Lawo atumele idimanti ye Gqweta ku Rev. I. W. Wauchope ukuba isitshixo setyalike yase Gugeseni asimlike ku Magosa e Bodi. Oko kukuti lomcimbi ngoku afuna ukuwungena nge Bodi kuba ityalike imi emhlabeni ongena tayitile. U Mr. Wauchope ute ukuba i-Bodi ifuna ukumkupa etyalikeni mayimnike £600 azakuke enye ityalike. Nge 20 May u Rev. W. Dower, obeyi Chairman ye Union, ebeye no Mr. Wauchope kwelo gweta (Mr. Attorney Geo. Vosloo) bamcazela ukuma komcimbi, kuba yena uyafika, I- JAARLYK

isondele, ngati iyakuba ngo July. Umzi uyalungiselela, ngati iyakuba ngumhla omkhulu. Siyatamba ukuba isihlalo siya kutatyatwa ngumhlobo wohlanga— u Mr. J. Tenge-Jabavu.

U-GINY' IGAZI

yindodana entsha, umfo onge eba uno- bom ukuba ebekwazi ukunyatela. Bam- nenze into embi kula nkantini ka Longo imicepe mikulu. Ute xa aleleyo eyadini kanti kuko myoka ebibulewe. Yatatyatwa lenyoka yabotshelwela kuye apa e 'ndulubatyini. Uvusiwe ke lomyni wase Maceteni, kwatiwa baleka uye kumfundisi u Wauchope uti kuye umlungu ufuna ukuqesha ingwelo yake, ikona ekaya? Westika wehla waya kwa mfundisi. Wafika kuvaliwe, aba- ntu beye entlanganisweni ye Ramente, yaye ke ingu Mgqibelo. Elokuya ke u Ginyigazi ukusinga etyalikeni e Singinqini. Akayiboni lenyoka ilengalenga kuye. Ute xa asondelayo etyalikeni kwaye kuko abafazi ababefeli pandle. Bavakele besiti— Yintonina leyo ijingavokuwe? Wayibona ! Uhlaza olukulu lwe nambezulu nalo lubambebele esipi- keni. Xu! Nila ngapa! Kwakokela yona. Roxe petselele ! Nantso ite tyu emagxeni. E! Yavakala incwina inke- wu—hik, hik, hik —eloko ukusinga eto- lofiyeni. Gqulukutzu ngoku kubeka, jukutya ngapambili inyoka. Wajika i Ya- ntu kunye naye. Umfo ke siqwala, omnye umlenze mfutshane kunomnye. Kwenyuka kusihla. Lada lafika iqinga. Hlube hlube tyu ozibatyi nozi 'ndulu- batyi—kwemka nemikono yehempe kunye nemingwazi— nenyoka. Watsa- la umfo ngoku ukuya kufuna induku. O! Ifile, yimile! kufakwe intloko yayo emnxunyeni weqosha le 'ndulubaty. Utete lalimye. " Aba belungu bano Satana kunye nobutywala babo." Wa- buyela kwakona. Bamtutuzela nge glasi !

UR. S Smiles, Esq. Umenzi Wamaye za, Paarl, Cape Colony ubhala ati:—" Ndi- novuyo ekukutemeleni ubugqina onga bucelanga obnxela ukulunga kwelika Chamberlain Lokhohlokhlo, ndaye ndi- vnywa ukukwazisa ukuba liyatengwa kaku- lu kunamayeza endaka ndanawo." Ubu- ngqina bake benjenje.

IMFUDUKA YASE MASHONA.

U “Tommy” ubuzi uti: — Kodwa ingaba yinenena ukuba ama Mfengu ayafuduka pesheya kwe Nciba, esiya kwelakwa Mzilikazi ? Yinto entle ukuya kwabantu kwilizwe elitsha, kodwa ke into yokuqala pambi kokugcotyelwa kwelizwe elitsha kufuneka kuqondwe ingemiso eyakubako kwelozwe. Ama Mfengu ayizamile lendawo kuba atumele intlola kuqala. Zibuyile intlola. . ngati umzi ubonakala unobudyududyudu obukulu. Noko nditshoyo andi gwebi ama Mfengu kuba ndiyazi aqelile ukufuduka. Afuduka ngo Hi- ntsa ase Ngqushwa, esuka abeka e Tsi- tsikama nakoma Gaga, ada aya pesheya kwe Nciba. Ngoko ndinotemba lokuba afuduka eqondile. Andiko kwinteto yokupoxa, nokunyelisa, nokuxoka eti babangwa kukuba bezizibadubadu ezingena ndawo. Ndiyazi ukuba babangwa kukwanda abanda ngako okusisimanga, kuba namhla kuzo zonke indawo abakuzo indlu ikwele pezu kwendlu. Noko kunjalo kuyafuneka ukuvula amehlo. Ndinga Mhleli ndingakanka- nya indawo ezitile ekungalusizi zinga- kangelwanga. (Ndiheta nam ndike ndafika kwelakwa Mzilikazi).

Amamfengu emkanje kuzakucandwa kwela ma Mfengu, ukuze angabi nafa kweli le Koloni, abe esiya kwizwe ati umntu ukuteta “ Lele Komponi eli, ungabi uba kuse Koloni.” Bashiya ilizwe eline gusha baya kweligena gusha; bashiya elinamahashe, baya kwelingatuyi hashe ; bashiya elinempi- lo, baya kweli cesina ihamba ngekuba kuzilwa. Ningazilibali ke kona ipeki nemihlakulo kuba nisa inzwakazi nenzwana zenu. Bashiya elenkululeko baya esikwatini (utango locingo); bashiya elinokulima inelowa nehabile, baya kwelingamfunyo oya kulima ezonto; bashiya elivumele ukuba umntu arwebe ngendlela abona ilungile nokuba umnyama, baya kwelingamvu- meliyo ontsundu ukuba abe nevenkile, nokuba kukufoloma izitena, nokuba vintonina anokuba ngu Bas ngokwake. Baya kwela maramncwa nenunu ezi- ngena kubulawa ngentonga, eti yakun- gena noba kusendlwini, indoda itsibe ebukalini. Baya kwele njovane zama Ndebele ezisaya kuti zakuhluta, zaku- damba inkumbi, ukuba impato ayiba- nga yeyobubele, zale kulelwe, kangazi- wa nento, zihlasele, idl'impakata idl'indiza,” babe bengenazo nentonga zokuzikusela. Nakumzukulwana ka Mvunyiswa u Askie, ndisati kuye—Uze ungabi kwintloko epambili Mfinkula nokuba uyaya. Hambani ma Mfengu kodwa nize niiumkele nokufa kwabafa- zi abati lujomfela.

Isaziso Sabaninipepa!

USUKU LOKUSHicileLA.

KUYAZISWA ukuba ukuqala kwiveki ezayo, eyeyokuqala ye Kwata, kudo kubuye kwaziswe, Ipepa le Mvo liya kushiciklwa ngolwesi TATU evekini.

JABAVU & BOKWE.

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

Ikadi ze Sisuto '98

—ZE—

Bandla Lezizwe Ezifunda Izibalo

I-Almanak yezifundo ze Baibile.

Uhlobo lwezifundo—Zijonge kwi Ngo- ngoma etile esiyakuti isiqendu nga- sinye semihla ngemihla kulo veki sikwezelele yona. *Uhuhle bale Nqubo* —Izifundo zinokusetyenziswa kwizi- lasesho zase kaya, kwanje ngasezika- sini zabafundi Zibalo.

Zitengwa: 1 1/2d. inye; 1/6 nge dazin

Abazifunayo botumela kunye nomvuma ku JOHN KNOX BOKWE.

U-Nobala we Bandla, Kwi’Ofisi ze Mvo ZONTSUNDU, King Williams Town.

Imvo Zabaninimzi.

Izaziso Zabo Bonke.

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

NGOKO

Izaziso zaba ZELWEYO, ABA- TSHATILEYO, IMIBIKO, oku FUNWAYO, njalo njalo

Zohlaulwa nge 1/- kupela, xesha ngalinye, xa amazwi e Saziso engengapezu kwemigca emitandatu eshicilelweyo. Umgca ngamnye nga- pezu kwaleyo woba Yitiki (3d). Imali itunyelwe kunye nesaziso ngezitampu zehalafu, okanye nge Money Order ngegama lo JABAVU and BOKWE.

KWAKONA KUYAZISWA :

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

THE EDITOR,

“IMVO,”

KING WILLIAMSTOWN,

Zonke ezinye incwadi ezizisa imali, nezingemicimbi yokuqutywa kwepepa engapandle kwendaba, zotunyelwa ngegama labanini mzi

Jabavu & Bokwe.

December 7, 1897.

INDAWO X.

(a) *Isiqendu Sembuyiselo Zentlobo Zonke.*

33. Ngapandle kwendawo ete okanye yalungiselelwa, ngapantsi kwamalungiselelo ale Miteto xa zite zinyangwa igusha ngapantsi kolaulo lo Mhloli, okanye ibandla lake, xa kute kwafa igusha, ukufa oko kubangwe kukudi-tshwa, umnini gusha wobiza imbuyiselo ku Rulumeni ngenka yokufa kwezo gusha; makapaulwe kodwa ukuba u Rulumente akayi kuba natyala lokokude arole imbuyiselo xa ukufa oko kwegusha kungeqitanga kwi sibini ngekulu exabisweni lezo gusha zinyangiweyo njengoko sekutshwo, ukuba ke kungati kubeko impikiswano pakati komini wezo gusha no Rulumente ngokumayela nexasiso lezo gusha zifileyo, kotatyatwa amanyatelo okugqiba elipike kwizimiselo zo “ Mto we Mihlaba Nokwahlulwa kwa Mapike, 1882.”

(b) *Ukubizwa kwe mali Yezohlwayo Nendleko.*

32. Zonke izohlwayo ezinga lungiselelwanga apa zinokumangalelwa enkundleni ye Mantyi ye Siqingata. Xa ke kungati kube nzima ku Rulumeni ukufumana ezomali zendleko, kwakunye nendleko ezivele ngokutetwa kwetyala, indleko ezite zabako ngoku lungiselela igusha ngoko myalezo wale Miteto, koba ngu mteto ku Mhloli we Siqingata, okanye isiphalukani saso, apo ezoti zibeko kona ezo gusha ukuba atengise iqela elaneleyo kwezo gusha ukususa clotyala lendleko ke koba kwa yi- mifanelo yalo mhloli malunga nezo mali ezamkelwe ngolohlobo, okokuba ezo mali azigalele kwi nxhowa yekomkulu, anike nengxelo ezeleyo ngalo ntengiso nangayo yonke inqubo yalo msebenzi.

34. Umntu nokuba nguwupina owoti apule imimiseloyle miteto, ekungatanga kwako ntlaulo imisiweyo elunge nokwenjwa njalo kwayo, woti, akuba egwetyiwe abe sesicengeni sokuhlaliswa inani elingengaphezulu kwe £20.

35. Igama lokuti “ *Umhloli Webhula* ” njengoko lisetyenziswe ku “ *Mteto We nyamakazi Ezifayo, No. 27, 1893.*” loci- ngelwa okokuba liteta wonke u-Mhloli onyulwe pantsi kwale Miteto.

UKUMKA KUKA DR. LEYDS—Lomnumzana wodumo kulaulo lwase Tranavaal, unike ngo Magibelo ongapaya e Pretoria uyakuba liliso lafowo mbuso e Yerepe.

UCANDO LWE FINGOLAND.—U Rulumeni ccela £(1000 o Palamente yocando oluzaku. qutywa kwela Mamfengu,

NGOLWESI-TATU, JUNE 15,1898.

Izifundo Zezibhalo.

IBANDLA LEZIZWE NGEZIBHALO.

ICAWA 26 JUNE, 1898.

UKUKHUBULA.

Ivangeli ka Mateyu isixelela ngo Yesu. u Kumkani wetu. Yayi balwe oko, ukuze ibonise ama Yuda okokuba ngu Yesu Lokumkani wayetenjiswe ngu Tixo kubo, nokusibonisa ukuba ngu Kumkani wetu, nokusitembisa ukuba uyakubuya aze kulaula kuwo wonke umhlaba. Masiku kumbule ke oko xa sipinda izifundo ze kwata epheleleyo.

Mat. xv 21 kuse ku 31. Izicelo eziya ku Kumkani. Ucela nonina kuye? (Esther vii 2 ne 3.)

Mat. xvi 21 kuse ku 28. Ukulandela u Kumkani. Uyayumana ukukwenza oko? (II Sam. xv 21.)

Mat. xvii 1 kuse ku 9. Ubungewalisa bo Kumkani. Ukb wabubonana ngokolo ? (I Kings x 7.)

Mat. xviii 21 kuse ku 35. Ukumkani oxolelayo. Ukuxolela nonina wena? (II Sam. xix 23.)

Mat. xxi 1 kuse ku 16. Ukudunyi- swa ko Kumkani. Uyamdumisa na wena ? (I Sam. x 24.)

Mat. xxi 1 kuse ku 14. Isidlo so Kumkani. Umenyiwe na? Rev. xix 9.

Mat. xxiv 42 kuse ku 51. Izicaka zo Kumkani. Yena umkonza ngokukole-kileyo na ? (Rev. xvii 14.)

Mat. xxv 31 kuse ku 36. Ukumkani esesihlalweni sokugweba. Seulungele ukuma pambi kwake na ? (I Kings iii 28.)

Mat. xxvi 17 kuse ku 30. Ukuku- mbula u Kumkani. Uwugcinile na u- myalelo wayo? (I Cor. xi 26.)

Mat. xxvii 11 kuse ku 26. Ukungci- kiswa ko Kumkani. Umtyiile na? (Luke xix 14.)

Mat. xxvii 35 kuse ku 50. Ukumkani ofayo kanti noko ngu Meyisi wokufa- Ukoyisile na ukoyika ukufa entlizyweni yako? (Heb. ii 14 kuse ku 15.)

Mat. xxviii 8 kuse ku 20. Ukumkani welizwe lonke. Uyancedisana na ukusa- saza Ilizwi lobu Kumkani bake kuzo zonke intlanga ? (Psalm lxxii 8) (Yisaya Ivii):

Vutelani ixilongo

Nina bantu Bake, Lihanjiswe izwi Lake Elizweni lonke.

UMOYA NOTUTU.

“ U Frayime uzimanye nezi tixo— myekeni abambe,” watsho u Tixo ku- dala. Namhla lomazwi aza kuzaliseka kwesi sizukulwana setu.

Abakonzi bezitixo abadli kudla kutye- bisayo, kuba badla umoya—(Hosheya 12: 1) notutu (Yeshaya 44: 20).

Ude u Tixo wamcopela u Frayime kwincwadi ka Hosheya. Uti:—

U Frayime ubopene nemidato— mveke.

U Frayime ndiyamazi ukuba uhenyu- zile.

U Frayime uyacudiswa, uyavikiveka ngumgwebo.

U Frayime mandimtinina?

U Frayime yena uzekazekana nezizwe.

U Frayime waba liqebengwana elinga- guqulwanga.

U Frayime umemeza i Yiputa.

U Frayime uzandisile izibingelelo, kuye izibingelelo zaba zezokona.

U Frayime uya kubuyela e Yiputa.

U Frayime—uzuko lwake luyakumka njenge ntaka.

U Frayime uyakuba kupela kumbulali wonyana bake.

U Frayime uxatyelwe, ingcambu yake vomile.

U Frayime uya kubanjwa lidano.

U Frayime walusana nomoya.

U Frayime uqumbisile karara.

U Frayime—bubotshiwe ngenxhowa ubugwenxa bake.

Ezi zipitipiti zikoyo nezi zidubadube zalata ukuba siti kanye lo Frayime; siti abo badli bomoya notutu. Kanti u Tixo onenceba usati ngati: “Ndanifundisa ukuhamba, ndanipata ngemikono yam, noko anazanga ukuba ndaniphilisa.” “ *Ndingatinina ukukunkela Frayime? Ndingatinina ukukunkela njengo Adama, ndikwenze ube njengo Tseboyim? Intliziyo yam ipetukile pakati kwani, ububele bam bucutile kunye.* ”

Masibuyele ku Tixo mzi wakowetu, mhlambi angasamkela. Masibeke pantsi intonga—*Sipume emahladini.* Yinina mzi wakowetu!

I. W.

IZINDLU KWA LOLIWE.—Kotiwa seyisaki. wa itidla yokukusela abantaundu ezingqeleni kwisitishi Base Rosmead, caibe Btfulula sisa- zwa ngokuba yi Metele.

IMVIWO ZE UNIVERSITY. — Uviwo lwe School Elementary luqale ngeveki epheleleyo ngelwesi Tatu.

INGOZI YE TRAM E BHAI — Ikondoktile yetram, iyatylwe yi tram ngolwesi Hlanu. Ibilanga ukukwela inqwelo ihamba, kanti iyiposile iplanka yamnyatele.

UMGCORO E TYINIRA — Bebe nomgoobo onakulu kwi Tyimira lika Magodla ngomhla we Nkosazana, ekuzi kwenziwa imidlalo yent otyana zonke, ezinjengokubaleka, ukutshiba; kwankwa amabhasio kwabakupe abanye. Ngokuhlwa kutyiwe okwendlebe, intsapo zipetwe zititshala zazo o Mr. Ben Xatasi no Miss D. Sofote, ingu Mr. Wm. Xatasi esihlalweni. Zinconywa ukuba myoli ingotna, ekubalwa u “ Brother Michael” ezo ititshala yaqinisa ingqula kuyo. Kubeko nezifihlelo, etsho intsapo amadoda apata izipaji, ada apatelela nase zintlanti ukurola. Kwababeko ngo Messrs. D. Magodla, Headman Magodla, J. Milleleni, Njomane, L. W. Masiza, namanye, abenza izipitshi: *Kumanenekazi* ingo Misses Jane no H. Mpondo, Njomare, no Miss Sofote. Wapetwa umsebenzi ngomhobe ka Kwini.