Iyeza Lokulungisa u Boya.

I Dip Efezekileyo.

(PERFECTION).

xA bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye " Fezekileyo," o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

1. Ayina Tyefu.
2. Ayibonakalisi uboya.
3. Iyalupelisa kanye ukwekwe ezigusheni, nase zinkomeni, namakalane, nase ma hasheni, nentwakumba nentwala ezinkomeni nase zinjeni, ibulala nezinambuzane ezigqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa
5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 6O zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincomayo ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke.

Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezi-ukonxeni.

Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo. Uze unga tengi yimbi. Yibize kwi venkile ezimele Abantsundu, E Qonce.

D. DRUMMOND & CO., E QONCE.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

NEZIKUMBA

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

mBIZA, e Mtwaku nase Luxwesweni kwa BLAYI.

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa itengwa ngemali kuzo zonke ezindawo.

Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

THOS. MORIARTY,

Blyth Station, Fingoland. 2tc

BANTSUNDU Yizani nityebise amehlo enu kwi mpahla entsha esandu'kufika kwa PASCOE!

ITYALI EZINTLE (ezifanele abatshakazi). IPRINTI ezikanyayo, ezimdaka, nezi mfusa ziqala kwi 3d. nge yadi.

IHEMPE, I LINZI, NE MATRASI, eziqala kwi 3d nge yadi.

OMATRASI ABASETYENZIWEYO, ne Keleko iyadi ezi 5 nge sheleni enye

ITYALI ZOBOYA, inani ziqala kwi 2/6, ezimyama ziqala ku 2/3

Ofani ngofani bento yokunxitywa ezifanelekele uku- tshintsha.

Ingubo zomtshato esezenziwe, enokwenzelwa ofunayo ngexesha elifutsbane.

Iseteni (silika) ezimhlope eziqala kwi 10d nge yadi. Isetina ezimabala ziqala kwi 7d nge yadi.

-Alpaka ezimhlope, intyantyambo zomtshato, kunye nezi-gubungelo.

iqiya zase France (French Merino) ezimnyama nezi maba-

Unonelelo olukulu luyenzelwa abantu abazakutshata. Ingubo zamanene, Ihempe, ihempe Zangapantsi ikawusi, amaqina njalo, njalo.

Isuti zamanene eziluhlaza inani ziqala kwi 21/ isuti ipela. impahla yakwa PASCOE icina ilanga.

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI. ABAFAZI bati ngu SILINDI. UMTEKETSO ngu IFOLOKOCO.

Udaba Olumnandi.

KULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Ziqala kwi 5/6 zizibini.

Ezamadoda, ne zamanka- Zana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/lld.

Ikwiliti ezinamabala ze 3/6

Ihempe zamadoda, zibleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

Iwaka lenqawa i "GBD" Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

W.O. CARTERS CO.,

Kwinkundla ka Makeleni,

E-QONCE.

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

JEREMIAH KUZANE,

Umteteleli Ematyaleni,

Kwa Tsolo; ukwakufupi kwa Qumbu.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa uknba ukange-lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuzaxazo. 1/6 ibotile.

COOK Elika Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.

COOK Elika Iyeza Lepala 1/6 ibotile. Ezika; Ipils. 1/ ngebokisana. Eka Incindi Yezinyo. 6d. ngebotile.

COOK Oka Umciza Westepu Sabant- wana. 6d ngebotile.

COOK Oka Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kaba ngawenkohliso angenalo igama lake.

DYER NO DYER

E-QONCE, E-MONTI, E-KOMANI,

Batengisa' lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya.

Imatrasi zase Mkosini ezinemigca

Imatrasi ezinemigca zase Zikepeni

Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zamabala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, zezentlobo eziketiweyo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobukulu.

Ezingqukuva Nezinembombo nezixaswe ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo. njalo.

Izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni,

NJALO, NJALO, NJALO.

DYER & DYER.

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU King William's Town ---------------- NGU BBOTHBRS, Smith Street

IMVO ZABANTSUNDU
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.] 3s. NGANYANGA NTATU

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 7,1886 [No. 88

ISAZISO.

ITRANSPOTI YAMALAHLE ASE NDWE.

NGAYO le nyanga nangale izayo imali yoku bayishwa ukusuka emalahleni ukusa ku Komani iyakunyuswa ibe yi 9d. nge kulu. Zonke inqwelo zolayishwa ngexesha elifanelekileyo

Mines, June 1,1886.

DUGMORE NO HELLIER
Amagosa.

Pambi kokuba nitenge kwezinye izindlu, kanizokuzibonela impahla yetu entsha enyulwe kakuhle.

Ukuba ufuna into elungileyo kanye ngemali yako, kawuti gxada kwindlu yetu entsha yengubo.

INDLU ENTSHA YENGUBO
DYER AND DYER
BA

YI VULILE

Kwizindlu apa ebezisakuba no C. FENNELL & Co.

EYABO ENTSHA

Ivenkile Yokutengisa Nokwenza Ingubo

INE

MPAHLA ENTSHA NE BUHLUNGU

Enyulwe ngu Mr. CHARLES DYER ngesiqu e London.
Yonke lempahla itengiswa ngamanani amancinane okokugqibela, ukuze ibehle itengwe msinya ikwelelele enintshi eza ngezikepe.

Pambi kokuba nitenge wezinye izindlu kanizo- kuzibonola impahla yetu enyulwe kakuhle.

Ukuba ufuna into elungi leyo kanye ngemali yakho, kawuti gxada kwindlu yetu entsha yengubo

Inyama ne Zonka,

Nento ezinjenge kofu neswekile zitengeni ko

Inyama ne Zonka,

BOURSE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Isasiso se Nkosi ya Mampondo.

NGE ndlela ebifunwa ngu Rulumente esuka Ecwebeni lo Mzimvubu icande kwelama Mpondo isinga kwa Adam Kok kuvunyelwene ukuba mazibambe inqwelo zabo bonke abantu. Maze ingabi nazi tola zokubhatalisa inqwelo, kanjalo maze ingembiwa ikwayileya ndlela mdala.

UMHLANGASO J. S. FAKU,
Umpakati Omkulu.

Esihlonyaneni, Pondoland, May 14, 1886

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu olukulu kukutyatyamba
Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje akulincoma ebeke balilinga :—"Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.

Wenjenje wumbi: - Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqa inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndnike ndahlala. Bendingasena kutoba kuba bendingezo ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti: — "Benditwele ubuhlungu Obukala ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheamaticuro, ndivuyiswa kuba ibootile ezine zindincede kanye."

"Ndingarola," "utsho omnye," iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi. tileyo ndite ndakumtatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga ; ngalo Mgqibelo uhleli esitulweni."

Uti omnye: " Lindenzele kanye lonto ubute liyaknndenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye."

Yiyo le enye inteto: "Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu lingamcebisanga.

Ukuvakalisi imvo zabantu zalisa lonke ipepa.

Eliyeza linoku yalezwa izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. *6d. ngebotile, ongu*

JAMES JONES,
46 LONG STREET, CAPE TOWN.

J. E.L. KULLING,
New Street, E-Rini,

Igqira elinyanga ngemithi yelilizwe.
LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga ngemiti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na. Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu selelele ngendlu sisifo sokungapalazi iyasipilisa. Linokutunyelwa nge posi xa umntu aliyalezile- ??? kakulu.

ISIKUMBUZO.]

—U—

JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nento zonke ezifezwa ''nga magqweta."

IOFISI—Egumbini le ALEXANDRA ROAD ne Downing Street, kula ofisi ibisakuba yeka Mr. Innes.

f36m

I BRANDI

Elungileyo engapitikezwe nanto sinjenga. manz nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,
BANK STREET,
E- QONCE

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,

Nakeli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

EBOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla,- njalo njalo.

Ivenkile nezitora zontlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yantlobo zonke eliambo itengwa ngentolekelelo .enkulu* kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora jsotu sitenga ngapandlo kokwonza tyala, ngokwenjenjalo ke sondelo ekufumanini eyona mpahla itshatsholeyo ingamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento osukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Gqutani indlebe nilungiselele ukuva azakukuvakalisa kwesi situba u

P. H. POTTOR,

Elesixhosa ngu Mavetelshona,

WASE JOJOSI.

PAULANI.

(EMGWALI)

IYAKUVULWA NGO 24 JULY, LO.
NJENGOKUBA kugqitywe

kwelokuba isebe elifundisa UKUCWELA livalwe, ikaba ebeli kwelo shishini ali-sakulindeleka ukuba libuye.— Udodana olukwisebe elenza IZIHLANGU Iona lukangelwe ukuba lufike ukuze luwuqale Gakona umsebenzi ngolo suku lwe 24 lo July.

Yonke intsapo eza kufunda kule Semnari iya kunjuzwa ukuba ingalibali ukuza ne ntlaulo ngokwemfanelo; bonke abanezikweliti Esimnareni ba-. yacelwa ukuba bayi tumele imali ku mongameli.

W. S. DAVIS,
Umongameli.
Clarkebury, Tembuland,
June 30th, 1886.

J. WARWICK TAINTON,

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni,
Nombhali we Mvumelano,

NGUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kuma-tyala entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibheno uyakuziqaba pambi kwe Mantyi Enkulu Emtata.

ISAZISO.

NDAZISA bonke abantu abathanda ukufane ba-candise nge migaqo yendhlela ezingavunyelwa ngu ngumteto e Fameni yam u Lot 2143, 5 Block P, Eziqwaneni oko-kuba lidizi valile ngoku ondi-mfumene ehamba ngazo ndi-yakumbeka ityala, emva kwesi saziso.

MART. M. MABUYA.
Kubusi School,
5 July, 1886.

W. J. DEALY,

Umtumeli wempaMh kwindawo ngendawo noncedisa, abafuna vtutenga nokutengisa,

e.Town Hall, Kwisitora esing a pantsi ese- No. 3, *K vinkundla ye marike,*

SCONCE.

Uhlala aba nento eiinzi yombona, na Ma-zimba, ne Tapile, ne B'ran,ne Kalika, njalo ■ ■jalo, ayitengisa tshipUy

Amazabiso alungileyo uyawanika ngento azinjengokutya.

Impahla zamkelwa nguye azitumele kuma-calana onke e-Koloni.
Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

KUBIWE.

NGOBUSUKU bolwe sibini ngomhla we 12 kulenyanga e St. Mark's (Esidutyini) inkabi engwevu yehashe—etiwe gqipu indlebe yase kohlo-kwa ne nkabi yehashe entsundu ebu tuqwa eyi Pony omabini abudala buko we sine umnyaka.

Ukumka kwawo abhekise ngase Mtata nakwa Gcaleka. Olandise umkondo wo-vuzwa kakuhle ngu.

DANIEL DWANYA.
St. Mark's, 19th May, 7.886.

Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza,

E - M O N T I,

NGOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiqunyana ngasinye.

Anokufunyanwa ku Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye aba. rwebi.

IYEZA LE PALO. Owona mciza we-nene we Palo.

IYEZA LOKUNQUMLA, nkuxaxaza no-ku hlanza.

AMAFUTA EZILONDA.

INCINDI YOKUPILISA AMAZINYO.

I-PILLS (Amagaqana) zenyorgo.

AMATONTSI AMEHLO ABULALAYO.

I TURLINGTON yoku sikwa nokuxuzaka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO-HLO.

IYEZA lika Stretch Loknhlikihla isifo-samatambo (Rheumatism) nezinye ezibu-njalo, namanye ke.

OLAHLEKILEYO.

NDICELA umkondo kubantu Base Cala nabase Qumra wenkwenkwana yam u Piet Malgas, elinye ngu Mangaliso. Ibivela e Qumra kwa Mr. Webb ye biwa ngamadoda amabini ku Komani. Ondilandisileyo ndombhatala kwa oko, makabhalele ku I. A. Motaung, Esq., apa e Tarkastad.

MITYI MALGrAS.
Tarkastad, 5 June, 1886.

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-ojalo.

Izaizso ezinga ngezi (1 *inch) zirole- Iwa* 2s. 6d. *ngexesha lokuqala;* 1s. 3d. *nge-xesha ngalinye elilandelayo. Isaziso masize nemali. Asingeniswa ingeko.*

Abatshatileyo.

MQANDA—MALGAS.—Ngomhla we 22 lYlL June, kutshatiswe ngu Rev. C. TA- BERER, Emtwaku u THOMAS J. MQANDA wase Ngqushwa no AGNES MALGAS wakwa Zi-denge.

Abazelweyo.

MHLAMBISO.— Kwa-Matole, ngo 18th June, 1886, Inkosikazi ka Nkosi u EBENEZER MHLAMBISO, italeke UNYANA.

Ababhubhileyo.

MOSS.—Kubuhnbhe, e Cradock, ngo 22 July, u ANNIE MOSS, Inkosikazi eta-ndekileyo ka JOSEPH S. MOSS, olikumsha kwi Ofisi ze Jaji e Kimberley (kweli Dayimani). Lentokazi ishiye abantwana ababini abaselu-sizini ngokumka kwayo.

MADUBELA.—Empukane, ngo 27 May, 1886, kububhe u Mr. JOEL MADUBELA. Izihlobo mazamkele lo mbiko.

Iveki.

ABAXHASI be *Mvo Zabantsundu* baya kunjuzwa ukuba ikwota yabantu abaninzi ipe- le ngo April ogqitilayo.Lixesha ke eli itunye- lwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa *Emvo* kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni, nezimbini, neze tiki. Azifunwa kakulu eze halufa. Yonke imali ingena ngo J- TENGO JABAVU, Office of *Imvo Zabantsundu,* King William'sTown.

E BHOBHOFOLO kubonwe isidumbu pan. tsi kweliwa kwaziwa e gqireni ukuba lize kusi kangekangela. Lite igosa u Mr. Rademeyer lakuya kusitabata ngenqwelana kanti lento lukani lubotshwe nge sitezi lwanxitywa ilo- kwe lwagqutyutelwa ngenye. Yayimfeketo embi kunene.

U INSPECTOR Vyvyan wase Monti ute xa angena kwi Phoenix Hotel ihashe lake waliti xwa esibondene pambi kwendlu, uhleli imi- neti ezilishumi endlini wapuma lingaseko umkondo kwatiwa libonwe likwelwe ngu- mntu omnyama.

IMIKOSI yama Ngesi ike yadibana neyama Burmah ngaee Indiya kumzi oyi Tnunoo yag Ngesi.

UDE wapela u Jone ingabangako imvula iqala ukufika ngalo Mvulo nje.

NGOMSO July 8, yintlanganiso yabafundisi bamahlelo ngamahlelo apa e Qonce.

U COL. GRIFFITH no Mr. John J. Irvine walapa e Qonce bavumile ukuba ngamehlo nomlomo wa Mampondo esitetweni esizaku. bako no Rulumente.

U MR. JOHN PEMBERTON wase Rini urnise. Iwe ukuba makabe ngumhloli wezikolo ezi-kwisiqingata sase Rini.

IFAMA ezilishumi ebezibetelwa intsimbi zatetelwa pambi kwe gantolo yase Humans- dorp akubangako nanye etengwayo pofu abantu bebaninzi, akwabiko nok' ati ndirola isheleni. Imali iwazimele namagwangqa.

E AMERICA kuko i Jelimeni elite ngenxa yomteto wokutintelwa kokwenziwa kwe brandi lasuka labilisa inkunkuma epuma emaplangeni asarwayo lenza utywala. Linxile laludwamba.

ITE i Posi-Kari evela Emtata ngolwesi-Ne oludluleyo xa ikwindawana ehla kakulu nga-paya kwe Bika yapuka ideslbom, yabahlanza abelungu abahlanu abebekwele kuyo, yacine. zela wamnye noko akapuka. Ibehle yalu- ngiswa.

U REV. H. J. MITCHELL wase Tshatshi owabelwe e Katikati ufike kungeko ndlu wagqita waya kuhlala e Waqu.

U MR. GIE osuka e Turkastad walile ukuya kuba yimantyi yase Alvani ngenxa yokuba u Rulumente uwapule umvuzo oburolelwa imantyi yalondawo.

IMANTYI zitshintshiwe ngoluhlobo : u Mr. Percy Nightingale obekwisiqingata sase Kapa wenziwe umhloli wemvaba yakomkulu, indawo yake itatwa ngu Mr. Harry Horne obengu Mbali-mali kwi ofisi Yompatiswa Micimbi yale Koloni; u Mr. A. F. Robertson obefudula engumbali-mali kwi ofisi Yompati Bantsundu ntabate ubumantyi base Coles, berg endaweni ka Mr. Tweed lo usand' ukugxotwa.

NGO June wonke lo ugqitileyo amatyala obusela bempahla apa abe mabini qa. Lupawu oluhle ke olo.

KUVAKALA ukuba u Mr. C. J. Levey ima ntyi yaba Tembu uzakuke ahambele e Ngilane inyauga ezintandatu.

NGOMHLA we 17 July kuya kuvulwa le-nqanawa intsha yokugutyula intlabati ise Monti egama liyi *Lucy.* Abantu abaya e Monti kufupi kolosuku bayakuhamba ngemalana encinane.

AMANGESI azi-alam avela e Ngilane afikile e Kapa. Apiwe umhlaba emantloko e Nxaruni.

OKOKUBA imvula ine kanobom kulenyanga yelnnge kunene ekuhlwayeleni zonk' intlobo zengqolowa.

UMZI uyacelwa ngokushushu nangokuba-lulekileyo ukuba uncede utumele inkozo zo-kuhanjiswa kwepepa zekota le singene kuyo kwakuyo lenyanga.

ZINGAFINYELELANGA imali ngayo lenyanga sivakunyanzeleka (pofu besingangi kunga-njalo) ukuba singena kuwo onke amatuba okuyihuta esiwaziyo. Kumbulani ukuba mayifike kulenyanga u July. Abahlaulayo botunyelwa irisiti bonke ukuze bazi apo baye bati ga kona.

UMHLEKAZI i Ruluneli u Right Hon. Sir H. Robinson ukangelwe ukuba afike ngomso e Kapa ukuvela e Ngilane.

YALE kwapela i Archbishop of Canterbury akuvumela ukuba kumiselwe i Bishop e Natal endaweni yomfu Bishop Colenso.

ISIKOLO se Ntombi sase Mgwali esonga-nyelwe linenekazi apa u Miss MacRitchie si-yakuvulwa ngolwesi-Bini 20 July.

U MR. O'LEARY wase Kimberley upumile e PaJamente, kuza kubuye kunyulwe ke Kuvakala ukuba u Mr. Lord, Q.C., uyakungena elugqatsweni. Singavuya kungene yena. Aze amxhase amawetu ase Dayimani.

NGOLWESI-TATU, JUNE 7, 1886.

Isixhaso SIYAKUBULA Sepepa. kwakona namhla

ukuxelela amawetu. ukuba ipepa eli alinako ukuqutywa ngapandle kwe-sixhaso salo. Ukusetyenzwa kwalo yimali yodwa. Sihlala sisiva kusitiwa angati umntu omnyama eke wane venkile angatshona kuba kungasuke kuti bukuqu izihlobo eziza kucela lempahla ze, baze abangezizo bayitabate yonke lompahla ngamatyala angasoze ahlaulwe. Ke sina- manakani, ngati amawetu acinga ukuba elipepa yinto enokufunyanwa ngesisa. Yimposiso ke leyo. Elipepa lishicilelwa ngamadoda angenakuze ashukumise nomnwe esebenzela ityala. Abantu abaxolele ukuba nezikweliti kwi *Mvo* mabazi ukuba zintshaba nabatshonisi bayo. Kunjalonje kufuneka imali irolwe kwasentloko ukuze ibe luncedo. Ewe, siyawabona amatyala erafu zika Rulumente, kodwa imizamo yamawetu yokuxhasa elipepa ngokurola imali mayibonakale.

Kufuneka abatati belipepa bali-shumayele balivakalise kwabangeka-litabati ukuze ukukanyana kwalo kubafikelele bonke, nokuze limiseleke kuba xa lingenamgqeku lofa. Elipepa limiselwe ukubanekela umzi ukuze ungagaxazi ukuhamba pantsi kolaulo luka Rulumente. Akuko bani limtyebisayo, kuba kwanele ukuba imali yalo ilingane nendleko zalo. Xa ke ama-Afrika esoyiswa kubhatala indleko zalo, saza sacima esisibanana sokukanyisela umzi igazi lawo liyakubizwa kwa-kuwo. Maninzi amadoda azikulu anezinto, nafundileyo abefanelwe kukuxhasa elipepa ngento ezibona-kalayo, koko ke alaulwa ngumoya wokuzilungiselela iziqu zawo zodwa, — into leyo angenakuyifeza kuba umzi omhlope umiwa ngamapepa. Sibhekisa kubatandi nabaveli bohla- nga ukuba mabavuse pantsi ukwe- nza imigudu yesixhaso sepepa ngo- kubhatala ngexesha nangoku *vuselela* abasengapandle kwalo ukuba bala-mkele ngokutumela imali zabo. Si-zakude singati singabantu abatanda imali kanti ke senziwa kukuba ipepa alixhaswa yinteto emnandi nanga- mabhongo. Maujuce ngezenzo umzi. Apo lento imbi kona kukuba ayenziwa bantwana, lemfeketo yo- kusuke ngati yinto yentsapo, yenzi- wa ngabantu abakulu ekulindeleke izinto ezinobom kubo kuba beluhla- nga. Masifike isixhaso sepepa ka- msinya.

Siyaleza ukuba abatabati be *Mvo* bakundwebele ukuti imali yabo inga-posisani nenyanga ezintatu. Nanga-yipina indlela Siyaleza ukuba abahlobo abasebelufumene usindiso batandaze imini nobusuku ukuba amagogotya, abaginwa, nababuy' umva malungana nepepa babuye. Umzi ube mnintshi oyakutabata ipepa. Abatabati be *Mvo* mababe ngabashumayeli bonke bayivakalise. Ukuba maninzi amanani liyakwanda nepepa licume libo nento ezintle ngapezulu. Injani ke londawo ma-bandla akowetu? Huku! Ezipajini ke nonke, Huku!

Amanqaku.

IPEPA lama Bhulu lase Bekesdolop lixasa ukuvalelwa komntu omnyama elungelweni lokunyula amalungu e Pala- mente. Isizatu liti abantu abamnyama " bayayibanga yonke i South Africa bati lifa labo, kungati ke bane tuba amagwa- ngqa bangawenza izicaka zomteto wabo." Elipepa lama Bhulu licinga ukuba lento iyakwenzeka ukuba Amangesi ake ama- nyana naba Ntsundu. Ligqibelele uku— lahleka elipepa lama Dopolo. Kungaii ke bakutshwa o Venter no Le Roex no De Wet ePalamente kwafakwa Abantsundu ezikundleni zabo ngomso lo, elilizwe linga nebandla elindilekileyo elinga sokuketa bala e Palamente, elingenza imfanelo kwi Ngesi ne Bhulu no Ntsundu ngokufana- yo. Into engekoyo keleyo kulama Bhulu apete le Palamente, kuba wona akawaka- talele amalungelo Amangesi nawaba Ntsundu, xa kulunge awawo.

NJENGOKUBA lenteto ilandelayo ipuma kwi pepa lama Bhulu nje eliyi *Express* lase Bloemfontein akuko bani uyakutuka izanya ngenxenayo; liti:—"Uluvo lwa- bantu abamnyama oluvakaliswe sesiya sanga somntu omnyama ongu Tengo-Ja- bavu lolokuba umntu omnyama enezi zipivvo zake zemvelo angamiselana kufaneleke nomlimi wapesheya Emange- sini. Ewe siyamqonda okukokwake umnini walenteto ukuba angayigqubela ngotuli into eninzi yezi alam ezingaba- limi bapesheya, kodwa ke imfundo yake ingabuye idlale ngaye. Kodwa bona obubudyududyudu bobugcisa obunabantu abamnyama asinankolo kubo akuka biko noko amnye esimbona engatshoni exwala ngenxa yabo." Makabe ama Bhr- lu akazi ukuba abantu Abantsundu aba- nankolo ezimveni zawo ngabo.

UKUPENDULA umbuzo ka Mr. Innes ngo Mabandla u Mr. De Wet ute: uRulumente akasakummisela esikundleni sake u Mabandla. Emva kokufika kwengxelo ka Mr. Dick kwabuya kwafika enye inteto emdaka ngosimilo sika Mabandla, uncedo ezingamenzela lona izihlobo zake kukuyiyeka lento, kuba naye makazincome ita- msanqalake ukuba engabekwanga tyala." Sinosizi kakulu ngendawo yokuba lento yabuzwa seyipela i Palamente, kuba xa yayibehle yabuzwa, lenteto ka Mr. De Wet vayiva kukany kusuke zibizwe zonke incwadi eziteta ngesosimilo saviwa mva, asinawo nama- ncikane amatandabuzo ukuba yonke lo- nto ibiya kufunyanwa ibubuxoki. Tina okwezetu iziqu sancama kwakude ukuba u Mabandla wolungiselwa ngulo Mpati Bantsundu ondlela zimaqonqa zinogonyamelo kumcimbi onje ukubakapukapu ; besesitemba ukuba i Palamente yolento, nangoku sisenelotemba. Ngo De Wet lo bonke abantu abantsundu bayakuvumelana nepepa lase Bayi i *Telegraph* xa liteta ngengxoxo yotywala liti: "U Mr. De Wet li Bhulu, i Bhulu ke ingangummangaliso omkulu ukude libe nenyameko enjengeyomzali, kwanonxunelo lwamalungelo nemfanelo za Maxhosa. Lonto ayingebi mangaliso kule Palamente yodwa, inganguwo kuso sonke esisizukulwana sikoyo"

I Palamente.

NGOKUNYULA E TRANSKEI.

Mayelana nesiqendu sokuqala esicaza ontsundu somteto obungeniswe ngu Rulumente, ngokuba ne Transkei ibe namalungu e Palamente.

U MR. SAUER ute akazi nokuba umvisise kakuhle u Mr. Upington ngati kodwa ubete uyavuma ukuyinika amalungu amabini i Transkei ze asiguqule isiqendu se shumi elinane esingokuba ontsundu makanganyuli de abe unomhlaba oxabiso lingapaya kude kwelo angati omhlope abe nalo. Ukuba Umongameli Rulumeni uyavuma ukuyinika amalungu amabini i Transkei alungise indawo yokucalula komnyama elabo icala lingebi senza nkani ngalento.

U MR. UPINGTON ute akazanga yena wayicinga nokuyicinga oku into yokusiguqula isiqendu se-14, akutetileyo kukuba angekatali kakulu ikutshiwe into yokumisela

gqugula labantsundu laza elolungu beliya kunyulwa lilo laselinikelwa kwaku dunkunku lwabanyuli; oku kodwa akasakukuvuma nako de kube kungeniswe into yokuba abemi emhlabeni nje ngobuzwe, ngapandle kweziqiniselo bangabi ngabaayuli bamalungu e Palamente.

U MR DYER ute woba lomteto mtsha awafezekile ukuba Amamfengu esika Blayi awanikwanga Inngelo lokunyula njengabazalwana bawo abanganeno kwe Nciba.

U MR. MERRIMAN ute okwangoku ngekakangelwa izitili ezikolise nga Mangesi zinikwe ilungelo lokunyula, keziyekwe ezikolise ngabantsundu. Ngati ulapo umoya wamalungu amaninzi eli Bandla. Ukuba u Rulumeni unemeko yokuba ilungelo lokuvota lifunyanwa nangubanina ngenxa yokuba ncinane kwento elindelweyo komakabe ngumnyuli makabeke pambi kwe Bandla umteto wokulinyusa kungacalulwa bala kodwa. Nokuba kufunwa imfundo komakabe ngumnyuli lonto yodla kwigwangqa idle nakontsundu. Yena akangi inkita yabantsundu inganikwa ilungelo lokumelwa e Palamente ngenxa yokuba oko kuyinto elungileyo. Sebeke balonakalisa na abantsundu ilungelo lokunyula ? Ngu Mpatiswa Micimbi Yabantsundu yedwa onokuti bakwenzile oko. Bake batu-. mela amalungu angafanelekileyo na kwelo Bandla ? Sebebonisile abantsundu ukuba bacuba amalungu alungileyo odwa. Yenzelwa nina lento yokucalula ibala pesheya kwe Nciba-into eyakudala intiyano nokukalaza Kwikaya lika Mr. Upington ngesiqu yaka yenziwa lento yocalulo kona kwacalulwa abonqulo lwase Roma. Namhla ke bavuna izupitipiti. Ukuba nati namhla sicalula amabala abantu soba senza kanye lonto yenziwa ??? katazo nati.

??? pesheya kwe Nciba abantu ??? nganikwa lungelo lokunyula Ma- ?? kwenziwe izitili ezibini pesheya kwe Nciba : ??? ala sibe seso songanyelwe ngu Nda- ??? esiquka o Madadiele, Indenxa necweba lo Mzimvubu. Ezindawo zinento eninzi yabamhlope kwanabamnyama abakufaneleyo ukunyula amalungu. Isiqingata sesibini masiquke ela Batembu kwakunye nesixeko saseMtata, Amamfengu angake alinde. Lento uyayibeka pambi kwamadoda neyokoba iguzulwe kanye yona eyokucaza oyakuba ngumntu omnyama.

U MR. UPINGTON ute kanene eziziqingata zibalulwe ngu Mr. Merriman zonyulwa amalungu amabini, kotatyatwa kwezina Mangesi zodwa. Makaliwise mhlophe u Mr. Merriman elokuba ontsundu okwezizitili akasakuvota yena

MR. MERRIMAN ute akatsho ukuti ontsundu makanganikwa ivoti; kweziziztili azikankanyileyo yena ontsundu wavota nomhlope ngaphandle kwekete. Ngu Rulumeni ofuna ukumcalula ontsundu.

UMR. LEONARD ute ngabamhlophe abapesheya kweNciba abacele ukuba banikwe ilungelolokumelwa ePalamente; baninzi abantsundu abakanyiselweyo ilungelo lokuvotela. Intetho yokuba abantsundu bavota ubudenge-into ebangayaziyo, lonteto yeyokufumana imhlazise ontsundu; kodwa abakona abamhlophe abaquka kwa ubudenge obunjalo? Ngati amxhelo 'mnye onke amalungu ngendawo yokuba akunqwenele nganto ukuba kufunyanwe kuleqwe iziqhu zabantsundu ezingazi luto ukuba zize kuvota; into yena anga angeva ixoxwa kukuba kuhle ntonina ukuba mhla kuzokudalwa i-atlukwano komnyama nomhlophe pesheya kweNciba, kanti nganeno apa akunjalo.

U MR. J. A. DE WER ute akuko loyiko ukuba ontsundu okweli linganeno apha angade amgqite omhlope ngobuninzi bamanani kanti eTranskei kuko abantsundu aba 325,000 kanti abamhlope ba 12,000 kupela, koba njalo kube nanini kubakungaseko mhlaba. Kolunga ukuba izwi labamhlophe bapesheya kwe Nciba ligqukwe yinkita yabantu abamnyama abanjengabo base Transkei- abantu abangacacelanga bani ukuba banikwe ilungelo lokutumela amalungu e Palamente? Into efunwa ngu Mxosa into yokUmelwa ePalamente. Icebo lika Mr. Merriman liyakudubula ekubeni abona bantu abakanyiselweyo bangabi mam'meli ePalamente- Amangesi a 800 nabantsundu aba 118,000. Abantsundu banganeliswa ligquguka labo kwapela.

U MR. LEONARD ute ulinene lisand' ukuteta lifumene lawagalela ngotuli emehlweni amadoda. Akukho mntu uke wait abantu aba 325,000 abantsundu base Transkei mabanikwe ivoti, ababaninzi abanganalo kunjengokuba kunjalo nje nganeno kwe Nciba. Akuko nto ayalatileyo u Mr. De Wet yokubonisa ukuba ilungelo intsha ingeniswayo.

ABALIMI NA BARWEBI

E-MARKENI.

E QONCE (July 6) Ibhotolo to 2/ ngeponti Ihabile, 2/3ngekulu Itapile, 1/7 to 4/3 ngengxowa Umgubo, 7/6 ngekulu Inkuni, 13/ to 25/ ngeflara

Messrs. F. W. CROSS CO., Queen's Town, are Agents for "Native Opinion' ' (Imvo) to receive Subscriptions and Advertisements intended to reach the Natives of Kamastone, Ox Kraal, Lesseyton, and Tembuland, where this journal largely circulates. "Native Opinion" can also be obtained from them.

WEDNESDAY, JUNE 7, 1886.

A prominaent Among the many

Figure in our midst.

acts of kindness with which providence has blessed our land this year, and of which we should be thankful, we cannot lose sight of the return of the Hon. C. BROWNLEE to this the land of his birth ; this the neighbourhood in which much of his official life was spent. We welcome him back again to this country, to King William's Town, where with Governors, Statemen, Generals, Ministers of religion, and Merchants, he shaped and fashioned the future of the country, which is the progressive present of to-day, though stricken by a protracted mercantile depression. But this also is progress; for we now hunger for things that we knew not, and aspire after honours which dazzle the eye in their magnificence, of which we did not dream. Seizures of stock have now subsided, and we can afford to put aside irritation and alarm and think of the thing that is equal.

It cannot be forgotten, with the fall of the Gaika tribe, the important parts " CHARLES " played in the past history of this tribe, and among the native races generally; of all European sons whose lot has been cast among us, who can compare with him in intergrity of purpose, in purely administrative powers, and—with unfeigned love to the people of his charge—in staunchest fidelity to his soveriegn ? It is unusual for us to sing the praises of any living man ; but we must be pardoned if taking Mr. BROWNLEE'S retirement from active service as a first? death, we record the influence of his past service as a " thank offering " to Him to Whom all moral, actions, even those purely reciprocal, are the fulfilling of His law. We will not attempt to give a minute narrative of "our CHARLES," but will content ourselves with such notices of his administration as have had the most powerful influence in our admiration of him. As a warrior he was fearless and brat e and withal exhibited that studied magnanimity which would feed an enemy during secession of arms, making prisoners amid clashing of steel while yet the ground is crimson with gore. It is said that one day whilst marching up the Seven Kloofs a stray Kafir started out of a bush close to them and went up to them thinking they were his comrades; but stopped short when he distinguished white faces in the column. Mr. BROWNLEE called out to him to come up, and having enquired of him who he was and where he was going, gave him provisions and bade him"go back to his chief, and tell all those that were hungry to come out of the bush, and they would be fed in like manner. The effect of this was the general exclamation.

" Ndase ndincama okokuba bawuta- " tile umhlaba." In his administration there was this assurance ever present in the mind of the governed, " Though thou art fallen thou shall not taste of death." At the same time that he subjected people to his sovereign, he left them to feel that they were not thereby losers in consequence ; he respected their customs; countenanced such as were harmless, and even winked at the most repulsive when he espied that they had too strong a hold on the national mind, trusting to time and to his own meagre effort for the triumphs of civilisation. Who would think of a BROWNLEE attending the circumcision cermonies of RILI'S heir-apparent, with presents avowing himself one of PALO'S sons? But this act had the effect of calling out from the self banished Paramount, the important avowal, " I am " the child of the Government." but by attending circumcision ceremonies (not idly be it remembered) he aimed at destroying the cursed rite he so much hated, like the great apostle of the Gentiles who revelled in the Athenians' feasts that he might point out to the *peoples* that thronged the City the Great Unknown. He prevailed over all those chiefs and headmen, whose sons he was the means of sending to Cape Town for education, not to trouble them any more with the rite. " CHARLES " was not afraid of enriching men lest they be mightier than he. Of all white men, who can boast of as many rich men as he has made? He reclaimed even the ROBINHOOD of Kafirland and made him the richest Gaika now living.

Theoretical men such as Dr. PHILIP, SAUL SOLOMON, ROBERT GRAY, N. J. MERRIMAN, J. J. IRVINE, Parson CHALMERS and WILLIAM HAY have done all that is to be done by voice, and pen, but Mr. BROWNLEE has demonstrated that that which they have expounded is practicable. He took and arrogated to himself, by the force of unstained official morality only, the power of the chiefs, without degrading them in their social position. Brandy was no tempting bait in his hand, he set them an example to stir the man within them, and reprehended sharply any trait of character which tended to a loss of selferspect. He was a strong supporter of missionaries and missions, and would occasionally combine his tour of inspection with the rounds of the intinerant Preacher. There could have been no difficulty in promoting Mr. BROWNLEE in his office in one and the same sphere of labour, by making him Commissioner of all Natives in the Colony; possibly recent troubles would have been averted, and possibly too the natives of the Colony would ere now have been a sight to be seen and admired of all men, and a nation might have been brought whole and contented under the British flag. But the Government of the day, as if envious of the beautiful structure he was building with most enduring patience, removed him against the cries of the Gaikas, to a position in which he could only be the mouthpiece of stringent laws and infuriated farmers.

Who can forget that saw it, the tall figure that moved to and fro amidst the masses of deluded infatuated Kafirs, engaged in the direst and most infamous tragedy of a national suicide, unparalleled in atrocity and absurdity in all the annals of the world until now, and is still the greatest triumph that infatuation ever obtained over sober sense ? "CHARLES the bearer of the message of life Was indefatigable in his endeavours to save his people from themselves. His NEVER (Napakade) which afterwards was turned into his name, as opposed to the false prophecies of UMHLAKAZA will never be forgotten, and posterity in this land must ever call him the immortal CHARLES BROWNLEE, for so is he immortalised by his deeds. He did not rest satisfied with his opposition merely—he set to work to prepare for the impending calamity. He did not desert his *few* that remained, and had taken heed to his admonitions, nor SANDILE (peace be to his ashes I) the darling Paramount, be he ever volatile (umoya wesibaya) for he had said to all who would not hear, you will repent it. Around him gathered all the famishing, relief was the order of the day. The land stank with its dead even to his very door, and "Upharsin" was written on the face of it in indelible letters. Even quite recently the remnant of the Gaika tribe were saved by the question "Utinina yena u TSHALISI?" and all others who might have followed in their wake in the general contagion. Many years afterwards when his victory was complete, it was not unusual to meet families of Kafirs of all tribes with their flocks returning from the colony with this answer as to their destination " Ndiya kwa TSHALISI apondiyakuhlala ngokonwaba kona . when the tyranny of other magistracies had driven other refugees to Tembuland or elsewhere. Note his pacification of hostile relations between RiU NGANGELIZWE, and by means of arbitration too, , that unknown machinery in Kafir politics -.—that one Kafir potentate should pay over to another a numerous herd of cattle without a blow being Struck and without blood staining the heather, and that NGANGELIZWE, forsooth I that was wonderful but he had spoken, left and the Award was obeyed to the letter and strangely enough with some enthusiasm. Note also, his progress in the Transkeian Territories as Secretary for Native Affairs when all the petty tribes therein resident flocked to the great Gaika chief to be taken under the protecting wing of the Government. These and other traits of his official career ought to have confirmed the lovers of peace and plenty that the CHARLES of the Kafirs was the man for the aborigines for whom the country is yearning. Is it too late ?

It is such a man, educated countrymen, we call upon you to welcome, and it is by such a man, the " Great Isivivane " on whom our nation was rebuilt, we should seek to be represented in Parliament It is from such a man also we can learn that finest trait of fellow-feeling called " Loyalty " and still preserve unbroken the fifth commandment: for "He who gave the power to " AUGUSTUS gave it also to NERO. " He who bestowed it on VESPASIAN " and TITUS, those most gracious " Emperors, gave it also to the cruel "DOMITIAN." "All power is of GOD " whether it be foreign domination, republicanism notwithstanding. We can still love our country and our kin the best, as the subject of these short notices does: for

> Breathes there a man with soul so dead, Who never to himself bath said— This is my own, my native land
>
> If such there be............................
> The wretch, concentred all in self Living, shall forfeit fair renown And, doubly dying, shall go down To the vile dust from whence he sprung, Unwept, unhonoured and unsung.

That the Hon. C. BROWNLEE be preserved to us and restored to perfect health, we dare not doubt is the fervent prayer of the natives far and wide. Amen.

Editorial Notes,

WE sincerely hope that the efforts begun by some of the leaders of public thought in Graham's Town to organise a Political Union for the Colony may succeed. A very esteemed friend of ours in the City has sent us the Constitution of the Union from which we gather the object of the Association to be " to promote the political, agricultural, and commercial interests of the Eastern, Midland, and Northern districts of the Colony. The Association shall be composed of local branches throughout the districts named. The duties of the Executive Committees of the Branches shall be (1) to attend to the registration of electors in their respective constituencies; (2), to secure the return of suitable representatives to parliament ; and (3), to further the objects of the Association in their own respective divisions." A branch has already been formed in Graham's Town, and it is expected that others will soon be started in adjoining divisions. This caucus has, we presume, been brought into existence by the sloppy and abortive legislation attempted during the recent sitting of Parliament. If it succeed in ridding the Legislature of the worthless element of representatives returned by our Afrikander neighbours, the Union will make the order-loving and progressive citize is of the Cape its debtors. It is fervently to be hoped the fate of its more pretensions predecessor, the Empire League, which perished from sheer inanation, may be a Lot's wife to the Union. We shall watch its growth with interest.

To be candid, however, there are one or two mistakes into which, it seems to us, the leaders of the movement have, unintentionally doubtless, fallen. These mistakes may lead to the " disruption of the Union" of which Graham's Town is so fanatical a votary. The first is the implied boycotting of Cape Town and such districts as Mossel Bay, George, Robertson, Beaufort West, Namaqualand, and others, which must by this time be sick to the core of the political situation. And if ever there were districts that sorely needed commiseration it is the districts that are daily vexed and choked with Bond nonsense, and to which the Freedom of the Union must be an obvious relief. Why are they excluded then ? Staunch Gladstonian Radicals that we are in English politics we prefer a real union based on the good will of the communities concerned to one that would still leer and begrudge Cape Town and the West. To be effective, the Cape Unionists must labour with a single eye to wrenching seats from Bondmen and trucklers to the Bond. This done, the other objects of the Association are easily compassed. From what we can make out from comments on the Union, again, it appears that its object will be to weed the Parliament of the representatives of the East who happen to reside in Cape Town. Thus Sir T. Scanlen, Mr. Sauer, Mr. Innes, and Mr. Hutton are singled out by the Graham's Town and Port Elizabeth Press as fit objects for the axe of the Union for the sole reason that they reside in Cape Town. In this respect the Union will do itself harm by embracing narrow views, for his place of residence is no reliable and safe index of a suitable representative. For our part as representing the Natives, we should vote for Mr. Innes, residing in Cape Town, a thousand times than for the Johnsons, the Nixons, the Du Plessis, who are to be tolerated for being local men. Let us have a broad and comprehensive platform based on sound views, not hide-bound by imaginary geographical lines for the new Association, and then, and it will not, we are sure, be untiL then that the Political Union will exercise the influence and power it deserves to exercise in the future of the Colony.

"EXCALIBUR" is the title of a weekly newspaper just started in Cape Town, and from its outspoken and earnest tone on all questions affecting the well-being of the country it well deserves the very high encomiums that have been bestowed upon it by the whole of the Colonial Press. Its style is simply admirable, and its price being only Is 8d per quarter it should be patronised and carefully read by such of i the Native young men as take an interest in current literature. They won't be disappointed.

LOVERS of what is pure and good will take courage and proceed on observing that there are a large class of Englishmen and Dutchmen of standing, some not connected with politics, in the country who would on no account remain silent when it appeared to them that perfidy is getting the upperhand of the popular political party for the time being. We, therefore, make no apology for re-publishing the weighty and solemn words of protest uttered by the Bishop of Cape Town in a sermon in St. George's Cathedral, which are as follows:— " He said he was loth to speak upon political subjects from the pulpit, and he had only gone out of his way in this respect twice during the twelve years he had been in the Colony, to make such reference. He felt political references from the pulpit were seldom justifiable, excepting on occasions when the doings of the time affected the righteousness of a country, and when there were threatened such things as appeared directly against the sense of all right wisdom and prudence. He thought, however, that the present time was specially one in which it behoved them, not only as patriots, but as citizens and subjects, to look carefully, and try and realise the due weight of the events which were passing around us and close by our doors. Naming specially the recent decision of the Legislature in favour of the repeal of the Excise, he regarded this as a deed directly cutting off one of the best means of revenue for the colony. The cheapness of brand v already presented a great source of danger, destitution, and ungodliness among our poorer and coloured classes, and the greatness of this evil was now to be still more intensified. While we had chosen to put brandy, the bane of coloured races, nearer and nearer within their reach, we were about to curtail the liberties of the franchise as regarded them. They were our brethren, creatures of God, having souls as we have, but because of their black or off-coloured skins we were resolving to limit their freedom, privileges, and powers of advancement and at the same time were putting greater and terrible temptations to evil right into their grasp, and inviting there to yield and take the thing offered. Among other signs of downward progress our educational grants were being sadly reduced-while crime, which all well-directed education should be effectual in removing, was all too perceptibly increasing, and our gaols were filling and the convict rolls getting longer. These were matters regarding which no righteous man. could have two opinions, yet in every case we seemed to be on the worst side. Some men might advance much in favour of the view that the present retrenchment system, too, was a false economy and would work ill for the Colony in the long run. The minds of men anxious for the good and prosperity of their country must be surely deeply agitated and concerned in pondering over the other questions he had mentioned. He had viewed with care, interest, and anxiety the condition of the country and passing events in it. Sometimes he had watched with hope, but on looking round now he was almost ready to say he had given up all in. despair; everything seemed to point to retrogression rather than to progression ; faint appeared to be the motives for prudence, wisdom, and right judgment on the part of our statesmen and politicians, and the acknowledgement of the need of righteousness to a country, and of right-doing in the sight of God, with a Christian devotion, would seem utterly absent. The Bishop besought his hearers to seek in praver and right-doing the glory of God, the welfare of their country and their fellow-men."

MABANDLA'S people are far from satisfied with Mr. de Wet's answer to Mr. Innes in the matter of the scurvy treatment of their chief by the Secretary for Native Affairs. It is our conviction that the action of the Government in respect of Mabandhla will be fruitful of evil in the Location of the Amabhele on the Tyumie. Mbovane is a hereditary chief and not a mere beadman, and the proceedings of the Government towards him should have been characterized by honesty and openness, as all the natives are watching the case. There is no charge proved against him by Government. We challenge anyone to state it. The worst that Mr. de Wet could say about him was that " after the receipt of Mr. Dick's report further information was received of a serious nature as to Mabandla's conduct, and the best service his friends could do him was to leave the matter alone, for he might congratulate himself that he had not been criminally prosecuted." If this chief had done anything criminal, the law should have taken its course; and things have come to a pretty pass when a Minister of the Crown can be party to the shielding of criminals from their deserts, that is if it were true that Mabandhla had done anything criminal—which we wholly disbelieve.

COLONEL GRIFFITH and Mr. J. J. Irvine have consented to act as arbitrators on behalf of the Pondos in the disputes between that nation and the Government. Sir T. Shepstone's answer to the request of the Pondos to join these gentleman has not yet been received. We hope the Pondos will be reasonable, and not expect to get all that they think themselves entitled to. If they were wise they would at once come to an understanding with, the Cape Government, and proceed to ask the Imperial Government to plant a resident like Sir Marshall Clarke in their midst, or have themselves annexed to Natal. Otherwise Pondoland will continue to be Naboth's vineyard to filibusters and their agents, and sooner than later it will disappear from the map as an independent native state.