

Lirolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).	
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Unokuhlaulela wonke Unyaka ngokutumela 13s 6d nangalipina ixesha lonyaka.	
Izaziso Zabazelweyo, Aba-tshatileyo, ne Mipanga, irolelwa 1s. ngexesha ngalinyo ezingene ngalo.	
Vol. XIV. No. 716]	

IZAZISO ZAKOMKULU.

ZISHicilelwa nge Gunya.

IZAZISO ZAKOMKULU.—No. 49, 1898.

Kwi Ofisi ye Nkulu yo Nocanda, E Kapa, 22 April, 1898.

NGENXA ye Siquendu sesibini so Mto No 15 ka 1887, esite songezelelwa siisiquendu sesine, seshilanu nesilandatatu so Mto No. 40 ka 1895, kayaziswa ke kube bonke ukuba ezi ziza, okanye eziziqwenga silandelayo zemihlaha ka Rulumente ezi kamandla wase VRYBURG, kubudolopu base TAINOS ziza kutelwa efandesini pambi kwe ofisi ye Mantiyi yase VRYBURG ngo 11 o'clock kusasa ngobweai Bini, 26 JULY, 1898, ngokwendawo nezigqibo salo Mto ungentla, nendlela yokuqutywa kwe fandesi, nangapeza kolo ngendawo ezingati zivakaliswe ngemini yefandesi.

Isiqwenga ngasinye siya kulungiswa ngenami elinaminye noyana ritngeni onani lipapula ilingamawusi kwelo limisweyo aya kukunikwa lomhlaba.

Kanjalo umtengi lowo uyakuba ne mvume yokuhlalula yonke okanye imalinye yemali awutengse ngayo kwalo mini. Ukuba

(i) Inlalulo ayivolwanga ngemini ye fandesi, isiquendu seshumi nemali leyo siroelwa ngeminyaka ezintandatu, size esinye seshumi siroelwe ngonyaka ukususela kwimini yefandesi.

(ii) Ze kuti ukuba karolwe imali engapantsi kwesiquendu seshumi semali otengwe ngayo ngalo mini, eseleyo kweso siqendu seshumi yohlaulwa eku- peleni kwenyanga ezintandatu, ze isiquendu seshumi esiselelo sibhalwe ngo nyaka ukususela kumhla we ntengiso.

(iii) Xa ite imali ehlaliweyo ngemini yefandesi yasidqudu seshumi senani nokuba lipapula pakati kwesiquendu se shumi neseshilanu senani lentengiso (yomhlaba lowo) intsiela yesisiquendu seshilanu senani lentengiso iya kahle nina ekupeleni konyaka ukususela kumhla we fandesi.

(iv.) Xa sukuba imali yentengiso ingapa nisi kwepantsi ezamalshumi mahini anesihlumi, kufuneka iroelwe yonke njengo ko injalo, kwaoko, kungenjalo iroelwe ngeziqingata, ezilinganayo, ezoba nokuyiqingiba ngesituba seminyaka emilatu.

Inzala kwezo liingqata ziselelweyo ngentla apa yoba yi 4 per cent, ngonyaka ukuhlalulwa kwezo ziqingata ndawonye nenzala yazo kuya kulungiswa ngalomhla we fandesi, kuboko izibhalwa ezimbi eziza kulozini imantyi, eziza kuti ko ziqinisekise ukuhlalulwa kwalo matyala.

Ukuba ke nie umtengi, umhlambi izibambiso zake azapuzuleka, okanye azanelu ukuhlalula imali yokutengwa komhlaba kwi situba sexesha elimisweyo, kuya kumfanela u Rulumente ukuba akucime oko kutengi- swa, ize ite imali ebselahlaliwe ingabalelwa kwanto isiswe ku Rulumente.

Indleko zocando kwintsimi nganye nye tautite (eyi 12/3) ziza kulhalulwa kwi mantyi okanye kumntu owoti amawee kulandawo ngalomhla fandesi.

Umtengi xa lite inani layi £25 nangapezulu, unyanzelekile ukuba enze imvumelwano yokuba uya karola inzala eyakuba yi 4 per cent, ngonyaka ku Rulu- mente endaweni ye four-fifths yemali yentengiso, ade abe ubhatele ngomhla we fandesi ngapezu kwe ene fifth sayi, engu. seyisithi inzala iroelwe kulo mali ingekalwa, waye nmtengi enako ukuhlalula imali yemvumelwano naminya nokuba yinxalenye yayo ingengapantsi kwe £50. Ukuba umtengi ufuna ukuba ake enze ukhululeni intsiela yemali yokutengwa komhlaba kuya kufuneka enze imvumelwano yenyanga ezilishumi elinantatu ukususela kumhla we fandesi, engayenzanga kotto uya kudlwa i 1/ onke imhla xa sehlilele ixesha lomqophiso, ekuya kuti ukuba kude kwapateleka kwinyanga ezilishumi elineshi bova meko lomali iseleyo kunye ne nzala yale yokudlwa ukuba iko kufunkeke eyihlulwe iyokuhlanganiswa nokokuba kukuyi pina inkundla, aiti ukuba akayitroli emva kwenyanga sakuba isigwebhe siwile lomhla- ba uluhlute ngu Rulumente, ze imali abe seleiyorilite ibe yeka Rulumente.

Izalatiso nemigaqo yefandesi ingabonwa kwi ofisi ye Nkulu yo Nocanda e Kapa, nakweye Mantiyi e Vryburg.

J. TEMPLER HORNE, Surveyor.General.

UMANDLA WASE VRYBURG.

Kumhlaba waba Ntsundu e Taunga.

Kwi Stishi sika Lolive.

No 9512 Erf No 1, Block A, 300 sq rds; uxhonywe nge £20. Indleko zocando £2 16s 9d.

No 9513 Erf No 2, Block A, 300 sq rds ; nxhonywe nge £20. Indleko zocando £2 16s 9d.

No 9514 Erf No 3, Block A, 300 sq rds; uxhonywe nge £20. Indleko zocando £2 16s 9d.

No 9515 Erf No 4, Block A, 300 sq rds; uxhonywe nge £20. Indleko zocando £2 16s 9d.

No 9516 Erf No 5, Block A, 300 sq rds ; uxhonywe nge £20, Indleko zocando £2 16s 9d.

No 9517 Erf No 6, Block A, 300 sq rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9518 Erf No 7, Block A, 300 sq rds ; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9519 Erf No 8, Block A, 300 sq rds; nxhonywe nge £15 Indleko zocando £2 16s 9d.

No 9520 Erf No 9, Block A, 300 sq rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9521 Erf No 10, Block A, 300 square rds; uxhonywe nge £15 Indleko zocando £2 16s 9d.

No 9522 Erf No 11, Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9523 Erf No 12, Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9524 Erf No 13, Block B, 300 square rds; uxhonywe nge £15 Indleko zocando £2 16s 9d.

No 9525 Erf No 14, Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16 9d.

No 9526 Erf No 15, Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9527 Erf No 16, Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9528 Erf No 17, Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9529 Erf No 18, Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9530 Erf No 19, Block B, 800 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

No 9531 Erf No 20. Block B, 300 square rds; uxhonywe nge £15. Indleko zocando £2 16s 9d.

Kufupi ne Kampu yama Polisa.

No 9532, Erf No 1, 200 square roods. Uxhonywe nge £12 10s, indleko zocando £3 1s 8d.

No 9533, Erf No 2 , 200 square roods. Uxhonywe nge £12 10s, indleko zocando £3 1s 8d.

No 9534, Erf No 3, 200 square roods. Uxhonywe nge £12 10a, indleko zocando £3 1s 8d.

No 9535, Erf No 4, 200 square roods. Uxhonywe nge £12 10s, indleko zocando £3 1 8d.

No 9586, Erf No 5, 200 square roods. Uxhonywe nge £12 10s, indleko zocando £3 1s 8d.

No 9537, Erf No 6, 200 square roods. Uxhonywe nge £12 10s. indleko zocando £3 1s8d.

No 9538, Erf No 7, 200 square roods. Uxhonywe nge £12 10s, indleko zocando £3 1s 8d..

IMVO ZONTSUNDU

NATIVE OPINION.

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

KING WILLIAMS TOWN, CAPE COLON'S, WEDNESDAY, JULY 13, 1898.

A. W. FISCHER Emonti

(Umzi obusakuba ngoka A. BEET)

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

AMACICI E-GOLIDE NAWE SILIVERE.

A. W. FISCHER, (Umzi obusakuba ngoka A. Beet) ARGYLE STREET, EMONTI

IKAYA LABANTSUNDU.

W. JEFFERY & CO E KIMBILI

BASOLOKO BAFIKELWA YINTO ENINZI

YEMPAHLA EZINTSHA

Kwezisand’ ukufika kungabalulwa ezi:—

Uboya Bokuluka obuyi “ Beehive, ” obumisonto mitatu nemine, ngAnani apantsi.

Uboya base Berlin, Amabala onke, 1/- kupela nge paketi.

Amalapu e Printi,

Izabhalala Ezikulu Zoboya, 5/6, 7/6, 8/6 ne 12/6 sisinye. Izabhalala Zoboya, Ezilunge Konkena, 15/6, 17,6 ne 19/6 sisinye. I-Tyali, Zentlolo

Ngentlolo, ziqalela kwi 3/6 kude kuse kwi 7/6 inye.

I-Flannelette, 4 1/2d., 6d., 9d. iyadi; i-Cretonne Ezintsha, 4jd., 6d. iyadi; i-

Towel Ezinkulu, 1/-, ne 1/3 inye; Amalapu Tafile- 9d- ne 1/- lilinye.

I-Kwiliti Ezihonjiswiweyo Emacaleni, 3/6, 4/6, 5/6 inye.

I-Bhokisi Zentsimbi Zokuhamba, ezibukulu bulingenayo, 13/6. I-Bhokisi Zeminqwazi,Zentsimbi ,ezinkulu,5/6,,6/6,,7/6 inye.

W. JFFERY & CO

—KANJALO BASAND’ UKUFIKELWA YIMIQLU YE—

SILIKA KA EMNYAMA

I Lace, 6d, 9d, 1/-, 1/3, 1/6 iyadi; I-Veyile Ezinokuhlanga, 2/- I-Zephyr Ezintle ezibu Silika (zokwenza ilokwe Zokutshata) 2/5 iyadi, I-Curtain ze Lace, 5/6, 6/6, 7/6, 8/6 zimibini. I-Tartar Flannelettes, I- Vallencieness Lace (ezimhlope nezi krim) 3/6 kude kuye kwi 10/6.

—BANENTO ENINZI—

YEMPAHLA YENDLU,

Ezinjenge Taweli, Kwiliti, Ingubo, Imiqamelo, Izingxobo Zemiqamelo, Amalapu e-Tafile (namhlope), i-Kapeti (nezisikiweyo), Izabhalala, i-Shiti, i-Keleko, i-Flanele,Amalapu okuxonywa ahombise indlu, Imicako yokwenzi i Matrasi, Uboya ba Madada ase Melika,i Matrasi,njalonjalo.

ILOKWE ziyatungwa ku Odolwe Ezokutshata (ngamanani angepti). Imingwazi yentlolo zonke, ngamanani onke; Impahla Yokuxibxa; Isuti ze Twidi (ezilinganisiweyo ziqalela kwi 42s isuti). Xa kutunyelwe i- odolo nge Posi kunye nemali, iyakwenziwa ngokukaule- za nangokunonelela okukulu.

Sizi Arente ze Ncwadi zika BUTTERICKS ze Patroni ne Fishin!.

W. JEFFERY & CO, Kimberley

Stevenson, Mitchell & Co

Isilika e Krim ne Mhlope, yokwenza Ilokwe Zokutshata, 1s. iyadi enye. I German Singer Machine—Omashini bokutunga abanezizgqubutelo zemiti egudisiweyo, 60s.

Ingubo Zokwandlala ngapezulu Ezimabalabala (Izabhalala) 2s, 3s, ne 33 6d inye. Iblankete Zoboya Ezimabalabala Nezimhlope, 5s, 7s 6d, ne 10s inye.

Ikeleko e mtubi, 21d iyadi; Ikeleko Emhlopo etambileyo, 3d iyadi Ibhatyi Zamadoda ze Seji e Blou, 4s 11d inye; Idyasi Zamadoda re Twidi ezinzima, 12s 6d inye ; Ibhulukwe Zamadoda Ezomeleleyo ze Twidi, ezinzima Ifelskumi ezenziwe apa e Koloni, 4s 6d nge pair; Ishuzi ze Satini Zokutshata, 4s 6d nge pair.

STEVENSON, MITCHELL & CO, Kwa Komani.

SOLOMON S. T. DAMBUZA,

Umcweli no Mki, e Bai,

WAZISA umzi wakowabo Ontsundu ukuba unokuvakela IZINDLU nge Zinki, uamaplanga ngapakati, Azihombise; ITYALIKE ezine Mpahla yazo yonke; E Baiyi na PINA ape Afunwayo. Ngexabiso elepanti.

Wenza ne BOKISI EZINTLE nge £3 ihlalulwe kwaoko ; EZABATSHAKAZI, ezine drawers ngapantsi, £2 10s, Indleko zokutunyelwa zihlalulwe ngulowo sukuba eyifuna.

S.S.T. DAMBUZA,Raleigh St, Port Elizabeth
MUSA UKUNGA KATALELI UKUKOHPLELA KOMTANA WAKO!
-
MORRIS'S Glycerine and Black Currant Cough Elixir
NGUMCIZA OPILISAYO KWI NKOHLONKHOLO EZIKUPISAYO (WHOOPING COUCH)
UMQALA, IZIFUBA EZIBAHCWE YIHCHELE (BRONCHITIS), INKHOHLONKOLO NE NCQELA!
NKOSI,—Umciwa wako wokohloko lwe noncedo oluluku kum nakwizihlomo. Ndingca ukuba ku Busika obudluleyo ubom bentombi yam encinane basindiswa kukusebenzisa wona ; ndaye ndiqondisisa ukuba omna mabangahlali ngapandle kwaba, kuba ndisazi ukuba upilise inkohlonkholo ebesezi ncamikele, ekubeni eminye imiciza ingapumelelanga.

Owenu okolekileyo,

1/6, 2/6 ne 4 6 nge bhotile (ngapandle kweye post).

EKUPELA KWE ARENTE ESAFAFIKA—

H.T DOBLE, EQONCE

“IMVO ne TOLE” LIPUMA

NGOLWESI-TATU

IVEKI ZONKE

Litunyelwa kwindawo zonke apa em aZantsi-Afuka, e Yerepe, nase Melika.

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

[IXABISO 3d.

BAKER, BAKER & CO

KING WILLIAMS TOWN E QONCE

IFANDESI ELIKULU LEMPAHLA!!!

zonke intlobo zempabili. Zonke izinto zezifanelekileyo zaye zitengiswa tshipu Kusoloko kufika impahla ezintsha.

Ilokwe, Iprinti, Inainsook, ne Muslim, Keleko, Iqiya, Ithempe, Ibatyi, Ibulukwe, Ityali, Ishiti, Izihlanpu ne Shuzi. Ikofu, Swekile, Ti, Umgu-bo, Iparafini. Icuba, njalo njalo

Yonke impahla yabo eninzi yama Nkazana, ne Kwindlu yokuboniseela

Kwane Ngubo nezihlangu itengiswa ngamanani angaqelekileyo zitotyiye

kuwo wonke Amasebe ukulungiselelwa

UKUTATWA KWE STOKWE

UKUFUDUKA KWE VENKILE.

-U- GEO. HATCH —WE— ZITORA ZABANTU Uye Kulamzi wazekayo ubuno BOURKE & MARSH Ixesha elide. Lomzi uhlahiy we wagtitywa wafakelwa indawo ezintsha. *IMPAHLA YONKE INTSHA IYEOHLOBO OLULUNGILEYO* Eyona ndawo Itshipu apa Edolopini kwimpahla Iyamankazana nezinto ezityiwayo.

Beauchamp, Booth Co. E QONCE

Siyanazisa ukuba siwafezile amalun- gisiselelo ebe siwenza sine

Mpahla Ezintsha!!

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

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

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into e- funekayo yomtshato.

Yizam Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co.,

Late JOHN J. IRVINE

Folokoco! Folokoco!!

BANTSUNDU! BANTSUNDU!!

NANTSI INTO!

Kenazibonana !TYALI zase Busika, ubuhle bazo. Niya-qonda kodwa?

IPRINTI! IPRINTI! IPRINTI! IPRINTI!

Ezikanayayo, Ezimdaka, Nezinamabala (zihleli zodwa).

ILOKWE ZOKUTSHATA (esezenzise kade nezi yimicako), ezona zingumngalislo! Ilokwe zokutshintsha, Iveyile, Amagqabi entloko Neboneti-IMISESANE YOKUNGEJA NEYOKUTSHATA. Le yeyo- nta nto ifunekayo kwabatsha ukuba babe mayo.

IMISESANE ye Buckle, Mizpahn ne zotyivweyo.

IZIHLANGU (Shoes) Ezimnyama nezi Bomvu, 3/6, 4/6, 5/-, ne 6/-.

Zonke Impahla zokutshata nezokuhomba ziyawafanele amanekazi.

AMANENE.—Musani ukuti xa sukuba nihambele apa e Qonce ningezi kumvelela umhlobo wenu Omdala u FOLOKOCO. UH SUTI ZE BLU SEJI, 15/11 ne 20/-.

ISUTI ZE T WIDI, 20/-, 22/6, 25/-, ne 30/-

IBHULUKWE ZOKUTSHATA, Idyasi Nebatyi, Iminqwazi, Ihempe, Amaqina, njalo njalo.

IZIHLANGU ne SHUZI (ezimnyama nezi Bomvu).

Kumbulani ukuba Ibhulukwe esinazo zezi zamanzi nezi sandu kubako (o hahaha) zezi zezona zokuhomba. Sinazo zonke Impahla zamanekazi namanene. Ngingalibali ukuba ziyanzinyekele kakulu i odolo ze Post. Siya kusoloko situmela isampulu senze konke esinako ukunceda abo basukuba betumele ngencwadi.

U PASCOE FOLOKOCO,

NGOKWAKE SALUF, E QONCE.

IFANDESI ELIKULU

KWA

OWEN & THOMSON.

BATENGISA.

Yonke Impahla Yabo

Ngamaxabiso Okuyi Lahla

Yiza Uzibonela Ngokwako,

Impahla Esisulu!

IKEPI ZE TWIDI, 6d. inye ISUTI, 15s. 6d.

IZIHLANGU, 6s. 9d. IMINQWAZI, 3s. 6d.

IHEMPE ZANGAPANTSI, 1s. 1d. IBHULUKWE ZANGAPANTSI, 1s. 6d. ITYALI, IBLANKETI, Njalo-Njalo.

OWEN & THOMSON, E Oonce.

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KEI ROAD TO UMTATA.

AMAXABISO ALULA.

ABANINIZO bayazisa ukuba amaxabiso bawatobe kakulu okuya kwi- ndawo zonke.

Kei Road to Umtata (Single). £3 10/-; Return Ticket. £6 6/- Ipasile ukusuka e Qonce 6d. per lb., kuqukwa onke amaxabiso- I Arente apa e Qonce ngu

C. W. BLUHM, Market Square.

IFANDESI ELIKULU!

LITSHIPU! LITSHIPU!

Uqala JULY 1 de kube lolwe 9.

IMPAHLA ze 5/ zitengiswa nge 3/-.

IMPAHLA ze 10/ zitengiswa nge 6/-.

IMPAHLA ze 15/zitengiswa nge 8/-.

IMPAHLA ze 20/zitengiswa nge 10/-.

YIZANI KUZIBONELA!!!

Gibberd and Bryant,

E QONCE.

Yaka Umzimba

Woba uyazinqamba esifeni. Akuko yeza ligqite i SCOTT'S EMULSION ekulungiseni umzimba otyafuleyo.

Emva kwe Fiva

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

Scott’s Emulsion

Onke amagqira oku.xcelela ukuba batinina abantu ababe bityilo beyafille ukomelela, bafumene impilo kupela ngo- ku tata eliyeza likulu.

Amawaka Onina

Banika i SCOTT'S EMULSION kwintsana zabo, ba- yisebenzise nabo, kuba ityebisa ilungisa igazi, iqinisekisa nokokula kosana lomelele. Akukonto iluncedo ku ko- hlokoaho, Ingeqle kwanesifuba esingomeleleyo njengayo, ifanele ke ngoko ukutengwa

Yimilwelwe Yonke.

Inokufunyanwa kubatengisi mayeza Nezitora Zonke.

Ayliff Institution, Engqushwa

LE Sinala ye Ntombi ese Ngqushwa iya kuvulwa kwakona ukuqala umsebenzi ngolwesi

BINI, AUGUST 2, 1898,

Inqwale zonduluka kwa Rev. S. Ntsiko, e Rini, nakwi Kaya lika Mr. Paul Xiniwe, e Qonce, ngo Mvulo ngokuhlwa, August 1, 1898.

Rev. A. J. LENNARD, Umongameli.

ISAZISO.

IQELA Labalimi base Cala liyakuba no Mbo- niso Wabantsundu, obako ngomnyaka,ngo MARCH, 1899. Uvulelekile kubo bonke Aba- ntsundu base Koloni, nela Pesha-kwe-Nciba. Uluhlu lwama Bhaso luya kukutshwa msinya.

S. J. HYDE, Hon. Secretary. Gala,

July 6,1898.

Kubanyuli base Qonce.

MANENE, —

Emva kokuquba ishishini pakati kwenu iminyaka enga 25, ndiku- lulekile ukuba ndizinkile ukuba ndibe ngomnye wabameli benu e Palamente, ndaye oko ndikwenza ngezizatu ezibini.

Esokuqala.—Ndibona ukuba ilizwe linebango kumalungelo omzi, emadodeni apumelele ukuquba amashishini awo, azinikele kwakamsinyane akuba nawo amalungelo okuwunceda umzi.

Esesibini.—Esiqingqata sifanele ukuba elinye lamalungu alo ibe ngumntu wamashishini, oseleke wamanawa okurweba, ukutengisa, Nemicimbi Yabantundu, kwane yama Fama—sogonde izinto ezifunwa sisi. Ngokufutshane ndoke nditete ngenxoxo ezisingatiweyo ngelixa.

UKWABANLA KWEZITULO kuyafutshane. Lomteto ka Rulumente ubulinyatelo elible, ubufanele ngoko ukuba ube wamkelwa. UMANYANO NGERAFU ZAMAZIBUKO lwe lwalungelalanisa amaxabiso ase Natal nawale Koloni. Ukuxoxwa kwalo kulamazwe omabini kwalata ukuba lulungile kwezi ndawo zombini. Okwa Maxabiso Amatsha anokupindwa alungiswe lakufika ixesha.

“Susani Lerafu !” Sisikalo esu engesinga qiniswanga ukuba bebete abo bavelana nama Fama ; baye kanjalo besazi into abayenza kuleminyaka yakutsha nje, ukulungisa nokucokisa ukulima, ngokukodwa kumimandla yangase Mpumalanga ; nakwinxwaleko ezinkulu ezibangwele kukubalela, zinkumbi, nasisifo—inxwaleko ezo nna endinga kolwayo ukuba ziya kusoloko ziko. Ukuya elizhwe liya kuhambela pambili, malivelise okuninzi, umhlabumi konke ukuba kwalo pambi kokuba kugqite iminyaka emininzi. Abantu balo abaninzi Abantsundu m ibasetyenziswe kunge kona emingunyeni kupela, kodwa nase kulimni okungulileyo nezinto ezenziwa ngezandla. Zombini ezinto zivelelekileyo, kufuneka zomeleziwe zingasuke ziqotyoshw e kangaka. Imbi kakulu lento kule Koloni, yokuba ezona dolophu zayo zinkulu zibe zezase lwandle, isinzi sabantu bazo abane pempelole bengenanto kakulu nabantu abase mhlabeni mgama kubo, kwabe nokutya okuvela kwamanye amazwe kufika kubo lula ngolwandle.

UKUNCENCESHA.—Ndoysikile okokuba kuninzi okunge nziwayo ukugcina ngamadam imvula yetu engani maxesha onke. Ukuqonda namava uRulumente aku fumanayo kuya kuba noncedo kwelo cala.

OLOLWE kakade ngumcimbi obhlungu, Ndicasene nokukweziswa kololiwe wase Ndwe asiswe e Natal njengokocando, nakwindlela esuka e Moi ti ijikeleze iye kubeta emlonjeni we Nciba nkuya e Genwa. Akuko nanye kwezo eyoba noncedo kakuhle kumsebenzi wela Pesha kwe Nciba. Amashishini elipakati kweli lizwe, elisafuna ukusetyenzisa, makalungiselelwe kubo bonke ololiwe abasaza kwandiswa, zonke indlela zifanele ukwenziwa zilunge ku Rulumente. Ukuba asizimlungele, azilungile nokuba abantu abazi komponi bacite imali zabo bomake napina.

Ndiyavuxasa UMETO ka INNES WOTYWALA : Kufumka siwu- shenxisile lomgibe woselo kubantu bethu abantsundu Apo bantywile kill o buya bathabalalisa. Asina *kwanyezela* ukuba kuqhe ngoluhlobo. Ihlwempu eliqhelela pambili linganxuli elintsondu, linokwenza ummelwane olungileyo kufi kunomntu osaloyo ngokuzitshabalalisa. Ndiyavumelana nomteto we Rafu wotywala.

Ndiyavumelana kanjalo nokokuba IMFUNDO isondezwe kuye wonke umntana kweli lizwe, kuqondwe ukuba ayi fumane, kanj do ngangoko afanayo. Abantu abantsundu kwanje ngaku mhlopo bayayifuna imfundo Indoda ene mfundwana yeyona ingabangamntu oncedo elizweni kunge kukutsho kodwa ukuti ulunge nesimilo ngapzulu konge navyo. Ukuba kufinwa kuko ulu lwe olusinga pambili ababantu behala belizwe mabangeniswe nabo eluhlvini. Abayibo into ababe fuda beviyo ; abasayi kulhala beyilento bayivo, maba bheke pambili okanye emva, enye kwezonto iyakwenzeka. Ukuba siya batoba baya kusenzakalisa. Ngokuba ngabaluti habo sizitabatele ubutyala obukulu. Asisena kulahla nayipina indawo kungkunje

UKUSELO LWE KOLONI.—Olona kuselo lululo kwinkatazo ezingati zibeko printi kwetu Nabantsundu zimantyi ezivufaneleyo lomshebntzi namapolisa apapileyo, ukunqatjiswa kobom, kwanje ngempahla, kuya kwamkeleka kubo bonke abantu Abantsundu njengokuba sikufuna nati Ama C.M R afelewel ukwenziwa umkosi optwe kakuhle wamapolisa njenge Kepu Awufuneki uganto umkosi omiyo. Imikosi yapesheya siyavuya ukuyibona pakati kwetu ; ixela kubo bonke ababayibonayo ukuba silunge kulanto lwama Ngesi.

P. TYAMZASHE, British Bechuanaland.

UMRUMO WOMNYAKA wokuxasa umkosi we Nqanawa zama Ngesi iyakuba sisi bambiso sobuhele nesincedo.

Andinguye we “Bondi,” kwanowe “Ligi.” Andizimisele kubeka Izigwebo zam ngokubona kwe Komiti nayipina. Ukuba ingaba yimbasa efunekayo kwilungu ngalinye lecala Lenqebela lale Palamente Intsha okokuba ubani abe ngumlandeli ka Rhodes napantsi kwazipina imeko ndingaba; sendiphele. Ngokwami ukubona usiya kuce zizingqite kumko ukuba ungu mkokoti olungileyo no wegela elikulekilelyo nefino bulungisa e Palamente, uyindoda onkulu enemabongo amakulu, equba ngendlela zobogura ukuzipumelele. Amadoda amanandla, njenge mti emkulu, adla ngoku tintela ukho- kula kwabambelewan bawo abafutshane. Ubulungisa bunika imbeko kulowo sukuba enabo. Emva kwakulo, yindoda enokunganda okulingenye eyakutwala ubunzima bemcimbi yelizwe xa amadoda amakulu eswelekile, nezigwebo zawo kufuneka zilingoselelwe. Noko ke ndiya kuvuya kakulu uku- bona u Mr. Rhodes ezina umkeli onyanisekileyo nonobulungisa.

UKUBA nti nandixasa nanditumela e Palamente, ndiya kuti ndincede namadoda asenzelwa ukuba kubeko uxolo, nokwanda kude mida yetu—nokubambisane ngxowle wonke namazwe anga bamelwane betu kuko konke okuya kusi bumba kwaudise elase mazantsi e Afrika.

KAFFRARIAN PRIVATE SCHOOL.

ESI Sikolo sivulelwe ukufundisa INTENGISO Yemaphla e Blianey, isigesi ngesi Xosa. Kufundwa ne ngolwesi TATU, 3RD AUGUST, 1898. Impahla eya kutengiswa mayitunyelwe kuse kutsha nje, ku

W. A. SIWISA, Fort Beaufort. T. W. HEYWOOD, Umtletzi-Fandesi. Ndingowenu okolekileyo,

E Qonce, 6th July, 1898.

Iziganeko Zekaya.

Abatshatleyo.

TSENGIWE-KALIPA.—ELupapasi,

District Cala, kutshatisewe ngu Rev. Samuel Mvambo, u Mr. RICHARD TSENGIWE, no MISS AMILIA KALIPA, intombi yesibini ka Mr. Solomon Kalipa wase Lupapasi. [5137

NTSHONA.—E Sheshegu, ngolwesi Bini, July 5, 1898, u Mrs. Nciba Ntshona uzuze amawele—INTOMBI ne NKWENKWE. [2207

MFAZI—Sifumene UNYANA ngom- hla we 21 June, nge 4.30 p.m. (emva kwemini). Iyabulekwa kakulu inkosikazi ka Mvubu iyakwa Radebe ngokuisivusela abomzi. [2137

Imibiko.

JABAVU.—Kusitele kukufa e Qonce ekuseni kolwesi Bini, July 12, 1898, usana obelusand’ ukufunyanwa luka Mr. J. Tengo-Jabavu. Izihlobo mazamkele lombiko.

NTLABATI.—Kusitele kukufa ku Makwababa ngomhla we 14 June, 1898, inkosikazi etandekayo ka Mr. S. Ntlabati emva kokugula intsku ezishisimo. Ubudala bayo 47 iminyaka [2137LUSWAZI.—Kusitele kukufa ngo- mhla we 22 June, 1898, u Mrs.

EMMA MAMPOMO, obeyintombi ka Liwani Luswazi, Ubudala bake 19 iminyaka. Umkele Enkosini. Izihlobo mazane- liswe ngulo mbiko. [3207 MGULI.—Kusitele kukufa u ANNA MGULI, intombi ka Ndika, ngomhla, we 25 June, 1898. Izihlobo mazaneliswe ngulo mbiko.

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and 500 Dutch voters. As Mr. Molteno commands the votes of the two letter sections, his chances of return seem better than those of Mr. Fuller.

ONE more quotation from the *Rep.*, which will be read with interest by the King Williamstown electors:

I am awfully glad to hear that Mr. DUCKLES is very likely to come forward as a candidate for the representation of King Williamstown. Mr. DUCKLES is a fair and able-minded man to return whom to Parliament would be a credit to the old Kafarian capital. Of course the idea is that Mr. DUCKLES should take the place of Mr. WARREN, and I think the latter gentleman would do a graceful act if he allowed him to do this without a contest. Mr. WARREN is a fine old Frontiersman, for whom one can have nothing but great respect. But his politics I cannot always follow. He is like some other of these old gentlemen in the House who give one the impression that they have very fine old English ideas of politics. One of the principal rules in their code, unwritten, but it is there, is that under all circumstances every gentleman should always support the Government. You never find these men ever recording a vote "agin" the Government. In this they are always consistent somewhat, like the Irishman who was asked about his politics. "I was agin the Government at home, and I must therefore be agin the Government, here," be replied.

MR. RHODES' power of welding Colonial parties is on the wane, if it has not altogether gone. Note the following. Mr. T. J. Anderson, General Chairman of the Cape Town branch of the S.A. League, has become a veritable stumbling block to the settlement of the ticket-of-four candidature for Cape Town. "C. J. RHODES" signature heads the requisition. In his reply Mr. ANDERSON says—*inter alia*— "He regards his (Mr. RHODES') presence as our leader in the Parliament of this Colony to be essential to our truest interests." There are five candidates: Messrs. FULLER, BROWN, ST. LEGER, JAGGER, and ANDERSON, all Progressives. The last apparently is the least popular. To prevent a Bond nominee coming in Dr. SMUTS proposed to retire from the Cape Division in favour of Mr. ST. LEGER, but the S. A. Political Association won't have anything to do with Mr. ANDERSON. There were days when that signature amalgamated rival interests, but the magic wand at present is *non est*.

ONE of the best manifestos yet published is that of Mr. J. W. JAGGER, presenting himself as an Independent candidate for Cape Town. There is a true ring about it, and it is a clear, convincing, business-like statement on all the topics of the day, the reading of which is very refreshing. On the Native policy he says : "I should give my support to a just and liberal Native policy. I should support the Innes Liquor Bill, would oppose any attempt to tamper with the franchise at present enjoyed by the Natives, and should support the efforts now being made, by means of education and otherwise, to raise them in the scale of civilisation." We sincerely hope that of the new candidates his and Mr. ST. LEGER'S return to Parliament will be secured.

It will be observed from the letter, signed "F," in the *Cape Times*, which we republish by request, that while there may be some who regard the stand we have taken in the present political crisis, in assisting back to Parliament those who have from the earliest times advocated the cause of the Natives, as prejudicial to our people, there are others—old friends—who hold that Imvo could not possibly have adopted any other policy. That policy has been dubbed by the enemy as supporting the Bond ; but this is a curious misapprehension. Its name is the supporting of consistent friends of our own people—or their cause. It is nothing more nor less.

THE LATE MR. ANDREW SMITH

"Andrew Smith is dead." Few telegrams could have brought to some of us a greater sense of loss. Our lives were enriched by contact with his deep mine of stored up wisdom and thought; our hearts enriched with the privilege of loving him. Yet he was the most quiet and unobtrusive of workers and of friends; bent only on doing all the good he could, which was an almost in visible way. And now the message flashes out from Queenstown, east, west, south, and north, that he is not, for God has taken him; and the world is permanently poorer to scores who cherished him as a high treasure of their hearts, and to hundreds, Native and European, whom he trained to be Christians and to be men!

ANDREW SMITH was born more than seventy years ago, in the seaside parish of St. Cyrus, in Kincardineshire, Scotland. He came of sturdy farming folk, full of serious labour and serious intelligence. He was brought up in a typical Scottish religious home. He sat under the remarkable ministry of Dr. Keith, then parish minister of St. Cyrus, and afterwards the famous author of the most sensible of all books on *Prophecy*, and Dr. Keith's sons were among his lifelong intimate friends. He began his education with the splendid drill of the old Scottish Parish School. Passing from there to Marischal College and University, Aberdeen, he took especial delight in Classics and Philosophy and earned his *degree* with the distinction inseparable from high ability and minute industry. Like so many more of the golden, not gilded, youth of Scotland, he was devoted by his mother's and his father's heart to the pulpit, and in due time went on from the University of Aberdeen, to the Divinity Hall in Edinburgh. For his people had "come out" at the *Disruption* of the Church of Scotland in 1843, and it was on the ministry of the Church of Scotland *Free*, that his, or rather their, ambition was bent. He proceeded throughout the full theological course, with the deepest seriousness, every step being to him most solemn and responsible. At the end, the unusual impression remained with him of the superficiality of his acquaintance with the supreme themes he had been studying, and he turned back upon

them and repeated almost every class.

He had long been tutoring and teaching, and had begun to realize the gift of influence he was able to exert on the minds of young men under bis care. So when he had done his double course of theological study, he quietly came to the conclusion that his calling was not to preach, but, as he loved to put it, "to *train men*." To that high task he steadfastly devoted the rest of his days.

By and bye, Mr. Smith's mind with all its store of ripe and thorough learning, turned to educational mission work, as his ministry, and he was appointed to the Lovedale staff about the year 1866.. He gave to that Institution and the Native people of South Africa, twenty-two years of magnificent work. He was no ordinary teacher. The very air in his class room was different from that in other class rooms. It was charged with a fine influence that all but the dullest responded to; and even

parents came to feel that their boy once got to Mr. Smith's class, the time for anxiety about their progress was over. Whether he taught the elements of theologies, his pupils found themselves in the spell of a master, and willingly yielded to it. It is not too much to say that the Natives of South Africa have never had a greater teacher than Mr. Smith. He had that subtle, mould-*ing* influence about him, from which there was no escape. Once he got his hands upon you, the marks were bound to remain for ever.

At length, about 1888, increasing symptoms of heart weakness, making an address or any extra demand on vitality dangerous, caused Mr. Smith to retire from school work. But he remained in South Africa. He bravely accepted the restricted life now forced upon him, and busied himself with the numberless intellectual missionary interests he had acquired. His chief occupation was, however, to pursue investigations into the value of the medicinal plants of South Africa. These he embodied in his "*Contributions to South African Materia Medica*," which has sold largely in two editions, and will be of the greatest value to future investigators. He also published a volume of "*Short Papers*" on various subjects that interested him, full of curious observation and speculation. A favourite theme of discussion with him was: "What is to be the African contribution to the Siam of human knowledge?" The European, he used to say, is supreme in intellect; the Asiatic is strong on morals and religion; but the African may have a great service to do in the sphere of the affections.

So this great, quiet thinker has slipped out of our life as if some long-familiar island just off the shore had, in the still night, sunk silently beneath the sea and changed our whole outlook for a time. We suppose Queenstown will keep his dust, though we grudge her the precious charge, but his influence will remain and work and spread in the hundreds of Native teachers and others who passed through his hands, and remember him as the weightiest influence in their lives. He lives in other lives to-day, the father of a hundred minds whose light was kindled first at the clear flame of bis, and but for him would never have been more than smoky ashes to the end of their days. Will they not, some day, perpetuate their great teacher's name by a scholarship in the institution he served so long?

Almost the whole family from St. Cyrus ultimately came to South Africa. Mr. Smith's brothers are the Hon. Charles Abercrombie Smith, Auditor-General of the Colony, the Rev. David Smith, of Cape Town, and the late Rev. Robert Smith, D.D. of Corsock, Scotland, missionary to the Jews and Scottish mystic, a man greatly honoured and beloved. His eldest sister was the wife of the late Rev. W. R. Thomson, of Balfour, and now a resident of King Williamstown.

NATIVES AND MR. RHODES.

The following letter, signed "F," appears in the *Cape Times* :—

As one of the much reviled negro-philist party, and as one who has paid more dearly in days gone by for defending the native cause than perhaps any other living man in South Africa, your leader of Saturday last had upon me the effect of the bugle call upon an old warhorse.

In the leader surprise is expressed at the attitude taken up by the editor of the native newspaper, who has declined to support Mr. Rhodes. It would have surprised me if Imvo had adopted any other course. Imvo has not always judiciously discriminated between the friends and the foes of the natives—I believe it actually once helped Colonel Schermbrucker to a seat in the House. But this time Imvo has decidedly chosen the least of two evils. I need not dwell on the very last vote given by Mr Rhodes on a native question. You yourself have referred to that famous clause in the Pondoland Act, and even you to whom Mr. Rhodes is, or should be, the coming man utterly condemn it. That vote is of such recent date that probably Imvo has not forgotten it. And it is conceivable that Imvo can have forgotten that Mr. Rhodes was the author of the Glen Grey Act, and the manner it which was forced through the House Assembly in an all-night sitting, by then all-powerfull Mr Rhodes, in spite of the protests of the friends of the natives and of the natives themselves? Nor can Imvo be supposed to be ignorant of the fact that during his whole Parliamentary career Mr Rhodes has always voted for curfew clauses, for prohibiting natives making use of sidewalks, for all similar vexatious and irritating laws, and that the Strop Bill was one of his pet measures. Is this the sort of politician the native community can be expected to support?

I am not one of those whose antipathy to Mr. Rhodes dates from the day of the Jameson Raid. Mine dates

SOME SEVENTEEN YEARS BACK.

At that time I heard Mr Rhodes deliver a speech in the House of Assembly, in which he advocated confederation. And one of the points upon which he laid most stress was that it would be idle to expect the Transvaal to confederate with this Colony so long as we did not assimilate our Native policy and our Native laws to those of that Republic! Since that day my faith in Mr. Rhodes as a Colonial politician has vanished. But is it an altogether incredible assumption that this last-mentioned speech also may have been treasured up in Imvo's memory, and that he feels convinced that the Natives have nothing to hope for from Mr. Rhodes and his infatuated followers. Indeed, the one thing in which Mr. Rhodes has throughout his political career been perfectly consistent is the supporting of harsh, irritating measures directed

AGAINST THE NATIVES.

Nor can the tender mercies of the Chartered Company, showered upon the Mashonas and Matabele from the muzzles of machine guns, have a very reassuring effect upon the minds of the Natives of this colony.

Why, if Imvo were to help to restore Mr. Rhodes to power, he would be as consistent as the Cape Town Free-traders, who are now so eager to worship the man, the corner-stone of whose political creed has ever been Protection ; as consistent as Mr. Fuller, who in years past ever stood for morality in politics, and who now, with

other men of his school of thought, has selected the author of the raid as his hero—the Raid, which as far as Mr. Rhodes is concerned, involved the practice of contemptible deceit during a series of months, as was stated in a judgment which bears Mr. Fuller's signature ; as consistent as the self-styled "Loyals" and "Imperialists," who welcomed with their hosannahs the man who had invented the phrase : "The Imperial factor must be eliminated from South Africa."

It seems necessary to remind men of these things "lest they forget." Imvo has not forgotten, nor have I, who spent the best part of my life in fighting the Bond policy, and whom the Rhodes factor now compels to wish the Bond God-speed in its present campaign.

According to a *Diggers News'* cable the Executive Committee of the Gladstone National Memorial has resolved to erect statue- of the statesman at Hawarden, London, Dublin and Edinburgh.

Itole Le Mvo.

KING WILLIAMS TOWN, JULY 13, 1898.

Imbumba Eliliso Lomzi

UNYULO OLUBANZI.

IKOMFA YAMA HLELO.

IBUNGA Elikulu lale Mbumba ligqibe kwelokuba kubizwe Intlanganiso Yabatunywa bama Bunga ezi Qingata Ezisitoba ezine Voti eyomeceleyo ya Bantsundu.

2. Izi Qingata ezinjalo zezi—(1) I Bofolo, (2) I Bayi, (3) I Dike-Ngqushwa, (4) I Qonce, (5) U Komani (i.Hewu nengcandelo le Glen Grey), (6) i Dordreri (nelinye icandelo le Glen Grey), (7) aba Tembu, (8) elase Mbo (East Griqualand), (9) I Alvani (Herschel).

3. Isiqingata ngasinye siya kumisa abatunywa ababini.

4. Amagama abo atunyelwe ngu Nobala bama Bunga ezi Qingata Ezinyulayo ku Nobala-Ngokubanzi ngapambi ko 17 JULY, 1898-

5. Intlanganiso Enkulu imiselwe ENDWE—eyona ndawo ipakati kule mimandla. Ngolwesi

TATU, 20 JULY, 1898,

Iqala ngo 10 kusasa.

6. Indawo eyakusingatwa uhlobo lwamalungu amakaxaswe luntundu kwindawo ngendawo ukuze umzi ube neqela onokulitemba ngokukuselwa kwinto ezipatelele kuwo.

7- Yonke into efuna incazo ngalembumba inokubhekiswa ku Nobhala Wamahlelo.

Ngomyolelo,

J. TENGO-JABAVU, Unobhala Ngokubanzi. King William’s Town, July 6, 1898.

Fundani Mafama Ningalibali! Idipu zika BATTLE Zegusha!

ZIMINYAKA INGAMASHUMI OMAHLANU ZIKO.

NANTS 'INTO OKAD 'UYIFUNA

Ibe yeyake mpela—oko kukuti ibe imi pezi, kokuqukuka kobucopo bake ngo- kuvelisa kwabo Indawandawana ezazi-kade zingeko. Kanti utywala yonke lonto buya kuyitshisa ngenyanga ezimbalwa, umntu afane nokuncati akazange abe nayo imikwa emihle, kuba kaloku ubucbpo bake bufana nomti orawuke ngumlijo. Into elusizi ke yile, ubucbpo pomntu budubula into ezintle kube kanye. Umntu uyadubula

ITYALIKE.

ubuke warauka. Ubucopo bona abunjalo, budubula kube kanye, barauka yibrandi, bungalinga, nokoiyakuba ngamalinga alusizi kunene.

ITSHETSHI.

Le Synod yase Rini iya kudibana ngo July lo. Ayina micimbi ishushu iya kuyisingata, ngetuba lokuba ku- ngeko Bishop. No Bishop waye sele- ishilo ngenqu kwinqwadi awaye yisa- saze emenzi ukuti into epambili yoba kukulungiswa kwemicinjana epatelele ezimalini, nokwamkelwa kwengxelo ze komiti. Imicimbi engabangela ukujikwa kwemiteto ayikupatwa mpela yona. Ngati i Synod yona veki nye icitlakale. Owaziyo ngezi zinto kuba fundisi abakulu base Tshetshi uti, i Bishop entsha kulindeleke ukuba iwaguqube umsebenzi kule Dayosis ngo December ozayo, okanye ngo January 1899.

Kuko inteto yokuba u Bishop wase St. Helena uza kuxoka kwelo wonga, ngetuba lokuba selehambisile ebudaleni. U Dr. Welby ngomnye wabafundisi bokugala be Tshetshi kweli lizwe, oweza nomfi u Dr. Gray ngo 1819. Waka wayi Archdeacon yase George; wamselwa kubu Bishop besi siqiti ngo 1861. Ngomnye wamadoda abuka kakulu imifanelo zabantsundu kweze mbedesho, nowaye kwiqumr (etyali- kem) lika Dr. Colenso elikulu, nomku- seli wenene we 3rd Proviso ikolo lomfi u Dr. Gray.

—o—
Kwisidlangalala senkonzo eye yenze- lwe i Dayosis zeli lizwe e Ngilane yonke iminyaka ngo 1 ku June, kuba- luleke inteto ka Rev. Father Osborne, M.A., S.S.F.E., abongoze umntu ukuba ungatumeli amabhetiyebhetye abafu- ndisi e Afrika abakohlene nabo apo e England. Umgcini situlo waye ngu Bishop Webb. Itikana eziposiyweyo zezokuncedisa umsebenzi we Lizwi kweli lizwe.

—o—

Yati i St. James’ Mission, Graaff-Rei- net yase zandleni zika Rev. W. H. Mcanyangwa nje izinto zaquba bhetele ngapezu koko’ bekulindelekile, kuba kwaseku buruxwaza. Isikolo sinuyiselwe kwi £75 nkonyaka ngu Rulumeni.

—o—

Inkutalo yomfundisi yencomekayo kanye, waye umveleli u Rev. W. O. Jenkins M.A. efuna upuhlike umsebenzi nakwabantsundu, kangangoko kunokwenzeka.

—o—

E St. Andrew’s Mission kwa Komani kutunyelwa u Mr. McFie Ncobo kwi ntlanganiso yokunyulwa kwe Bishop yase Rini ne Synod nge 26 July. Igosa ngu Mr. Meshech Pelem; elihlalele ukumiselwa ngenkonzo epakamleyo ngu Rev. C. W. Wallace ngemigqali- selo ye Canon ze Province, ngokuyale- lwa yi Archdeacon of Kaffraria enga- banga nakufikelela ngenxa yengxake- ko. E Rini kwa Fikizolo kutunyelwa u Mr. George Nzungu. Ubutempile ngemigqalisele ye Church of England bumjisiwe e St. Andrew’s Mission kwa Komani. I President ngu Rev. J. Gordon M.A., R.D. Warden; McFie Ncobo undyebo ngu Mr. D. Gudula. Le tempile lisebe lase England, enkulu yayo ingu Kumkanikazi u Vitoliya. Abavelcili Archbishops of Canterbury neyase York.

Kwisebe le Dayosis yase Rini unobhala ngu Rev. M. Norton, Incumbent of Christ Church e Rini. Ingxelo zo- nyaka zive zitunyelwe e England. Abangwenela ukuba ngayo, nabafuna mcazelo bangabhalela ku Mr. Director, St. Andrew’s Mission, Queenstown, okanye

IZIKOLO.

ku Rev. M. Norton, Oatlands, Grahamstown.

UMGCOBO WABANTWANA EMNKE.—Ngomhla we 30 ku May kwakuhlangene isikolo exa hlanu ze Church of England Emnxe, panti- ko Rev. J. Maneli; uwiwo losapo lwaqutywa ngu Rev. J. Maneli, umnini kaya Zasua ka itishshala zangati zimka nomoya, haye abantwana sebendanda bexela intambanane ; hayi vyantle lonto, kwaqala kwangena u Mnxe upetwe ngu Mr. J. Manzana ititshala, seunxenxezela. Kwalandela intaba ezim- daka, ielikula sase Mazimdaka, sipetwe ngu Mr. Kraai ititshala. Sangena sesifuta isikol ease Futa sipetwe ngu Mr. J. Ndlangisa, ititshala; iaye i Gala seli auke lalala, lipetwe ngu T. H. Magida. Kwagqibela esase Nyalasa, sipetwe ngu Mr. T. Ndunga. ne ; yeka lwanyalasa olorozwana lwabantw na abalishumi. Yaqala into kaloku, kwa. bizwa i Standards IV, III, II, I, zezizikolo zozhlanu, zadityaniswa nje nge standard; yantle lonto. Baviwa kwi reading, spelling, geography, grammar, Bible, arthimheti zati ezase Mnxe no Mazimdaka aza zibona kalisa ukuba ziyafunde; nangona zaqubayo nezinye. Kubaluleke abantwana abatata amabhaeo apambili, o Msengana wase Mnxe, Kasana wakwa Manzimdaka, Mbebe wakwase Mnxe. Silingela wase Gala. Zaqala ukwenza izifundo zentloko; hayi isikolo ezibini zequba kamnandi, u Mnxe ne Gala, nangona izifundo zosapo lwase Gala zaba mnanidi gqita. Malunga no 3 o’clock eku- sweni zaqala ukuvuma ; yeka lwafuta usapo lwase Futa ; u Mnxe waxenxezela kamna. ndi o Diego, lati lona i Gala lasuka lalala, kwakuhle; hayi nyavuma Cala, Zivumile zonke izikolo Umfundisi uqube kakuhle beta kuwo wonke umsebenzi wake; ke mfo ka Maneli nawe hiala uhleli esihlalweni saiko ubomi obude ukuze nangonyaka ozayo wenze kwalento intle.

Iqabane Elimnandi Eluhambeni.

U Mrs. M. M. Spies, wase Wepener, O.F.S., uti: “ Akoko veza ndlaziyo lilunge niengolika Chamberlain le Cholera ne Sisu Segazi. Ndakuba nesisu esibuhlungu mhlambi cesegazi ndisebenzisa lona, ndilifumana lilunge kuwe.”

Njengokuba kutetwa ngomteto woku- casa utywala engeniswa e Palamente ngu Mr. Innes, ndifuna ukupakela umzi inteto yamagcisa ngabo.

E Edinburgh bendike ndapatapata ekufundeni ukuqangqulula nokupicota umzimba womntu, nokulanda ukuseben- zwa kobucbpo. Kulomzi, kuko amadoda adume kunene ngobugcisa kulomfundo. Amaxeko asele neminyaka engamashu- mi omane esebenza into enye : umzimba womntu. Abafo abapiwa amawonga ngu Vitoliya kuba adumisa ublanga pakati kwezinye intlanga ngokuquba kule mfundo, nazive napipipi. Leminyaka ingakanana bayaqangqulula, bayapicota, bayalanda. Bakangela ngentsimbi zokukangela, eziti into engabonwayo liliso eli ziyacacise ibe nkulu, imejelwe nokumejelwa.

Indawo ehleli inkulu isetyenzwa bu- bucbo, kuba kaloku into yonke ilapo; ukucinga, ukushukuma, ukuteta, uku- bona, ukuva intlungu, yonke lonto isebucotsheni.

Intlungu ndiziva nase mnweni; kanti kuko intanjana engafaniswa ne “ telegraph wire ” ehlangamisa umnwe nobucbpo, vaqauka yona umnwe ungatshu ube lilahle, andingeve ntlungu. Amehlo nendlebe, nolwimi, - anentambo eziza ebucootsheni, yaqauka ezondawo zinga- hlala zipilile, kodwa akungebiko kubona, nakuya, nakuteta, kwangokunjalo onke amalungu ashukunyiswa bubucopo obudlebe nawo ngolunye uhlobo lwentanjana.

Umntu uke abude xa agulayo. Ngani? Obona bucbo bunendawo yokwe- nzakala butyafille, abusalauli kakuhle, obunganeno bufane bupala bodwa, bu- palise ulwimi. Umntu uyapupa, kuba bona bucbo bupumle abusebenzi, obunganeno buyazipalela nje, umntu uyabona, uyeva, uyateta, kanti yonke lonto lipupa, akuko nto injalo.

Lamagcisa awamlilali umashini osi- simanga, omhle, osebenza kamandi. Leminyaka bayasebenza, bayaqangqu- lula, bayapicota, bayakangela ngentsi- mbi zokukangela, bezama ukuqonda lonto ukuba yativanina ukudalwa, itinina ukusebenza, amandla ayo asuka pina, adalwa yintonina, njalo-njalo.

Ayasixelela ke ukuba ubucbpo bo- mntu abuntonye; futi futi buyaqauka. Umntu oyayo encubekweni ubucbpo bake bumana ukivelisa indawo ezaye zingeko. Nonyana wake ongene ngapezu kwake encubekweni ubucbpo bake buyakuvelisa ezinye indawo ezintsha.

Into enje umntu makayiqabukele ayazi, umkwa wokukutala ube sisimilo sake. Tina siti lento ide yase gazini. Hayi, kuvele nyamana incinané itambileyo intsha ezihlunwini zobucopo bake. Makaqube azuze ukunyanisa ukutiya ubuxoki nenkohliso, ubucbpo nabo buqubibe bavelisa elinye igatyana. Makaqube azuze ukucokisa, nabo bu- yakuvelisa elinye igatyana, njalo-njalo. Uti umntu epuma eburwadeni ebekisa encubekweni azuze imikwa ngemikwa engamabala nempawu zomntu oqubi- leyo. Ubucopo bake nabo ungafika buvelise indawana ngendawana ezintsha. Xa tina siti imikwa ngenkwa esezagzini; ingcibi zona ziti isebuctsheni. Kuko inyamana ezincinane kunene ezitambileyo ezivelileyo, yaza lemikwa

yema ngazo.

Kawikangele ke inxila; kangela um- fana oqalayo ukusela, ebeki engumntu onesimilo encubekoko. Yonke imikwa mihle neso similo iyakupela. Ngani? Kangela nawe, seza umntu kakulu nge brandi. Siyazi ukuba isuke iye entloko, ubucbpo bube yinto ebomvu eshushu. Kutini ke bakubanjalo, nalo ulwimi lupala lodwa, imilenze ayivani, amehlo awaboni kakuhle, ukucinga yingaba, intlungu azivakali. Okweloxesha ubucbpo benzakele abukwazi ukusebenza nokulatala amalungu. Utywala boke bupume entloko ukuze ubucbpo bube nokuquba umsebenzi.

Maka abude iminyaka umntu nokuba akanxili, buyakumana bufika kancinane ebucotsheni busenzakalisa. Kakade inyama eziza kwenzakala kuqala zezincinanane nezitambileyo; njengokuba amagqabi nentongana erauka amasebe omni ongekatshi, ezinyamana ziyatsha butywala izihlunu ezikulu zisahleli. Ubucbpo obuquba ukuya, nokubona, nokuteta, njalo-njalo, boli busahleli; eziza nyamana bezisand’ ukuvela zibe zona sezatsha zapela, kanti imikwa emihle ema ngezo nyama ya- pela nayo.

Kangela ke amanyatelo okuya encu- bekweni nawokubulawa butywala. Umntu uyakuqala afunde ukuzeyisa, azuze ukukutala, ukunyanisa, ukucokisa, i punctuality, ukuvela abanye, intloni, ikolisa ukwenjenjalo ukulandelana imikwa yencubeko.

Kangela umntu ongena etywaleni, kuqala kupela intloni ukuze kupela ukuba abanye, i punctuality, ukuzeyisa, ukunyanisa, ukucokisa, i punctuality, ukuvela abanye, intloni, ikolisa amanyaka okunyanisa nawo- kubekisa.
1. Umphelelo 6. Ukukutala
2. Umphelelo 7. Ukuzeyisa
3. Kangela amanyaka okunyanisa nawo- kubekisa
4. Umphelelo 6. Ukukutala
5. I-Punctuality
6. Ukavel’abanye

Uti umntu esiya encubekweni bube ubucopo bufana nomti ovelisa amaga- tyana, namagqabi. Uti ongena etywaleni, bufana nomti otshiswa ngumlijo kuqale kutshe amagqabi namagatyana amatsha.

Utywala buqala bubulale umkwa obusand’ ukuzuzwa njengokuba kuqala kurauke igqabi elisand’ ukupuma, kuba ibrandi iqala itshise eyona nyama incinanane nezitambileyo ebucotsheni, bandule ukuya kwezintgati zomelele.

Nantsi ke into embi, umntu ukolisa ukusebenza iminyaka emininzi kakulu ukuze lemikwa yonke izinze ana kuye,

Li-tengiswa ngo R. Lumsden & Co., Abate- ngisi bamayeza e Qonce.

UKUPUMLA.

Le sinala iyalwe ngokuhlwa kolwesi Tatu nge 15 June. Abapati bayo bebe lungiselele i konsati ebe mnanidi kakulu— eyakuhlala i- ikinjulwa ngabo bonke ababeko ngoko kuhlwa. Njengesiko labapati lokwenzela isidlo abantu aba- putume intombi, indlu ihonjisiwe zi- ntombi kakuhle. Bekuko iqela elikulu labantu, Isihlahlo sitatwe ngu Rev. Theo. R. Curnick umongameh, ephlwe ngo Revs. F. E. Long (Bunguza), no John Mtohi, amanenekazi odidi ol pambili—u Mrs. Hacker, Mrs. Curnick, no Misses Hacker ititshalakazi. Kube luvuyo olukulu ukubona u Rev. T. Iles wase Ncera, elwandle.

TJTSHALMANI wenze inteto

emfutshane ukuvula intla- nganiso esiti: I Programme esinayo imfutshane, isizatu kukuba intombi bezilungiselela umhlohi; noko ingako nje inezinto ezintsha ezifikayo, eziza kuvuyisa intlanganiso.

UKUGCOBA.

Ikwaya ivumile — uhadi lucotsho- lwe ngu Miss Hacker, yatsho nge ngoma emnandi, Zabasa intokazi zo Mqibisa, no Ntloko. Kwi- zinto ezize zabaluleka ibe yi recitation eyenziwe ngu Martha Mtyeku, engezinto ezisixenxe afanele ukuzitumkela umntu. Uyale amanene ukuba atumkele ukutshaya xa ahleli neledi. I drill eyenziwe zintombi ibe nomdla, wayiqwabela kanye umzi. I recitation ka A. Majavu no Annie Mazamisa ibe nemfundo.

INGXELO YESIKULA ifundwe yi

PIIRI ISHFERS' NOTICE

Tshalumani ete iye- ncomekayo. Inani lentombi ngama- shumi amahlanu, abeko ngom- hlofi— i 18 ipumecelele u standard V; i 23 ipumecelele u standard IV; i 8 ipumecele u standard III; I upumecele u standard II. Ishumi eline sibozo lawo liya kungena kuviwo lwe First Year ngo December. Umhlohi uncome isi Ngesi ukutetwa kwaso esinaleni. Izialo ziyancomeka kakulu. Umhlohi uwuncomile wonke umsebenzi wale sinala.

Umsebenzi wezandla uya ncomeka— kubeko inqubela ekutungeni nase kusii- yeni njalo njalo. Kuyalweza kubazali ukuba baxobise intombi zabo ngemali yokutenga impahla ukuze umsebenzi uqine.

Izimilo zentombi zibakolisile abapati —kubeko ukuyigeina imiteto yesinala.

U MR. ILES

ote intlanganiso enje ibonisa into eyenziwe yimali ye Rona, abe kade eyihlanganisa oko obese England. Ute ubehlala eyibuza ukuba azi yenza nina— kodwa namhla usibonile isiqhamo sayo kwabantsundu. Ute ucimisekile ukuba abantu abase England beseiyibona into ayibonayo yena ngoku kuhlwa— bebeya kunika ngokucayitla okungapezulu. Utete ngezipo abantu abanazo bezamkela ku Tixo ekufuneka ke bazizisebenzisele ubulungisa—wayaleza ngesimilo esihle, esifunekayo kubo bonke abantu, ngokukodwa kuba ijeyona nto siya kubonakala nayu ku Tixo.

UMBULISO.

U Rev. F. E. Long (Bunguza) ute, imihla abemana ukudibana namanto- mbazana eramenteni uyakuhlala eyiku- mbula; wayaleza ukuba maze bagcine u Tixo kuwo zonke izinto ukuze bapume- lele emhlabeni.

Intombi zesinala zenze umbuliso wo- bubele ku Mr. Long njengokuba efuduka e Gcuwa. Kutete u May Soplela, ate emva kwenteto yake wenza isinjaji abate bayatamba ukuba wozonwabisa ngaso, ngokukodwa kuhambo aza kuluhamba ukuya kutshata. U Rev. F. E. Long ute uswele amazwi okubulela, ebengalindele nto inje.

ISIYALO.

U Mr. C. N. Ndunge uyale intombi ngamazwi abuhlungu esiti, ‘ze zingaciti ixesha lazo, zezifunde zinyameke ngoku- kodwa umsebenzi wezandla oya kubuyie ube luncedo kwixesha elizayo — zigcine izimilo zazo, kuba azitunyelwanga ukuza kufeketa esinaleni, zitunyelwe ukuba zize kufunda. Yapela intlanganiso ngo “God be with you till we meet again.”

Watabata Icebo Lomkake.

“ Eliyeza Lokohlokoaho alancedi luto, Ndifunele ibhotile yelika Chamberlain Lokohlokoho, Ndiyalazi ukuba lilungile.” Wavakala esitsho ngenye imini umkam ndifika, ubalisa atsho u George Dowling wase Sterkstroom. Ndanditlengile eloyeza ngokuya inteto zabantu, Ukususela oko asisagcni yeza limbi endlwimi ngapandle kwelika Chamberlain. Nam ndilisebenzisa futhi, nabantwana sendibonika lona xa bakohlelayo, okanye benengele nokuba ngumqala obu- hlungu.” Litengiswa ngo R. Lumsden and Co., Abatengisi bamayeza e-Qonce.

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Isaziso Sabaninipepa!

USUKU LOKUSHICILELA.

KUYAZISWA ukuba uku- qala
kwiveki ezayo, eyeyokuqala
ye Kwata, kude kubuye kwaziswe,
Ipepa le Mvo liya kushicilelwa
ngolwesi TATU evekini.

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LOUGH, Wesleyan Book-Room,
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K. HODGES, Estcourt, Nakwi Ofisi
ye Mvo, King William's Town.
Rev. W. HUNTER, umbhali
"Womhlobo wabashumayeli," uti, "I-
zimvo ezikule newadana zezi zifu-
neka kanye kwaba Ntsundu ndaye
ndikolwa ukuba ubuko bayo bovelisa
okulungileyo."

Peoples's Column.

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should be addressed in the name of the
firm,

Jabavu & Bokwe.

December 7, 1897.

UKOHLOKOHLA OLUBI
UKOHLOKOHLA OLUBI.

"94, Commercial Rd., Peckham, July 12

"Nkosi Etandekayo,— Andikwaxi kulu- tyila
ulowo iwam, kodwa ndinga ndinga- kubulela. I
Lozenges sako zenze isimananga ekundikuleni
kukohlukohlo olubi. Ku- susela okuya
ndavulwa inxeba emqaleni (njenge Nkoai yase
Germany, kuloko ndibulela u Tixo kuba
ndingafananga nayo, mna ndisapila) kwi
hospitili yase St. Bartholomew, akuko mntu
ubengaba nokohlelo olunamandla
kunolwam ; belude lwafika ekubeni
lundipelise amandla. Isikohlela ebeziLukuni,
sisinzi, ngoku sitambile, ngoku ndinako
ukusikupa nga- pandle kwenkatozo.—
Ndingowako nge- nene, Nkosi, J. HILL."

UBUNGQINABE GQIRA. UBUNGQINA
BE GQIRA.

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

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

Tabata ezika Keating i Lozenges Tabata
ezika Keating i Lozenges.

Ezi LOZENGES zika KEATING ZO-
KOHLELO, " sekagqite iminyaka enga-
mashumi esixenxe anamihlanu " zaqalwa-
yo ukwenziwa, kukona zidywidwayo ukutengwa,
kuba aknko zilingana nazo ngokunceda ku
Kobbele Loznaika, Um- befu, no Mqala; linye
kupela elincedayo.

AZINA ZIMBI.

AZINA ZIMBI.

Ezika Keating i Lozenges
Zokohlukohlo elona yeza lingena
kudlulwa ilimbi eknnyangeni
UKOHLOKOHLA, UKUTSHA KWELIZWI,
NOMQALA, zitengiswa nge nkonxa ne
botile ngabatengisi mayeza bonke.

PAULANI!

NDIYAZISA kubo bonke ukuba
IVENKILE ese TAMARA ibuye- le
kwakum. Onke Amatyala ayo aya
kuhlaulwa kumtu oyipeteyo kona, okanye
ku

PAUL XINIWE,
King William's
Town,

May 4, 1898.

M. ARMSTRONG,

(Late A. MELASS),

NGUMENZI NOMTENGISI MAYEZA,

CATHCART ROAD, QUEENS TOWN.

INTLOBO zonke zamayeza okunyanga
Iabantu, nempahla chambayo, ubuqolo,
imifisi, zinokufunyanwa ngaba ntsundu
kona,

'Indlela Yo-Bomi'

Imvo Extra.

WEDNESDAY, JULY, 13, 1898.

POLITICAL CRISIS.

MR. INNES ON MR. RHODES.

Speaking on the No Confidence question, Mr. Innes made the following reference to Mr. Rhodes:—

He (Mr. Innes) did not think it would be said by anybody that he was a follower, much less a partisan of that right hon. gentleman. His hon. and learned friend (Mr. Schreiner) did him (Mr. Innes) the honour yesterday to refer to some words which he expressed during the recess regarding the right hon. gentleman, when he said that the right hon. gentleman would be doing South Africa a great service if for a time he retired from taking a leading part in the politics of this country. He (Mr. Innes) had not changed his mind in the least since then, nor did he recall one word of what he then said. He did not think that the way in which he was going to record his vote on the motion now before the House was at all inconsistent with those words. But although he said that in his opinion the right hon. gentleman would be doing a real service to this country if he elected not to take a leading part in the affairs of the country, he did not advocate for one moment what had been advocated by others, that the right hon. gentleman should ostracise himself. That would be absurd. But what he said then he adhered to now. Yesterday the Commissioner said, he was speaking on the Convention, he did not want to lose the assistance of the Free State, that he did not want to see a state of affairs in South Africa with the Republics in one camp and colonies in another. With those sentiments he (Mr. Innes) agreed. Still less did he want to see a position of affairs in which not only would the States and colonies be in hostile camps, but the Cape Colony would be divided against itself. (Cheers).

MR. INNES ON "PROGRESSIVES."

From the magnificent speech on the No-Confidence question, Mr. INNES gave the Progressives a sly dig:—

His hon. friend (Mr. MERRIMAN) asked him what was a Progressive. He did not mind saying he was a little tired of the word himself. (Laughter). He was a Progressive when it was not a popular thing to be a Progressive. By the term Progressive he understood a Liberal. (Hear, hear). They could not transplant English politics to South Africa, but the view of a Progressive he had always taken was that he was a Liberal in the internal politics of the country. Of course it was now used by every man for his own purpose. (Hear, hear). It was defamed by every charlatan for his own uses; but the duty of a Progressive was to cast aside all personal ideas, and be should not be afraid to discuss measures on their merits, but should vote for those which he believed in, irrespective of who supported them or rejected them. The position of a moderate man, especially if he were a Progressive, was becoming almost intolerable. Those who refused to go into one or other of the two camps—the camp of the right hon. member for Barkly West (Mr. RHODES) or that of his friend the late hon. member for Stellenbosch (Mr. HOFMEYER) were regarded with suspicion. It seemed that they were between the hammer of the Jingo and the anvil of the Bond. It was not a pleasant position. It might end in political annihilation. Those men who occupied that position might be few in numbers, but the stress to which they would be subjected would weld them into a consolidated party, into a temper which might be of great use to the country. He had explained the reasons which actuated him in going to the vote. He committed himself to nothing in the future. He sat upon the cross benches, and by his votes they would know him. Under these circumstances he should not be a party to cutting the Prime Minister's political throat. (Hear, hear).

WHO ARE THE "PROGRESSIVES" ?

The question was forcibly asked in the House by Mr. MERRIMAN in the course of the Redistribution debate. The member for Namaqualand, proceeding, said:— One reason given for the Bill was that if it were passed it would strengthen the hands of the Progressives. (Hear, hear). But who were the Progressives? (Hear, hear, and laughter). In what particular direction did they really go? What particular mark branded the Progressives? Perhaps his hon. friend the chairman of the Central Progressive Committee (Mr. FULLER), whom he hoped would speak, would tell the House how it was that this Progressive Committee managed to destroy the Innes Liquor Bill by returning a majority at the last Legislative Council election against that Bill. At that election, by enormous exertions, by the expenditure of large sums of money—he did not like to say how much it was reported to be—they managed to return at the head of the planks in the Western Circle a candidate who was against the Innes Liquor Bill—(cheers and laughter)—and to bring about the defeat of another candidate who was sound upon all the planks of their platform. Then the Progressive candidate for the Worcester election was opposed to compulsory education, against the Innes Liquor Bill, and he said he was opposed to Redistribution. (Loud laughter). Who were these Progressives? Why were they so called?

MR. MERRIMAN AND NATIVES.

In the course of his speech On the Redistribution Question, Mr. Merriman, observe

He would only refer to what he considered one of the best anomalies in the Bill, that made in the division of Victoria East. Whether wisely or unwisely, the House decided some time ago by a large majority that the aboriginal natives should return representatives and form an integral part of this country. They felt that by such representation they got over a difficulty, and were able to say, "Well, these people have representation in this House," and he thought that nobody would say that hitherto these people had used their powers badly. (Hear, hear.) When they saw the two members returned for this division, they could not say that the aborigines, at any rate, had misused their votes—(hear, hear)—nor could they say that these people had been subject to those corrupt influences, which he feared had been too apparent of late in some parts of the country.

REV. R. N. MASHABA.

The following letter has been received from our friend the Rev. R. N. Mashaba, the Native missionary exiled to Cape Verde Islands by the Portuguese Government. It would appear that there are no immediate prospects of his release

Fogo, Cabo Verde, 24th May, 1828.

Dear M^r. Jabavu,—As you have always taken an interest in my case, it is only fair to let you know how the matter stands now. A letter to hand from Mr. Moreton shows plainly that their efforts and the Committee's have as yet been anything but a success. Mr. Moreton writes as follows: "Concerning Monsignor d'Albuquerque there is no more to say for Mr. Silva's interview with him was very short and unsatisfactory. He refused to apply to blacks the law which defends the liberties of the whites. When asked not to prosecute you he replied that he would certainly do so. In fact, Mr. Silva could do nothing with him. Your reasoning is all very well, but who is to force his will? It is on question of justice, but of the obstinacy of a man who has the King to shield him and laughs at the whole Government itself." Now you can see that this only goes to confirm what I said in my first letter to IMVO, which I wrote when I was yet in San Thiago, for I knew even then in whose hands I have fallen. Under this flag no entreaty of any sort is available. A man raised to authority as Monsignor d'Albuquerque is has everything in his power and has only to speak, and the rest say Amen. From other sources I learn that the Government requested the King to make a general amnesty, but by the advice of Monsignor he refused to do so. It is said, and it is law, that as long as Monsignor is the Governor-General and Royal Commissioner in the Mozambique colony, no prisoner could be released. His motto is, guilty or not guilty, all the same.

I remain, with Christian love, Yours affectionately, ROBERT N. MASHABA. Another dated 30th May, 1898, says:— Before I was able to post the enclosed, dated 24th, I received the March papers, from which I read, in the one dated 17th in your English columns, some remark about me. As I fear that this may lead friends to think that I am doing some work here you would do well to withdraw it. I am sorry to give you this trouble and to find that my letter was so unintelligible as to lead you to make this remark.

I wish I could do something for the people here indeed, but I have found it hard to do anything without proper means. They are too deep in superstition, and believe in many incredible things. Some excuse themselves from receiving the Gospel by saying that the Catholic religion is ancestral to them, and to receive any other doctrine would mean rebellion."

AKA NOGQALA

AMAYEZA

Adumileyo Ezityalo,

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

s. d. Iyeza Eliqinisekileyo—Incindi yokuphila ukulunywa yi nyoka, njalo njalo ...	7 6
Umpilisi—We sisu segazi, njalo njalo ...	2 6
Efase Afrika—Lokuphila izinyo kwaoko ...	2 Incindi
Yezityalo—Yokuphila inlokolo ...	2 Umhlambi
Omtsha we lisa—Wokuphila amehlo abuhlungu ...	1
Umcaza we Zityalo we Alkali—Wece-sine ...	2, 2/6, and 3
Elokuqaba Elitsha—Le Ngangqambo Zamatambo ...	2 6
Umdambisi—Wokutsha ne Zilonda njalo njalo ...	1
Umcaza omandi we Rhubarb—Wokunceda intana ...	1 6
Elemisipa—Lokuruneka ...	1 6
Efase Indiya lokumika mandla—Xa uno-kutiyafa njalo njalo ...	3 6
Umpilisi Ongumangaliso—Amafuta amanxeba nezilonda njalo njalo ...	1
Umgudisi—Wobuso oburabaka njalo njalo ...	2/6 and 3 6
Umgubo—Wesisu segazi cesine Xesha njalo njalo ...	1 8
Umpilisi Cancer ...	2 1 0
Germicide—Zokuphila i Gushuwa, njalo njalo ...	IE 0

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

Lamanani axeliweyo ngawe botile ngapandle kwe posi.

JESSE SHAW,
EDICAL BOTANIC, ETC.,
FORT BEAUFORT,

Ibaibile ze Zixosa

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I Baibile Ezintsha Zesixosa nezi-tshiju 1 <i>l</i> . 3 <i>d</i> .	
REV. L NUTTALL, Secretary Cape Town.	

QONDANI KAKUHLE

—KUBA—

INCINDI KA GREY

—YU—

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ISE LELONA

YEZA LIPAMBILI

EKUKOHELENI

ENGQELENI

KU MFULAWENJA

Lipilisa kamsinyane apo amanye. Amayeza anqatyelwayo.

Walumkeleni amayeza ofana nalo, kanti ngawenkohliso.

Bizani elika GREY, nize nqonde kaku-hle ka ukuba nifumana lona kanye. Eli-yeza yangqinwa ngabo bonke, njengo-kuba intengiso yalo ebanzi isalata.

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U LIONEL BROUGH, Esq., ichule lemidlalo elizekayo uti:—"Ndicinga ukuba ihliza ehlunge kakulu kubantu bemidlalo, ndaye ndisoloko ndiliyaleza kodade nabazwana bam."

U Mr. THOMAS HUGHES, Chemist, Llandilo, October 1, 1896, ubhala: "Isimanga, sendinemyaka enengashumi amahlano anesibini ndize shushini namhla. Ndiyakumbala uma endinika i Balsam yako yokukhohlela, nengcele, sekuzakuba i yiminyaka enengamshumi asaxenxe yenzakayo loni."

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KUBANYULI

BE DIKE-NGQUSHWA!

Mr. William Hay

Uzilungiselele ukuhlangana nomzi Ontsundu ngomcimbi Wonyulo.

E-Ngqushwa - - 29 July, 1898.

E-Alice - - - - 3 August, '98.

Kubanyuli E Qonce!

MR. T. E. BUCKLES,

Wegela elizimvo zintle, upa-mbi komzi.

R. R. V. JEFFREYS

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FOR NEW AND OLD SORES. SKIN DISEASES. RHEUMATISM. PAINS IN JOINTS AND MUSCLES. SPRAINS. INFLAMMATORY SWELLINGS.

PREPARED by G. E. COOK, MEDICAL HALL, KING WILLIAM'S TOWN



J. HILNER,

Umenzi-Wotshi Nemisebenzi Yobedu

E QONCE

Xana ufuna Iwotshi, Intsimbi Ezinku- lu Zamaxesha, Nempahla Yentsimbi Yentlobo zonke—kubhekiswa kuye. *Ikipala ezilungileyo ne Golide; Imise- sane yokungeja neyokutshata iqalela kwi 7*s*. 6*d*. umnye.*

Abamagama bayitunyelwa Impahla nge Posi ngepanyazo

Isaziso se Bunga Lomzi No 397.

UQAPULO.

UKUKAULELA isifo sengqakaqa esesibonakele e Transval, esingezayo nalapa e Koloni, i Kanskele yase Dolopini yenze amalungiselelo ne Gqira Lakomkulu ukuze libaqap le bonke abezileyo kulo

NGAPANDLE KWE NTLAULO wakuba upumile mnyalelo kwi Ofisi yomzi, kuya kusetyenziswa isitofu esilungileyo (calf lymph). Abazileyo ke ngoko maza bangoyiki kuthi kunga-ko ngoozi njengoko kusakuba njalo xa isitofu siyatyatwe kumntu ongapili-leyo. Bonke abantu bayayalazwa ukuba bangaposwa leliluba lokugqibisa, ishulwa umntu kunye rentsapo yako—ekuyakuthi kwakamsinyane bangangelwe bonke abantu ngomteto.

Kuya kuqatshulwa ngolwesi Tatu zonke iveki ukuma kwemini, ngo 2.30 p.m., kwi Ofisi ye Gosa Lempilo, e Town Hall; kususela ngomhla we 13 ku July, 1898.

Ngomyalelo, SAMUEL W. SCOTT, Town Clerk.

Town Offices, E Qonce, June 25, 1898.

Isaziso se Bunga Lomzi.

No. 398.

IZIFO EZISULELAYO

BONKE abantu bayacelwa ukuba baqwalasele i Umto Oguqu- Iweyo we Mpilo, 1897 eti xa sukuba kuko umntu onesifo esisulelayo maka-bikwe ngokumsinya, kwi Ofisi Yomzi, ngumntu osukuba ekangela lowo ufayo, okanye ngumntu ohlala kulondlu inomntu ofayo.

Izifo emazibikwe liqenqa, ingqakaqa, nezifo eziyelelelyo kwingqakaqa, ikolera, nomqala ovinegceneyo (diphtheria), isifo ezicesimini ekutiwa yi scarlatina okanye yi scarlet fever, nokuba yi fiva etyafisayo, eyamatumbn, epindayo, ehlanzisayo, okanye eyomntu obekelayo.

Umntu okuhlungelo lake ukuba azise, waza akenjenjalo, uyakuba wapule lomteto ukankanyiyweyo, akuba egwetyiwe uyakuba sesicengeni sokohlawyawa njengoko kumiselweyo kulo mteto.

Ngomyalelo, SAMUEL W. SCOTT, Town Clerk. Town Offices, E Qonce, 25 June, 1898.

Itestamente Endala.

NGEMIBUZO NEMPENDULO

REV. W. A. GOODWIN, M.A.

Yaguqulwelwa esi-Xoseni ngu Alfred B. Jele

Inokufunyanwa ngoku kwi Ofisi ze Mvo, nge 1/6 nge Posi 1/9