amhlutwa. Kwamiselwa njalo; kwakungeko buyambo ; kwaku tshwa amadoda axobileyo ukuwaty'ala ngembumbulu ukuba akavumi kumshiya u-Matole.

Yaba iyapela ke leyo imfazwe, waza u-Tyala ngentliziyo ebuhlungu nenzima, wasibona isohlwayo away’esibike kwange ntlandlolo sibahlela abantu bakowabo.

Ngentliziyo ezidandatekileyo lusizi olwendeleyo, isizwe safukuka, ati amaxego kulo mfuduko ake alikangela okoku- gqibela ilizwe elihle awaye lishiya, angasoze mhlayimbi abuye alibene ebomini bawo.

Izindlu zatsbiswa; ilizwe namasimi atinjwa; lati elona lizwe lasema-Xoseni labiwa njengexoba pakati kwaboyisi aba- mhlope. Lwaba njalo ke ublobo lokupela kwaleyo imfazwe. Ekupeleni kwayo u Sandile nabantu bake bafuduselwa kum- nyoluka welizwe ngezantsi kwe Bontebok Flats, elaziwa nana- mhla ngokuba lela kwa-Ngqika. Ubukulu balo lizwe lamatafa. Kwaka kuqala alaqeleka ebantwini abapuma kwelinemiti, kwati kodwa exesheni baliqela, ngokukodwa ulutsha. Bami- selwa umantyi osisigxina pakati kwabo, kwabe ngokwenjenjalo besondezwa, beqelaniswa nempato namasiko ase Mlungwini. Kwaketwa indawo ezifanelekileyo zokwaka izindlu ; kwabiywa intlanti macalana onke; ukutyeba kwalomhlaba kwabehle kwaqondwa.

Nakuba babepulukiwe ngamahlati akwa Matole, nalapo babe nokuyifumana imiti yokwenza abakutandayo. Babesela amanzi e-Kubusi amnandi nje ngawe-Xesi. Ukuba kwaku- ngeko mahlati, ayeko amatambeka anotyani obuninzi, nentili ezicuma kunene, nempepo ezimnandi. Elo lalipakame nga- pezulu, isimo salo sisomeleza, kuba ililizwe elimpilo intle ngendlela zonke, kwade kwatululwa isifo sebrandi pezu kwalo. Inyamakazi ibingento izizo nazo. Imfuyo yanda ngokuncami- sayo—ngakumbi igusha, abazifuya abo bantu ngempembelelo .zika Mr. Brownlee owabe eyimantyi yeso sizwe oko. Isifo ibingento ite sa.

*(Isaqutywa.)*

UMSEBENZI OMHLE WAMA TEMPILE ASE
PIRIE.

Ngamanye amaxesha iba yinto elungileyo, ukuti umntu umncome esiva, okanye umbulele, kunokuba uhlal’ usola ungazange uyibone into elungileyo eyenziwa ngomnye umntu. Ukutsho ke ndibangwa sisenzo sama-Tempile, ate, akubon’ India yesikula efundela usapo Lwawo, isonakala, abantwana ne-Teacher begodola afun’ iqinga lokuba ifulelwe, kuba kulapo nawe ngokwawo angena kona ngolwe-Sine, ukwenza intlanga- niso zawo. Acinge ngokutabata kwi tyeya-ndyebo yawo imali yokwenza i-Tea Meeting; aze arole into enjenge zonka inq'olo- wa yawo.

Kumiswa ke itnini yolwesibini ku May ukuba ibe yiminj yentlanganiso ye-Tea Meeting, kuze kuti ngezimini zandulela yona kube kutengiswa itikiti kuye wonke ubani onokuzite- nga, umntwana, nomnt’omkulu. Umnt’omkuluibe yisbeleni, umntwana ibe yisikisipeni. Manditi ke xana ndiyigixayo, yada yafika imini leyo, ibilindiwe ijongwe ngeiiso elibukali kulindwe ukuba azi iyakuba ngumsebenzi onjanina; kuba kumhlana uqalwayo umsebenzi woluhlobo kubantu abakulu, Ifikile imini engaliyo, zibe zizawukawu bevela kwizipaluka ngezipaluka, yangamawokowoko.

U Rev. B. Boss umninimzi, nomongameli, wayikubula inda. wo ekungayo, kwanomcingo obangele ukuba kube yinto oku- yiyo, ngobuciko obukulu nobutyilekileyo kuye wonke uban- owayeko ngalomiui. Emva kwezi xaso kubambe ingxoxo, kusuka amajila ngamajila, ate nangenxu yokuyola kwentlanga- niso yada yesuka enye indoda yabeka inqawa ebitshaya ngayo ngenxa yokuswela into engayibekayo; ete ke inquwa leyo yasel’ itengwa kwalapo. Abavumi babehloli ngapambili, beman’ ukuma becbsinela inteto zamanene. Lento iyingoma, yinto evula nesandla esifunjatiweyo angazanga umniniso asivulele umsebenzi omhle.

Namhla abavumi babemhlambi wantaka, singa knukaya ama- gama ambalwa abe zimbalasane, angala—Misses T. Bobi, M. Mabandla, Messrs. Zephaniah K. Mjiki, Pitwell Matshikwe. Ama-Miss Blair, oko kukuti intombi ezihlala kona, zike zavuma ingoma yazo, zatsho yangati ngama hem, zatsho sabeta sazi- shwayimbana. Xa ke ndenza ezindaba, andinakuyilibala i- Teacher yase Burnshill u Mr. Govo, owafaka igxalaba kulo- msebenzi ngako konke, ndimbulela kakulu.

Lomsebenzi wawusitiswe ngalamanene alandelayo— 0 Messrs Jwara Bini, inkosi yama Hleke, Oloba Xego, Ngqola Vazi, Henry Bran wase-Tyusha owabonisa ukutomakalala kwake ngokurola i 10s, no Jacob Vena i-Titshala yase Xu- kwane namanye amanene. Wayivala ke umongameli intlanga- niso emnandi kakulu ngexesha leshumi ebusuku ukuya kulala. Imali oyafumanekayo ngalomini zi £18 12s. l1d. ngapandle kwamadinga.

1. Mabandlandin’ e-Tempile!

Binqani izidabane, Mabandla eqiy’eluhlaza! Ningotusw’ amhlangakwena. Noza niti nenzanina P Niti nahlangula nina ?

Putuman’ impund’ ekoyo! Yeshabane sama-Palo.

1. Wake wanje pina loznzi,

Kona ke eludidini

Wandwayinge, kwankedama Yile-brandi, nobutywala! Mabandl’ eqiy’eluhlaza! Imke indwe kupele na ? Yestozela, nesidima,— Salomzi ungakanana.

W. K. Ntsikana.

ITITSHALA NOMSEBENZI WAZO.

[NGU MK. SAMUEL MABULA.J

Kwintlanganiso egqitileyo yo Manyano lwe Titshala kwa Pini, kwavunyelwana ukuba zendifunde ipepa kendilingile ukwenjenjalo, ke ndizake nditete okusekuqondeni kwam, nase kuboneni kwam, nakuba ndisindwa yile ndawokazi inkulu ukuba ndiyicaze ngendlela efanelekileyo, okanye ngendlela engati iqondwe ngabakade bewupete lomse benzi. Ke ndiya kuzidibanisa ezindawo zombini nxa nditeta ngazo:—

Kuqala neyona ipambili, ndiqonde kanjalo ndicinga ngokuti ititsbala mayibe ngumntu oyifaneleyo indawo leyo, oko ku­kuti—Mayizipate nje ngegama eli, ibe ifundisa ngayo yonke into eyenzayo noku b*amba* noku *teta.* Manditi yonke into eyenziwa yititshala mayibe yimfundiso.

Ke ekunikeni izifundo mayibe ngumntu onako ukucaza izi- fundo ngokuzeleyo nangokufezekileyo, kuyo yonke into esu- kuba iyifundisa. Mhlaumbi ungati yonke into ekutiwa yititshala inako ukucaza imfundiso zayo ngokuzeleyo kuba ngeyingeyiyo. Ewe inganako ukwenjenjalo kanti noko inga- mana ukupaula nxa ifundisayo, okanye makendibuze lombuzo. Zonke zinako na ukwenza abantwana bayiqonde ngokulula into esukuba iyifundisa Mhlaumbi ngendlela ongati ukuba ufike ifundisa uyiqonde ungumhambi, ide ibe nako nokubuza lemibuzo mibini. Kunganina ukuba kube njalo ? Imbangi yoku yini Ibe nxa isenjenjalo icacisa lonke inyatelo elitaba- tayo kwisifundo eso. Kanjalo ititshala mayingati kanti ibonisa ubulumko bayo kodwa mayibe ngofundisayo ukuba kuqondwe imfundiso zayo.

Ukuze ikwenze oku mayiziqelise kakulu ngalento iyakuyi- fundisa nge ngomso, yaye ke ukuba iyakweuza oku iyakufu- mana ubulula ngokungakumbi nxa ifundisa izi b*alo, incwadi yakucaza inteto, noku lesa &c.,* nezinye izinto ezinjalo. Kuko ezinye ititshala ezingenako ukufundisa kakuhle ngokuqonde- kayo ezo ndizikankanyileyo, emakuti ukuba ubani uyalambata aqoshele ngapambi kokuba ahlangane ne (class) neqela elo liza kufundiswa ukuze banga bambezeleki abapautsi kwe- mpato.

Ititshala mayibe ngumntu onokugcina umteto wesikolo abenako ukulaula isikolo sake, ngokungapuli mteto osukuba umisiwe ukuze nabautwana baqonde ukuba bapantsi kwake, aqinise ukuba kugcinwe imiteto yake *imbeko* nokunikwa komsebenzi ebantwaneni, elikakulu makugcinwe umteto kuba nxa urnana usapulwa akuko kulunga kuyakubako kweso sikolo.

Ititshala kunyo nabantwana bonke mabafike ngexesha lesiko- lo nokubu singona ngo 9 a.m. okanye 10 a.m. ize ke sibe eso isifundo nexesha laso elinyuliweyo, kanti zininzi izizatu zokulunga okuziswa yimpato entle, nokugcinwa komteto noko andikubalula zonke, nasi esinye nesona sikulu. (1) Yenza umsebenzi Tula, ititshala isebenza ngokuzolileyo nangoxolo, kude kuti nxa kuko i-Time Table umsebenzi ungapeli ebantwa- neni bahlale beuento abayenzayo, kanjalo kuugayimihlali ukusebenzu kwisikolo apo zonke izinto ziqutywa ngexesha, kunokwenza amashunqe.

(2) Isimilo nokuzipata kwe titshala. Mayibe ngumbulelo kubo bonke naxa isohlwaya, mayikwenze oko ngomoya wota- tando, manditi ititshala mayibe nje ngomkuluwa ebantwaneni ingazipati ngendlela yokuba yoyikwe nje ngesilo, kanti noko mabangayiqeli, noko mayenze ukuba bayitande baqonde ukuba kuqubeka ngoluhlobo zonke izinto ziyakulunga impato ngo- tando ilunge ngapezu kwentonga, noko ngati kuza kade kanti

 ISIGIDIMI SAMAXOSA JULY 2, 1888