liamstown. The former gentleman is well-known in this part of the world, and is moreover a large holder of property. He formerly represented Kingwilliamstown in the House of Assembly, but resigned owing to affairs of a private nature. Dr. Egan is new to parliamentary honours, never having stood previous to the last election, when he was thrown out in the election for the Lower House for Kingwilliamstown. He is a strong supporter of the present Ministry.” On what point of policy, may we ask? We are among those who are in ignorance as to what is the policy of the Ministry.

Rev. Dr. Stewart has returned to Lovedale from his short visit to Scotland, looking much better for the trip. We are glad to hear that he left Mrs. Stewart, whom he had accompanied, considerably | improved in health.

*GONE ONCE MORE*

The following is the jeremiad of an

Elector in the Victoria East District  
Now droop and pine, and weepers wear,

And drop again the scalding tear,  
Thy voice will not be heard, I fear,  
In high debate for full five years.  
Stephen has gone once more to Cape,  
Gone like a windbag full inflate ;  
Alice and Peddie have lent the State,  
As they did before, an empty pate.  
Fools enough will write M.L.A.,  
To the end of their names to-day—  
To enlighten their minds we pray  
In Holy Church on Sabbath Day.  
Parsons pray to the God of Love,  
In tones that might His pity move,  
To let some wisdom from above  
Drop like rain from the silly drove.

As well to pray for grandpa’s moke,  
As wisdom for each stupid bloke.  
Who fancies that he is a “ Coke,”  
And understands as well as “ Locke.”  
But the Heavens seem as brass to us—  
What’s the good oi making a fuss  
About each ignorant old cuss,  
Who cannot comprehend the muss.

But to growl at the lot’s no use,  
And looks like general abuse ;  
We had the chance, and didn’t refuse  
The cackling of Dame Penrock’s goose.  
The dear soul’s out of depth, I ween,  
(When he spouts politics I mean),  
And brings the tears into my een,  
To think he is so jolly green  
Now, I would rather hear Steeve far  
Descant upon some good “three star,”  
Than hear him talk Consols at par,  
To make up for Basuto war.

The Alice Buster’s mighty glad  
They have returned the bloomin’ lad—  
The primal of the awkward squad—  
And poor old Dewey says bedad!  
Or better still, the mighty “ we ”  
Who manufactures English free  
Of cost to all poor chaps, d’ye see,  
Who scarce have learnt their ABC.  
Full well he knows to trim his sails  
To all the fitful changing gales:—  
Old Janus spirit he inhales,  
And then *ad libitum* retails.

But truce to prose, and truce to rhymes,  
Lest I be mulct in sundry dimes,  
Or be condemned by *Alice Times*To expiate in warmer climes.

CORRESPONDENCE.

MASTERS AND SERVANTS.

Sir,—In my own interest, and on behalf of my fellow-countrymen, who as a rule almost all come under my calling, I feel it my duty to thank and congratulate Mr. L. Boyes, the respected Resident Magistrate and Civil Commissioner for the Division of Somerset East, for the truly sensible and commendable remarks made by him at the sitting of the Periodical Court at Pearston, on the 15th day of November last, whilst adjudicating upon some cases treated by law under what is termed the “ Masters and Servants Aet.”

The grievances arising between masters and servants in this district especially, are increasing the duties of the officers issuing the process.

In his remarks on that day, Mr. BoyeS said, “That the fact of servants being underpaid, and as he believed in some cases insufficiently rationed was not only unfair, but was the chief cause of the frequent complaints under this Act, and it was only when servants were properly paid and treated that they could be expected to perform their duties properly, and that it would only be just and right to give them the full punish­ment of the law, should they then neglect to do so, but not when paid at the rate of three and four shillings per month.”

This officers remarks, touching on a matter so long distressing the Native servant, and quite so long deserving the attention of justice were listened to with delight by me and applauded by a soft hum of “Teta Nkosi yam” by another Native, who began to think relief was forthcoming.

I believe the Magistrate’s expression proper as it stands, and probably based only on his experience of matters brought to his notice as such an official perhaps knowing little or nothing of numerous other similar and some worse cases of treatment which are never brought to his notice in his official capacity and which if brought axe misrepresented; whereas in my experience as a farm servant and one of the many sufferers (I nearly said victims). I have known of many cases in which servants are treated with gross injustice.

There have, indeed, been instances In which the poor servant has been sent away with abuse and threats, on account of coming to ask for a few shillings which it took him a whole month’s hard toil and labour not unmixed with days of starva­tion to earn. And some in which the servant is told for the first time when he comes for his

wages (that he would get none because he had lost so many sheep and that if he in­sisted with his *parmantigheid* or impertinance the police would lie sent for and he would go to the “ tronk.” i And many others in which the servant finding himself staggering under the weight of his position,---in observation of

the law, gives his master a months notice to seek for fields fresh or pastures new— but because he has not had witnesses present, this notice is ignored time after time, until becoming impatient asks for a pass, and if this is refused him he resolves to go, leaving his wages to the tender mercies of his master; the consequence then is, that applica­tion is made for a warrant of apprehen­sion and he is immediately lodged in gaol for deserting his master’s service.

Your readers, Mr. Editor, will not understand me to say that there are no exceptions, as in all rules there are ex­ceptions. Some of the English farmers especially, treat their servants properly, and with every kindness. When on the other hand, there are farms in this very vicinity which are a calamity to the Native servant who, takes service on them.

Yours, etc.,

Farm Servant.

ABALIMI NA BARWEBI.

*Uboya* obuvasiweyo 7d ngeponti, obunga- vaswanga 5.75d ngeponti.

E MARKENI.

E QONCE (Dec. 8).

Itapile—1/3 to 8/ ngekulu

Umbona—3/6 to 3/10 ngekulu

Umgubo—10/ to 12/3 ngekulu

Inkuni—3/6 to 20/ ngeflara

Imbotyi,—6/6 ngengxowa

Ikalika—1/8 ngengxowa.

Irasi eluhlaza,—l0d to 1/6 ngekulu Ihabile,—2/2 to 3/4 ngekulu

Isemile—2/10 to 3/3 ngekulu.

E KOMANI (Dec. 10).

Inkuni,—22/ to 42/ ngeflara

Ikwakwini—3/6 to 7/0 inye

Ihabile—2/10 to 4/ ngekulu

Itapile,—8/ to 10/6 ngengxowa

Umgubo—7/ ngekulu

Umbona,—5/ to 5/6 ngenxhowa

Kubamkeli be “Mvo.”

Intlaulo ye “ Mvo Za-  
bantsundu ” mayiqo-  
sheliselwe 31 December  
1888.

OKUKUXALABA KWAM KUYININA?

Okakutyafa nokukudakumba ? Ezintlu- ngu zise siswini, lombodlo, nobu bumnncu buse mlonyeni ? Kukutinina ukuti ipango lirenye, zekubuye kubeko ukungatandi kutya ? Kunganina ukuba intliziyo ifumane icukumiseke, ihle, ibe lusisi, incame ? Yinina ukuba umntu futi aman’ ukuva njengokungati kuko ingozi eza kumhlela, otuswe nayingxolwana engepi, abe nje ngomntu lo uza kuhlelwa sisihelegu esikulu ? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalo, oku kugungqa kunje ngokwe cesine. okukubila ebusuku ; obu butongo buziqabu bunamapupa, bungazisi kupumla kuhlaziyayo, kune ncwina nokubhuda, kwa nezotuso-tuso zo noma, nyamanyama bamapupa ?

Impendulo nantsi: Ezizinto zonke ziba- ngwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena mandu- leli wazo zonke izikuhlane zabantu. Lonto kukusweleka kwamandla esiswini, okugu- qula ukutya oku kutyiwayo kube ligazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekutini ungatyi, ngamaxesha alungeleleneyo ukutya okukulungeleyo, nokungafumani kushukumisa gazi, namoya wapandle. Ingangeniswa kukubandezeleka kwe ntliziyo—ngokuhlelwa sisihelegu esi- kulu. Ingandiswa, okanye futi yomelezwe, ukuba ayibangwanga kwase ntloko kuku- dinwa okubangwa kukusebenzisa ingqondo kakulu kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwane zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onke, ukufa kube kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kube kungaba ngumhlobo ofika selelindiwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke utshaba lokuqala olungenela impilo nokonwaba, kukungasebenzi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yoku- nyangana ? Ngumbuzo lowo wonentlungu zesi sikuhlane. Into efunekayo liyeza elingasuke lihlaziye isisu, amatumbu, isibindi, izintso, lize lifake uncedo kwezonto ziguqula ukutya esiswini, linike amandla amatsha kwizihlunu nentsinga zomzimba.

Iyeza elinjalo likufupi ngokonwabisayo. Akuzange kwibali lokuvela kwamayeza, okunqhinwe ngokulingwa okufezekileyo iminyaka elishumi elinesibini, kwafunyanwa ton inyanga esi Sisu ngokukaulezayo nokuqinisekileyo njenge Ncindi ka Siegel Epilisayo, kanti ke kunamhla seyi ngowona mchiza wokunyanga esi sikuhlane siwagqi- bileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubunqhina base kuhleni, nangasese, obuvela kubapati mikosi, abagcini Bhanki, nevenkile, aba- rwebi, inkosi zenqanawa, abenzi bo mashini, abafuyi, nabafazi nentombi zabo, ziqinisa ngokufanayo amandla alo okupilisa.

ELAMVUSA EMNGCIPEKWENI WE NCHWABA.

Swiss Cottage, Walton-on-the Naze, August 27th, 1886. A. J. White, Limited.

Banumzetu abatandekayo,—Ukuba ubu­nqhina bunganoncedo olutile, ukupila okubalulekileyo endikufumene ngokutabata i “ Ncindi ka Siegel.” Ungabusebenzisa obu bunqhina nangayipina indlela okolwa yiyo. Ngeminyaka engapezulu kweshumi elinambini kade ndibandezelwe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi nakwefiza' msebenzi, zaza zandingenisela

ukutyafa okukulu. Kwiminyaka emitatu edluleyo bendilingwa ngamagqira andafu- mana kuncedakala kupi. Njengokuba ndise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba ’ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela. Andiyiselanga futi ndingekaziva ndingomnye umntu. Ndanokuhamba lula okuya ku­be kufuneka ukuba omnye umlenze ndiwuti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikuhlane sibangwa sisibindi suka bhenqe umzimba ndingabi nakushukuma. Ndiya kubulela wena no Tixo kuba nindivuse emngcipekweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela.

Owako okolekileyo.

A. Richold.

Revesby, near Boston, December 31st, 1886. A. J. White Limited.

Mnumzetu otandekayo,—Incindi ka Siegel yako inentengo kakulu kulomandla, ndiya kuhlala ndisenza konke endinako ukwandisa intengo yento abayincomayo bonke abake bayitenga. Ndanele xa nditi umfazi wam limncedile kanye kwisisu sake ebesinegali- moya, esibe simbandezele ngapambi kokuli- sela kwake eliyeza.

Owako okolekileyo, A. Burn.

ELIKA

ORSMOND  
IYEZA ELIKULU  
LASE AFRIKA.

Yincindi yengcambu zemiti yeli-  
lizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xbosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Herschel Teachers’ Association

O

LUMANYANO luya kuba nentlanganiso  
e Bensonvale Institution ngolwesi-

Hlanu, 21 December, 1888. Ixesha 9  
o’clock.

Jon. Jas. Jabavu,  
Hon. Sec. and Treasurer.  
Bensonvale, Herschel,

22 November, 1888.

KO TITSHALA.

K

UFUNWA i Titshala (etshatileyo)  
yokutabata isikula sase Buchanan,

kwa Qumbu (Main Station School), ingene  
emsebenzini ngo January. Umka Titshala  
atungise. Abayi funayo londawo maba  
bhalele pambi kosuku lwe 20 December,  
batumele neziqiniselo zabo ku,

REV. JOHN W. STIRLING.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika “ Folokoco ” linge-  
lilo Elamaqaba Umqolo we  
Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King,

Kekalok’ impahla yayo

Ikup’ ezezinye everything,  
Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi  
Ngapandle komteketiso  
Ngu Folokoco,—-Manenekazi  
Yizani ninqwenise iliso.

Zityal’ ezetu zaba Tshakazi,  
Ngokwenyani zihleli zodwa,—  
Amanene, namanenekazi  
S’thrue, inteng’ yetu iyodwa.

Zibhatyi, zihempe, neminqwazi,  
Nebhulukwe zezisikiweyo,—  
Zonk’ impahla zamaledikazi:  
Ngenene zezifanelekileyo.

Siti kwaba batenga kade

Ninga dinwa zihlobo zetu

Kude kube ngu napakade  
Nitenga kweya kowetu.

Ningayilibali indawo ekuyo  
Inkumba ka FOLOKOCO ngeza-  
ntsi kwe

Scotch Church,  
Kingwilliamstown,

Apo niya kumbona kona u Mr.  
FOLOKOCO ngokwake (saluf).

Baker, Baker & CO.

ABATENGISI BENGUBO ZENTLOBOZONKE,  
e QONCE (Kingwilliamstown).

YAKWA

Baker, Baker & Co.

E-QONCE (Kingwillliamstown).

EVANS & CO

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu  
uziketela kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla,  
njalo, njalo.

E Marikeni, Kingwilliamstown.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi  
bawo

E MONTI.

B

ONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza

yama Xosa. Bawubongoza umzi ukuke uqwa-  
lasele kulawo alandelayo, abhalwe nge nteto  
yesi Xosa.

*Oka LENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza we iStepu (wesifo sentsana). Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezika LENNON*

*Inqqatana zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo.*

*Oka LENNON*

*Umciza wepalo.*

*Oka LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza wecesina.*

UMTENGISI

*E. BLANCK, Cegmani, Transkei.*

Kutenciswa Ngoku.

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu /ze njolobha ziqalela kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu ku- nenx’engapambili.

W. O. CARTER &. CO,

Kingwilliamstown.

KWI VENKILE YASE QAUKENI

UNGAFUMANA : Ityali, Iqhiya, Ihempe,   
Ibhatyi, Indulubatyi, Idyasi, Iswekile,

Ikofu, Izikela zokusika nezokucheba, Izihla-  
ngu, Izikali zemihlakulo, Izikonkwane,  
Intlobo-ntlobo zamayeza okudipa ngamana-  
ni apantsi, zilunge kwayekwa. Unika awo-  
na manani makulu ngo boya, izikumba  
njalo-njalo.

EMGWALI WAKWA NGQIKA

F. A. EGELHOFF.

Amaxhosa ati ngu NGXAMBASHOLO.

Ikaya Labantsundu.

"IKAYA” lifudukele e Marikeni kumzi  
obungoka Donian, ngo-Mvulo. Ka-  
ngela londlu inkulu ibomvu—apo wofumana  
yonke into imi ngomxholo—iyadi, nezitali  
nezindlu, zinkulu.

PAUL XINIWE,  
Umlungiseleli wento yonke.

Address Market Square.

G. Frauenstein

KWA QOBOQOBO.

U

YAZICELA zonke izihlobo zake ezi  
ntsundu okokuba zize kuposa

iliso kule nkumba yake eyivenkile.  
Ungumtengeli wento zonke ezibutataka  
nezilukuni. Zitengiswa ngamaxabiso alula,  
ndisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa,  
Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi  
hlangu zentlobo zonke.

Kukwako ne Butcher’s Shop, ne  
Baker's Shop.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

B

ONKE abantu aba kwindawo ezingena  
Magosa am bowatunyelwa onke amayeza

nge Posi xa bebhalele kum batumela *izi*tampo nokuba yi mali ehamba ngepepa 1-  
posi (P.0.0,) Imali yawo yi 3/6 lilinye, nga  
paandle ko *Mpilisi Wenene* (Sure Cure) oyi  
8/6 ukuba imali tunyelweyo igqitile yo  
buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

Amayeza ka Cook Abantsundu.

U

MZI ontsundu ucelelwa ukuba ukange-  
lise lamayeza abalulekileyo.

COOK

COOK

COOK

COOK

COOK

COOK

COOK

COOK

Elika

Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika  
Iyeza Lokukohlela

(Lingamafuta).

1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe

9d. ibotile.

Elika  
Iyeza Lepalo.

1/6 ibotile.

Ezika

Ipils.

1/ ngebokisana.

Eka

Incindi Yezinyo.

6d. ngebotile.

Oka

Umciza Westepu Sabant-  
wana.

6d ngebotile.

Oka

Umgutyana Wamehlo.

6d ngesiqunyana.

Oka

Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

Printed for the Proprietor, J. Tengo- Jabavu, by Hay Brothers, Smith. Street, King Williamstown.

Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni — Ibhatyi zehlobo, ziqalela kwi 3s l1d zinyuke. Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke. Iminqwazi yehlobo, ne veyile.

Ihempe zangapantsi, nebhulukwe zanga- pantsi, njalo, njalo, zonke zehlobo, zo- pola, kammandi xa kushushu ngelihlobo le 1888.

Ihempe Zehlobo (zitshipu), 1s.

Basand’ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

4 IMVO ZABANTSUNDU (NATIVE OPINION) [DECEMBER 13, 1888