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

—:0:—

Unokuhlaulela wonke Unya- ka ngokutumela 13S 6d na- ngalipina ixesha lonyaka.

-----o------

Izaziso Zabazelweyo, Aba- tshatileyo, ne Mipanga, i- rolelwa 1s. ngexesha nga- linye ezingene ngalo.

IMVO ZONTSUNDU

NELISO NATIVE OPINION. LOMZI

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

"IMVO ne TOLE" LIPUMA

NGOLWESI-TATU

IVEKI ZONKE

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

Lijonge Ilungelo Lomzi ku- pela.

Limele imfanelo ya Bantsu- ndu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

Vol. XIV. No. 731] KING WILLIAMS TOWN, CAPE COLONY, MONDAY, NOVEMBER 14, 1898. [IXABISO 3d.

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU MHLEKAZI U SIR ALFRED MILNER.

Umnumzana we Grand Cross Wodidi Olubalulekileyo lo Saint Michael no Saint George, Umnumzana Ongumpa- ti Wodidi Olubekekileyo lwe Bath, Irultuneli Nompati Oyintloko we Koloni Yomntan' Omhle ye Cape of Good Hope e South Afrika namazwana, nezibhaxa zawo, Nompati Owongameleyo Womntan' Omhle, njalo njalo, njalo njalo, njalo njalo,

EKUBENI kute kwafumaneka kum okokuba kuko kumazwe Absntsu- ndu apakati kwemida yale Koloni, into eninzi yemali ze silivere, esezikutukile, ezingafanelekileyo, ezidlekileyo, nezona- keleyo: nase kubeni kufuneka imali zolohlobo zinqunyanyisiwe ekusetyenzi- sweni: nase kubeni Ulaulo Lomntan' Omhle lute ngenceba lwavuma ukwana- nisa ezomali zonakeleyo zinjalo ngezi lungileyo nezifanelekileyo, zamaxabiso azo.

Ke ngoko, pantsi nangamandla ama- gunya nemfanelo ezipezu kwam, ndiya shumayela, ndixela, ndisazisa, oku kula- ndelayo:—

1. Ukususela, nasemva kosuku lwale Ntshumayelo kude kusekuqukwa nosuku lwamashumi amatatu ananye ka March, 1899, nayipina imali Yomntan' Omhle ye silivere, ekutukileyo, engafanelekileyo, edlekileyo okanye eyonakeleyo esetyenzi- swa kulomazwe Abantsundu akankanyi- weyo angapakati kwemida ye Koloni njengoko kuxeliweyo yi Ntshumayelo Yomhlekazi Iruluneli No 25 yomhla we 3 ku February, 1882, elunge nokuba kukubanina okona, iya kwamkelwa yananiswe ngemali ezilungileyo ze silivere Zomntan' Omhle, ezifana nazo kwane zelo xabiso lazo, kwi Ofisi neyalipina isebe le *Standard Bank* apa e Koloni.

2. Onke Amagosa Akomkulu, Abase- benzi, Abapati, kwa Nabahloli, nabanye abantu abase mgunyeni bayaqukwa ukuba bazise ngokubanzi le Ntshumayelo kubo bonke abantu abapantsi kwabo, okanye abanokuhlangana nabo, ukuze bati abantu abangaba banazo bakauleze ukuza kwananisa ezomali zikutukileyo, zingafanelekileyo, zidlekileyo, okanye zonakeleyo bafumane imali zesilivere ezilungileyo nezizizo, ngohlobo oseluxelwe ngentla 'pa.

3. Amagosa alo *Standard Bank* aya kuba nelungelo lokumangala ukwamkela ngokutshintsha njengoko sekukankanyi- we nayipina imali esel' ikutukile, inga- fanelekile, yonakele, yaye lonto ibise- nzelwa inkohliso, umhlaumbi ukuze ibe nokwamkelwa yona yonakele njalo nje ngemali elungileyo nefanelekilyo ye silivere esetyenziswayo ngoku, okanye yonakele ingasenayo nemfano, nenkangeleko yemali ekoyo ngoku.

TIXO SIKELELA INKOSAZANA !

Oko kwenziwe pantsi kwesandle sam Nesincamatiselo sale Koloni ye Cape of Good Hope, ngalomhla wokuqala ka September, 1898.

A. MILNER.
Iruluneli.

Ngomyalelo Womhlekazi Iruluneli e Bhungeni.
J. GORDON SPRIGG- No. 254, 1898.

ISAZISO.

IRAFU EZINGAMATYALA.

E QONCE.

KUYAZISWA kubo bonke abantu okokuba, ukuba irafu esekufune- ka ihlaulwe yeminyaka emibini nenga- pezulu kwezindawo zikankanywa ngapa- ntsi apa, ayihlaulwanga pakati kwenya- nga ezintatu, ukususela kolusuku, u Rulumente uzimisele ukuyicima i Taitile, aze umhlaba awutatele kuye ngokwe Siqendu sesibini Somteto No. 27 ka 1887.

Umntu owanikwa yena lomhlaba kuqa- la ngu Jim Tshoko. Usuku lwe Taitile November 21, 1881. Ukucazwa komhlaba, Lot No. 5. Ububanzi, 14 morgen 560 rq. rds. Apo ukona: kumlanja- na ongu Mquwana, kwa Qoboqobo. Ityala lerafu £18, yexesha elisusela ku September 27, 1896. Eye stampu 2/-. Igama lomntu obhalwe kuye ngu Koppy Jantjes.

Kwi Ofisi ye Mantyi,
E Qonce, September 1, 1898,
E. GARCIA.
Civil Commissioner.

Imihlaba Elahliweyo.

ISAZISO SAKOMKULU—No. 743,1898 *Kwi Sebe Lokulima, Cape of Good Hope,* 17 *August,* 1898.

KUYAZISWA kubo bonke abantu, ngo. kwesiqendu sokuqala " Somteto we Mihlaba Elahliweyo," ongu No. 3 we 1879, owahlonyelwa yimiteto No. 24 ka 1887, No. 15 we 1895, okokuba ezi ziqwenga zila. ndelayo zemihlaba, zikumandla waae Qonce, sezinjenge lahliweyo ngokomteto, nokuba u Rulumente uyakubuye azitabatele kuye ngomhla we 16 FEBRUARY, 1899, ukuba pambi kwelo xesha akubanga ko bayibangayo, bahlaule nerafu ezilityala kumantyi waio mandla, njengoko kufuneka njalo kwesi siqendu sesikankanyiwe salo mteto CHARLES CURRY,

Umbhali Ongapantsi kwi Sebe Lokulima.

Lomhlaba ukumandla wase Qonce, obalelwa ukuba ulahliwe.

Umntu owanikwa yena lomhlaba kuqala nga Peter Polo; usuku lwe Taitile ngu- mhla we 13 July, 1869, ukucazwa komhla- ba ; Isiza Lot 1 Block E Pirie; ububanzi 32 poles; intsimi lot 94, ububanzi 6 acres ityala lerafu £3 2s 6d, ukususela 1st January, 1893. Umntu obhalwe egameni lake Peter Polo.

Umntu owanikelwa yena lomhlaba Ngora Magadi, usuku lwe Taitile 12 December, 1890, Isiza Lot 40 Dikidikana, ububanzi 141R 107F, irafu elityala 15/ ukususela 1st January, 1893. Umntu obhalwe egameni lake Ngora Magadi.

Umntu owanikelwa lomhlaba yena David Ntabeni; usuku lwe Taitile 15 August, 1887, ukucazwa komhlaba, Isiza Lot 9 Block O, Peelton, ububanzi 14lR 70F. Intsi- mi Lot 7, Block B Peelton ububanzi 1 M 534R 112F, irafu elityala £3 2s 6d ukusu- sela 1st January, 1894. Umntu obhalwe egameni lake David Ntabeni.

Isaziso Sakomkulu.

No. 813, 1898.

Kwi Sebe Lokulima, Cape Town, 12 *September,* 1898.

KUYAZISWA apa kubo bonke aba- ne Ziqiniselo zokuba bangaba Nini bezi Qwengana zomhlaba eziku mandla wase Xalanga, ezibalulweyo ngezantsi apa, ukuba ngapandle kokuba babekuzo ngokwabo, elowo kwesake isiqwengana, njengoko kufuneka njalo ngoko Mteto we Siqendu Sesibini wezi- qiniselo zabo, kwixesha LENYANGA EZINTATU ukususela kusuku lwesi saziso, lo mihlaba iya kutatyatwa kwa- ngu Rulumente ize inikwe kwabangayi- bangayo abate bamkelwa.

CHARLES CURREY,
Umbali Ongapantsi kwi Sebe Lokulima.

Audit Folio 15, Lot No 17, igama lomni- niwo Jacob Gqamana, ububanzi 71 morgen, usuku lwesiqiniselo 6 May, 1892.

Audit Folio 24, Lot No 36, igama lomni- niwo Nasani Ngqubu, ububanzi 5 morgen, usuku lwesiqiniselo 6 May, 1892.

Audit Folio 33 Lot No 46, igama lomni niwo Moss Wennaar, ububanzi 6 morgen, usuku lwesiqiniselo 6 May, 1892.

Audit Folio 35, Lot No 81, igama lomni. niwo Joseph Walters, ububanzi 3 morgen, usuku lwesiqiniselo 11 May, 1892

Audit Folio 47, Lot No 57, igama lomni niwo Sibani Adams No 2, ububanzi 8 morgen, usuku lwesiqiniselo 11 May, 1892

Audit Folio 95, Lot No 171, igama lomni niwo Loni Tyakiwe, nbubanzi 7 morgen, nsuku lwesiqiniselo 9 June, 1892.

Audit Folio 96, Lot No 172, igama lomni- niwo Lindani. ububanzi 5 morgen, Usuku lwesiqiniselo 9 June, 1892.

Audit Folio 99, Lot No 175. Igama lom- niniwo Stephen Frederik. Ububanzi 8 morgen. Usuku lwesiqiniselo 9 June, 1892.

Audit Folio 177, Lot No 225. Igama lomniniwo William Lama. Ububanzi 7 morgen, Usuku lwesiqiniselo 25 August, 1892.

Audit Folio 185, Lot No 378. Igama lomniniwo Klass Masiza. Ububanzi 8 morgen. Usuku lwesiqiniselo 25 August, 1891.

Audit Folio 190, Lot No 384 Igama lomniniwo Samuel Yolo. Ububanzi 10 morgen. Usuku lwesiqiniselo 25 August, 1892.

Audit Folio 194, Lot No 89. Igama lom- niniwo Richard Kise. Ububanzi 5 morgen. Usuku lwesiqiniselo 27 October, 1892.

Audit Folio 203, Lot No 475. Igama lom niniwo John Africa. Ububanzi 10 morgen. Usuku lwesi Qiniselo 16 December, 1892.

Audit Folio 246, Lot No 478. Igama lomniniwo Elsie Piet. Ububanzi 5 morgen. Usuku lwesi Qiniselo 16 December, 1892.

Audit Folio 302, Lot No 225. Igama lomniniwo Philip Fenga. Ububanzi 10 morgen. Usuku lwesi Qiniselo 22 Decem- ber, 1892.

Audit Folio 334, Lot No 116 Igama lomniniwo Stephen September. Ububanzi 6 morgen. Usuku lwesi Qiniselo 22 Decem- ber, 1892.

Audit Folio 334, Lot No 183. Igama lomniniwo Jan Qali. Ububanzi 15 morgen. Usuku lwesi Qiniselo 22 December, 1892.

Audit Folio 375, Lot No 113. Igama lomniniwo Charles Ngqase. Ububanzi 4 morgen. Usuku lwesi Qiniselo 22 Decem. ber, 1892.

Audit Folio 387, Lot No 97. Igama lomniniwo Daman Johannes. Ububanzi 3 morgen. Usuku lwesi Qiniselo 22 Decem. ber, 1892.

Audit Folio 392, Lot No 189. Igama lomniniwo Tyes Gunuzu Ububanzi 12 mor- gen. Usuku lwesi Qiniselo 22 December, 1892.

Audit Folio 429, Lot No 576. Igama lomniniwo Thomas Lambata. Ububanzi 6 morgen Usuku lwesi Qiniselo 28 Decem- ber, 1892

Audit Folio 449, Lot No 315. Igama lomniniwo Booi Gama. Ububanzi 6 mor- gen. Usuku lwesi Qiniselo 28 December, 1892.

Audit Folio 466, Lot No 564. Igama lomniniwo John Jongqo. Ububanzi 5 mor- gen. Usuku lwesi Qiniselo 28 December, 1892.

Audit Folio 528, Lot No 682. Igama lomniniwo Simon Mateza. Ububanzi 6 morgen. Usuku lwesi Qiniselo 7 January, 1893.

Audit Folio 539, Lot No 611. Igama lomniniwo Elias Binase. Ububanzi 6 mor- gen. Usuku lwesi Qiniselo 7 January, 1893. Audit Folio 546, Lot No 616 Igama lom. niniwo Edward Pumlwana. Ububanzi 4 morgen. Usuku lwesiqiniselo 7 January, 1893

Audit Folio 557, Lot No 683 Igama lom niniwo Mateza. Ububanzi 10 morgen Usuku lwesiqiniselo 7 January, 1893.

Audit Folio 775, Lot No 206 Igama lom niniwo John Mcinga. Ububanzi 10 morgen. Usuku lwesiqiniselo 23 January, 1895.

Audit Folio 810, Lot No 598. Igama lom niniwo Mzuzu Kili. Ububanzi 5 morgen. Usuku lwesiqiniselo 22 April, 1895.

ISAZISO SAKOMKULU.—No 863, 1898

Kwi Ofisi yo Mpatiswa Koloni, Cape of Good Hope, 29 *September,* 1898.

LUMKANI.

UKUNYANZELWA KOKUBHALWA KWABAZELWEYO NABABHUBHILEYO

Abanga kwenziyo ukubika kwa Rulume- nte Abazelweyo Nababhubhileyo baya lu- nyukiswa apa okokuba base sicengeni soku- mangalelwa pantsi ko Mteto No 7 ka 1894, wobhalo lwaba Zelweyo naba Bhubhileyo,

Ukuchazwa kwendlela zolubhalo, nemimi- so yomngcwabo, iziqiniselo zama Gqira, njalo njalo, zonke esinto zinokufunyanwa nakuyipina i Mantyi, Obambele Umbhali, Umncedisi wo Mbhali, Ifelkorneti, Igosa le Polisa, Umpati we Posi, Umpati we Stishi sika Loliwe.

ABAFUNA.

Ukutengisa Amazimba, Izibonda Zomtati,

Uboya, Nezikumba.

Bofumane amaxabiso alungileyo ngokuya ku C. E. NIXON.

Ningakulibali kwa

C. E. NIXON,

Otate Indawo ka J. Newing,

Cambridge Road and Ayliff Street.

E QONCE.

W. JEFFERY

AND CO.

Babonisa impahla yokuqala efikileyo yokuvela kwehlobo neyehlobo.

Imiqulu emitsha Yelokwe,

Impahla entsha evela e Manchester, Imiqulu emitsha yempahla yokunxiba, Impahla entsha kwigumbi elingapakati, Ikausi ezintsha nayo yonke impahlana encinane, Iminqwazi emitsha, kunye nezinto zokuyiho- mbisa.

Impahla entsha yentlobo zonke.

Ngamanani nangokulunga azina- mpahla apa kwele mbokotwe.

YIZA UZIBONELE.

KUTUNGWA

Ilokwe eziodolweyo ngamanani adelekileyo Ilokwe zokutshata zibalulekile

Abafuna ukwenzelwa impahla ziqalela kwi 42/- i suti

YINTO ENINZI IMPAHLA ONGAKETA KUYO.

W. Jeffery & Co.,
E KIMBILI
BON MARCHE

(Oko kukuti Imalike Elungileyo, ngabula " Penny Mail")

JOHN W. BAYES & GO., Grahamstown.

Ivenkile Enkulu ene Varanda,

(Ekoneni ye Bathurst Street ne Bala le Tyalike ka Bishop).

SIBHENGEZA into eninzi yentlobo ngentlobo YEMPAHLA ETSHIPU nelu- ngele elixesha Lonyaka eku Rwebeni ngayo, ngoluhlobo

I German Print, ezona, 6d iyadi; Keleko Emtubi iqalela 2 1/2d iyadi; Emhlo- pe i Keleko iqalela 2 1/2d iyadi; Izigqubutelo ze Ngcawa 3 3/4d iyadi; Imiqulo yo- kwe i Shiti ezicikiziweyo, 1s iyadi; Imiqulo yokwenza i Shiti ezine Mivambo, 1s iyadi; Izabhalala, 2s 6d sisinye; Ingcawa ekutiwa zi " Mattross," ziqalela kwi 8s inye; i Flanelette, 3d kuyekwi 6 1/2d iyadi; Imiqulu yokwenza i Hempe, 6d kuse kwi 9d iyadi; Iprinti Ezimhlope ne Daki, 3d kuse kwi 9d iyadi; Ilokwe ze Moz- lin Emhlope, 4 1/2d iyadi; Imatrasi, 4 1/2d kuse kwi 1s iyadi; Sinento eninzi ye Tyali Zoboya, amanani aqalela kwi 3s kuse kwi 20s inye.—Isuti Zamadoda, 21s; Ibhu- lukwe ze Twidi, 3s 6d ; Ibhulukwe ze Kodi, 3s 11d ; Iherope Zamadoda Zokusebe- nza, 1s 6d inye; Ihempe Zamadoda Ezimhlope, ziqalela kwi 2s 9d; Ishuzi Zente- netya, 2s 11d; Idyasi Zamadoda, ziqalela kwi 8s 11d ; Iminqwazi Yamadoda ye Stroyi, iqalela kwi 1s ; Ikausi Zamadoda, ziqalela kwi 6d i pair; Izambrela Zama- nenekazi, ziqalela kwi 1s; Ezamadoda, ziqalela kwi 2s 6d.

Impahla Yendlu njalo, ezitshipu.

Impahla Yokutshata, Yokubekwa Izandla, Ilokwe,—Sihlell sine- ntlobo zonke, ezilungele abantu bonke.

Ningalibali ukuza e Venkileni yetu apo Impahla Itshipu. Amanani azo aba- lwe ngokucacileyo, asinakuze sibize amanani ngamanani ngento enye.

J.W. BAYES & CO., E Rini

The New Jagersfontein Mining and Exploration Co.

(LIMITED).

JAGERSFONTEIN MINE

The General Manager Intimates that able and strong men will find work,

Good Wages. Food Free, and Good Treatment.

KUTENGISWA

INGXOWA zombona zembewu ezimayela na 500. Zitshipu, zezombona wanonyaka nje. Lituba elibalungeleyo abanenqwelo ukuba be- nze imali!

Kotunyelwa ku

S.JAP. WILSON,
Culunca, Qumbu.

LIVERPOOL AND LONDON AND GLOBE INSURANCE COMPANY.

Accumulated Funds, 31st December, 1896—£9,956,421

Income Exceeds £2,295,000_____Claims Paid Exceed £33,859,000

Fire Insurances effected at Lowest Rates

Head Office for South Africa—Colonial Mutual Buildings, Cape Town
Manager—WILLIAM HAY.
Branch Office for the Frontier—Downing Street, King Williams Town P.O._Box_6]_
Local Secretary-HOWARD MARKS.

Jongani apa Batembu! Umzi Wenu!

J W. GARRETT & Co., IZITORA ZE GLEN GREY,

VENKILE ENENCASA, IMPAHLA IHLABA EKOSI!

Betani uxongo Manene, Maledi, nityebise "???" kona! Sondelani! ibetu ugovane ati cwaka!

Izambato, Imixesho, Impahla Zendlu,—zonke izinto betu. UBOYA, ZIKUMBA, UKUTYA, ne Mpahla Ehambayo,—yiyona Ndlu encamisa ??? ellhle. Hlohlani izipaji nize. Unconywa nga Bamhlope na Bantsundu

UMLILO! UMLILO! UMLILO!

KUMLILO obute tapu kwizitora zo DYER no DYER- kuko imfumba ye

TYALI.

Edemeshekileyo. Sizitengisa ukususela kwi *36* inye Lituba elihle lokufamana ityali elungileyo ngemali encinane.

Sisand'ukaqaqa ekasi ezine mfumba entsha ye MINQWA- ZI yetu edumileyo eyi " Tali-Ho," inani zi 3/6- Umnqwa- zi ongumangaliso ongowelo_nani.

IMPAHLA YE BHOLA

yeli xesha sinalo. Impahla yetu yeyona inintshi kweli lase Maxoseni. Onobhala be Bhola kunga balungela bebhalele kuti ukuza kucela amaxabiso etu ngapambi kokuba batenge, ukuze ke babone amanani etu entlobo zonke zempahla ze Bhola-

Siwatoba kakuhle amanani, ukwenzela amabuto e Bhola, saye sineyona mpahla yengcibi

I PRINTI

Ngelixesha sizamkele kakulu saye sinoku bonisa uluhlu oluhle lwentlobo zetu ezintsha ezintsha ezi 5d ne 6d nge yadi—ezibanzi nezitambileyo- Sibalele sikutumele isa- mpulu, sokwenzi oko ngeposi yokuqala-

OWEN & THOMSON, E Qonce.

EKA

ODAMS ODAMS

IDIPU YE GUSHA

(ENGAMANZI NENGUMGUBO).

Iyaqondwa ngu Rulumente.
Iko kuzo Zonke Izindlu ze Dipu.
Iqinisekile Ukupilisa i Bhula.

EZI zilandelayo zezimbalwa kubungqina obuninzi obufu- nyenweyo kutsha nje, bubonisa ukulunga kwayo.

Butterworth, Veldtmans, 14 June, 1898.

Ndiyavuya ukuti abantu bam banelisiwe yilo dipu ka ODAMS. Owenu wenene,

(Signed) VELDTMAN BIKITSHA,
Butterworth, 14 June, 1898.

Igusha zam bezike zahlolwa ngumkangeli we bhula, wa- nelisiwe zizo. Igusha zam zihlanjululwe kukusebenzisa i Dipu ka ODAMS, pambi kokuba ndilinge yona igusha zam beziso- loko zine bhula.

(Signed) THEODORE NDWANDWA,
Butterworth, Veldtmans, June 14, 1898.

Idipu ka ODAMS isebenze ngokwanelisayo emzini wetu inkabi zam zegusha bezine bhula—kusoloko ndasebenzisa idipu ka ODAMS, zimhlope kanye ; ndiyakusoloko ndisebe- nzisa idipu ka ODAMS ezigusheni zam.

(Signed) MYEKI NDWANDWA,
Butterworth, V&ldtmans, June 14, 1898.

Ndanelisiwe kanye yi dipu ka ODAMS, igusha zam zimhlope. Inani lazo likufupi ewakeni, umhloli we bhula wa- ndinika ipepa lokuba zimsulwa, ekubeni ngamanye amaxesha bendingazange ndilifumane. Eka ODAMS idipu yeyona idluliseleyo kwesendike ndaziling a.

(Signed) SIMON SOLOMLELA.

I Arente enokufunyanwa kuzo
DUNN & CO., E Monti,
BAKER, BAKER & CO., E Qonce

Isaziso Ngomsebenzi.

NDIYAWAZISA umzi wakowetu opesheya kwe Nciba nopesheya ko Mbashe okokuba wonke ubani ofunayo, notandayo ukuza kwi Kontilaki (Contract) yo Messrs. A. R. McKenzie & Co, makazilungiselele ukuba eze ngokubalela kogama lingezantsi. Isemi njengokwangapambili ; nto ite yabangela ukuba kwezi- nyanga kunqunyanyiswe ukuza kwempi yindlu ebekuhlalwa kuyo ngabasebenzi— ekute kwafuneka icitiwe ukuze kwakiwe isitola ekuya kungeniswa kuso impahla ekutshwa ezinqanaweni, kwaye bekungekabiko ndlu yimbi yokuba impi ingangena kuyo. Kufuneka amadoda angengapanti kwama 300 ngoku.

J. MBASSA, Umpati-Kontileki,
Alfred Docks, Cape Town.

I KAYA LABANTSUNDU,

LADY FRERE.

NDAZISA bonke abahambi abantsundu pakati kwe Komani no Cala ne Ndwe. Ukuba ndigcina I-Kaya Labahambi e Lady Frere (Cacadu). Aba- ntsundu bamkelwa ngobubele obukulu. Impato intle.

Nalo ekungeneni ngakwi Post Office. Yiyona Hotele yokuqala epata kakuhle Abantsundu. Nakuya kuyo.

UMNINILO NGU

THOMAS SKINNER.
COMMERCIAL HOTEL, LADY FRERE.

Itamsanqa kuma Fama Antsundu

AMAFAMA antsundu akazi ukuba aziyekele indyebo ngo- kungayilimi ITSHIKILI Isetyenziswa Kakulu apa e Koloni ngabantu abamhlope nabantsundu. Ngamawaka waka eponti zobunzima be Tshikili ezivela kwamanye amazwe ziza kweli, kanti inako ukulinywa. I-akili kweli iyalingenisa i shumi leponti.

Lixesha lokulinywa kwayo eli u SEPTEMBER no OCTOBER, emva kwemvula. Ilinywa kumhlaba omvungumvungu. Ayityiwa zinkumbi, ayingenwa nayi rusi. Yinto yokulinywa kengoko ngamafama antsundu. Make ilingwe.

S. SALOMON,
Umenzi Wekofu ne Tshikili,
E QONCE.

Baker, Baker and Co

KING WILLIAMS TOWN (E-QONCE)

ILOKWE EZINTLE ZE SILIKA ZINTSHA!

EZI CREAM,

MHLOPE,

ZINTLE KAKULU!

Ezihonjiswe nge lace 30/- ne 31/6

Ezihohjiswe nge ntyantyambo 42/ ne 49/6 Iminqwazi efanelekileyo 5/11 ne 641 Izigquputelo 2/11, 3/6,3/11, 4/6. 4 11, 5/11

I Shoes Ezimhlope ze Satine 4/il ne 5/11 nge pair

Izambuleli Zokutshata 3/6, 4/6, 5/11

Sinokwenza ingubo ezintle zokutshata amaxesha onke nge odolo nga- maxabiso alula.

KWA BAKER, BAKER &, CO.
E QONCE

I-Ofisi Yokuquba Umsebenzi Wezaziso nokunika Amacabo ngezinto.

CAMPBELL BROS.,

E QONCE nase JOHANNESBURG,

Bangababali, Nabapicoti, Nababuti bemali ezibaliweyo; Abameli EMA- TYALENI, Kwezomhlaba, JSMSEJ3ENZINI, Emafeni Ezimalini, Empahleni, Imveliso Yomhlaba, Ngabameli kwinto yonke (Commission and General Agents).

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

Abapati bemingxuma bozuza icham elikulu ngokuya kwaba bamagama abalwe ngasentlapa.

Neo Cingo LORNE. P.O. BOX 5.

I-HOTEL YASE XONXA (Driver's Drift)

(Pakati kanye kwe Komani ne Lady Frere).

R. H. FLYNN UMNINIYO

Le Hotele njengokuba isezandleni zompati omtsha nje ite yalungiswa kakuhle, naba hambi banokufumana izinto zonke ezifanelekileyo. Itafile inezinto ngezinto, nabaququzeleli abangabo. Kugcinwa ihabile entle. Izitali zibanzi, ne grum ekuteleyo. Bonke abantu baya menywa, baye bengayi kudaniswa

Beauchamp, Booth & Co.

E QONCE

Siyanazisa ukuba siwafezile amalungiselelo ebe siwenza sine

Mpahla -Ezintsha!!

I GERMAN PRINTS, ezona zilungileyo yi 6d. i yadi.

IZITAFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).

ITYALI ezintsha zoboya ezisandulu kufika ze- nziwe kakuhle ziqala kwi 4/- ziye kwi 40/. inye.

IHEMPI eziyi micako ezomeleleyo ye 6d, 7 1/2d, 9d, nge yadi.

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

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into eni funekayo yomtshato.

Yizani Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co,

Late JOHN J. IRVINE

Yaka Umzimba

Woba uyazinqabisa csifeni. Akuko ycza ligqito i SCOTT'S EMULSION ekulangiseni umzimba otyafileyo.

Emva kwe Fiva

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

Scott's Emulsion

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

Amawaka Onina

Banika i SCOTT'S EMULSION kwintsana zabo, bayisebenzise nabo, kuba.ityebisa ilungisa igazi, iqinisekisa nokukula kosana lomelele. Akukonto iluncedo ku kohlokohlo, Ingqelc kwanesifuba esingomeleley a njongayo, ifanele kc ngokoukutengwa

Yimilwelwe Yonke.

Inokufunyanwa kubatongiai mayeza Nezitora Zonke-

PASCOE BROS,

" Ikuba litengwa ngokubonwa" utsho u FOLOKOCO, e QONCE.

BANTSUNDUI Bantsundu !! Sicela amehlo enu apa. Kenazibona na Impahla zetu Ezintsha ezivela e England- " Especially " ezo ZAMANE'- KKAZI NAMANENE.

ITYALI ! ITYALI! I ITYALI!

ITYALI ZOBOYA (ekutiwa zeze Velvet) ziqalela kwi 4/- zide ziye nakulipina inani elifunwa ngumntu.

ITYALI EZIMACALA MABINI ziqalela kwi 9/-. Ukuba ufuna ITYALI yiyo le I venkilo ofanele ukuketa kuyo. Zityali zona, ingezizo czo zaziwa ngokuba zeze Gusha-Bokwe (iinigqakwe), zinamabala amable, ziqalela kwi 2/*.

ITYALI ZELANGA, uke wazibona?

IMPAHLA ZOKUTSHATA, apa kulapo zikona-

ILOKWE ZOKUTSHATA (ngeyadi), zenziwe ngokomlinganiselo

B A TSH AKAZI: Kangelani ukuba ILOKWE zenu zenziwe ng Mtungi we Lokwe wetu osand' ukuvela e England. Ukuba nenjonjalo imitshato yenu yoduma. Aniagqabi Entloko, Iveyile, Izihlangu, Iminqwazi, Iziteyizi, Ilokwe Zangapantsi, njalo-njalo.

IQ1YA ZETU ze SILIKA zise zodwa, niyaqonda kodwa ?

Impahla Zabapeleki abangamankazana, Imisesane Yokutshata neyoku Ngeja (apina amadodana ?), Ibrotshi, Imitya Yomqala, Amacici (egolide ne silivere), Impahla Ezizilokwe, Ikwiliti, Ifaskoti, njalo-njalo, Ikeleko, Iprinti ne Flaneleti.

Izinxibo Zamanene:

ISUTI ZOKUTSHATA Esezenziwe, nezenziwa ngokwe odolo, nangalunina uhlobo olufunwayo. Isuti ezenziwe nge odolo zase England zifiKa ngeveki ezi 8 okanye ezi 9. Izihlangu Zamanene ne Shoes, Ikresbanti, Amaqina ne Kolala. Isuti ze Blue Serge ziqalela kwi 15/11- Ihempe Ezomeleleyo Nezokusebenza. Imikala, Isali, ne Haltile.

Incwadi eziflka nge Post zilungiselel wa kamsinya ngenyameko, Ipatuloni nencazelo efunwayo ziyatunyelwa kuye wonke osukuba •tumele. Akubizwa nto nge Post.

NONKE YIZANI KUTYISA AMEHLO ENV.^

n
intsi Kwe xyaiiKo yamn. Jtt.vrbAv4.xy 55CAIITOQQ nrresiau (Saluf) eza-[1] ynbiko,

s t ^FOLOKOCO (INDODA).^ ***Bonisani.***

ISEKETEYASE QONCE

Umvulo we TyalilKe Kwa Ntinde,
ENGQOKWENI.

ABATANDI bokubamba kwe Lizwi lika Tixo bayaziswa ukuba Ityalike yokuqaia eyakiwe kubunyama base Ngqokweui iya kuvulwa

Nge CAWA, 27 NOVEMBER.

Umsebenzi woqalwa Emalanga ngo Mgqibelo 23 Abangena k uiikelela Iziqu baya kubulelwa yi Nkosi ngokubinza Ingcolana zoinnikelo abanako, lutsshumayelo zoqutywa ngu Mr. Z Rani, we Sekete yase Fransbury, eba Tenjin', owavuia umsebenzi kwa Bonke apo.

D. NTLABATI, Umfundisi.
J. TENGO-JABAVU, Igosa.
King William's Town,
November 7, 1898

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

UNGUMTUNGI wodidi olupambili.

Impahla ayigcinayo yebuhlungu yodwa, netandwa ngamanene ayaziyo ento ikublalwa zingubo zelixesha. Urnsebenzi wake e Dayimani ungowanelisi leyo.

Amanani ngalungele elixesha

Ubulela bonke abantsundu abase Sikwatini nabanga pandle, ngenxaso ngale minyakailishumi igq'tileyo.

QONDANI KAKUHLE
—UKUBA—
INCINDI KA GREY
—YE—
LINSEED
ISE LELONA
YEZA LIPAMBILI
EKUKOHLELENI
ENGQELENI
KU MFULAWENJA

Lipilisa kamsinyane apo amanye Amayeza anqatyelwayo.

Walumkclcni amayeza ajana nalo, kanti nyawenkohtiso.

Bizani elika GREY, nize niqonde kaku- hle ke ukuba nifumana Iona kanye. Eli- yeza Hyangqinwa ngabo bonke, njengokuba intengiso yalo ebanzi isalatd.

UMNINILO NGU :

G. E. COOK,

CHEMIST AND DRUGGIST,

DOWNING STREET & CAMBRIDGE MAD
KING WILLIAMS TOWN.

Linokufunyanwa ku Barwebi, Abapiti kezi Mayeza, nase Zilorem kuyo yonk Koloni.

IXABISO : 1/6 IBHOTILE.

GIBBERD & BRYANT

EYONA VENKILE ITSHIPU, INEMPAHLA YENTLOBO ZONKE EZINTLE.
—UKUBA UFUNA—

IMPAHLA YOKUTSHATA ELUNG1LEYO, OKANYE IPRINTI EZI NTLE, OKANYE IZIHLANGU EZOMELELEYO, NGENAN1 ELIHLE

SITI ABANAZO.

I Cambric Ezitanzi Ezimabala akanyayo, zilunge kanye, 6d iyadi Iprinti Ezintsha, ezimabala atsalayo, 6d iyadi
Imiqulu Yokwenza Ihempe Ezomeleleyo, ezimabala aluhlaza, 6d iyadi J German Printi ezimabala amdaka, amahle, 7id, ezibhetele 9d iyadi Iflanelete 8 zibanzi Ezinemigca, amabala ngamabala, 7i iyadi Iflanelete Ezomelele kakulu, ezixabiso lilodwa, Is 6d iyadi
Iprinti Zelokwe Zangapantsi, Eziluhlaza Nezipinki, 6d iyadi
Ikwiliti ze Bedi Ezinamabala : Ezilula 5s 6d ne 7s lid, Ezinkulu 7 11, 9 6 Ihompo Zamauenekazi Ezihonjiswe nge Lace, zintle ngohlobo. Is inye Ibodi Zarranenekazi Ezihonjiswe nge Embroyida, Is lid inye
Ityali Ezintle Ezimnyama ze Kaahmiya, ezinemisebe, 6s 6d kuse 16s 6d Ityali Ezimnyama ze Kashmiya, ezinemisebe ye Silika, 15s kuse 20s Ityali ze Kashmiya Ezimabalabala 6s 6d ne 7s 6d
Ityali ze Hlobo ze Llama ezimabala a Moron, pink ne blue, 5s.

IMPAHLA YOKUTSHATA ISEYODWA.

ILOKW E EZITUNGIWEYO ZOKUTSHATA zihleli ziko, zintle kanjalo zintle Kanjalo-

IZIHLANGU NE SHUZI.

Sinempahla ezaneleyo zentlobo zonke e Maxoseni apa: —

Ezababfazi Izihlangu Ezimnyama Ezibotshwayo 5/.

Isbuzi „ „ 4/-.
Ishuzi Ezibomvu „
„ ,,, Ezimitya inibini 4/6
,, Ezimnyama, ezimtya mnye

ezi Bonivu ze canvas ezibotshwa- 3/6 ne 4/

Abatshatileyo.

SIYO-DYOBISO. — Kutshatiswe ngo November 1, 1898, e Tamara, ngu Rev. Charles Mahlutshana, u J. J. 8IYO waseTafeni, e Qonce, no HARRIET DYOBISO wase Tyeni. Ibe ngumsebenzi omhle nozole kunene.

Abazelweyo.

NGOZWANA.—U C. no E. Ngozwana bazuze UNYANA ngo October, [1] 1898.

MATEZA.—USimon no Eliza Mateza base Mtwaku, Ngqamakwe. ba-

NGOZWANA.—U T. no R. Ngozwa-1 naobazuze INTOMBI ngomhla 7 October, 1898, ngokuhlwa ngolwesi Hlanu.

NTSHONA.—U Henry no Sarah Jane Ntshona base Kwelerana bafumene UNYANA ngomhla we 4 November, e Shesht gu.

Imibiko.

MCEZA.—Kumke kukufa, e Herschel, ngo 2 November, 1898, u PAMLA ELSIE, intombi etandekileyo ka Petros Mctza, iminyaka ili 19. lLubele Enkosini, isiti, " Inkosi ndiuayo."

NYIKANA— Kusitele kukufa emzini wake e Ziblahiem u MARTHA NYIKANA, inkosikazi etandekayo ka Klaas Nyikana, ngomhla we 9 October, 1898. Ubegula ixesha elide.

PONDO.—Kusitele kukufa ngomhla we 14 October, 1898, u LAMANI PONDO e Nobumba's Kop. Akafile. Umkele Enkosini. Ibiyindoda eyazi kakulu amayeza abantsundu.

MAKHOBOTLOANE. - E Rode, ema Mpondweni, ngo 3 November, 1898, kubul ele Enkosini u Rev. STEPHEN MAKHOBOTLOANE emalunga na 45 iminyaka.

NTSIKO. — E Qugqwala, ngo 5 j November, 1898, kuLuie u JOHN ALFRED NTSIKO, unyana opakati womfi u Simuel Ntsiko, emalunga na 50 iminyaka.

MAMBA.—Ngo 1G October, 1898 Egwadana kubhbele Enkosini u PAUL MAMBA ititshala endala, unyana opakati ka Siephanus Mamba. Izihlobo mazaneliswe ngulo mbiko.

MATEZA.— Kusitele kukufa ngomhla we 8 November, 1898, e Mtwaku, Ngqamakwe u BESSIT MATEZA. Akafile, ugodukele Enkosini. Ubudala bake 18 iminyaka. Kubu'elwa izihlobo ngoncedo Iwazo, ngakumbi o Mr. no Mrs. Anderson base Blythswood, no Mi[1] Bongela. Izihlobo mazamkele lombiko.

M AHLASELA. — Ngomhla we 2 November, 1898, e Nd we, kusitele kukufa u Mrs. William Mahlasela, Umvangeli. (Ngokuzalwa Sarah Manzi, Izele.) Akafile, usandulele. Usishiye namazwi asitutuzelayo. Abantwana babini. Izihlobo mazaneliswe ngulo mbiko.

SHOSHA.—Siehiywe nge 29 ku October ngu HENDREK SHOSHA. Ngobudala wazalelwa e Ntla. Yindoda eyaliva ilizwi lika Tixo kwase Gcuwa, yaligcina kwa oko kude kube ngoku 'de isuke itshone inje. Ubudala: iminyika seyingapizu kwekulu. Izihlobo mazaneliswe ngulo-

BONISANI.—Ndicela amehlo ngo mntu oseleneminyaka e 13 ete nya, u Damete Nodwele. Olandisayo wovuzwa kakuhle nge 10s, atumele ku Jones Notyoda, nokuba kuku Poponi Mbuli, Beaconsfield, okanye kwi ofisi ye Mvo.

BONISANI.—Umfana ongu PETER GOJELA, wagqityelwa ngase De Aar. Untsundu, makabe sele nendevu, mdana, unesiva pezu koshiyi lokunene. Olandisayo uyakubulelwa, makalekiae ku John Masiza, Bathurst.

BONISANI.—Kubiwe e Ngqamakwe IPONI EBOMVU, umqolo mfupi, isinqe sitobile, linecjkwana, omane amanqina aqaniile ngemva, likutukile •kupeleni kwe singci. Limke ngobusuku be 5 November, 1898. Wovuzwa kakuhle olandisayo.—Isaac Ngcebetsha, or Jack Tuswa, c/o J. C. Preston, Ngqamakwe.

Kufunwa

KUFUNWA INTOMBI enolwazi ngokupeka, kunikwa umvuzo omhle. Kobalelwa ku

M. SCHMIDT,

KUFUNWA kwisikolo sase Kubusi intokazi entsundu ewufaneleyo umsebenzi, ibe ngumneedisi nomtungisi. Iwuqale umsebenzi nge 25 January, 1898, kobalelwa ku

REV. W. BESTE,
Stutterheim.

KUFUNWA .. — Ititshala ezintsundu e Sidutyi ini. Ibenye, tyindoda, enesiqiniselo esizeleyo. Ibenye, eyi-J nkazana, epumelele uviwo loryaka wo- I kuqala Iwetitshala. BowuqUa umsebe- ; nzi kwi kota yokuqala kunynka omtsha, Abazifuuayo czondawo botumela ku

REV.J.H. HAILEY

KUFUNWA.—Ititshala encsiqinise lo, okv»aziyo ukutolika, lo sakwa Buluneli e Q ince. Iwuqale umsebenzi kwi kota eqala ngo January 1, 1899. Abafuna londawo botumela, kunye namapepa ezimilo ku

BEV. JOHN HAKPFR,
Brownlee Station.
King William's Town

KUFUNWA Ititshala Entsundu eqeqeshekileyo enesiqiniselo, ifundise u Standard IV, iwuqaleumsebenzi nge 28 ka January, 1899. Umvuzo £30 ndawonye nokutya nokulala. Ko balelwa kutunyelwe neziqiniselo ku

REV. C. E. EARLE BULWER,
Uinpati we St. John's College, Umtata.

Ezinye Izaziso

ISAZISO.—Bonkc abaxasi betu baya kunjuzwa okokuba ikwata sei' ine ipelile, amabancede ngokusitume la intlaulo yabo; bati abasebefumene I accounts zabo banccde bangalibazisi.

Abangekazifumani bangalindi ukude ize i kubizwa.

I SAZISO.—Kobako. Umvumo Ntzi- 1 pungo ngolwtsi TATU, NOVEMBER 1G, kwi Tyalike yama Wesile Antsundu apa e Qonce. Wenzelwa ukuvulwa ko Manyano Lwabafdzi ngamakosikazi. Bonke bayamenywa. Kongenwa nge Gd enn ye. Kuvulwa Ingo 7 30 p.m. kuqalwe ngo 8 p.m. MARY ANN TUNYISWA no AMY HINA,
I Joint Secretaries.

ISAZISO.—Kwaziswa ukuba u PHILIP MDYESHA, ititshala yase Somerset E ist, iyawela, isinga e America no Rev Canon Mackenzie, M A. Uya kulundela ubufundisi. Izihlobo zake zilungiselela uhambo Iwake.

EKA POWELL

INCINDI YE ANISEED

INOKUPILISA UKOHLOKOHLO LWAKO

LIYEZA ELAZEKAYO KULO LONKE 1LI ZWE, elitengwa kakulu ngabo bonkc.

UBUNGQINA OBUNGACELWANGA.

I DEAN YE VERGER YASE WESTMINSTER ibhala i j.—" Ndacetyiswa ukuba ke ndilinge i Balsam ye Aniseed; ndenjenplo, ndazuzu ukuncedeka. Bunge kakulu emzimbeni nase komelezeni ilizwi."

U LIONEL BROUGH, Esq., ichule lemidlalo elazekayo uti" Ndicinga ukuba liliyeza elilunge kakulu kubantu bemidlalo, ndnyo ndisoloko ndiliya- leza kodade nabazalwana bam."

U Mr. THAMAS HUGHES, Chemist, Llandilo, October 1, 1896, ubhala" Isimanga, Bendinemi nyaka engamashumi amahlanu anesibitii ndi«e shishinuii namhla. . Ndiyakumbula uma endinika i Balsam yako yokukohlela nengqele, sekuzakuba viminyaka engamashumi as xenxo yenzakayo lonto."

I IBEHLE LIZICOMBULULE I1ZIKOHLELA L UKUKOHLELA KWAXGOKUHLWA LI-KUNCEDA KAMSINYANE.

QWALA8ELANI UMFANEKI8O ONGENTLA EMAPEPENI ELISONGELWE KUWO.

Kangelani amagama ati, " Thomas Powell Blackfriars Road, London," kwisiqiniselo sakwa Rulumeni.

Ningayamkeli Imilinganiso. Labako 1824.

ABASE ZIFAMENI XA BAZE KUTENGA BA- NGAL1LIBALI EL1YEZA LIDALA LOKOHLELO.

EKUKOHLELENI.

J£KA-POWELL INCINDI YE ANISIDI ^WISIFUBA SOM'BEFU, NOMFULAWENJA.
K
TENGISWA NGABENZI-MAYEZA VENKILE KWELASE
U
OSTREL1YA, NYUZILANI no KOLONI ZASE KAPA.

UKOHLOKOHLO OLUBI'
UKOHLOKOHLO OLUBI.

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

" Nkosi Etandekayo,— Andikwazi kulu- tyila uluvo Iwam, kodwa ndinga ndinga. kubulela. I Lozenges anko zenze izimanga ekur.dikululeui kukohkkoblo olubi. Ku- susela okuya ndavulwa iuxeba emqaleni (njtnge Nkosi yase Germany, kuloko ndibulela u Tixo kuba ndingafananga nnyo, mna ndisapiln) kwi hospitili yase St Bartholomew, akuko mntu ubengaba nokoh'.elo olunamundla knnolwam ; belude Iwafika ekubeui lundipelise amandla. Likoblela ebesilukuni, sisininzi, ngoku

sitambile, ngoku ndinako ukusikupa ngapandle kwenkatazo.—Ndingowako nge nene, Nkoui, J. HILL.'

UBUNGQINA BE GQIRA.
UBUNGQINA BE GQIRA.

•' Routh Park, Cardiff, South Wales, September 28, 1893.

" Ndinovuyo olukulu ukuqokela obam nbangqina kwiyeza lako elilunge kunene | elizi Lozenges zokohlokohlo, ngoka seyi-1 sibozo iminyak? ndilisebenzisa kwihospi- ■ tili yam nezinye indawo, ndalifumana linonoedo olukulu. Ndikatazwa futi lukohloko- hlo olwendeleyo; 1 Lozenge yako kupela kweyeza elindinceda msinyane. Ngoko I ke ndibayalela nknba bonke abanezifo j ezipatele ekukohleleni, njengo Catarrh, nezikohlela Emqaleni, Ukohlokohlo Iwase I ' bnsika, nezinye izifo eziso mipungeni. |

Edinburgh. L.R.O.S., L.M., Edinburgh." i
"A. GABRIEL, M.D. LRC.P., L.M...

Tabata ezika Keating i Lozenges.;

KOIILELO, " eekugqiie iminyaka enga. ; mBsbumi ssixenxe anamihlana " zaqaiwa- yo ukwenziwn, kukona zidywidwayo' ukuLngwa, knba akuko ziiingana nazo ? r* „ i\, cj ngokunScda ku Kohielo Lobusika, bsfu, no Mqala; linye knpela elincedayo.

AZINA ZIMBL

Ezika Keating i Lozenges Zokohlokohlo elona yeza lingena kudlulwa lilimbi j Romvann U Mr ekunyangeni UKOHLOKOHLO, UKU. r y[1] '

TSLIA KWELIZWI, NOMQALA, zite. | ngiswa nge nkouxa ne bctile ngabatengia I mayeza bonke.

GOOD BLOOD

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

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

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

AYER'S Sarsaparilla

will- u makes the liver, kidneys, skin anr bowels perform their proper work. It n moves all impurities from the blood. And i makes the blood rich in its life-giving prop erties.

For biliousness take AYER'S PIT.ES. Tbe-s promptly relieve and surely cure. Take then

G.P. PERKS NO NYANA

EQONCE

Y EYONA NDAWO YOKUTENGA

'misesane yoku "Ngeja,"

Imisesane Yokutshata,

Amacici Namehlo (Spectacles).

KANANJAW XA UFUNA

MARKET SQUARE,

Kingwilliamstown
Ivenkile Yezihlangu.i'Xw^"»

Zisamnna ukuftka Izihlangu zika 'Tyolo ezimfanclayo umntu, ezomeleleyo, nezikctiweyo nguye Usawukonza ngenyameko umzi wakowabo macalai na oiike

C. P. MATYOLO, Boot & Shoe Warehouse
KING WILLIAMS TOWN

UMFI u MR. SOLILO. Siye ngentlungu {Abantsundu Neziltulo. umpanga kakulu Mr. J. Solilo. Ubul ele e Daimani ngeveki egqitileyo. Umkele Enkosini. Ikaya helise Mdizeni, kodwa .

Imvo Zontsundu

(NELISO LOMZI).

NGO-MVULO, NOVEMBER 14, 1898.

IBODI YEBAIBILE,

INTLANGANISO yabahlaziyi be Bhaibilo yesi Xhosa ebidi-i bene ngeveki engapaya iyebalule- (kileyo. Ibi yeyekulu elmomvo i omnye, yawuquba umsebenzi kwa-1 da kwakwisahhiko sokupela se-1 ncwadi Engcwele—esa xxii Isityi- ■ lelo. Umsebenzi wale Bodi waqala ngo 1869. Seyingati kugqite isizukulwana sipela waqalwayo. KWABABEKO ukusungulwa komsebenzi kungabalulwa u Rev. Dr. KROPF, Umhla- OKO NANGOKU. li-pambili we Bodi. Ngati sisiva, kwezintlanganiso zi 101 makabe uposwe yintlanganiso enye nambini, into ke leyo eludumo Iwake alufumene ngoku nyaniseka entwe- ni atembise ukuba uyakuyenza. Ukuba bonke bebenjengo Dr. KROPF lo, ngewuyenye into egqitiseleyo kule uyiyo umhiaba. Ukuba ubengatatyatwanga kwezi nyanga ziqqitileyo u Rev. Dr. BRYCE Ross, ngeba siti ulelinye ilungu mhla yaqala ukudibana elaliko Ibodi, k wada umane. okude elinyaniseke emsebenzini kwasekupeleni; kodwa epazanyiswa kukungapili, kwamtabata. Omnye umfundisi owayeko ukusungulwa komsebenzi ngu Rev. Canon WOODROOFFE. Kodwa ke yena ubeko oko, wemkiswa ngumsebenzi iminyaka emininzi, abuye wapatelela kwakona sewuqukunjelwa nje umsebenzi.

INGQONDO ifike iye kwesinye isizukulwana konkena yakuputuma amanye amaga- ABAFI BODUMO. ma apakamileyo abanye ababeko, kodwa abangasekoyo, kulontlanga- niso yokuqala. Kweloqela singa- balula umfundisi wase Wesile, imfundi enkulu ezi Bhalweni nase zintetweni, u Rev. JOHN WILLIAM APPLEYARD, eyaguqula le Bhaibile itandwa kunene ngumzi, ipelileyo ngoku. Umfundisi owakuqala kuti owaye bufundiswe ngokufezekiloyo ubufundisi, u Rev. TIYO SOGA, oselenga ngawaye bolekelwe ubom kwabanye abantu bahlonyelwa kobake, waye lilungu lalontlanga- nganiSO yokuqala. KwangOkll- njalo iciko lokuteta U ReV. JOHN CHALMERS umlingane ka Mr. 1 T « tr /1 I SOGA IOWO. I mil U Lion. CHARLES BROWNLEE Wayekwa lilungU laleyO

KULEMINYAKA imashumi matatu itraitilevo Ibodi ike vanamanye AMANYE ngamalungu ayo, awugqiba umse- cjigUNumwivu. IvcV. Canon GREENSTOCK, Rev. T. W. GREEN, Rev. E. J. BARRETT IIO u. 1 i Abanye kwababa- fundisi bemka baya kumazwe aku- J de, njengo Canon GREENSTOCK ose Natal ngoku no Air. GREEN ose Matatiele. U Dr. SOGA ule kwa BARRETT obe ema | Kwakama seleae Gumngce Mpondweni.

KUKO nelinqaku elingaqaulwayo mayelana ne Bodi le. Ukuyilwa kwayo, ngapa- NE ndle ko Rev. ABANTSUNDU BODI. TIYO SOGA, yayingena wumbi umntu ontsundu 1 I Ngeloxesha yonke into efuneka yenzelwe abantsundu, nokuba kuI miswa kwenteto yabo, waye yenze- Iwa ngabamhlope. Lupawu loku- hamba kwemfundo ukuba namhla ipelile lonto. Kuleminyaka igqiti- leyo kungene Ebodini o Rev. E. ! MAK IWANE (omele ama Free I Church), Rev. WALTER RUBUSANA (Idipende), no Rev. WILLIAM i PHILIP (vve Tshatshi), ote ngomo- ya apa ode uncamise ukuwafanela Amakrestu, walatelwa ukuba ame- le ama More via, waye u Mr. TENGO-JABAVU, abalulwe nyakenye yi Komfa yama Wesile ukuba amele elohlelo endaweni ka Mr. I BARRETT.

SEKUSHICILELWE intlobo ezimbini nezintatu ze Bhaibile ngesi Xhosa, umsebenzi we AMALINGA EBODI. Bodi le. Zibe sekuxutyush we - ni okukulu ngumzi, esitemba ukuba kube luncedo kubahlaziyi. Na-1 kvvakubeni Ibodi njengokuba ibibleli ukugqibela iyekuma ngesi Tyilelo, asikokuba ayisokuba sa- . hlangana. Ekuqutyweni komsebenzi bekumana kubako amagama abendulula ingxoxo ezishushu abemana ukwenziwa umbeko. Isaya kumana ukungena intlanganiso ukuba ilungise lamazwi, ebekungaluncedo abenamazwi abangawatandiyo e Baibileni bewatumela kumulungu e Bodi ngokunje, ukuze akangelwe alungiswe. Benge- . njengan jalo kuyafuneka bete cwa- 1 ka ngonapakade. Singavuya Ibodi ibe nokubeka pambi kwabalesi bezi Bhalo incwadi eyakwamkele-

Impawana

Inqubo Yomsebenzi e Bandla a , Amapepa aqalile ukuyiririzela I nte ngenteto ezizezokudla ixesha, kuba besiti u Rulumeni mangenise umteto wokongezelela amalungu ecala labo, ukuze babe nokungena balaule. Asizanga salibona tina iluiigelp lamawetu kulemiteto yokongezelelwa kwamalungu indawo ezizingongoma zokukangelwa kukuba kubeko amabala anyula amalungu ngamanye, ukugqitana kwamanani anyula amalungu edolopu ezinkulu nawangapandle, ukumelwa kwe Netevu, nokobutyebi, nokumelwa kwamaqelana amancinane. *Tinies* — lawo ngamapepa aselevakalise j iziroro. *Journal, /' Mail, Bc-Echo, Re presentatire, Mylluuil News,* ne *Alice*

%*

Indawo engokumelwa kwe Netevu inonidla kuti.

U Hon R- Solomon, Q.O.

Sivuyisiwe kubona ipepa lase I Humansdorp, elilele Puldyasi, liinele [1] u All. Solomon kwingeikivo yo Rodzi I embi, ade wati ukwindawo akuyo ngokutengwa.

***

Elipepa liti u Air. Rhodes uzingcolisile ngalenteto. Kwabo bamaziyo u Mr. Solomon inteto enjalo ayiyiyo eyeleleyo. Akutandabuzeki ukuba u Air. Rhodes uqelene neqela elinxaso inokutengwa, waye naye selete, " A- kuko mntu ungena xabiso lake. ' Kodwa akuko mntu usazi ngokugqite u Air. Rhodes isahluko pakati kwelo qela linokutengwa nendoda yenyaniso Mr. nekucinga kupezulu enjengo Solomon.

Isitulo sika Mr. Sauer.

Umzi sewuvile ukuba Hiki ya- ngenisa isimangalo sokuba u Mr. Sauer wanting abantu ukuze bamvotele e Alvani. Lento ayizanga ivakale. Kwalindwa ukuba kude kufike iyule (4 emalanga) yokugqibela yokwamkelwa kwezimangalo, sangeniswa ke esi yinto abati ngu George Harding. Kodwa nabanina uyazi ukuba kulapo kuhamba umfo ka Kru, okwanesinye isimangala asiqubayo ngaku Mr. Botha.

%*

Usuku esiya kupulapulwa ngalo esi simangalo alukamiselwa. Kodwa sebeququzela abahlobo baka Mr. Sauer e Alyani ukulungiselela, bahlanganisa ubungqina obuqinileyo, obungayi kwanela ukuqetula esi sityolo sangabom, kodwa obuya kupanda nangapantsi ko Mr. Crewe, xa ngaba kuyafuneka.

U Hon. P. S. Bellingan, M.L.U.

Ipuldyasi (Progressive) zangase Bhai nase Tinara zisemsindweni kuba u Mabhalarane (Mr. Bellingan) ongummeli waleyo mimandla kwi Nkundla ye Ngwevu, emangala ukunqopisa ukuba nya kuncedisa ukuwuvalela wonke umsebenzi ka Rulumeni—de kube senxasweni yabasebenzi, ukuba u Rulumeni akavumi kungenisa umteto wokwandisa izitulo ebandla. Ziti i Puldyasi wanyulwa zizo, makenze ukuqonda kwazo, uti yena zamnyula enengqondo zake, akayikwenza into angayiqondiyo.

***

Abalesi betu bangaba abazi mhlaumbi ukuba ukuze anikele inxaso ye Puldyasi u Mr. Bellingan kukuba waye mangele ngoluhlobo ukwenza akuxelelwa yi Bonti eyayimnyule entlandlolo. Kufuneka amadoda ema enyaniswenі njengo Mabhalarane lo.

Uncedo kwi Nqanawa Zemfazwe.

Into yokuba i Koloni iyincede Inkosazana kumsebenzi wokunqatyiswa kwamazwe ayo ngenqanawa zemfazwe kumzuzu ipambi komzi. YaI'-'-v-foliswa ngu Air. Innes nyakenye. Oko waye wenSu. Sprigg, kwati ngokuyola weva seletembise inqanawa ipela. Waxokozelelwa kunene ngaleyo nto, abantu besiti inqanawa ayiyikulunga. lyakuginya isigidi seponti sipela, kanti inokuhle-Iwa yingozi yonke lonto. Olulaulo lungeneyo, lusiguqule isipo eso ngendlela ebhetele nakuleyo ka Sir Gordon. Lungenise e Palamente umteto wokuba kurolwe £30,000 yonke leminyaka ixabiso ke elingamatole esigidi eso. Abebesoyikela ukuba ngokupunia ko Sprigg Inkosazana iyakwenzakala ko Sauer, mababe baqalile ukunakana ukungabi nanyaniso kwalowo nomgogwana wexesha lonyulo.

Ingxushungxushu nge Speaker.

Umfo ka Galada uyayiquba lengxushungxushu kwipepa Mhleli walo. i *Cape Times,* angukuboniswa. Kuvakala ukuba ukumqondisa ude wati u Dr. Berry, Umongameli-Bandla angati eroxa aselero- xa konkena e Bandla, kuba lungaba Iwenzakele udumo Iwake nolomsebe- nzi.

***

Kwa Komani intshutshutana ezingo Mr. Fox zipehlwa ngu Mr. Crewe, zibize intlanganiso zabekisa inteto nezigqibo eziswele inibeko ku Dr. Berry—osuke wati ukupendula :— " Zifikile izigqibo zenu."

***

Kuti kwakubon' ukuba kunjalo, izikulu zonke zakwa Komani, zipe- twe ngu Mr. J. M. Peacock, zitumele ucingo lubhalwe ngamadoda a 165 oluvakalisa ukukoliseka nokumtemba u Dr. Berry ngokuma kwake kwezi- ntuli U tumele lempendulo ku Mr. Peacock :—

" Ndiyixabisa kunene inxaso yenu esitileyo kwinqubo ebonakala ukuba ikupela kuna kwimeko ezixakileyo. Nceda ubulele ababhale nawe."

*** .

Esisixovuxovu senziwayo asisiva tina. Sisekwe kwinto yokuba icala lika Rulumeni linga 40 baye aba Rori bebe 39 ngo Mgcini Sihlalo—oko ebengekakutshwa ekubeni ngumntu wamacala. Kutiwa ke, eroxile, u Rulumeni uya kumelwa kuncama indoda ayibeke esihlalweni, abeke nabaxasi aba 39. Alingane amacala. Ngokuroxa kuka Mr. D. de Waal kumaruhuneni ayakuba 38, aba Rori bo Sprigg babe 40, babe nokungena ke kwase kulauleni. Omnye umbhali kwi *Rep.* uti, eroxile umhlali pambili, angaroxa no Air. Schreiner, o Sprigg-Rhodes bamelwe kunyula kwakona, babeke abancedanga nto. Kodwa ngoluhlobo ami ngalo amacala, anga ba akaqubanga u Mr. Schreiner ukuroxa nje. Into yona kukuba makubhekiswe kwakubanyuli bade bacace abona bati makulaule bona—beko o Schreiner - Sauer -Alerriman-Solomon —ngenxenye ; no Sprigg-Sivewright-Faure ngelinye. Into efunekayo kukuba upiwe ixeshana nje lokuba umzi uke upumle; kwenziwe enye ifulfati.

Urona Emonti.

U Rev. J. P. Back wase Mkangiso obequba intshumayelo nentlanga-

Monti, kwintetoyake eyalata ukukula sidulu. Lomntu udliwe lemali ingaka komsebenzi Wenkosi kwabantsundu, ' akakwazi nokubala, ubalelwe ngomnye, ukankanve inqakn elabonakala kwi. wayinika kwalo- Mvo Zomvsou ngomsebenzi mnlu ubembnlela kunye nemal, nknba r»i y TTi I azabeke isitampu, kanti wenze nto yinziwa yi remente yama Bhulu. Ute bi umbali lowo. Kwa namasela asalengxelo yeza njengesityilelo kwaba- yiquba inkonzo yawo kalukuni, ebanjwa ninzi, baye bemangalisiwe bevuya. kunjalo nje.

line- U Mr Fuller ne Grlen Grey.

U Mr. Arthur Fuller uyiyekile into ebeke wayipakamisa ukuba Umteto we Glen Grey uketwe amadlala. Utate icebo apa le Mvo lokuba pambi kokuketwa kwawo ngekubako i Komiti ye Bandla, abantu banikwe ituba lokwalata zonke izinto ekufuneka zilungisiwe kuwo, kutyape ukungeniswa komteto wokuketa amadlala lawo.

Ukububa ko Mr J A Ntsiko,

Kungosizi esivakalisa ezokubhubha kuka Mr. John Alfred. Ntsiko Equgqwala, kwesisiqingata, ngo Mgqibelo, 5 November. Ugule iveki yingqele emngene elima. U Mr' Ntsiko ubeselengumpumli, kumsebenzi wobu Titshala, etsala *ipensile.* Wawufunda kakuhle lowo msebenzi ku Mr George Baker, e Nxukwebe apo waiya kunye nomkuluwa wake u Rev. Samuel Ntsiko. Epumile ufundise kwa Wezo, e Tamara nase Mkangiso, waza wapumla. Ushiya usapo oluninzi, olunye beluqala ukungena emisebanzini. Ube ngumfo ondilekileyo obebekwe kunene ngengqondo yake entle, engumshumayeli we Lizwi. Umka xa ayindoda evileyo, elandela uyise obebikwe ngo October, awati ukuroxa wayakumgeina. Sikuza u Mrs. Ntsiko, intsapo nezihlobo zake ezininzi.

Ukucotelwa Komzi.

Ucando Iwe Transkei ngemigaqo yase Glen Grey webiwa ngalo umzi. Wawungafuni olwe *Glen Grey ;* kodwa wawunqwenela oluka Sir GEORGE GREY—zizinto ezimbini ezahlukileyo ke ezo. Apo ubiwe kona umzi kukusuke kuti kanye xa kupakati kwexapetshu lonyulo, isuke ipakanyiswe intshumayelo yocando, elixa abantu bangena xesha lokuyiketa amadlala. Ekubonakala ukuba kwakufunwa belahle unyulo, basukela amadlala ocando.

„

Esinye isimanga kukuba u Sa Godini amise umongameli we Liki e Gala, osebenze kunene ngalevoti, ukuba ibe nguye unocanda. !

Umfl u Rev. S. Makhobotloane.

Kwati nge Konifa yanonyaka (1898) wakutshwa umfunnisi obese Rode, u Rev. Stephen Makhobotloane. Ute ke engekafuduki wahliwa sisifo sentliziyo, wagula, akabi nakufuduka ukuya e Maritzburg. Kude kwafika u Rev. R. Funani obekutshe-Iwe e Rode, waye umkuhlane umana ukula. Kute ke ngo November 3, emalanga, walishiya elipakade. Akabanga nanteto ininzi ayitetileyo. Waxela into yanye ngemini engapanibi kokubhubha kwake. Wati: " Ngomso ozayo ndiya empilweni." Kanti uteta impilo yezulu. Babe baninzi abantu edlakeni; zonke iramente zamahlelo ziko. Abangcwabi babe ngo Revs. J. Mjila, W. Giwu, no R. Funani. U Mr. Makhobotloane wafika no Mr. Baker e Nxukwebe ngo '67, wafunda kuye. U Mr. Ntsiko, ompanga uvakaliswa kwakwelananihla, waye ngumlingane omkulu wake. Uke watitsha e Bhekandope nase Colesburg pambi kokungena ebufundisini abuqube e Monti nase Tamara, kweli, pambi kokusinga ema Mpondweni. Lompanga ulandelelene ngokumangalisayo nowo Rev. J. Ntikinca. no Rev. P. Sepanila, bola ulo *lomfundisi* u Hagile. Slyayivela intsapo.

AMANANI EMALIKE.

E QONCE.

Ngolwesi Ne, November 1398: Inkun: 30s ngefl :ra, Inkuku 2s inye, Ibhotolo la ne Is lid ngepont', Amaqanda 9J la ngedtzi. ni, Inyama yenkomo 6d ne 7d ngeponti, Inyama yehangu 8d ngeponti.

E KRADOKWE.

Ngolwesi Ne, 10 November 1898 : laemile 4a 6d ne 5s ngengxowa, Itapile 16a ne 18s ngekulu, Ihabile 5a 6d ne 6a 9d ngekulu, Inkuni 30s ne 45a ngeflara, Ibhotolo 2s ne 2s 6d ngeponti, Amaqanda la 6d ne la 9d ngedez ni, Inkuku 2a ne 2s 6d inye.

—o—

E KIMB1LI.

Ngolwesi Hlanu, 11 November : Umgubo 33s ngekulu, Umbona waae Koloni 21a 6d ngekulu, Umgubo wombona 22a 6d ngekulu, Amazimba 20s ne 27a ngekulu, laemile 5s 6d ngengxowa, Ihabile ez nkoza 13s 61 ngekulu, Ihabile 6s 6d ngekula, Itapile 16s ngekulu, Ibhotolo la 6d ngeponti, Amaqa. l nda le ngedezini.

—o—

E MONTI.

Ngolwesi Ne, 10 November, 1898 : laemi. !e5s3dne5s6d ngengxowa, Owona mgu bo ruble 32s 6d ngengxowa, Umgubo onga. aefiweyo 20a ngengxawa, Umgubo wombona •17a 6d ne 18a 6d ngengxowa, Umbona obomvu 10a ne Ila ngekulu, Ihabile ezinkozo imbewu 17a 6d ne 22s 6d ngengxowa, iugqo lowa 12s 6d ne 14s 6d ngekulu, Amazimba 9s ne 10s ngengxowa, Itapile ez'ntaha 20s ne 25 ngekulu, I orenji 6s ne 83 6d ngeku. lu lamabumbulu.

—0—

E BINI.

Ngo Mgqibelo, November 5, 1898 : Iraai 6a 6d ne 7s ngekulu, Ibhotolo la 10 no 2s 4d ngeponti, laemile 4J 6d ngengxowa, Amadada 3s 8d ne 3s 9d lilinye, Amaqauda la ne Is 4jd, Ihabi'e 5s ne 5s 9d ngekulu, Inkuku la 9d ne 2j 8d inye, Inkuni 16s ne 46s ngeflara, Iraai eluhlaza la 4d ne Is 8d ngedezini, Amazimba 9s 6d ne 101 ngekulu lubunzima, Umbona 9s 61 ne 10s ngekulu loburz'ma, Umgubo 23s ne 26s nge'g«owa, I orenji 4s 6d ne 7s 6d ngekulu lamabumbu lu, Ihabile ezinkozo -la 6d ne 7a 6d ngekulu, Itapile 16s ne 18s 6d ngekulu, Ikwakwini 161 6d inye.

indatyana.

INGQAKAQA E DEBE.—Kuhliwe yingqakaba umsebenzi kwaloliwe, elukalweni Iwe Debe.

AMAPEPA AKWA KOMANI.—Lamapcpa —i *Representative* ne *Free Press* apuma katatu ngeveki.

INTSIMBI YAMAXESHA AKWA KOMANL—Lentsimbi eyakuba sikumbuzo se Dyib'ili ifikile. Idle £377.

E HEWU.—Indaba zezokuba selibuye labalela ilanga — Kuvakala ukuba kuko ifama eno Landipasi e Nciba (eyase Hewu yona,—Ingqalowa abanayo nonyaka. —Ukutiyopiya sekwenzakalisile kwircmente yase Mta; kutimbe iqelana, noko amadoda omzi ahleli, awakukatalele. - Kuyacetywa noko igusha zifile kakulu.

KWA GATYANA (WILLOWVALE).—Bekusondezwe pambi kwe mantyi enye intwazana kwangokubeka isitampu esidala eleteni; idliwe £2, ingenayo icawa ezintatu. Yancedwa ke noko ogabanakwayo. Kokwesibini namhla isihla lento; owokuqala wayedliwe £4. Lento ke inga ingasisiyalo kubo bonke abantu, baqonde ukuba isitampu esidala

"Ncoko ndini (utsho omnye) siswele umbongo ngeke sikubonge, kub*** usicubule amatumbu ngenye***** Ke ndati ndikangele abanye ***** kuba ngumhlati owamkelek*** kunene etyini, bafika k .vindawo eteta ngenkumbi nokutyiwa kwazo ngabe Sulu, bad kuba abafundi yayingabe Sutu batsho ngesiqarala, kuba kucingelwa ukuba mayibe yonke into engum-Sutu iyazidla."

+ + + ...

Siceiwa ukuba siqaule lemijila: — " Intshumayelo engummangaliso. I ke wati omnye umfundisi eshumayela ngetyalike enkulu, ' Abantu abamnyarna banenkani ngemvelo; bafana nehagu. Ke yona ycnziwa kukuba intamoyayoimfutshane. Ungabangayijika ngapa nangapa kube yinqaba. Unjalo umntu omnyama."'

\+ + t

"Ama Xosa a'wela emah'.atim nase matafeni, sawoyisa. EzintWana zilwela endlwini ka Tixo nazo sazoyisa. Yatsho iM.A. Yeha!"

t + + .

" Kanene kulindeleke ukuba sitengise ngemvalo zetu na ? Soba yini ku Mninimvalo. Safa betu, zintshumayelo zinina ezi? I pulpit yeye Lizwi. Yinina?"

\+ t t

Amadoda afana ngendevu qa. lati enye idtshala eyayifuna intsimi ingena kuyizuza, yanetuba lokuke ibambe inkonzo yetyalike. Inqike kulamazwi, " Osukuba enomhlaba aze aboue umza-Iwana wake eswele ati amvalele umbilini wake, lutinina utando Iuka Tixo ukuhlala kuye?" Emva kwencazelo ende —siko ke nesibonda—:te " Tandaza mza-Iwana,'' ibekisa kuso.

t t t.

Kute cwaka umzuzu kuguqtwe, savakala, "Ewe, Nkosi, uti kambe wena, ' masaneliswe z zinto esinazo.' Litsho Izwi lako ukusifuudisa. Amene."

\+ t . .t

Wati omnye we Jubilee Singers ongu Javin, " Hodges! "
Hoiges, "yo."
Javin: " Ufuna ungcwatyi pi wakufa?'
Hodges: "Kumhlaba wokungcwaba wase Wesile."
Javin : " Usityakala mfondini." (
Hodges: " Wena ungangcwatywa pi?"
Javin : " Kumhlaba wokungcwaba ama Bulu; kuba yindawo yokugqibela ayakuya kuyo u Satana ukuya kufuna umntu omnyama ngomhla wokupela."

\+ + +

into ka Rutsi, umpeki wenkobe ezilumezayo (Glen Grey Bill) aka Vulastara ayinqumle amanqindi, ubasbiya aba Tembu baku Ndgnga behlafuna, bezipumlela inkobe awazipeka zinohlalu.

t t +

He ! he ! he! Ndeva ndihleka betu.

Kanene nama Mfengu ati makalinge-Iwe kwezo nkobe? Uti usatsho, ngawo awacande umcepe, ati sikeleleni nati sihlafune.

t t t

Batinina kanene ukumtuka? Abatina: " Ngu tshokotsho cimbi, eramncweni akwenjiwanjalo ukulwa eramncweni. Umakota eyixatula, umana ka Rutsi engu Rutsi naye.„

t t + , , ,

Yaka yati enye kula asabambelele ngazo zozibini kubelu lomsele, udla bemkanyela, oludiza lumnandi nembengu zalo, xa kwakutiwa mayizile :

Hayi ukufaneleka
Kwabameleneyo
Bakusela ngamcep' mnye,
Ngokwa bamelwane.

Makube waye teta, kuba akupuziswana ngesitya esinye xa iyikofu.

\+ + . + , .

Ziti ngoku ukucula intombi zasc Kapa De Cape Town ledies sing de song Schreiner, Schreiner, Schreiner.

\+ + . +

Zitini ezase Monti ? 0! ingoma yazo inyo, iti: " Sa Gordon de Progressive, Brabant an' de Vagabond's wet De Curfew for de Kaffers."

t t t

"Kowu amnandi lamaculo wetu!" Ubone ke mfondini impi yakwa Gompo, ikolwa incame yile ngoma, kodwa yona imantyi ayivumi kuyihlabela lengoma, seyixolele ukuba besiti iliyilo.

т . t t t

"Utini na umfo waso Bai?" Kubani ? " Nditeta ku Maneli wase Monti." Uti cokisa esako isanda matanci, enditi makabe uva lengoma sinina nje.

t f f

Wati omnye umntwana ebuzwa ngutitshala wesikolo se Cawa :
Titshala: " Wa nantsi abantu abaya esihogweni ngabateni?''
Umntwana: " Ngabantu ababi."
Makube kunzima ke kubantu ababi xa baya kuvingca indawo esihogweni somlilo kupela ngenxa yobubi. Lomntwana ngati wahlab' ekangele, kuba umntu ngumpefumlo, ingelulo utuli olu, ngako oko umntu ombi uya esihogweni.

, t t t

Qashi-qashi buti lilipi iculo lemvuselelo ye B'unga Lobutshinitshini ? "
" Akulazi noko uvela Emonti nje?"
Liti: " Jabavu, Bokwe, Mvo.'' "Sewundicokisela buti, ngubani umhlabeli?"
" Andingemazi, kuba uti omnye esaqube ivesi uve sekutiwa—Kauyeke wena, kubizwe omnye ngase mnyango, kutiwe makahlabele."

t + t

" Lonto ayikolisi kulunga ke buti, yile yalwisa abafana emtshatweni wase Mtlabati, batsho sazintsali ngobusuku, basebemana ukubizana ngamakwelo esingeni. Ukususela lomini, ubonanje, andicingi kuya emtshatweni ohlanganisa onke lamayilo antloko zinomqele wamashiqa."

t t t

" Nitsho nganina bafondini?" "Sitsho kuba i-arente ze Liki zibambene es'apa, iti enye: 'Ete lomali, wati kaloku wena akutandabuzi u--------------------worn, weza ngevoti oya kumtengela zona, watsho kanti akasakuwela nangonwele.' "

\+ + + ,

"Ababafo basixakile wena basuke banengcwangu. Uyayiva le '"xakupelelwa ngamaqinga yasuke nya umnqayi weqaba, seyixiu^^magwebu, isongela uyise." "Mnwo! ingalinga kona, izungulwa kukuya esililini eika Jemsana," utshilo omnye.

ttt

"Unanina betu lomfo, akwazina ukuba apo kufika umlomo akufiki ntoyimbi? Lowa mfana makabe noko ayi Liki nje akazange acokise kowabo abo ngomsebenzi wentakumba zase Pretoria. Kungasa ziyifakile ingqondo, akangeraneli nto naye."

, t t t

" Mhlana ndize ndigqoboke mna andisoze ndibe njengo Nantsi lo. Mhlana ndize ndifundise umntwana warn andingetandi abe njengo Nantsi lo." Itsho impi emaqaba xa ikangele inqtlbo yala maqela omabini.

ttt

Uqonde ukuba ibilesa lempi ubungati wakubuza ikudlele ibali lika Bilame owati wazifaka ebuyilweni ngenxa yomvuzo ombi ukuquba into intliziyo yake ingeko kuyo.

ttt

"He, he, he, yevana mfondini, wandikumbuza nto. Lanyaka ati ama Lawo ase Katala avukela u Rulumente kwati xa kuse mahlatini liti i Lawo lakufunyanwa lipete inyama itiwe hlasi kwayile yasekaya, ityiwe, linikwe ita* mbo ukuxela ukuba isivivi sobubi asibi namniniso."

U DR. DARLEY HARTLEY.—Logqira ubuyile Engilane, apo ebeyele ukuziqeqesha—wapumelela ubu M.D. base Durham, wamkelelwa kwi R.C.P.L. Uzimisele ukuwuquba umsebenzi e Kapa.

Ukuzigcobisa

I KRIKETI.

AMANQAKU.

Umcamango ebinawo i Frontier CC wo kuya kudlala e Rini nase Bhai ngeziholi- de ze Kresmesi neNibidyala, maube uwe pantsi ekubeni knfike isimemo nge Tu- mente ye Barnato Memorial Trophy eya kuba se Rini k wangeloxesha.

* * *

U Mr Mjokozeli kwinewadi yake ekwa kulomhlati ukalazela ubufutshane baxe- sha ; ukushiywa ngapandle kwe Monti ne Tinara ; waye ebuza nokuba i Bodi eyile imigaqo yokudlalelwa kwale Ndebe ise kwe ngobanina, njalo njalo. Ezindawo ke uzibhekisa kwi Kimberley.

Kolwetu uluvo ibinga ezindawo zipaka- nyiswe ngu Mr Mjokozeli azingemi e ndleleni yomsebenzi. Ixesha okunene lifutsbane, kodwa ke makuhambe uku- bhalelanana endaweni yokuba kwenziwe amalungiselelo okuya e Tumenteni? Kwindawo yokuba lishiyiwe i Monti ne Tiuara, akunjalo. Into yonayile—incwadi ingene nge Qonce, laye ke i Qonce li- quka imimandla esuka e Monti de kuye e Katikati, lo team ke inokuhamba nge- Gama lokuba yi Border Team nokuba Mgodi elinye kulengyinge. Kungene kuqala i Five Ngokukwanjalo Bhai ne Tinara kwakubi kumadoda e Gaika. Ite indoda vesitatu u Ngcweleshe yatsho amadoda e Gaika ati sa, waye ebeta o 8, no 7, no 6, no 5, njalo njalo. Wenze 48, yedwa, waza watabata i wickets ezisitoba ngokubhola. Ngokufutshane i Gaika idli- we ngu Ngcweleshe yedwa. Basopu ke Komani ngo December izigebenga. Izi- kora zimi ngoluhlobo: —

E MONTI.

Kuqubisene i Five Great Powers CC ne Gaika CC ngo Mgqibelo 5 Wokumbula u Mr Mjokozeli ukuba nge Jabayu Cup i Qonce lamema iTumente pezu kwemigaqo etile, ekute zakudibana indawo ngendawo zenza i Bodi nemigaqo eyiyona yaba ke itsbayile. Ukutsho ke siti makahambe amalungiselelo e Turns- nte; ezindawo zobuye zilunge

Five Great Powers CC.—~W Mancapa lbw b Tyekana 10, M Myeha b Tyekana 1, K Nqoro b Tyekana 0, M Ngcweleshe b Malgas 48, J Rashe e Maneli b Tyekana 5, Agushelo b Malgas 0, A E Sandille b Malgas 1, T Bokwe b Malgas 3, D Salayi not out 6, C Mini b Tyamzashe 0, Extras 16, Total 90.

Gaika CC.—M Matshibe b Ngcweleshe 0, G Tyamzashe b do 0, T Nweba b do 6, H Maneli b do 1, G Hula, b do 0, N Gxa- leka b do 1, J Matadi b Bokwe 7, A Malgas b Ngcweleshe 1, N Mhlongo not out 0, H Maigas b Ngcweleshe 0, I Tyekana b do 0, Extras 12 Total 22.

"BARNATO MEMORIAL TROPHY."

Mnumzana Mhleli we Bala Lemi- dlalo, — Ndivumele ukuba ndiku- kataze ngala mangaku ambalwa, ngokumalunga aalomci mbi we Tu- mente ye "Barnato Memorial Trophy," obonake e kwipepa lomhla we 7 kule. Ndibhekisa kuni Kimberley.

Kunala kuteni ukuba Isazizo se Tume- nte sipume kade kangaka? Kuteni ukuba ezindawo zilandelayo zinganoyishwa: Imonti ne Tinara, pezu kokuba i Qonce ne Kimbealey seke zatyiwa li Tinara? Isekwe zizipi i Representatives lemigaqo yale Ndebe, apo zide zanikwa igunya lokuba zenze inqanam lokuba maze ezinye indawo zikotele kweno zinoyishi weyo? Lo "Bodi" iyakuyilwa nge Tumente zingeko ezinye indawo ezine- ndlali, yenyulwe ngubani? Iyakutini ukwenzela imiteto abantu abangena mlo- mo (mtunywa) wabo kwizigqibo zayo?

Ukugqiba manditi kungade kube kuya kubako i Zibhishini e Rini, lonto ayingebangele ukuba zifumane indawo ezinabadlali ziketwe, kungeniswe i Kapa ne Rini. Nokuba yiyipina indawo eyo- yisileyo, inamatengwa, akuncedi nto, asiyiyo indlela leyo yokudlalela Indebe. Yishumayeleni imigaqo ye Ndebe kube kanye Akuko dolopu, nandawo eyaku- vumela ukuba ibe yileli yenye, ze udu- mo lupume naleya ibinoyishiwe. Inge kabiko nje i Union 'yakupik' ubhene.

W. W. MJOKOZELI,
East London, November 8, 1898.

— o —

MHLELI OBEKEKILEYO,—Ndiya kucela ukuba undipe isituba kwelo pepa lako IMVO kendenze amazwi malungelana nokushiywa kwe Monti kule Ndebe ka Barnato ngabantu base Kimberley, abasuke bangenisa indawo ezingapantsi kwe Monti —indawo ezinje ngama Komani ne Rini, lingapantsi kunezi ndawo. Monti nakuba lona i Komani belingangenayo linokudlala nawe nge Easter Holidays, ngengozi, kodwa lona i Rini alinandawo Ndiqinisekile ukuba akusa yi kulibona yokungena , ndltsho ngokuba alaziwa ezi nalapo litshone kona. Ukuba uyapika Tumenteni, laka- tshwa kudala. Ke yindawo ndiyibonayo kulo Ndebe yako Xungamina ukuba lingene ukuze i Monti ne lingene i Monti liye e Rini kesikangele Tinara libe ngapandle. Indawo yokuba, ukuba uya kuhamba apo lihamba kona- na, lingene andiyiboni kanye. Ke ndiqinisekile i Monti. Ke ndingayuya ulazise kamsinya ukuba i Rini lingafane linyule icazo zonke i ukuba unokuyenza lonto. Into ezi uya club zakona lingadiliwa yi club enye apa e kuzibona. Ndim, WAYAYEKAUDA Monti, imolwesatuti igama lakhona i Team East London, 9 November 1898. yalapa. Ama Kimberley, Qonce, Komani,

Imwo zotntsha ngokwagqozie ngadu, namvo zemisbarizibiyo. Icz ngazale nge ukuba Ikrikkupaum. Izzekiwa yawe ngesikolo 3 oko. Dyebe dwa ezintiswa e kwindawa le ingapepa mfondini wase Kimberley uqonde izinto ezi. Yeka ukuba w...za indawo o...apa indlali n...Ngcweleshe, K...ba, Sandille, A...ni (ixaka lezi- b...nye. Zi- ndlali k...e Kimberley ukuba ucinga ukuba i Monti

IMVO ZONTSHALA

Indawo no Mongameli

Rev. W. Baker	25	15	8
BLITHSWOOD			
Rev H J Ross MA	48	13	14
BVTTERWORTH			
Rev T R Curnick	18	1	2
ICALA			
Rev T Smart ..,	7	2	
CLARKEBURY			
Rev T A Chalker	42	12	
EAST LONDON			
Rev W J Hacker			
EMGWALI			
Rev Alex Welsh			
ENGCOBO			
Rev Canon Waters 38			
GRAHAMS TOWN			
Rev S J Helm ...	9	13	
HEALDTOWN,			
Rev Wesley Hurt	.21		
ST MATTHEW'S,			
Rev C J Wyche .	J>	3	
KING WILLIAM'S TOWN,			
Rev J D Don ... 16	19	14	
LOVEDALE,			
Rev D D Stormont 58	33	30	22
MORIJA,			
W Blignant, Esq	10	11	82
PFDDIE,			
Rev A J Lennard	11	6	23
QUEENSTOWN,			
Rev W J Dower			
SHAWBURY,			
Rev 8 Clarke ...	38	35	19
UMTATA,			
Rev W B Rayner	65	26	24

Ku BALESI BE " Mvo."—Kukwako izi- tampu ze halafu ezamkelweyo, angazi- wayo umtumeli wazo, nalapo akona, ixabiso lazo zi 2s 6d. Umtumeli wazo makancede asazise.

Emalanga nge Sabata.

ISIFUNDO SE BAIBILE.

SE CAWA, NOVEMBER 20,1898.

Isono sika Manasseh nenguquko yake.

II Kron, xxxiii : 9-16.

Isono sika Manasse sasisikulu. (1) Ngokuba waye fundisiwe indlela yenya- niso, kuba u Hezekia u Kumkani olu- ngileyo waye nguyise. (2) Ngokuba; wakokelela into eninzi yabantu eso-. nweni v. 9. (3) Ngokuba Inkosi yayi- mvusile akapulapula v. 10. Ke ngoko isono sake kutiwa sasisikulu ngapezu kwesa bahedeni.

Izono zenu azinje ngezo zika Manasse na? Nonakele kuna babedeni, ngoku- ba ninako ukukanya, niyayazi inyaniso kanti anipulapuli, abanye abantu baya kukatazeka esonweni bakunibona, kuba besiti: " Kangelani okwenziwa ngabafu- ndisiweyo."

U Mannasse waguquka ngexesha le- nkatazoyake. Xa waye libanjwa, eku- de nekaya, wayifuna Inkosi, watandaza kuyo. U Tixo ngenceba zake ezinkulu wamxolela. Seniguqukile na? Nino- sizi na ngezono zenu? Ukuba kunjalo ke, kungaba kuko itemba kuni. Nokuba izono zenu zininzi, zizikulu, ukuba niyazitoba nitandaze kuyo Inkosi, iya- kunipulapula inixolele ngenxa ka Yesu Krestu.

Inguquko ka Manasse yalandelwa bubomi obutsha, intsalela yobomi bake wayicitela ekususeni inkohlakalo awayeyenzile v. 15 no 16.

Ityalike Nezikolo.

Nina enixolelwe izono zenu ezininzi, yenzani kwalonto. Bapina abafundisi benu ebeningaba pulapuli. Bancedise- ni ukuteta kwa elozwi kwabanye. Api- na amadodana enawalahlekisa ngemi- kwa yenu, wafuneni ngoku, ninge Jikwalodiyiseqa enyanisweni. Lo ngu- misebenzi omnina. Kodwa kulungile ukuba niwuzime ukuwenza ukuze si- bonakalise utando lwenu ku Msindisi owanifunayo xa nibe nilahlekile ukuze nibonakalise ngobomi benu obutsha ukuba inguquko yenu iyinyaniso no mnqweno wenu kukungcwaliswa.

ETSHABO.—Kusand' ukuvulwa ityali- ke Entsha yaba Baptizeshi Kushuma- yele umfundisi. Isakiwo sidle £150.

U REV. J. T. LLOYD.—Lomfundisi wase Johannesburg undulukile e Bai uku- singa e Ngilane ngenxa yokungapili. Woka abe kwelozwe inyanga ezintandatu.

IMITI.—Ngolwesi Hlanu u Rev. J. Harper wakwa Bohomeli e Qonce ube netiniti yesikolo seytalike kumaqaba, kubeko iqela elikulazayo. Kungene imali yeyenikuleleyo. yonyaka yi £8.

E ALVANI.—Ku Viwo Lomhloli-Zi kolo ingxelo yesikolo sika Mr. Stephen Majombozi e Alvani imi ngoluhlobo :—Standard V, inani 5, kwapumelela 3; ku IV, inani 11, kwapumelela 6; ku III, inani 11, kwapumelela 6; ku II, inani 18, kwapumelela 14; ku I, inani 18, kwapumelela 17. Siyancoma.

E CRADOCK.-" Um-Wesile Wenene ' ubalisa ngotyelelo Iuka Rev. S Ntsiko e Cradock olube nempumelelo encomekayo. Ushumayele kwintlanga- niso enkulu nge 23 October apo e Cradock, kwasindiswa iqela elikulu. Bamalunga namashumi amahlanu aba- zinikeleyo. Imvuyisano ne Cradock ngempumelelo enjengale.

INYAMBALALA YABAFUNDISI.—Inqana- wa engu Scot ifike nesihlanu samadoda- na esivela Pesheya, sizokuquba umsebe- nzi we Lizwi we Wesile kweli lizwe. U Rev. E. Carter uya e Ermelo Transvaal, u Rev. Wm. Eacott uya kwabantsundu el Johannesburg, Rev. Sydney J. Baker uya e Pretoria, Rev. Wm. Frost uya e Johannesburg, u Rev. Avon Walton, e Mtali, Rhodesia.

FABMERFIELD. —Bebene Naveseri yesikolo salapa ngomhla 3 ku November, 1898. Abantwana bazifunda kakuhle ipiuzabo kwincwadi Zombuzo Wesibini abanye, nowokuqala, abanye nasema Culweni ka David, abanye ngokwesi Xhosa nangokwesi Ngesi; kwaye kuko nasekucimbeni uculo. Ngunna wenani iqokupasala kuyiposi Miss Ndolokwasi, otate ingoma eti " Ona pro nobis," ingeyile ye £1, yase ishukuyayo iqbiza naye ku Ma Culwa ubuhle kungeko u David ngumqhuba. Imali lokukusiyo uncendo ne impilo abantu, nasemanyama, apo bafumene iMpenzo yathengiswa uzuze u Alfred Mdimba Zivili Ipsudenti ngokuwela ngakuba u £1 10s. uswika u £3 16s. Abafundisi yangena ezona ngoku- qala kwesi sikolo e Sixe zezisile e inomdanha kwesele. Izitsanyanyisa ke uJonoshanye Ukuhlombe kwabanye badika izinto ezitandwayo ngokwezakhe abaninzi abaleti kulenjo naqhubu abafundisa besikholwa kumadodana eVula mcimbe idawo. Amanyanenzanziqa umisitho wencwadi ezinini ha amadodana aqhakhuzwa imali yabantwana amadoda, imali, apo kukabathanga, ngezinto eziyi- lehlaba ngokuqala uku ukuhlala kubonakaliswa inkuthalo kwangophazama . Umbuzo ti " Kwa bona, kwa yona kelowo," iziqubulo yase Kulumbe imali iyi £14 14s.

J. KONSATI SAMA KAPA.—Kwimfumba ze- newadi zetu kuko nenye Konseti ya- mvwehe kuKapa eyaba nkulu ngoku- nandi kuvakwisene ikwayo ezimbini zase Wesile, enye ibe yeyase East End Mission ipetwe ngu Mr. Msomi, eyesiti Hope School ipetwe ngu Mr. Mzokoza, yapantse yazalwa i Metropolitan Hall. Yenzelwa ityalike entsha etakwakiwa ngako Norauzana yakuba ye ingxelo, kwayekuba standard III kukole kaisizi kuke abafikelayo abahini abasenenyanga. Ezimbini kupela kwesisikolo.

EMNYAMENI.—Bebeikwe ngu (Mlvol) ziikolo (Mr. Ely) ngomhla we 25 ku August. Kwema ngoluhlobo:—Inani ezincwadini. 95, abapileyo 92. Ku Stand ard IV kwangena 3, kwapumelela 2; ku Standard III kwangena 1, kwapumelela 1; ku Standard I kwangena 14, kwa- pumelela 13, ku Standard II kwangena 19, kwapumelela 17. Imi ngoluhlobo ingxelo, kwayekuba Standard III kukole kaisizi isizatu sokuba kwesihlanu siwileyo kuko abafikelayo ababini abasenenyanga I Konseti. Kubaluiwa amanenekazi ezimbini kupela belapa kwesisikolo ango Mrs. Masinga no Mrs Sambo no Miss Rako kungasatetwa je ngo- walapa wapumelela ku Standard II nyakenye, waza wahlala ikwata yonke

Amaya Omongi

Woneke umntu ohufupi nose mi aitoba anambini i (92) Aberdeen, e Koloni uyamazi u Mrs. J. P. Steyn, waye enokuyamkela ibingamashumi amane anesixenxe (47) Ungomnye wamakolwa amaku- lu nantonina ayitetayo ngesifo. Kunkayeza ka Chamberlain. Ute xa ubala engapandle (ekaya), nasemva kokuba efikile ukutanga ndo ukuzabunamashur abebeta wowe ehlaka noma watpe Kulu- kwixesha elidluleyo intombazana yam msebenzi mhle ngaba itipshala enkulu enci- nane yayinoxaxazo olukulu. Ndati kwa oko ndayinika elika yinto ka Gulwa—Mr James D. Gulwa: Chamberlain le Chorela ne Sisu abancedisi Miss Fanny Nka nieni no Segazi. Kupindwe ka bini ngeyure Miss Pattie Mlakwadla. Kwanalwa yati isandelayo ukuhlanganisa izaxazo. Ke lonto yalungqamisa umsebenzi ukewumyamela kwabo umsebenzi. Kute kwakusi ndaquba ngo wabo enga Inkosi ingabanceda una- kwemigqaliselo, ndamnika intwana ye

Impawu Zababaleli

E M (RAMBA).—Incwadi yako iyakuda- la isapontsbane esingayi kutwanimntu.

KUMBHALI OSE HOETJESBAY.—Akuli bekanga igama lako, ngako oko ke akuna kwenziwa nto ngencwadi yako.

JDK (Johannesburg).—Ipepa aliza- mkeli inteto ezimbi nezibunyala. Aku- lixelanga nelona gama lako.

M K NGOGODO.—Umcimbi ofana nalo wako ulungele imantyiyako ukuba kuko indawo zokubambelela. Xa ungenazo nawe nati asingetini.

KUMBHALELI OSE DYALFANTENI.—Umcimbi ohala ngawo utyekile emgaqweni, negama lako akulibekanga ; iyasikwa ke ngoko.

H B (TINARA).—Incwadi eziteta ngaba- ntu ngohlobo lwale yako azinakwamkelwa. Negama lako alibekanga segama umlokwaso.

KUMBHALELI OSE KAPA.—Incwadi yako yokohlukuba i Ukuhle, wakabibekanga negama lako. Ukuba ubungataudi ukuba libonakale igama lako ngewulihlebele Umhleli kupela.

ABASHUMAYELI ABATSHA.—U Mr Mda- ni wase Glen Grey uti abashumayeli ma- baviwe ngumfundisi ngapambi kokuba bamiswe ebushumayeleni, kuba ornnye ngapa ngase Mkapuse uke watsho ama- mpunge odwa esiti i Sodom ne Gomore zantywiliselwa ngamanzi; wateta nezi- nye izinto ezingena siseko.

UKUYEKELELA KOMZI.—U Mr George Mate wase Toleni uti umzi usuke waziye- kela amapepa endaba into zonke. Aww- sabiangani wona wodwa, kanti eyona nto bona baluna yona lonto bekumelwe kukuba umzi ubuye uvisisane. Umzi mawuyeke ukuhagcikiyama ngezinto ezizi- nokumana ucalulana ubuzwe wode ube sisulu nakwezinye izizwe.

IMVISISWANO.—Umbhaleli oti ungu Mbo-Xosa uti umzi mawulumke ukumka negwebu lonyulo nokuba bekuxatyenwe ngantonina yakuggita kukuba ivoti yomzi inganluiwa pakati. Usapikisana nganto- nina kona kade uhozi kuba ziquzo zi Zakubona kala Beaconsfield ukala ngamanenekazi akona uti, kuko angazipete kakuhle, abe esiti noko anjalo ukuzicingela kwawo afundi- le, kanti imfundo, kwa usangena esiko Iweni, uqubisana nendawo eti; " Beka uyihlo nonyoko, utande abantu bonke." Uti ngoko onke alolohlobo seleboniwe, makalumke.

UBU BONTI NOBU PULDYASI.—Umbha leli ose Alvani uti az ukuba zitinina ku namhlanjenje i Puldyasi ngo Sauer no Merriman, okuya kwakusitiwa bamlahli- le umntu ontsunc'u. Kauve inteto yomfo ka Sauer ngomteto woranelo. Ubu Bonti nobu Puldyasi bunceda ntonina emzini? Mabavele kaloku abempi yo Lodzi. Ye yona ngqnko yabo na baduba yona? Ezinye i Puldyasi mazike ziqondekwi- ngile ukuba itandazelwo i Tiyopiya nexoxo esondelelene nomntu ontsundu ukuba koba njanina.

OKUMATELEYO.—U Mr Charles Mku- matela upendula u Mr Majiki uti kulu- ukuba ngaba ilahlekile njengokutsho kuka Mr Majiki, kanjalo mayibe yona itandaza u Bhali, kodwa ukuba itandaza kwa lo Yesu makalumke ukugweba.—Kanti ke no Yesu unokutandazwa ngendlela egwenxa, njengokuba kusitiwa i Roma yenjenjalo. Inyaniso yona, ezizinto ze- nkonzo asizizo zokukhwa pezulu ngaba- ntu nje. Nyoko awboni luncedo ekuto- xweni kwazo ngabangezizo inzutela kuzo.

UMTSHATO E MOUNT WHITE.—Umbo- neli ukalisa ngomtshato oba ngomhla we 7 ku October, e Mount White, pakati ko Mr Charles Mjodi no Miss Alice Maud Sigenu, intombi ka Rev W Sigenu. Ube ngumtshato oqutywe ngenkonzo epaka- mileyo. Abapeleki babe ngo Misses J M D Sigenu. A F Nzamela, Mr Gcadi- nja, no Miss I'atnla, Messrs T N Pamla, J Tobo no TJ Mayeza (bestman). Kupu- nyiwe etyalikeni kuyiwe edinaleni ebilu- ngisiwe ngobunono, aye amakosikazi o Mrssigenu no Mrs Nzamela bewuquqo zelela kukuhle umzi. Kokulahle kwetu kuko lunothi e Kota ukulindiswa likhulukelwe ...

UMBULELO.—U Mr. Phillip Hlaba wase Monti uti ubulela Imvo kakulu kumci mbi aluzizi ngawo kakulu. Kokuba wa kutetwa kulo Mr. Ukwetwa ziltsha. Ayeyapela lisukelwa. Yinhlalo yake abesebelelisayo.

Izikolo Zakwa .—Umbhaleli ka kwadi enopau lwe posi yase Kimberley, inezitampu eziyi 2s. Ayinancwadi pakati ibika igama lomtumeli, nento ezinjaula yona. Onokwilandisa kuni ma Kimberley sovuya.

NDODUKOSI.—U Mr. Wm. Zingatto wakwa Komani uti . uva kusitiwa epepeni intlanganiso eyayise St. Andrews, e Komani yayonganyelwe ngu Nkosi Qwela- ne. Uti ubengatanda ukwazi ukuba kungenxa yokuba kungeko zinkosi na apa kwa Tembu, lonto kutiwa ngu Nkosi kuba yena akamazi apo.

ISIMILO ESIBI.—U Mr. T. Ngwazana wase Mount Frere ubalisa ngento eke yamhlela. Ute ngenye imini ehamba xa angase Tina, kwetapu umfo apo ommemezileyo, wati yena engekape- nduli waseletuka lomfo ngentlobo zonke, esiti yena ungumfokazana uyaziwa. Nto ibe ngumangaliso kukuti kanti lomntu, ligqoboka lomtendeleko ekubonakala ukuba ngala arabaxa.

NGEZINXIBO.—Umbhaleli oti ungu "Mna onentloni " wase Monti ubhala ngendawo ati ubona isoloko izingisile kulomzi ontsundu, ngokukodwa e Monti, into yokunxitywa kwemitika yabafundisi ngabantu bengengabo. Sewunga- qonda ngo Mvulo, ubone lampi ibitsho ngekola ezibeka ngemvoxiyo ezitoreni kwakuMsa. Uti Bollwe uti, "Isigqiboseko angamika ebiseBumshi kosiwaelenele, kubaye, yxesha lokuyilamla lengxoxo aliseko; kanti bona abafundisi bati liseko. Kanjalo iramente ibonakala ukuba ayaneliswa kuba inga ngowuyekelwe kuyo lomci- mbi mhlaumbi wabungiswa yona ukuze igqibe apo itanda kona."—Umbaleli oti ungu " Bonelayo " uti unqwenela ukwa- zi abe elifihla negama lake, ngubanina oyakuxelela umntu angamaziyo.

IMVOXO YASE DIRENI.—U Mr. M. Bolwe ute ...

UKUSA KWABANTWANA. — Umbhaleli ongu M.M. ubalisa ngokusa kwabantwana ake wababona kwisitishi sika loliwe, e Ncemera, ese engumhambi. Uti wati efika ululiwe naye waye selanele, kuba izituko ezazitetwa ngamakwenkwana namantombazana zazingetetwe naleli- bomvu iqaba. Uyawucebisa umzi wase Ncemera ukuba uqinise impato yaba- ntwana, kuba abahambi bona bomana beqqita ngabo bese

IBHUNGA LASE QONCE.—Ngolwesi Bini iweveki egqitileyo, kwingxelo ezibekwe ndlelen... nje. Utsho ati pambi kweli Bhunga yengamanzi aku makungagcinwa itempile zodwa ; Tsolo, engeniswe ngu Mr. Thompson, ikwayiyo nale yokunyamekela ote angasiwa kona amanzi nge £100.—abantwa- na abancinane Igosa lo Qapulo livakalise ukuba kwi- veki ezimbini ezigqitileyo kuqatshulwe i Netevu ezi 204.—Kuvakaliswe nokuba umfanekiso wobedu we Nkosazana ekwakugqitywe nge Dyibili ukuba ufu- nwe ufikile. Kwakutiwe womiswa ku- lendawo inentsimbi ingako Messrs. Beauchamp, Booth & Co. — Kuleswe incwadi endeyo Messrs. Innes & Hutton ngomhlaba wesikolo sakwa Bhulunoli oti

IPALAMENTE

AMANQAKU.

Kuko inteto yokuba ngu Mr. John Graaff, omele i Vusta, ongaroxayo uku- ze u Mr. Solomon abe nokutumana isilulo e Palamente. Lenteto ilandela eka Mr. Graaff ngokwayo ote kunokuba kubeko umteto wokongezelelwa kwezi- tulo, uxolele ukuroxa konkena e Pala- mente. Asikolwa kodwa ukuba uya kuroxa de kuqondakale ukuba u Mr. Solomon akanakufumana situlo nge- ndlela yokuba kubeko amalungu aqe- tulwayo pezu kwemitandazo epambi kwa Matyala Amakulu.

***

Njengokuba ngolwesi Hlanu olunga- paya kwagqitywa (nga 39 na 39 nevoti yomhlali pambili) ukuba intloko zama- cala zidibane e Nkomfeni, zikangele iuto enokwenziwa kumcimbi wokwabe- lwa kwakona komzi Izitulo e Bandla — u Rulumeni ude wavuma—watyumba kwelake icala abameli abango Messrs. Schreiner, Sauer, no Dr. te Water. Kwelaba Rori kutyunjwe o Sir Gordon Sprigg, Messrs. Rhodes, no Innes.

Kuvakala ukuba ngati izitulo zo Galada no Tempileni zingapeliswa, kuba inani (800) labavoti abalimeleyo lingepi, lanelele ukubandakanywa nezinye indawo.

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Siti tina ibingengqubgcisa kuwe ukuba umsebenzi i Palamente ngale ngxushungxushu yezitulo, ngoku Rulumeni icala lomelele kule Komfa. U Mr. Sauer lelona yeko nengqondo kunyulwe i Komfa nje umsebenzi endala ye Palamente; u Mr. Schreiner ukwa yi ndoda, kanti u Sir G. Sprigg no Mr. Rhodes abangqele nokungqela kubo kwelocala. Sebeya kutengbala kuno Mr. Innes kwelabo icala.

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Ingxoxo ezihambisekayo asizizo ezi mbabalo ndle kowakokwetuImbi.

Umteto Wotywala ka Mr. Innes upu- melele kwi Bandla le Ngwevu.— Ngoku ukwelinga Pantsi.

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U Mr. Zeitsman uke wapakamisa u- kuba ivenkile zasema Mpondweni zisi- kelwe umhlaba. U Mr. Schreiner ute ayinakwenziwa lonto. Ngapandle koko kusalindwe isiqamo sesibeno sika Cook obonelo Vryburg.

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E Transvaal

Kunzima nqubo ngezitulo iyakuvakala kuba akazelwe nto ngala madoda swa ngu Rulumeni nanhlanje, kodwa Nambla (Mvulo) sibona kwipepa le 4 November isiqqibo alike abeka sona kwintlanganiso abenayo e Transvaal. Wonke umntu omnyama olapa uzakunyangelwa ukuba ayekulwa kwa Magato, ongavumiyo uyakuya kuhlala efameni ye Bhulu elingekoyo, okanye enziwe ukuba arole irafu etile (nama Asia aqukiwe). Noko ke akukabiko lunyanzelo okwangoku; wobuye uve nawe wena usezantsi. Tina ke asinankolo ukuba lonto iyakwe- nzeka, kuba akuko mpuku ingati tini, nceda kati undibambele la mpuku.

Eyona nqubo ngezitulo iyakuvakala kuvakala ukuba kuyakongezelelwa Izitulo ezi 14—3 e Kapa, 2 e Bai, 2 e Tinara, 1 e George, 1 e Worcester, 1 Middleburg, 1 Victoria West, 1 Tembuland, 1 East Griqualand, 1 Cathcart, Sutter belimne Qumra.

Ngati ukuhlanganyelwa kwelantempu ...

Umkosi wase Krugersdorp kuyakala ukuba ke wapana izitonga nobupuma e Johannesburg ngokusuke kuyakale isitonga komnye. Ute ke omnye wakuya oko wacinga ukuba ngo Kafile kuba.

Kwababuzayo kunzima, kuba akufu- neki umntu ebilile ukubonwa kwake ebilile kuxela ukuba unxilile, ubilisiwe bubo. Lumkani nina baselayo, ngoku nibonwa ngokubila ukuba ke nabuva. Anjalo wona awakwa Zulu amapolisa.

Umbhali oti ungu " Bhabhaliqaule " wase Johannesburg uti unqwenela uku- ba ake acebise umzi wakowabo ose Johannesburg 'ngendawo ezimbini Eyokuqala yeyokuba, ukuba umzi oraa- kolwa awuyifuni ingxolo njengokuba umana ukala ngengxolo, unako ukuyi- pelisa wona ngokusuke uvale utywala bungasilelwa kwindawo abahlala kuzo. Uti kanjalo akulunganga ukuba kuma- ne kusitiwa akufundiswa kwesi isikolo, ngokuba xa kuko indawo enganelisi- yo umntu angahlangaua no titshala bavisisane ngalondawo. Utsho akutaze indawo ati uke wayiva—nziwa ngabom kwangabo aba bati yokuba kuko izikolo ebekungwa yna kwapulwe imali yontsundu, xa ukuba zidibane ndawonye, nokuba yena umntu omnlope etimana ngapezu kwa £20 ngenyanga. Lento otitshala abafundisa apo bangapina itetiweyo ngo- mntu omnyama imbi.

Icebo Lowe Football

" Oka Chamberlain Umdambisi We ntlungu ndimxabise kakulu "ubhala- elusizi endiyivileyo malunga nentlalo yontsu- ndu kwelase Transvaal, kuba kusitiwa imali mayitotywe kontsundu ibe kwi £2. Abelungu banyanisile, kuba besi- tsho nje basipete nje egazinye.

Hayi (utsho omnye) into imbi, atsho u Gert P. Volsoo wase Nyara e ndakutuka ezingqwinibeni nase madolweni. Ndite emva komdlalo nda- zihlikihla Ngomdambisi Wentlungu, zati iqhiba bezitshotshozela kakulu zapela ngenxa. Ipepa leveki edluleyo lifike kukubi e S msinya kwati kusisar ndaba adi- ngasazinto ukuba ke ndenzakala. Icebo lam kuye wonke umdlali we football kukuba azifakele imbodlelana yoka Chamberlain Umdambisi Wentlungu engxowen yake xa sukuba esiya kudla- la." Oka Chamberlain Umdambisi Wentlungu utengiswa ngo R. Lumsden & Co., abatengisi mayeza, e Qonce.

AMACEBO MALUNGA NESIFO

Izilatiso zokusetyenziswa koka Chamberlain Umdambisi Ntlungu.

KWINGQANGQAMBO EBUKALI YAMATA- MBO : Hlamba londawo ibulalayo ngoka Chamberlain Umdambisi Wentlungu ka- tatu nakane ngemim enye.

KWINGQANGQAMBO ENOKUDUMBA Hla- mba indawo ebulalayo ngoka Chamberlain Umdambisi Wentlungu kube kane ngemini, uhlikihle kanobom, umana uhlisa ukuhlikihla, ubhekise . ezantsi. Nxiba eze flannel ngapantsi, uzilumkele ungafunyanwa yimimoya ebandayo.

KWINGQANGQAMBO EYENDELEYO : Hla- mba londawo ibulalayo ngoka Chamber- lain Umdambisi Wentlungu kube kane ngemini, utabate iminiti ezili 15 ne 20 uhlikihla kunene ngawo omane lomaxe- sha Hlisa ukuhlikihla, ucinezele ka- kulu. Xa sukuba sinamandla amakulu isifo esi, tabata isiziba se flannel, usifake koka

Native Opinion &Guardian

MONDAY, NOVEMBER 14, 1898.

NATIVE CHURCHES.

TO appreciate aright the observ- ations under this heading, it is, we think, proper to state that they are intended as an appeal to Native Christians, and represent what is passing in the minds of observant European missionaries, as the result of certain marked developments in missionary work among the Natives at the present time. The subject is one that some may, at first sight, consider as scarcely suitable for a secular paper, but inasmuch as our people are as yet not ripe for a purely religious journal, it is not possible for IMVO ...

But ... time be able to support and con- duct that work themselves. In carry- ing out this great purpose, missionaries do not go about shouting it on the bill-tops, but reveal it in the work they do, in the results they effect It may never occur to many amongst whom they labour that all they do is bringing the people nearer and nearer the realization of this end. By the action of many in these times it would seem that they ...

TRUE AIM OF THE CHURCH.

THE aim of all Christian Missions to heathen lands is, not only to carry the gospel into them, but to see the work of the Church so established among the Native people take in their purview mathat they will to religious thought, and we are not far out in following their cue.

HOWEVER easily and safely this claim can be made for missionary effort the world over, the best and most incontestable proof of our opening assertion is to be found in the fact that the members of the various existing Mission Churches are the harvest into what are known as purely Native denominations. admittable to all the offices of the church and are at this moment occupying these very offices. There may be unimportant exceptions to this statement arising out of particular systems of church government, but what we wish to emphasize is that in both the lay and ministerial divisions of the church's work the Native people are having a part and are thus being brought forward to increased capability and fitness for bearing upon their own shoulders the burden of the manage- ment of the Church of CHRIST in their land most spiritually-minded members of our Natives missions know and When the work of the Churvh can be acknowledge that this stage has not left entirely in their hands is a very yet been reached and that, for the different matter and depends on how consideration and advancement of of quickly the people are making CHRIST'S kingdom among them, the themselves efficient and sufficient presence, knowledge, influence, and for the work laid upon the church by efforts of the white missionaries are Christ, its glorious and exalted Head. not only most desirable but most It can be said that the wisest and essential. It is only foolish pride and self-ambition that thinks and says tne contrary.

MISGUIDED MOVEMENTS.

THE attempts at the present time to originate so-called "purely Native denominations" arise from a very short- sighted vision and imperfect conception of the mission, composition and work of the Church of CHRIST. We do not gather nations, races, or tribes as such into the fold of CHRIST: we gather sinful men ; and when they are gathered they are members of the Church of CHRIST without distinction of race, tribe, or country, and, as members of that church, they are all one; and work for the highest good of all. The Chinamen is an anomaly, a non- existant in the spiritual sphere. Church of CHRIST is a home of believers, a family of which GOD is the Father: Jesesu Christ the Elder brother. Con- venience alone nukes men link the church with the name of their native land, and no one ever thinks of excluding others from its The Holy spirit the power that cements the Whole and guides to all true ends, makes life blessed, fruitful and holy. This family has but one name and we pale on that account. There is a true, a Church of Scotland, but it is not a Church of Scots : It is CHRIST'S dare not soil it with anything church in Scotland, and any national, racial, earthly; it is believer who lives there of universal. In plain language we do whatever clime or race may not have a place in that family as partake of all its privileges and Kafirs, Fingoes, Basutos, English, find a place in all its offices. Were Jews or Scots, but only and solely any one to arise and declare he redeemed sinners of mankind. A had a vision or revelation that there should be a Church of Scots, only for Scots, men would without hesitation or mistake easily discern where such a vision or revelation came from. The Church of Scotland admits all men of whatever class, colour or condition ; and any church that cannot do that or rises into existence for any one section of humanity to the exclusion of another is not a church of CHRIST , at all, for it opposes the genius and spirit of His religion which revelations are held up for our ac ceptance they must be brought to the touchstone of GOD'S Word. " To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' — Isa. viii. 20.

THE white missionaries along with Native Christians have been doing for long what these new- lights are to-day proposing or trying to do. There is surely no one who believes that they come from over the sea to do anything else than bring into existence "Native churches " and these churches that at present exist because of their efforts are as really native churches as those aimed at by the advocate of " purely Native denominations." The efforts of these people, moreover, are exceedingly ill-timed ; for the tendency our times in all spheres is towards union. Alike in the world and in the church this movement prevails. Doubtless it is thought an enviable thing to originate a new denomination ; but the man who is ambitious for such fame must be living in a very small world and apart from the forces and influences of his generation. Besides a unity of spirit within believers there must be effort at external and visible unity, so that they may thus be stronger to fight the enemies of GOD and advance to win the world for CHRIST. Instead of this working and reaching out! towards unity we are witnessing men in our midst doing their utmost to sunder and scatter the flock of CHRIST, leading the weak and unwary away from the rich dewy meadows of Zion into a bare and barren wilderness,, wrenching the sons and daughters Jerusalem from the mother who bore and reared them. Such men, deludin the people and making factions in the enemies of the Natives. and there is but one course open to the church that gave them their rank and function, viz. to cast them out. They are then no longer ministers of the church or of CHRIST its Head ; and those who acknowledge them as such set themselves against the church and against CHRIST. Christian men and women, know ye not that ye are CHRIST'S ? See, then, that no man take you out of CHRIST'S hand. Be not deceived when another calls you with enticing words to leave His fold; for His voice you have known of old and a stranger's you will only obey to your discomfi- ture. This is not a question between men and men, it is a question between CHRIST and men. CHRIST by His church bids you to abide within the fold which is His. Others call you to leave it. Are you for Him or them? church, are guilty of the sin of schism,

DESIDERATUM OF THE TIME.

AT this juncture of the Church's life in South Africa there is a loud call to the faithful to buckle on the armour of truth and righteous ness, and be valiant once delivered to the is a loud call to a spiritual life, a life that would make render drunkenness, a heathen life and the painful events in our churches im- possible. There is a loud call to church members to purify themselves from heathen influences and practices which are sapping the spiritual life of many and keeping them from going forward. There is a loud call to brotherly love and the sinking of all race feelings and strifes so that we may meet as Christians brethen and rejoice in the common blessings of Christ salvation. There is a loud call to prayer and work that Christ's kingdom may come and He will be done among all men. If this call be obeyed and responded to God's heritage will again rejoice and proper and glory shall dwell in the land.

Topics of the Week.

Mr Innes and Constituents

We are sorry for Mr. Innes. His Cape Division constituents appear to have instituted a system of espionage over him. On Monday morning he had again to assure a deputation of his constituents that he means to stand loyally to his (Rhodes-Sivewright) party in all efforts necessary to get Redistribution

We wish he had at the last election secured another seat rather than be thus treated as a suspect. Victoria East, we are certain would only have been happy to return him again.

Our High minded Speaker.

Mr. Garrett, through the *Cape Times,'* appears to be still worrying the Speaker —a most un-British and degrading act. It is to be hoped the magnificent reply the Speaker is understood to have given will put an end to all this unseemly and utterly discreditable agitation. All right- thinking Colonists will be entirely with the Speaker who feels " that if he resigned the chair he must resign his seat." As the *Cape Times* says: An 'immortal cannot return to mix with mortals on their own level.'

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Mr. Garrett goes on with his word- spinning even after this exalted rebuke. Our country!

While on this subject it is gratifying to find that, while some of the more irresponsible section of the Speaker's constituents more amenable to Tammany Hall methods which are being introduced into our politics held a meeting and inveighled, reasonable and sedate section who we are certain represent the majority of the electorate have signed and sent the Speaker a gratifying addres

It is as follows

From: Electors Queenstown To: Dr Berry, MLA

We the undersigned electors of Queenstown beg to convey to you our sympathy with you in the difficult position in which you are placed together with an assurance of our unswerving confidence

To the grossly partisan message from the discredited meeting the Speaker sent the laconic and well- conveived reply:—

"Received your telegram."

Sweet Reasonableness.

Slowly but surely light and sweet- ness are penetrating into the domain of racial unreasonableness; and even rabid partisans are beginning to appreciate the sombre dignity of the Speaker's Chair in British institutions. We are induced to make these re- marks by the following from the *Enterprise* (Bedford) : —

Because Mr. Speaker is following own course, and refuses to resign at the request of his Party, some of our contemporaries have practically accused him of being a traitor to his Party ; and now that he has given his casting vote with the Government, there is a renewed growl of dissatisfaction. Certain good folks in their extreme partisanship, forget that there are precedents which govern the action of any and every Speaker, and which are as unalterable as the laws of the Medes and Persians. Whenever voting is equal, the Speaker invariably gives his casting vote in favour of the Government—and that is recognised now a binding rule. Why should the present Speaker break through all the traditions of his office? Why should he give a vote which will stamp him as a partisan, and make him be looked upon as favouring his Party, insteady of upholding the dignity of the chair. We have been outwitted, and are suffering as a consequence; but do let us play the game fairly, and let us remember that any departure from established precedents may recoil on our Party in the not distant future.

was a staunch follower of Mr. Saul Solomon's, and, as all the disciples of Mr. Searle, M.L.A. that great leader as well in the House The member of George is one of the and out of it, are with the Country few Englishmen who have declined to Party, it is not surprising Mr. Searle, be A correspondent of the *George and* who so worthily fills the late Mr. *Knysna Herald,* who is a bitter Vintcent's seat, is on that side too. opponent of Mr. Searle's, says it is his "intention to keep a record of Mr. attracts considerable attention on this account as a Liberal of robust principles. It is a matter of deep Charles Searle's doings in gratification to us to find Parliament," and proceeds to expose that Mr. Searle is of that school of Liberals. thinks he has already failed in that is dubbed negrophilists; by The writer says:— enemies ; and curiously enough it is exactly What in our opinion does him infinite Mr. Charles Searle's maiden speech credit. on the Natives. For years Mr. Searle No, even the hot discussion on Mr. was a great supporter of Mr. Merons's Budget of Railways and Vintcent's in George. Mr Vintcent Elections, that is still going on, could kindle our senior members eloquence At last I see that he has voted, and his vote is a very significant one. The notion was to repeal a certain proviso to Section 1 of the Pondoland Laws Act, which gives Government the power summarily to arrest and keep in prison any Native suspected of stirring up rebellion. In the face of a very clear case made out by Mr. Zietsman, a man of local experience, for the retention of the proviso, Mr. Charles Searle, *to air his negrophilism, must needs vote for the motion* in common with Innes, Sauer, Laing, Although, like many, Mr. Searle has Molteno, Oats, Sprigg, Dr. Smuts, St. been driven to the side of the Leger, Tamplin, etc. Not a single Country Party Messrs. Rhodes & Co's Dutch name. Of course the motion political wrong was lost, for *all the Bondsmen* and doing and constitutional methods. many others, Dutch as well as Eng he is enlightened and curageous lish, supported the proviso. enough to come out from them when he thinks they are taking a wrong course. Fortunately, to its The first italics are our own. honour, that party does not resent their doing so. It is such statesmen there is in need of in the present crisis. We wish Mr. Searle a long career of public usefulness.

The Inconsistency.

The Obstructives were loud in urging Mr. Innes to resign his seat The would not be an obedient follower of theirs; and Mr. Rhodes distinguished himself by speeches against what he called "Mugwumps," "Independents" and members afflicted with "excessive rectitude." But Mr. de Waal's escaped is welcomed by the speaker and the party as the finest thing out in the world all showing a lamentable insincerity in world be South African statesmen.

Prohibition.

On Liquor legislation the Transvaal has always shown itself more progressive than the Cape. The other day the prohibition to the Natives clause of the Liquor Act was passed in the Second Raad by 18 votes to 8. In the Cape Legislative Council a clause, in the Innes Bill not quite as prohibitive, as it gave the power to prohibit to the Licensing Courts was thrown out by a majority of one, in a House where we are constantly assured, although we don't believe it, that the Obstructives have a majority.

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By the way the Innes Bill has been passed by the Council and is now in the Assembly.

Redistribution Conference.

The parties to this Conference are : For the Government: Messrs. Schreiner, Sauer, and Dr. Te Water. For the Opposition : Sir G. Sprigg, Messrs. Rhodes, and Innes.

For convincing argument Mr Sauer is a tower of strength on this side; so is Mr. Schreiner. A writer on the Oppo- sition side acknowledges this by saying' " The best guarantee for some satisfac- tory result is the inclusion of Mr Innes in the Conference, but with Sauer and Te Water on the other side, the position is rendered difficult

Per contra Sir G. Sprigg is not up to much ; while Mr. Rhodes is absolutely nowhere. They say he is only able to write a cheque. The burden will therefore fall on Mr Innes.

The Political Crisis.

Nemo, an enlightened correspondent of theQueenstown Representative ably deals with the agitation to get the speaker to resign for party ends.

I have been greatly amused (he writes) at the various resolutions passed here and elsewhere urging the resignation of the speaker. It may be that I am peculiarly dense, but it seems to me that such a course would not materially help our course, if at all. For, given that the Doctor resigns making the numbers (if we include Mr. de Waal) 40 for Re-distribution and 39

again and provide a Speaker; and this would seam a just state of affairs since de Waal's secession gives ??? Progressives a majority. For practical purposes the existing sta [missing text] affairs would be then [missing text] This condition of things [missng text] bable, to what end all these [missing text] and ridiculous resolutions, ??? our worthy and respected [missing text] has been pestered of late? ???.

Capetown Letter

(FROM OUR OWN CORRESPONDENT

November 10

Rain—this is a dreadful country for everything gets into the wrong place. Here it has rained enough to wash a mealie-field away, when the water is wanted on my old garden which seems so far off.

The members of Parliament are here when they ought to be at their homes. The Parliament flag flies every day, but nothing is doing because the Opposi- tion carried a resolution, with the Speaker's vote, to have Redistribution. They did not want any other redistribution than getting back to the Ministry, but now Rhodes has to sit every morning with five other men to see about making a Bill. Rhodes would rather give a cheque for the lot, because he knows that a Bill made by the six Commissioners will not suit the Progressives.

in every little township a *Cape Argus* some- big little men who, is know that every theirs are the voices are called ' Sallies ' course of a country's dreary as funeral every occassion that prese [missing text] "bold forth," and having [missing text] substantial to otter, weary ??? teners with repetition of [missing text make the known to all, or disgusts of my letter was descending to personal at—Hit and away, the[missing text] been in the *Argus*

But this is not all. As t you will have to seeing neither party is [missing text] as I have in this to carry on the Government newspapers. tangible would be secured [missing text] a few lines from nation of the Schreiner Admin ...les it and reading ??? and the ions as he ??? ing effect, like to know allow the [missing text] mealies on to carry on with the help of to only think of —men who have deceived their hope of a fool tuents, who returned them to [missing text] Government of the miasmatic [missing text] are in the of the Rhodes-Sprigg methods eat there, the nistration, in the event of the ye, to please occupants of the Treasury [missing text] carefully not being able to carry on, they banked up other alternative but to dissol await a clearer expression of the [missing text] so there is wishes. where are

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The whole thing is like a mad *indoda* who invited fellows to his daughter's wedding the day the child was born. It must be a strange sight to see Rhodes and Innes putting their heads together to try and beat Schreiner and Sauer. Meantime the people all over the country wait for their money and wonder if they will get it.

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The members are all busy talking- just words and temper. So little is said that even Garrett cannot make anything out of it. The Liquor Bill has passed the upper house, because the man everyone calls Billy Ross was away. He came too late. But the bill has been altered, still there is some good in it. A man who knows tells me the Divisional Council may now make a law not to sell to a native except he has a letter from the Resident Magistrate or some other officer. For my part I wish every Native would see that the devil is in this brandy, and leave it alone. This is the best thing, but the Native loves fire water. I see him being ruined here to. Laws we can break them in many ways.

To finish, pepper there is a long speech made by Mr. Wm. Jabavu, T. Mpongo, and S. Malgas, about the Chalfeeds which is a rich day at that time as the gardens. We ground by Blythswood, on the other side or by Clarkebury. It is no use writing — what the English say—all flat stale and unprofitable in turn.

TEACHERS' EXAMINATIONS. — The ar- rangements for holding this year's Examinations for Teachers' Certificates are published in the *Government Gazette* of November 4. The HI Year and other Pupil Teachers Exams commence on the 13th December next.

WESLEYAN NATIVE MINISTRY.—During the past two months there are no less than three Wesleyan Native Ministers who have passed on in the Clarkebury District—viz. Revs. Jabez Thompson, Makhubalo and Malgas. There is a supply of them now in Bulawayo, if this is at a try and get me a nice piece of

BISHOP OF GRAHAMSTOWN.—The Arch- bishop of Cape Town has notified to the Vicar-General that he has received the consent of a majority of the Bishops of the Province to the delegation to the Bishop of Canterbury, the Bishop of London, and the Bishop of Bath and Wells of the choice of a new Bishop for the diocese of Grahamstown.

REV. J. DAMBUZA. — This Native minister from Tati who was detained at Kimberley, on a charge of contravening the railway bye-laws by entering a train while in motion, in connection with the death of a Native porter, was brought before the Court. The accused's attorney applied for his client's discharge on the ground that no evidence had been given, to show that the bye-law's had ever been published in the *Government Gazette,* and the accused, was discharged.

FREE STATE DEVELOPMENT.—Tenders areinvited anew by the FreeState Govern* ment for building and exploitation and maintenance of a line of railway from Springfontein *via* Jagersfontein and Fauresmith to Petrusburg; and from Bloemfontein to Kimberley, according Convention route already surveyed', also for a line from Bloemfontein *via* Thaba Nchu, Ladybrand and Ficksburg to Bethelhem, and from Sannah's Port *til* Dewetsdorp to Wepener. Tenders will be received up to 31st December.

BASUTOLAND.—-The proceedings of the national " Pitso " arc regarded as very satisfactory. Though the Basutos have suffered from three years drought, locusts and rinderpest, they are notoriously industrious and well to do, and have shown themselves capable of adapting themselves to their difficulties. —It appears that the

XA UNGENA KULALA.

Kangangoko izinto zangapandle zinjalo umntu upantse ukuba nokulala napina. Lonto yanke ifezwa ngamkwa. Umatolose alala kwizindlu ezimalunga empumlweni yomkombe ezamazamayo; isoldati lilala ecaleni kwe nkazana. Ubusuku obamnandi endaka ndabulala ndabafumana ndise matafeni ase Western America, pandle, ingca yangamandlale wam, ingcawa yangu mqamelo, iqabane lam lalihashe lam—iku- pela kwento epilileye kwisituba semayile

ezingamashumi omahlana ukusuka kum. Kodwa kaufanekise, yintwana encinane leyo xa sikangela ezinye imeko abafike abanta balale ngokwezitena ezise Indongeni. Konke eko kweziwa ngumkwa njengoko sesitshilo.

Yiyo ke lento yangela ukuswela ubutongo kuka Mr. Fred Downs. Kwakungabangwa kakuba engumrwebi ohamba etengisa. Ika kulu lamadoda anokulala napina apo ahlwe- lwe kona—ezihotele okanye kololiwe, kwi dolopu ezite ewaka zangapandle, nakwezi- aye indawo zingafanelekileyo. Hayi, yayingeyanto ingapandle, koko iye pakati le yayingamlalisi u Mr. Downs. Uyixela ngaleadlela : "Ngo August, 1890, ndazifu-nana ndingeyiyo into ebendifaaele ukuba yiyo. Ndandinomnquma, isisu sam sibanda, simanon, kuko isikwa esibi emlonyeni wam esapantse sandigulisa. Ndalinga ukutya okutambileyo nokumanzi; ndaba nentlungu ezinkulu esifubeni nase macaleni emva kokuba ndikutyile, napakati kwencam za- magxa. " Endaweni yokulala ndamana ukumbolamboleka ebhedini bonke ubusuku. Ndaziva ndidinwe kakulu ngapezu kokuba umntu ebenjalo xa ebesebenza nzima imini yonke."

[Xa sikwesi situba kweli bali lika Mr. Down sicela ukuke sifake lendawo yokuba oka kutyafa, umhlaumbi ukudinwa kuba- ngwe kukupela kwemandla; nokuba akuka- taleki nokuba amandla agqitywe kukusebe- nza, okanye emunywa kukungafumani zinto zomelezayo. Yika amanzi epi sini, okanye vula amtunja, ayakupela ngokufanayo

"Ndatyafa kakulu," utsho a Mr. Downs, " kwaza ma ukuba ndiwuqube umsebenzi wam wokuhamba nditengisa. Ndalinga amayeza ngapa nangapa, njenga nabanina, akwabiko kude kubonakele ukuba liyasicana isifo sam. Wapela unyaka ndinjalo. Kku- gqibeleni ndazimisela ukuba ke ndilinge ukuba iyeza lenu londinceda na. Kufuti ebendimana ndiliva linconywa, kodwa ndingazange ndike ndililinge. Ndalitabata iveki ezimbalwa landinceda kakulu. Nda- kutanda ukutya, kwahlala kakuhle esiswini sam. Ngesi sizatu ndati roqo ukulisela, ndada ndapila. Lapilisa nomfazi wam obe kade ekatazwa iminyaka kukungasebenzi kwesisu. (Signed) Fred Downs, The Rook, eries, Bradford Road, Brigbouse, Yorks, December 28, 1893."

U Mr. Bamnel Dann ware kwaneso sifo. Asingebi sasicazacaza kuba sifana nesika Mr. Downs. Xa ateta ngokusebenza kwaso emitanjeni yake u Mr. Dann uti inyanga ezilishumi elinesibhozo, ukususela entlako hlaza ngo 1885, wayengazange alale ubuto- ngo obububo. Ngenxa yoko waba nokutya fa ekukula, ade ngezinye imini emke emse- benzini wake. Wati naye wafuna intlobo. ntlobo zamayeza angazange amncede kwa njengo Mr. Downs. Izinto zasoloko ziha- mba ngalondlela. Amayeza akapilisi kuba engamayeza *; makasilungele eso sifo sazi wayo :* nantse indlela yezinto.

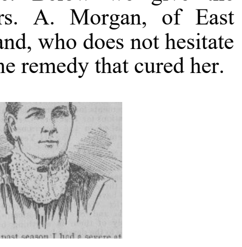
"Elokugqibela," utsho u Mr. Dunn, "ndaba sekucinezelekeni, ndada ndaziva ukuba ndiyapelelwa ukuba akuko buyambo.

Ngo October, 1886, ndaqala ukusebenzisa Incindi Epilisayo ka Nozala Sijili, kwati ngeveki ezimbalwa ndapila, endinjalo akasusela oko. Ukuba bekungengatamsa- nqa endite ndazana nale Ncindi ngendandi- fe pambi koku. (Signed) Samuel Dunn, £ Wellfield Street, Mill Lano, Warrington, December 29, 1893."

Masingalibali ukuti u Mr. Downs wapili-swa kwaleliyeza, ekwa nesisifo—sokunga sebenzi kwesisu. Ukuba kuko enye into emhlabeni ebulala ubutongo njengale asi-kayiva tina. Ukuba Incindi Epilisayo ka Nozala Sijili ibingena kulunga kumbi inifa- nele ukubulelwa luluntu ngenxa yamandla ayo, (ayiloyeza lobutongo) lokutywina inko- pe ezibuhlungu, nokubangela ukuba ingqo ndo ilibale.

Little Appetite and *no Energy.*

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



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

DR. AYER'S
Sarsaparilla

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

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

AKA NOGQALA

AMAYEZA

Adumileyo Ezityalo,

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

8. d. Iyeza eliqinisekileyo—Incindi yokupilisa ukulunywa *yi* nyoka, njalo njalo 7
Umpilisi—We sisu segazi, njalo njalo ... 2
Elase Afrika—Lokupilisa izinyo kwaoko ... 2
Incindi Yezityalo—Yokupilisa intloko ...
Umhlambi Omtsha we liso—Wokupilisa amehlo abuhlungu ... .
Umciza we Zityalo we Alkali—Wece- sine 2/-, *2. 6,* and 3
Elokuqaba Elitsha — Le Ngqangqambo Zamatambo 2 6
Umdambisi—Wokutsha ne Zilonds njalo njalo njalo ....
Umciza omandi we Bhubarb—Wokunce- da intsana ... „ ....
Elemisipa—Lokuruneka 1 6
Elase Indiya lokunika mandla—Xa uno- kutyafa njalo njalo 3 6
Umpilisi Ongumangaliso—Amafuta ama- nxeba nezilonda njalo njalo.........................1
Umgudisi—Wobuso oburabaxa njalo njalo 2/6 ....and 3 6
Umgubo—Wesisu sepazi esesine Xesha njalo njalo 1 6
Umpilisi we Cancer 21 0
I Germicide—Zokupilisa i Gcushuwa, njalo njalo 0

Qnke anokufunyanwa enamapepa ngesi Ngesi, ngesi Bhulu, nangesi Xosa,

Lamanani axeliweyo ngawe botile ngapandle kwe posi.

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

IZINTO NGEZINTO.

ULAULO LWAMA GRIKE.—Urulumeni

IRULUNELI.—Isengati ingaba nyanga ntUu ingeko i Ruluneli e Kapa.

AMAWELE AMANE —Kuko intokazi e Johannesburg ebeleke abantwana abane.

AKA STEARNS AMAYEZA APILISA Msr NYA atengiswa kwindlu zonke zamaye-za, nakwivenkile ezitengisa amayeza.—ADV.

IMVULA EZINKULU. — Kutiwa ngapa ngase Kapa kune imvula ezinkulu isi-manga. Lelixa ifuneka bukali kweli letu.

UMLILO.—Kwiveki epelileyo umlilo utshise izakiwo zika Arderne wase Kapa. Bezizakiwo ezihle nezibukeka-yo apo e Kapa.

ITEMPILE—U Mr. S. M. Nongogq uncc-ma ukubamba kwetempile e Alicedale (Qora) kwintlantlanganiso ebike yako, Libe liqela eliyihlomelayo.

INGOZI YOMPU.—U Mr. Preston wase Nyati, e Rhodesia, uzenzakalise ngo-mpu. Ube wupete wabambeka emtini wadubula, watsho kuye, kwapela kwa oko.

AMALUNGISELELO EMFAZWE, — Noko sekuvakeleyo ukuba isipitipiti sama Frentshi sibupeliswa, alukapezi Ulaulo lwama Ngesi ukulungiselela inqanawa zemfazwe.

ABASEBENZI. — Kutiwa abasebenzi abamhlope abase Rhodesia (kwa Mzili-kazi) okwangoku, bamalunga namawaka amabini; abantsundu ngamawaka ali-shumi.

OKA STEARNS UMPILISI MSINYA WE-NTLUNGU liyeza elinoncedo kakulu kwi ntlungu nendawo ezibuhlungu zentlobo zonke.—ADV.

E-MOLTENO.—U Mr. S. Mama utu-ngwe umlomo kumatyala alapa ebeza kutetelela isela. Ubumeli bake e Her-schel abumncedanga kuba engaziwa yeyalapa imantyi.

IXABISO LENGOMA. — Iqela elihamba livutna ekutiwa yi Pollard Lilliputian Company, libe livuma e Bai kulenyanga ifileyo, langenisa £2,200 ngentsuku ezi-lishumi linesibbzo.

UKUTSHA KWENDLU.—U Mr. Timothy Ngozwana, ubalisa ezokutsha kwe-ndlu, eyivenkile ka Mr. W. Dovey wase Mkemane, Mt. Frere, ati indleko zoko zoba malunga ne £20,000.

IZIGWEBO EZIGUQULWEYO.—Isigwebo sokuxonywa esagqiliswa yi Jaji pezu ko Jones e Mafeking ngokubulala u Porter siguqulwe senzi wa esobom bonke. Kwenjiwenjalo nangesika James owa-' gwetywa apa e Qonce.

IXWANE ELINGUMANGALISO. —
, yomandla we Bethel e Transvaal,
igusha ike yazal
ixwane elimilenze isixenxe nelwini ezi-mbini. Life kwa oko ngokusuke lixa-kwe kukwanya ngeiwimi ezimbini.

A UTENGA IBHOTILE yoka Stearns Msinya Wokohlokohlo cela
isampulu ngesisa yoka Stearns Umpilisi

Msinya Wentloko.—ADV.

E RAVTINI - Kuxelwa ezokupangwa kwendlu ese Braamfontein emini ema-qanda, ngexeshana abepumile umnini-yo. Kumke £60, ne revolva, nenye impahla enqabileyo. Kunqikwe ityeya nezinye indawo zokugcina izinto.

INGOZI EMBI.—Ingozi embi ihlele u-mntana ka Mr. Jacobus Pienaar, obesi-nga e Murraysburg kunye nentsapo ngenqwelo. Umntwana wake omnci-nane, obesele enonyaka onenyanga ezi-ntandatu ubudala bake, ujube enqwele-
ni yamnyatela.

U REV. JOSEPH DAMBUZA.—Lomfundi si, ebeke sati ubanjiwe e Kimberley ngokukwela etrenini seyihamba,
ndeziwe nambi kwamatvala umteteleli wake ucele ukuba akululwe kuba imi-teto abanjwe ngayo ingazanga yapapa-shwa epepeni la Komkulu. Waba uya-sinda

FREE STATE.—U President Steyn ube-vula indlela entsha kaloliwe eya e Winburg Ibeyimigcobo emikulu pezu kwalowo msebenzi kulo dolopana.—Ku-liwa isivuno sengqolowa siyakuba nku-lu-gqita.—Inkomo zokuxela zinqabile. Ixabiso Inkomo ezilungileyo liku £15.

OKA STEARNS UMPILISI MSINYA Wo-K0HL0K0HL0 unika isiqabu kwaoko, laye lilelona yeza lilungileyo ekukohleleni, engqeleni, ekutsheni kwelizwi, naku-mqala, nakuzo zonke izifo zawo, kwa nezemipunga.—ADV.

E BHAI.—Ngo Mgqibelo, November 5 kufunyenwe edyaltini, e Baakens River, Ilawu elingu Drarondile lifile. Kuba-njwe ngoranelo igwangqa ebeke laxaba-na nale.—Izilara zivakalise ukuba zili-nyuse okuuye ixabiso lenyama ngepo-nti. Umzi omhlope ugqibe kwelokula umeme intlanganiso yokuba kuroxiswe irafu yenyama evela kwamanye ama-zwe.

E-NATAL.—Inkulu Yombuso, u Sir H. Binns, oselenexesha egula, kuvakala u-kuba uya ecaca, njengokuba esiwe kumzi wemilwelwe e Durban. Ukongiwa ka-kuhle, ngabantu abaqeqeshiweyo, ku-gqita namayeza.—Impi entsundu, ebi-fuduswa ngu Rulumeni, ukuba umbla-ba wayo, ekutiwa ngoka Mnini, umiwe ngabamhlope, ayivumi ukufuduka Ngati akuko nto inokwenziwa yona.

IPOLISA NEPOLISA. — Ngapa ngase ekandope" (Burgherdorp) kuxelwa ezepolisa elimhlope elidubule labulala eli' mnyama kwindawo ekutiwa yi Oden-dallstroom.
Elimhlope ngu Curtis. Balatelweukuba baye kulinda ngobusuku neli
lintsundu suke yoyi lalala eli

mhlope; lemka elintsundu, lafunyanwa selincokola nezinye i Netevu. Maliti liyalibamba ngokungayifezi idyuti, ihle apo ingxabatshitshi, u Ketisi (Curtis); aseleyeka nge revolva eqengqa pantsi. Uye wazixela. Liyatetwa siteta nje.

E BLOEMFONTEIN.—Ingqakaqa ayitoti. Balishumi abase kuvalelweni—bonke ziuetevu. Urulumeni upakamise ukuba kufuneka betumele amanani abo aba ' funa umsebenzi wokwaka aba loliwe: (1) Osuka e Springfontein aye e Faure-smith ; (2) Osuka e Bloemfontein aye e Kimberley ; (3.) nosuka e Bloemfon-, tein aye e Thaba Nchu, Qauybrand
I koda kube ngo 31 December.
i INGILANE NE FRANCE—Isipitipiti ebe pakati kwe Ngilane ne
France sidanjiswe kukusuke i France ivume ukuroxisa umbuto ka Major Marchand e Fashoda, emantla e Naile, e Dyeputa. Besekulungiselelwa ngqo-ngqo imfazwe Engilane ; 'mbangi kuku ba kufumaneke emva kwemfazwe enku-
(lu yase Omdurman, ukuba ama Fre-ntshi atume lombuto, ongene ngecala
lase mpumalanga wada wakufika apo e Fashoda, ekweli lizwe bekulwelwa Iona ngama Ngesi e Dyeputa. Kakade
6 awaxolanga, aselesiti makaroxe ama Frentshi. Aroxile ke.

KWINTLANGANISO yabafundisi eKapa, enxulumene ne Ntlanganiso Enkulu yebandla le Presbyterians, u Rev. Dr. Soga eteta ngezikolo nobugqira ute. uyoyika ukuba abantsundu pesheya kwe Nciba bayakupela .sisifo sepepa, esibulala kakulu pakati kwabo. Bala-la kwinqugwala ezingalungileyo, ezi- ' mhlaba umanzi, balale bezigqubutele ngemibhalo. Bati ke bangenwe yi-' ngqele, baze bati kuba bengatyi ngo-kufanelekileyo, bengazilumkele, ba-ngenwe sisifo sepepa. — Oka Stearns umpilisi msinya wokohlokohlo ufa-nelwe ukugcinwa kufupi ngumntu wonke. Ingqele nokuba lukohlo-1 kohlo olungalunyukelwe lupelela ekubangeni isifo semipunga. Eka Stearns i Wine ye Cod Liver Oil liyeza elilungileyo xa kufunwa ukomeleza.—ADV.

INGOZI ZOKUMBA.

OKUTETWA NGUMMBI OMDALA WASE DAYIMANI NGAZO.

Xa u Mr. T. Pringle wage Marshall Street, Jeppestown, wayedibene nomntu- ' nywa we *Johannesburg Times,* eze kucola cola indawo ezitile ugokumayela nenqa- nam elitile ebomini bake, akumangaliso (ukuti umtunywa wafumana ubunzima ekucaciseni indawo awayehambele yona, kuba u Mr. Pringle ngumntu ozolileyo, ekungelula ukuteta ngesiqu sake. Emva kokuteta ngendawo ezitile, ez zekayo, noko ke, kubeko indawana ete yabanceda. Isincoko side sapatelela kwizinto ezingo kumba zase mngxunyeni, waza ke u Mr. Pringle wenza intsingiselo ngobomi base Dayimani, ekute ke kwavela umbuzo, ate ukuwupendula : Ewe bendike ndisebe nza kumngxuma wase Kimberley, ndifa- nele ke ukwazi nokuba kukancinane ngo- msebenzi wangapantsi komhlaba." Emva kokucinga umzuzwana uqube wati etozamile, ejonge ukumka komsi: "Yi- mingxuma emanzi eyenza oko." |

" Eyenza ntoni ? " itshilo enye indoda ngenzondolelo. Upendule wati, " nditeta ukwapula. umntu." "Andiqondi apo usingisi kona," ugqwidizo watsho umtunywa, " kuba akubonakali njengomntn : owapukileyo."

" Ukuba andinjalo asikokwani," itshilo impendulo, "nawe uyakuteta kwalento wakuba ukuvile konke endiza kokuteta. Kwiminyaka esixenxe edluleyo ndandi- sebenza kumngxuma omanzi wase Dayi- mani. Ekuqaleni ndandingabuva ubu- manzi nakancinane, nakuba ndandimi kumanzi abunzulu buzinyawo ezimbini, amanzi ancenceza eludongeni lonke ixe sha, kodwa kute emva kwexesha elitile ndeva intlungu ematangeni, zawucanda wonke umzhnba nase zingalweni. Ndi ngati ubuhlungu balonto bafana nokolu Iwa ngapezu komlinganiselo, kwentsinga nemisipa yomzimba. Kute kamsinyane ingalo zam andabi nakuzisebenzisa ngamaxesha atile ; kulandele intloko yabu hlungu nayo, zati intlungu ezisuka kuyo zawonakalisa amehlo am, kwafuneka ndilele pantsi intsuku ezitile. Kwabona- kala ukuba mandiyeke ukumba. Ndaya kumagqira atile, enza konke ayenoku- kwenza, kwaye kuyinyaniso ukuba nda- zuza isiqabu sexeshana ngokulandela imigqaliselo yawo, kodwa ke andizange ndipile. Ndaya e Rautini ngokucinga ukuba umoya omtsha wondinceda—nko ke sekuneminyaka emine kwedlulayo, nakuba amagqira amane ayezama uku- ndinceda, akapumelelauga ; umoya welo lizwo awundifanelanga, ndaziva ndinya nzelekile ukuba mandibambe. Ndagqiba kwelokuba ndiye e Durban, kodwa umhlobo wam wandicebisa ukuba 'ke ndilinge i Pink Pills zika Dr. Williams kuqala. Ndafutnana ndati, mhlaumbi kungabako uncedo kuzo, ndaya kuzifuna. ILhotile yokuqala ayibanga naluncedo lupi, ndati noko nditandabuza ndafuna enye. Le yandigqiba ; ndahlala e Rauti- ni. Ndatata ibhotile ezintandatu e Pills zingummangaliso, kwati ekupeleni kweloxesha ndalumana zipelile zonke intlungu zam, ndiyindoda entsha, ndipi- lile. Ukuze uqonde ukuba ndapila ngqe andizange ndibuyelwe zezo ntlungu ndandinazo. Amehlo am apilile kaku- hle, ndaye ndisempilweni entle njengoko undibonayo nawe, Uti upilile? Ndici-nga ukuba ndirjalo kuba ndonwabilo kanye. Ndiyakolwa ukuba akuko yeza lilunge neliluncedo njenge Pink Pills zika Dr. Williams. Ungateti konke oku- tandayo ngala mayeza kulungisa umzi- mba kwane *embrocation.* Ndiyayazi inna eyona nto iyiyo. Xa umntu avela ezintlungwini ebendinazo, wapiliswa ku- kutata iyeza, ubefanele ukulincoma. Andina ntloni ukuti i Pink Pil's zika Dr. Williams zandipilisa. Nokuba ibilelinye iyeza bendiyakutsho nakulo.
ndinayo ndiyizuze ngezo Pills ndayo
ndikuteta oko ngapandle koloyiko, na- ngapezu koko ndiziyaleza kakulu kubo ; bonke abangapilileyo, okanye abanesi sifo bendinaso."

I Pink Pills zika Dr. Williams zingu- mciza oqinisekileyo wengqangqambo ya- matambo, eyamahleza, neyesinqe, isifo semitambo, umbefu, umqala, ipepa, oka- nye ukungcungcuteka," ukungasebenzi kwesisu, intloko ebuhlungu, ukutyafa, isifo sezintso, nesibindi. ukunqumka, igazi elibi, ukufa kwecala, ukuti patsha kwentioko, nazo zonke izifo zamankaza- na ziyapiliswa ngokuqinisekileyo kuku-
sebenzisa zona. Zitengiswa ngabakrwebi bonke okanye
zitunyelwe akuhlaulwa nto ngeposi yi 17ss ngebhotile
ezintandatu inye yi 3s 3d xa umntu atumele kwi Dr.
Williams Medicine Company, Cape Town.
Nilumkele ezifaniswe nazo.

ISISA Kuko inenekazi lase Kimber-ley elirole £5,000 ukuba kwakiwe ya labacaca esifeni, kwaye kuko elinye elalirole kwalomali. Abelungu banca ' meni batyebe mu radan,

INGQAKAQA E NATAL. - Ifunyenwe ku-mzi ka John Kumalo pezu ko Msundusi kufupi nase Mgungundlovu. Seyitaba-tile umninimzi, usapo luyagula.

ELUSUTU.—Kuk) indawo ezinengqa-kaqa nakweli, kodwa azininzi ngokoke ayinamandla. Irafu ayikunyuswa ngalo nyaka ngenxa yembandezelo zendlala, inkumbi nolandipasi ebeziko. Lonto iwuxolisile umzi. Kunconywa ukukutala nokuzipata ngesonti komzi

ABANTU ENIBAZIYO.

ati: "Ndinqwenela ukongeza obubu ngqina bungacelwanga, ndincoma uku-lunga kwe Dr. Tibbles Vi-Cocoa; ndi ngumtuti we Posi wangapandle, ose i sicengeni sobushushu, nemvula nengqe-le. Ndiyisebenzisile i Dr. Tibbles Vi-Cocoa imihla ngemihla kwezinyanga , zilishumi elinanye zidluleyo, ndaye ndikolwa ukuba umsebenzi wam ndi-nokuwenza ndingena kudinwa kusoloko ndayisebenzisa. Ndinokuyalela nge nyaniso kwendisebenza nabo eposini i Dr. Tibbles Vi-Cocoa ngenxa yokuxasa kwayo.
Kule minyaka isandukugqita zininzi izinto ezintsha ezenziwe ngezandla ezinamagama amaninzi, ezite zabekwa pambi komzi, kodwa akuko nanye ete yamkeleka kamsinya njenge Dr. Tibbles Vi-Cocoa. Kweli lizwe intengiso yayo yande kunene, yati into ebingaziwa kwiminyaka embalwa esandukudlula yaba sesinye seziselo ezitandwa kakuhlu ngabantu. Ukulunga, ukulunga kupela kweyona mbasa ye Dr. Dibbles Vi-Cocoa nabaniyo sebe
lungele ukutumela nakuwupina na umlesi okankanye IMVO ZONTSUNDU I Post Card yanele, isampulu engenkonxana ye Dr Tibbles Vi-Cocoa ngesisa eyeposi seyihlaulwe. Akuko bulumko kuyo yonke lonto. Sisenzo esisekuhleni esingena nkohliso. Senzelwe ukuze kwaziwe uku lunga kwe Dr. Tibbles Vi-Cocoa ekubu-mbeni esingena nkohliso. Senzelwe ukuze kwaziwe ukulunga kwe Dr. Tibbles Vi-Cocoa kuwo onke amakaya. Ilunge kakulu i Dr Tibbles Vi Cocoa ekubumbeni, ekukuliseni nase kupiliseni umzimba nanga-pezu koko, kubo bonke abafuna ukuma kakuhle kwinkatazo namadabi obu bom
benonyamezelo nokuzinikela, iyafuneka kakulu.I Dr. Tibbles Vi-Cocoa inokufunyanwa kuzo zonke izindlu zamayeza, ivenkile nezitora
okanye kwi Dr. Tibbles Vi-Cocoa Limited 21 Castle Street Cape Town.

Waliva Linconywa.

U Mr. C. Fockens wase Philippolis, O. F. S., uti: " Xa ndandidlala intenetya kutsha nje, ndangenwa yingqele embi, eyati xhaxhe esifubeni sam, ndati nakuba, ndandilinge amayeza arnaninzi akwabiko
nto ide indincede. Ndaqala ukutata eli ka Chamberlain Lokohlokohlo, ngenxa yokuba kupela ndite ndeva abaninzi belincoma. Ibhotile yokuqala yandince- da, ndasendisiti gqolo ekuliseleni, yati ipela ibhotile yesitatu ndabi sendipilile." Litengiswa ngo R Lumsden & Co., aba tengisi mayeza, e Qonce
Isiqamo Esimangalisayo.

U Mr W C Viljoen wase Richmond, Cape Colony, uti : " Umfazi wam okata- zwa yingqangqambo yamatambo, ibiti ngamanye amaxesha impale nzirna ezi- ngalweni, emagxeni, nase ntanyeni, angabi nakushukuma. Ndakuba ndive ngoka Chamberlain Umdambisi Wentlu- ngu ndafuna ibhotile, ndamsebenzisa ngokwemigqaliselo. Ndahlikihla ngaye amaxesha ambalwa zapela intlungu, endicinga ukuba oko kusebenza kwaba ngummangaliso." Litengiswa ngo R Lumsden & Co, abatengisi mayeza, e Qonce.

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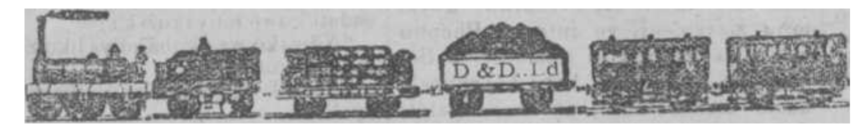

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