

IMVO ZABANTSUNDU

(NATIVE OPINION)

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IXABISO 3d.]

KING WILLIAM'S TOWN NGOLWESITATU, MAY 4, 1887.

[No. 130.

Isitora sase
Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,
Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esazi tungiwe Iminqwazi
ehonjisiweyo Iqiya ezilushica Imibhalo,
njalo, njalo

KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele Ibhulukwe
zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama
kwenkwana nezolutsha.

*Yeyona ndlu isisulu empa- hleni
yoku homba neyoku nxiba apa*

EKOMANI.

Nalipina Iyeza olifunayo unga-
lifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza
ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalu-
ngileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga
yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

KWA G. WHITAKER, kwi-

venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,

Umgubo, neswekile, njalo-njalo, njalo-

njalo.

J. G. NICHOLSON,

*Igqweta elise zincwadini zakomkulu
nomteteleli wama Fandesi,*

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e
Tayitile. Uquka izi kweliti zi Bhatalwe
kwa ngoku.

Yonke into ayi patisisweyo ifezwa
ngokukauleza.

*Uli Gosa le Colonial Mutual Life Assurance
Society.*

YIYANI KWA

C. A. JAY & CO.,

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza

Imela ne Folokwe

Ikoyi—Ikomityi ne Pleti

I Lampi

Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE
GOLIDE, neye NGEJI ETSHIPU.

ISISULU.

IMPAHLA ihleli yodwa ngase ntolongwe-
ni endala. Ingcawa, ilokwe, ibhulukwe,
amashashi, inkomo. Yonke into oyifunayo
Isisisulu! Isisisulu! e Qonce ukangele
emarkeni.

KUWO WONKE UMZI ONTSUNDU!

Xa Sukuba nityelwa e QONCE, pambi kokuba nizitengele Impahla

Yitini Gxada kwisitora se NGUBO, njalo, njalo, so

DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko, apo ontsundu
alungiselelwe ngocoselelo.

Yonke Impahla ibhalwa amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI.

JOHN J. IRVINE & CO,

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/-1/3, 1/6
Ibhulukwe ze Kodi, 5/- Eze Twidi
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I Printi (intlobo ezintsha) 3d.

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Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASEKOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelele kwi
Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site
kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—
xa umntu ebheleliwe lihashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/
Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/-

Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linga
o tile ezihamba kwi 4/-, 7/6, 11/-, ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa
nama dyungundungu—linge mbizana 2/-, 5/-, 11/-, ne 22/ inye.

Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange
bokisana, 2/-, 5/-, 11/-, ne 22/.

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e
Koloni ezi hleli zigcinawe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumbi uye
kwenye indawo BHALELA ku J. E. L. KULLING woku tumela clona yeza likulungeleyo
ngemali encinane.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

" Especially " abanga pandle Yizani kudlisa nityebise
amehlo enu kule nkumba yakwa

PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala,
azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

Ityali ezi lufipa—zilala " too."

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna
zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehempe—Izitofu (ziyi
micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku
ngum' mangaliso.

Ezamanene ingubo esazi tungiwe.

Ibatyi ne Bhulukwe ze kodi " ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu. Inkumba

yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI. UMTEKETISO ngu

FOLOCOKO.

E- QONCE.

GEO. B. CHRISTIAN & CO,

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

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Groceries & Oilmen's Stores,

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Pots—Kafir Hoes — Red Ochre—Cutlery, &c.—

for Native Trade.

BOUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

VINGCANI AMAZIBUKO.

NDIBELWE ngo-Mgqibelo 2 April inko- mo ezisixenxe (1) inkabi egwangqa entusi emalunga kumasu amahlanu ; (2) yi- mazi egwangqakazi enetokazi elibomvu la afekelwayo ; (4) yimazi enkonekazi equtwazana ; inkonazana ekwa gwangqazana, emalunga kumasu amatatu (5) netokazana la akwelwayo ; (6) litole elimnyama eliyinkunzana ; (7) litokazi elingwevukazi, ingwevukazi emdakakazi, liyilentanga yalekelwa nga- la anyayo. Ezinkulu zontatu zitshiswe N.S. kwinyonga yokunene. Umkondo wazo ukankanyeka uwele i Tsomo Post nge Cawa 3 April. Kutiwa zaziqutywa ngamadoda amabini. Ondilandisileyo wovuzwa nge £1 4s, wobhalela ku Mhleli we Mvo, nokuba kukum S. T. KUTTA. Toplands Farm, Cathcart.

BONISANI

INKWENKWANA emnyamana ebudala bumayela neshumi linesibini; seyinyanga ezintlanu yalahlekayo. Yazimela e Mtwaku ngase Ngqamakwe isiza Emnyameni ku Qoboqobo. Igama ngu Simakuhle Ntsukumbini Zali. Ombonileyo ancede axelele u Mr. KONDILE MDLEDLE, nokuba ngu Mhleli we Mvo.

GEORGE GIE,

I-Arente yo Mhlaba, no Mteto noku Tengisa GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kauzeza, inkwe umniyo kwa oko. Onke amatyala aba ntundu etetelwa ngemali encinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

Vingcani Amazibako

BUSUKU ngomhla we 31 March kwa Brownlee apa e Qonce ku kululwe amahashe amabini ebotshelelwe. Yimazi entsundukazi enomtshiso onga bonakaliyo kukuhle enyongeni yase kunene. Lina mabamba. Elinye yinkatyana emfushanana emdaka, ikowe sine umnyaka ubudala. Owabonileyo watumele ku Mhleli we Mvo.

BONISANI

KWABASE BAYI NABASE TINIRA.

UKUBA kuko onokwazi nokuva umntu oyinkazana ogama lingu Nolizwe Ngenela wakwa Dhlamini uyalezwe yindoda yake ifikile u "SAM," ilapa e Kubusi ukuba makabuyele omvileyo abalele kwi Mvo. JOHN DHELENGEZELE.

NDIBELWE!

MAZI ebomvukazi; iminyaka yal mihlana; linekolo ebunzi etc incam apezulu yokelo leyo yanokutyeka yatekela kwicala lasekunene. Linentsumpa entanyeni kwicala langasekunene, kwanyene esilevini. Itshoba alilide kakulu pofu alinqanyulwe. Alilide noko. Ndipeni amehlo mzi wakowetu.

KLAAS LOTSHA, c/o DYER & DYER, King William's Town

Umanyano lwase Batenjini.

INTLANGANISO yolumanyano iyakuba ngomhla wesitandata (6th) ka Nlangula (May) Kwindlu Yabalimi e Cala. Onke amalungu ayamnyama kwanabanye. Kobako ingxoxo ezishushu. P. FIGILAN, Acting Sec. Cala, 16 April, 1887.

Abazelweyo.

MAMA.—Upper Tsitsana, Maclear, ngo 21/March, 1887, Inkosikazi ka WILLIAM J. MAMA ibeleke Intombi.

NTSIKO.—E Potchefstroom. Transvaal, ngo 29 March, 1887, Inkosikazi ka HENRY NTSIKO ibeleke UNYANA.

VANDALA.—E Somerset East, ngo 14 March 1887, inkosikazi ka D. K. Vandala ibeleke INTOMBI.

SOMTUNZI.—E Brandfort, Free State, ngo 24 March, 1887, Inkosikazi ka JAMES SOMTUNZI ibeleke INTOMBI.

ABABHUBHILEYO

MDINGABEZWE.—Kubhubhe e Xopo pezu ko Mkomanzi e Natal, u MDINGABEZWE inkosi yama Memela.

KIVIET.—E Mount Frere, kwa Bhaca, kubhubhe u SOMTSEU unyana ka BAREND no ESTHER KIVIET ngosuku lwe 8 ku April 1887 ngexesha le 10 30 a.m. Izihlobo maza-

L ANGA.—Kubhubhe e Bensonvale ngo March, 1887, u EMILY, inkosikazi etandriweyo ka Z. Skata Langa, ushiya abantwana abancinane abane (4) ; ulandela abahlanu (5) ; namhla umka nababini (2) ama wele amakwenkwan. Izihlobo maza-mkele lowo mbiko.

Iveki

KWELA namhla ipepa sishicilela amagama abafundi be Mvo abayixhasa ngezenzo kungengamilo yodwa. Ngeveki engapaya kwezayo (18 May) sobuye singenise amagama ababulali be Mvo abafana nesibhalelele ngeveki egqitileyo.

ISIBHOZO sabatatabi be Mvo esimeleneyo sivunyelwe ukuzinyulela ngokwaso umntu

omakabe ligosa laso. Lakukov' ukunyulwa igosa liyakuvakaliswa. Sisaziso esipatelele kwindawo ezinamagosa abanelisileyo abantu nasanelisayo nati.

AMEHLO omzi acelelwa kumazwi akwixeko esilandela lomhlali we Veki, angemitan-dazozo.

AMADODA amatatu kwisihlanu esi singu Rulumeni ngoku enza inteto ezibukali ezibhekisa ku Mr. R. Solomon mayelana noluvo lwake ngalomteto ukupa abantsundu kwilungelo abasoloko benalo lokuzipendu lela entweni zentlalo. U Sir G. Sprigg utete e Vusta ngase Kapa, u Mr. Scherbrucker ubhalele kwipepa eliyi Watchman, u Mr. De Wet ubhalele kwi Zuid Afrikaan ngesi Bhu-lu. Kusemhlotsheeni ukuba inteto yomfo ka Solomon ibosele.

U BISHOP wase Free State webandla lase Roma u Dr. Gaughran use Tekwini apo alundwendwe luka Bishop Jolivet.

E BARBERTON kwelegolide kubi kuzezimini nje. Indlala eyakubako ngobubusika iyanconywa, yindimbane abantu abaswele umsebenzi. Imali iya inqaba ngokunqaba.

AMADODA amakulu antsundu anjengo Mr. Pamla no Mr. Mazamisa abeye kwi Conference anduluke izolo ayindlela yokugoduka.

INTOLONGO yase Tekwini iyandiswa.

U REV. E. LONES unduluka kweli ngo 25 May ukusina e Ngilane.

KUVAKALA ukuba ngo-Mgqibelo ongapaya kekwa idabi ngamasimi pakati konyana baka Masupha no Pete unyana ka Ramane- lla, kufe bababini kumacala omabini.

INKOSI u Langalibalele ufike e Tekwini ngolwesi-Ne olugqitileyo ngomkombe oyi "Melrose," ugqite kwaoko ngololwe wasi- nga e Mgungundlovu.

U MR. J. ROSE-INNES omele i Dike ne Ngqushwa e Palamente ubhale incwadi kwi Cape Argus ekanyeza inteto ka Sir G. Sprigg e Vusta—inteto yokuba abantsundu bangesiwe ngobumenemene kwimfanelo yokuvota.

I WITWATERSRAND ibandakanyiwe ngolwesi-Ne ezinye indawo.

I CONFERENCE yama Wesile iyakuba lapa e Qonce ngomnyaka ozayo, umongameli yo-ba ngu Rev. H. Tindall wase Kapa.

INTLANGANISO yolutsha lwapesheya kwe Neiba yenze imposiso enkulu ukuvumelana ukuba ibhalele ku Captain Blyth okokuba makangotuki akuya lontlanganiso ixoxa into zolaulo kuba ngoku seyili " Manyano Nge-mfundo " (Native Educational Association). Umanyano lwalapa e Koloni lumela amalungelo enqubo pambili, nantwina ke etinte- la ukuhamba kwawo iyaxoxwa.

NGOLWESI-HLANU lwaleveki kobako intlanganiso ye Jubhili kwa Mdingi ngokuhlwa.

E HOSPITILENI yalapa ngeveki egqitileyo kubhubhe u Lazarus Bangani, umzukulwana ka Njezane. Nomfana wase Mgwalu lo sa- site unyatelwe yinqwelo ubhubhile.

INTO zika Tabata wakwa Ndlovukazi zi-bambene ngelila.

INTOMBI enci ye Ruluneli itshate ngolwesi-Bini lweveki egqitileyo no Capt. Dawkins isandla se Ruluneli. Amabhaso emali ne-maphla yendlu abawafumene kubazali naku-bahlobo ayibanga ngawo asuke yayimvula. Injalo eyabamhlope ekubeni kwetwaku kuseke kudywidwe ezo ntsizana zitshatayo.

U MR. H. S. WAUGH upumile kwibizinesi ebisegameni lake e Komani, ufuduka impela kweli lizwe ubuyela kwelama Ngesi.

UMZI wase Mdizeni wento ka Nyikana kwesika Kama seubonakalise ngento ezininzi ukuba uvile ngapezu kwayo yonke eminye yase Magqunukwebeni. Ekuqeqesheni ulutsha kwinto zemfundo usavelele kweminye. Siwuqonda tina ekutatbeni elipepa lomzi ontsundu lizi Mvo, kwesoxeko sodwa kutunyelwa amapepa abuninzi bungangobamapepa atunyelwa kuzo zonke ezinye ingqili zakwa Kwane. Sike sawuhambela nge Cawa . safika ekona umntaka Kama ebe chaza kona icebo lo Pezu-Konke. Site sakuwasa amehlo amadoda safika asadela nto. Ngolwesi-Ne oluzayo kuyakubako umgobo we Timiti ne Mvumo ongabangako ngolwesi-Hlanu ngenx'enengqele nemvula. Kuzanywa ukubutwa imali yokwa- kiwa kwendlu yetyalike yamatye endonga sezimi.

I RULUNELI itembise ukuba iyakuwuvula ngokwayo umboniso wase Rini mayelana nokupela konyaka. Kuko nenteto yokuba yoka ihlale e Rini ixeshana kwakunye namapakati atile kula angu Rulumeni.

U MR. WESLEY WILSON wase Bhofolo uwi-swe lihashe lake ngolwesi-Tatu olugqitileyo ngokuti lidlokove, lite lakubona ukuba upa-

U MR. J. H. BRADY, M.A., Umlholi ube-kwisikolo sama Wesile antsundu sase Rini ngo 19 April. Wayimisa ngoluhlobo intsa-po : IV 3 ; III 6 ; II 12 ; I 17. Lamamani abonisa ukuzinza komsebenzi wesi sikolo. Sincoma ititshala.

IMANTYI yase Dordrecht nenene lase Kapa bapicota umcimbi opatelele ekunqunyanyisweni kuka Mr. Chalmers, inkosi yamapolisa kwelo. Asixelwa noko isizeka bani. Amapolisa elo asapetwe ngu Mr. Davis okwango-ku.

IBISHOP yase Rini ibise Dodoloro nge Sa-bata.

IPEPA lase Dikeni eliyi Times liti abantsundu balommandla wabo baxoliswe abotukile ngenxa yalomteto ubakupa kwimfanelo yokuvota.

YIMIGCOBO ngolwesi-Hlanu olu (6 May)

kwa Mabandla, kuvuyelwa ukuba inkosi ya-lowomzi ibuyiselwe endaweni yayo. Iyakuba ngumgobo ondilekileyo kuba utywala bugwetyiwe kuwo.

KWINCWADI ayibhale kwipepa lase Kapa lama Bhulu ute u Mr. De Wet, opete Imicimbi Yabantsundu, " ngapandle kwegqela elitile ekutiwa lifundile (lenye) abantsundu abanawo umngweno wokuba babe nabameli e Bandla." Into eya kukanyeza lenteto kukuba i Palamente ifundekelwe ngesijwili sokuba asingi singavulwa imilomo.

KUWE iqabaka eliluku e Gqili (Herschel) kwatshazwa ukudla ngokungatembisiyo. Babona indlala nabase Lusutu ngenxa yokonakala kwezilimo. Makulinye ingqolowa ke.

U REV. WHARTON B. SMITH umiselwe kwindawo yokuba yi Canon ye Cathedral, e Rini. Uzakuba ngu Rev. Canon Smith ke ngoko.

SINOSIZI ukuya ukuba bayapela abantu kunukwa e Mampondweni.

E NATAL kukangelwe ukufika kwenqanawa eneceqela lama esile ohlobo olungazanga lwalbonwa kweli ase Persia nase Arabia. Amhlope ibala iwonga lingangelamahasha.

U MR. R. P. VENNING, isandla semantyi yase Cawa, usahambele pesheya inyanga ezintandatu.

U RULUMENI ubiza imipu leya wayeyinike ama Bhaca ngoludwe beluko pakati kwake nama Mpondo. Kuvakala ukuba ayarora ama Bhaca yilonto. Bani kaloku ?

UMHLOBO wet' u Mr. J. James e Kapa ula- hlekwe lityala abelungenise ezi jajini ngoku- suka adliwe yimantyi kumcimbi obungeniswe ngu Mrs. Short ongabe ngokusuka aye ku- shumayela kubantu abakwizindlu zelonene- kazi lona linyami. Ite i Jaji enkulu uno- kwala umninindlu ukuba ahanjelwe ngaba- nye umntu oqeshe indlu yake.

INTLANGANISO yo Manyano lwama Mfengu ase Ngqushwa imiselwe ukuba se Damdam, e Bhira, ngolu lwesi-Hlanu luzayo. Sinosizi kuba isuke ibe ligqigula imicimbi yayo— igququla elingancedi bani. Mayilumke intlanganiso yase Ngqushwa ingangeni ku- magqigula ama Gqunukwebe, apangwe um- hlaba pofu eko lama Gqunukwebe.

KWIBALI lama Xhosa naba Mbo elibonake- le kwipepa leveki egqitileyo sicelwe ngu Rev. C.Pamla ukuba sazise ukuba linendawo ezininzi ezonakeleyo ayakuzilungisa akubu- ya e Dayimani, iziposo zenziwe ngumfana awayeyisihye kuye ukuba ayikupele kweli- nye ipepa.

KUMAGAMA abonakele ngeveki egqitileyo abapumelele uvivo kwenzeke imposiso yo- kungafakwa kwegama lika Master Sofoma wase Lovedale opumelele kwi Second Class.

KUNJANINA sakuti isitili nokuba sinye sibe nentlanganiso yamadoda yokwalusa amalu- ngelo etu, njengokuba kunjalo e Ngqushwa, nanjengokuba beqalile ukuyimisa abase Qonce.

UMFO abati ngu Jonas umsebenzi omdala wase Tinara ubhubhe nge Sabata engapayi yi consumption (isifo sempungu) ngentsimbi yeshumu linesibini, kudlule iyure upumile umpefumlo yabhubha intombi yake kwakulondlu kwaseso sifo.

IMVO ZABANTSUNDU

NGOLWESI-TATU MAY 4, 1887.

Imitandazo kwi Bandla. M ZINDINI wakowetu akuseko xesha—imitandazo eya kwinkundla elaula imicimbi yalomzi ngalomteto ati u SPILIGI mauqiniselwe libandla, osikupa kwilungelo lokuzipendulela entweni zombuso, mayibehle ilungiselelwe. Maube ngulowo umahlulo ubhale esawo isililo, sibe sizhalwe amagama awo onke amadoda namadodana akoyo kulowo mandla, oko kukuti umandla lo wase Qonce maube nowawo umtandazo, Ingqushwa libe nowawo, Idike ngokunjalo, abase Bhofolo mabalungiselele owabo, Ikamani elibuta lthewu nela Batembu mabenze owabo, ze impi ese Gqili yakowetu ibe nowayo nayo. Abafuna uhlobo lwamapepa okubhala amagama nohlobo lokubhala bangabhalala kwi ofisi yelipepa le MVO siyavuma ukubancedisa ngazo zonke indlela. Impi yakowetu ese Mlungwini koma Rini, e Bhayi, e Tinara, e Rafu, e Nyara, e Somerset, e Cradock nase Dayimani mayisincede nayo itelele kwisimbonono esenziwayo ngokwenzana nayo imitandazo eya kulokundla iyi Palamente. Abafuna ukutelela kwesi sijwili somzi ontsundu mabalungiselele owabo into abangazibuzayo kwabaqondayo ngazo eziveki zimibini. Sivuya kunene kuba namhla sinetuba lokungenisa umtandazo ose ulungiselelwe ngumzi wase Hewu esitambayo ukuba uyakuxhaswa ngento eninzi yamagama ngawo onke amawetu apetwe yimantyi ese Komani: yiyo de inteto eyitumelayo impi yomahlulo wase Komani:

Kozukileyo Umpati we Bandla nabanu-mzana benkundla emisa Imiteto. Umtandazo waba bantsundu bamagama

abhalwe ngapantsi omahlulo wase Queen's Town.

Wandlala ngentobeko: 1. Ukuba abatandazi benu botuswe kunene bakulesa izinto ezimiselwa ngumteto lo kutiwa mawenziwe, ekutiwa ngowoku lungiselela ukungeniswa kwam agama abanelungelo ukupendula kwinto zombuso. 2. Ukuba eyona nto iyakudubula ekutywe, ni kwalomteto iyakuba kukutunga imilomo yomz' ontsundu wonke ukuba ungabi nalungelo lokuzibuzela entweni zamalungelo awo nawomzi wonke. 3. Ukuba abatandazi benu balibuka kunene ilungelo lokuzipendulela entweni zentlalo eli banalo ngoku ; ilungelo abaya kulihlulwa ukuba lomteto mtsha umisise libandla elinini.

Ngokoke abatandazi benu batandaza ukuba langa lingati ibandla elinini lingavumi ukuba mmiselwe lomteto mtsha lize ngoko litule umtvalo kuti batandazi kwibandla lenu elibekekileyo.

Bayu kuhlala betandaza ke abatandazi benu ngokwesiko.

[Auladele ke amagama] Singavuya ukuyingenisa njengalo wase Komani imitandazo yezinye izitili. Owengxwabilili yamawetu alunge ne Qonce uyakubonakalisa kwelezayo iveki.

Amanqaku

I Alice Times iti ukuteta ngalento yenzi- we ngu Mr. De Wet yokubuyisela inkosi u Mabandla ebubondeni awayefumane wakutshwa ngelize kubo: " siya ukuba u Rulumente ufumane wayivuma kodwa imitandazo ka Mabandla yokuba ambuyiswe esikundleni sake kodwa ngapandle komvuzo. Elike lihashe 'labala limbi.' Umvuzo lo (uli £12 ngomnyaka) besingawukangelele kwanto kade tina. Into esayizwela kukuba ufa nganina okude ahlangwe kwangela. Kwaneqosha olo liyi- ngayingaywi kwipepa lase Dikeni beku- ngalindelwe bani ukuba alifumane kwangoku kuba imali yase yayizugulwe yi Palamente, iyakugala ukwamkela emva ko June, Utshaba lika Mabandla oluse Xesi olutumele lenteto kwipepa lase Dikeni luzayi mhlope lonto, kusoloko ludane kakulu lento luzenza ugadambekweni ohlomela eyake intwana ecaleni kwakutetwa ngale nkosi.

SIYAMBULELA u Rev. S. Clark wase Monti ngokusalatisa kwesi saziso silandelayo ekubonakala ukuba asaziwa ngabantu kangangoko besifanelwe, kungovuyo ukuxcelel' oTitshala ukuba basiqwalasele: " Ipepa lesaziso elikutshwe lisebe lemfundo ngo August 1886.— Okwanguku Abahloli-Zikolo baya kwaneliswa zezincwadi zesi Xhosa zokulesa zilandelayo:— kwiba- nga Lokuqala (Standard I.) Eyokuqala incwadi yabafundi yase Dikeni, nokuba yeyama Wesile, nokuba yeka Rev. A. J. Newton yokuqala yesi Xhosa. Ibangale Lesibini (Standard II.) Eyesibini incwadi yabafundi, yase Dikeni (indawo ezilula) nokuba yeyama Wesile Eyesibini. Ibangale Lesitatu (Standard III.) Eyesibini Incwadi yabafundi yase Dikeni (indawo ezinqabileyo) kwanzapina izilesesho zamabali alula. Ibangale lesine (Standard IV.) I-zibhalo Ezidalala nokuba zezitsha. U Hambo Lomhambi ngesi Xhosa."

KUKO inteto ekoyo pakati kwabantsu- ndu abafundileyo yokuba badibane bonke apa e Qonce entlanganisweni ekobako nama Ngesi kuyo, bavakalise inxaxhe yomzi wakowabo kulomteto uzakungeniswa e Palamente ngu Rulumente oku- pa Abantsundu elungelweli lokutlenta abangumlobo wabo kwelobandla lya Palamente. Inteto ziyakwenziswa ngesi Ngesi ukuziwe azivele ngokwawo umongo wengamango zabantsundu ap' ukona. Bangambalwa ababokulwayo kwizitili zakowetu ezingazi nento ukusoma abanesiqizana boshwantswata. Tina okukowetu ngati elicebo lilungile, lingamento enkulu eliyisebenzayo lilandelwe, siyatemba ke ukuba akusokuba kade yenziwe lonto.

UMBHALELI wetu omana ukusivisa indaba zase Hewu uti enye ye Nkosi zakona u Zulu eyayi kutshwe ngu Rulumente ebubondeni ngokusuke ibuze intwanantwana ezifunxungu lungi kwindawo epetwe yiyo ibuye yabuyiselwa esikundleni sayo ngu Mpati Micimbi Yabantsundu.—Into enkulu kwelozwe yintimbo ye maphla ngenxa ye rafu.— Ngolwesi-Tatu olungapaya kolugqitileyo kwakulo intlanganiso yabantu belozwe yokukupela into emayenziwe malunga nalo mteto ukupa Abantsundu evotini ingxoxo yabuyiswa umva ukuzi kubye kuhlanganwe kuleveki idluleyo.—Sinosisi ukuba ukuba umbona yi demetsha nonyaka nje e Hewu. Lonto ke iteta ubu- nzina obukulu ebantwini balapo.

KWINTETO apa yake yobuciko u Mr. Richard Solomon wati: " Noko mka kulento yokuvala inkanti kwizi qingata ezitile andi mandla mani njengenxenywe yezihlobo zam. Andinakuzinceda ukuba ndingacingi ukuba lamabala akanaluncedo kakulu. Imvo zam ngati ziyakunxaxa kakulu kulento endingati mna ukuyibiza ngu telelmvubu woku nqanda intengiso yeziselo." Makabe u Mr. Solomon akasazi isimo ebhekuselo la Besutu apo abantu bade bacela ukuba utywala bugxotwe kanye kwelozwe, ngoku kulaula ukuzola nondileko. Bafuna ukubona lonto nabalapa abantu.

IPEPA lase Bhayi i Telegraph kelenza inteto eshushu ngalento yokukhutshwa kwabantsundu evotini laqumbela ngokuti " Amadoda anyulwe kwiziqingata e ezikolise ngabantu abantsundu aka- ngawo mabhethebhethe, kanjanga akangawo apantsi nase kuveleni e Bandla. Akuko ndlela kebasona ngayo abantsundu esisihlala sokunyula, ngokoke siyawukalimela lomteto wenzwayo. Akuko nto itisa umntu ontsundu njengokujika uti kuye ndiyahlitula namhla elilungelo kade ulixamla. pofu kungeko sipaku malunga naye. Siti imiteto enjalo ichasene nawo wonke umpunga wemimiselele yama Ngesi esihamba pantsi kwawo ekukafuti utomakalalisa abantu abaninzi kolu Laulo. Into ebangele ukuba uqine kangaka lombuso wama Ngesi kukuba une songo senene esifihlakeleyo esibonisa ubunto bawo. Usekwe banzi pezu kwentando yabantu. Mkulu ngangoku- ba sitembe ukuba xa lomteto ube noku-

gqita e Palamente i Ruluneli yocebisa Inkosazana ukuba iwubete entloko lomteto onje ukusebenzela emva."

BANINZI abati maze kuti ukuba u Rulumente uwupikele kwada kwakulo lomteto wokuncotula Abantsundu evotini wapumelela kule Palamente ingenaba hlobo baninzi baba Ntsundu kubhenelwe kwi Nkosazana icelwe ukuba iwale. Abantu bale Koloni banga bamcedile no Rulumente we Nkosazana xa bechase into ebokakala mhlope ukuba xa yenziwayo koba kwapulwe imimiso yolaulo, ne Nkosazana inga yenzi into enkulu ukwala.

ELASE Rafu ipepa i Advertiser elinge- pakupaku litetelela abantsundu koko ili- ipepa lomhlambi opetwe ngama Bhulu nobutyutyutu bobu Bhulu xa liteta ngalomteto we voti litif' Sikangele tina lomteto igama ongewubizwa ngalo ngekutiwa ngowokuhupa bonke nokuba bangakananina aba nelungelo lokunyula ekubonakala ukuba abasokunyula malunga e Mbumba yama Bhulu— ngokukodwa abanyuli abantsundu — kumise umntu ongenandlela ekubhaleni amagama abafanelwe leli lungelo, kuposwe inti- ntelo pambi kwelingasokukolwa ngabo igosa." Elipepa lichanile.

IPEPA lo Manyano lwase Ngilane Lokukhusela Abantsundu elifike nenqanawa yokugqibela libonisa ukuba ngezi nyanga ntandatu zidluleyo olo Manyano lusebenze ngapezu kwemihla. I Ko- miti ubu- ipumelele kakuhle kanye ekunikeni umsebenzi abapati bapshesha ne Ruluneli ze Koloni, kuba kuman' ukuvakala futi xa kuko kubandzelwa okutile nokonakalisa kwamalungelo abantsundu u Sir H. Holland engadinwa kukumxelela u Nobhala wolo Manyano ukuba "incwadi yake itunyelwe kwi Ruluneli kunye nesicelo sokuba Umpati Mhlabaye Nkosazana manikanike ingxelo ngalonto." Le yanamhla incwadi ikolise ngemcimbi yakwa Zulu. Indawo esigisile kule Koloni yengomhlobo oza lilelwayo u Mr. J. J. Irvine. Kutiva

Imvo Zabantsundu zenze inteto yobuci- ko ngolweso losizi olusentliziyweni zabantsundu e Koloni lubanga kubhubha kuka Mr. Irvine. Isenzo sokugqibela selonene pambi kokuyisihya i South Afrika saba kukuzama ukutintela imfa- zwe eyayisel' isemnyango pakati kwama Ngesi nama Mpondo, ngokwenjalo walandela umzekelo ka Dr. Stewart wase Lovedale. Kungasuka kutiwe xa kute- twa ngalamadoda mabini " Banetamsanga abaxolelanisi." Olu Manyano lwenza umsebenzi omkulu; ukuba belungeko akwazi bani ukuba ngebeyintonina ngoku abantu abantsundu.

Ibandla lase Wesile.

Sineqela eliluku labalesi nabaxhasi be Mvo elingabe mva yase Wesile, siyatwama, ke ukuba akubo bani uyakuti asikalazele nxa sivakalise indaba ezima- ndla zentlanganiso enkulu yelo bandla ebise Dayimani.

Ngu Vulindlela (Rev. R. Lamplough) obese sihlalweni sokomgama, esitambayo ukuba abahlabo baka Abantsundu bavuya naye kuba epakanyiselwe kwelo wonga ngalonyaka bemqwenela ukuba aze abe nesipato esihle. U Rev. J. Smith Spencer, umiselwe ukuba abe ngumntu- ngiseleh wemcimbi.

Ute xa etabata isihlalo u Vulindlela we egqabagaba ngamazwi ambalwa okubule- la abazalwana baka ngewonga abamniko lona, etandaza ngomxhelo ukuba Opete into zonke aze amnxhasa ngembalabo zake, ecela imitandazo yebandla. Uva- kalise ukwakela kwake kwinkolo na- kwimigqoko ehamba ngayo i Wesile, esiti ungowesizukulwana sesine kwindlu yama Lampulo ebu Wesileni nangapezuzokoko akam Wesile ngokuzalwa nangeqeqesho kwepela ungum Wesile ngomxhelo. Ute umenkolu ukuba yenye indlela ubu Wesile asenzana ngayo u Tixo ukulungu kuluntu ; oku kuyangamkala ngaba- ninzi abangewele; asebenkile; ngaba- ninzi abamkonzayo u Tixo apantsi kwe ndwe yabo, kuba emaninani banokuma namandla apambili. Bayeke beyakwaziwa ngeziqomo zabo. Abunakuma ke ubu Wesile ukuba abusekanga pezu kwentliziywe ezenziwe ntsha engqobkweni. Usanda ke umsebenzi wabo. Umzamo wabo kukulungiselela ngokufanayo umsebenzi wentlanga zimibini obomhlope nowabantsundu. Ungangwenwa wabuyi wonke umsebenzi webandla beke bavupata buwokowoko umsebenzi opakati kwabantsundu. Pakati kwengxoxo ezinkulu ziyakusingatwa yintlanganiso kuko neyokulungiselela ukuba kwamkelle abafundisi abantsundu abatanekileyo abayakupata amabandla antsundu. Bayayibulela Inkosi ngabafundisi abantsundu asenenabo; kodwa kufuneka ngoku abafundisi abantsundu abate dadlu jkamandni emfundweni bebobisa ubungina bomoya obungango- babo sebenabo. Kuwo wonke umsebenzi wabo mabazama ukulungiselela ukungwaliswa kuka Tixo nokuxhasa ezona nto lijonge kuzo ibandla.

Uqalwe ke umsebenzi kuvunyelwe ukuba u Rev. J. S. Morris no Rev. J. Fish baka bapumle unyaka ngenxa eno- kungapili. U Rev. G. Weaver no Rev. C. S. Lucas banikwe imvumelo ukuba ke bati gxada e Ngilane. U Rev. E. Lones ubuyele e Ngilani.

Amanani ebandla ngenyaka odluleyo emi ngoluhlobo 4,021 abamhlope, 20 259 abantsundu, umqulu 24,280; anyuke nge 735 kwawonyaka owandululeyo.

Intlanganiso yamkele ngokuzelelo abafundisi — T. D. Rogers, C. S. Lucas, J. W. Thompson, J. Mtimkulu, M. September, J. D. Gorinyan, G. Mbongwe, P. Sepamla, S. Mvambo, M. Gabashane, N. Matsepa, D. Mosifane, N. Motshumi, J. Moyoedi, J. Mngqibisa, J. Nomvete, J. R. Pharkie, J. Skosana, Paul Tuta, W. Giwu, P. Keswa, S. Magawu, J. Ncalo, John Ngxola, no S. Mzamo.

Ebufundisini kwamkelle kutsha wam- nye omhlope babane abantsundu. Ingxoxo edale ubushushu yengokuba intlanganiso zabafundisi zeqiziqingata zibe yintlanganiso enye. Intlanganiso enye ixhaswe shushu ngu Rev. S. Evans Row, Rev. C. Pamla, Rev. G. Kakaza, Rev. P. Hargreaves, no Rev. J. Smith Spencer, nangu Vulindlela nabanye. Abakolwe zintlanganiso ezimibini ngo Rev. F. Mason, Rev. T. A. Chalker, Rev. W. S. Davis, no Rev. R. Matterson, Rev. T. Chubb, nabanye. Kuziqitywe kwelokuba lomcimbi ubhekiswe kwase zintlangani- sweni zeqiziqingata.

the Government must be desperate indeed when, to confute Mr. Solomon's honest and outspoken speech, they must needs go out of their way to stir up passions and call up the horrible ghost of race-feeling in the land. We need hardly say that Sir Gordon placed on Mr. Solomon's speech a construction which it did not and does not bear.

IN the Worcester speech Sir Gordon Sprigg intimated that next session they would introduce a Transkeian Representation Bill. He did not indicate the lines on which representation will proceed, but inasmuch as everything the Ministry undertakes must, now-a-days, be so arranged as to find acceptance with Mr. Hofmeyr, we may expect to find the Bill hedged with all sorts of extra-constitutional restrictions as to make it valueless. Replying to the criticisms that have been passed upon the Franchise Bill, Sir Gordon complained that "the Bill is very much misunderstood..... The object and intention of the Bill is to purify the list of registered voters in this country. Well, I say that if you have an impure register, if you have a number of people fraudulently upon the Register, it is the duty of the Government not to allow that state of things to continue, but to abate that evil with the smallest possible delay." To these statements Mr. Rose-Innes, M.L.A. has, in a letter to the *Cape Argus*, most effectually replied; but in resorting to these arguments Sir Gordon is simply throwing dust in the eyes of the non-Bond Community; for the object, and intention of the Franchise Bill is for ever to strengthen the Bond in the constituencies and in the House, and to expell men of light and progress out of Parliament by getting rid of their devoted supporters the natives. We repeat that the outlook is gloomy for the non-Bond part of the inhabitants of this country.

THE following are the remarks Mr. Rose-Innes, M.L.A., makes on Sir Gordon Sprigg's speech, in which the Premier says the aim of his Bill is to purify the lists of people who are fraudulently on the register, and to supply a check in the registration of unqualified persons:—"In the first place, (says Mr. Rose-Innes) ample checks are provided by the statute law of the land in regard to the placing upon the register of the names of those persons not entitled to be there. Before each registration the lists are revised by the field-comrtes; subject to such revision, fresh lists are drawn up by the Civil Commissioner; these are posted for public information, and a court is held by the magistrate at which claims may be made by persons not on the register, and objections heard against the names of any of those already on the list. In face of these provisions, how have the lists become impure; and how have a number of people been 'fraudulently placed upon the register?' During the last few years, repeated and systematic attempts have been made on the Frontier to exclude from the register the names of natives who had applied to be placed there. Paid agents were employed, and the objections decided upon in open court. Some of the names objected to were struck off, and some were allowed to remain; but in all cases a fair hearing and a fair investigation took place. Yet these very lists, declared by the officials of the Government to be in accordance with the provisions of the Constitution Ordinance, keenly scrutinized and vigorously contested by would-be voters and their opponents, are suddenly discovered by a sensitive Government to be impure. So much for the Premier's reasons."

OUR friends in the Transkei will be glad to learn that Dr. Hutchinson has decided to settle at Butterworth, and to devote himself to Medical and Christian work among the Natives. He is a man of distinction in his profession in his country, and in Victoria he had a reputation second to none. He came to this country a few months ago, intending to devote the remaining part of his life to mission work in the interior of this continent with Bishop Taylor's party, but he has been induced to alter his plans and to settle down in the Transkei. We understand that his object is not so much to make money as to provide for the necessities of the people, and to influence them for good. All that he will require from our people will be payment for the medicines dispensed. Now that the natives have decided to discontinue the E300 per annum to the Butterworth Hospital, we hope they will contribute towards a Club so that the poorest people who have hitherto been neglected may reap the advantage of Dr. Hutchinson's residence in the territory. This seems to be a happy realisation of the sentiments we gave vent to on this subject a few months ago.

SOME of the missionaries are beginning to see the enormity that the Government are perpetrating, in the name of the Queen, in bringing forward a Bill to deprive the natives of a voice in the councils of the country. Hitherto our missionary friends have been singularly silent. The Rev. T. G. Jones, of Hackney, Queenstown, writes in the *Free Press* to denounce the measure, and concludes by a powerful appeal to the friends of the natives in the Legislature to wreck the immoral measure. He closes his remarks, which we trust our people will dwell upon, in the following language:—"I trust when Parliament meets there will be found men worthy of Saul Solomon) and J. J. Irvine to hold an even balance between all the races. And in the meantime, let not the inhabitants of Kat River Settlement, Oxkraal and Kama-stone, and Lesseyton Locations, and other places be idle—hold meetings and petition Parliament. Do everything you can, but let all be done in a legal quiet manner. You have no time to lose. The Bond Congress has approved, and also the Farmers', but not with the same unanimity, perhaps, as the Bond fraternity Agitate, agitate, if you disapprove and, that will go far to show that some of you, after all are not so unworthy as many will have it, to be on the Register, if you show a stout front against being shelved to please the present consumers of the 'Loaves and Fishes,' though the Bill be passed your attitude will go far when the Bill shall be reviewed by your *Great Good Mother, Her Imperial Majesty.*"

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURSE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enime-lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe, Indlu eseitunyelwa kuzo lempahla ZEZO

YUZI .. Egcuwa

Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville)

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo [kanye kwezindawo zikankanyweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne-zikumba njalo njalo.

JOHN J. IRVINE & CO.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntebenzo yeli lizwe zitengwa ngamaxabiso apezulu kanye.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla chambayo B kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla chambayo nokuba yekabanna. Ubani uyinikwa emva komsito imali. E Qonce, 20 July, 1886.

CHARLES J. STIRK,

Umtengisi weMphahla eyi Ntsimbi ayi-

tengisa ingumqulu na nganye, CHURCH SQUARE, E-RINI.

Amayeza ka Cook Abantsundu.

U MZI ontsundu ucelelwa ukuba ukange-lise lamayeza abalulekileyo. Elika
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G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Isaziso ku Mamfengu.

Loagama lisekele esi sa-ziso, uvakalisa ukuba

ngelixa loku ceba lizayo, ulungiselele ukuba. anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengiswa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e. *Town Hall, Kwisitora esinga pantsi esesiatu, No. 3, Kwinkundla ye marike, E-QONCE.*

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu. Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

W. J. DEALY

UTENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi iyakucazulula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le ncwadi ino kuzuzwa

E Rini (*Graham's Town*)—kwa T. and G SHEFFIELD, *Eastern Star Office.*
E Qonce (*King William's Toicn*)—kwa W. T. RANDALL.
E Komani (*Queenstoivn*)—kwa D. S. BARRABLK.

E Kapu (*Cape Town*)—kwa Juta.
E Baiyi (*Port Elizabeth*)—kwa IMPEY, WALTON & Co.
E Tjnarra (*Uitenhage*)—kwa H. W. BID. WELL.
E Rafu (*Graaff Reinet*)—H. E. SANDFORD.
E Dikeni (*Alice*)—kwa R. STOCKS,
E Dodoloro (*Dordrecht*)—kwa J. V. OBRIEN
E Ngqushwa (*Peddie*)—kwa A. C. BENNETT
E Sidutyini (*St. Mark's*)—kwa S.D.SNOOKE
Kwa na kuzo e zinye i ndawo.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena

Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali chamba ngepepa I-posi (P.O.O.) 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.

U BOYA Zisheleni ezimbini ngeponti.

W. O. CARTER & CO. Basanduluku fikelwa zezimpahla zixelwa ngase zantisi apa:

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Zaba sanduku tshata, Ukuqaula inteto

singati i Blankete ziyalala ezifanele nabanna, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

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M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street. Ngoku, bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo,

Ncezbhokwe.) Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kule-dolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

AMAYEZA

ADUME KUNENE.

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela. LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngemalana kwawo nezo zifozenzelwa zona; ngenxa yoku kaula uku neceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucocoka ekwenzweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza onganzele ukakupilisi ukuluma kwe oka, nezinye ininzi.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukupilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingqiswayo zingqamambo zendlebe, neze bunza, nokubeta kwentloko yonke.

UMHLAMBI LISO (Eye Lotion.)

Ovena mpilisi wamehlo abulalayo.

UMGEDORARAYO (Herbal Alkaline

Aperient).

Elingqiswayo ukunceda ukungayi Ngase, ukungatandi kuqala, leseshe nento zinjalo.

UHLIKHILA (Embrocation).

Amafuta omi okupilisa ukugqamba komzimba, Ukuti-Nq' kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabaptyana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukunqunjelwa nezitipu nezinye nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nro ityivayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebanza bububhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotalana nezitilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngokungabiko kuya, nandlu, namhambani ugenawo lamayeza esirweke sokulumkela okungekehi.

Akandwa enziwa ngu JESSE SHAW. Igqira .

elisebenza ngemiciza, e Bhofo, atengiswa nguye nge bhokisi nange Bhotile namagangosa ake Kwinkoliso vedolopu zale Koloni yonke, e Natal, e Free-State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Oyer & Dyer, Malcomess & Co., D

Drummond & Co.

E Ngqamawe—Mrs. Savage.

E Moni—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Baiyi—B. G. Lennon & Co.

Engqusha—W. A. Young, Esq.

I k'aya lawo e Fort Beaufort kwa Nogqala.

Lishicilelwe umnino, u JOHN TENGO

JABAVU ngu HAY BROTHERS, Smith

Street, King William's Town

Ngaba abafundi abafudukayo nonyaka; W. S. Foggitt, uya e Kapa; D. Ntlati, e Badi; G. Gakaza, e Heald Town; R. W. Bryant, e Bhai; W. B. Rayner e Ti-nara P. Msikinya eTina kwabantsu-ndu; C. Stuart Franklin, Knysna, W. M. Douglas Cradock; A. J. Lennard, Mid-dleburg; Chas. Bekwa, Engushwa; S. Mgawu, Mtati; J. M. Mkosi, kwaMarela eDebe; C. Mahlutsbana, kwaMatole; R. W. Lewis, Kamastone; Whittlesea, W. S. Caldecott; Thomas Roper, W. H. Aspden, Egonce kwabamhlope; G. Weaver, Tamara; H. Wilkinson, Barkly East; M. Limon, e Dordrecht; J. Nobanda, Cala kunye no J. M. Dwane; H. B. Warner, uya kupumla kwa Bangindlala. J. Mtimkulu, Cofimvaba; J. S. Morris, uya ku- Eumla Emtata; e Cummge, J. W. House- am, Richard Xala; S. Makhobotoane, Mount Fletcher (kwa Libenya); T. E. Marsh, Ettembeni: Emnceba, J. Menye; W. W. Rider, e Kimberley; Beaconsfield, G. E. Fox; Bloemfontein, James Scott; Colesberg, Moses September; Kroonstad, Isaac Dugmore; Tekwini, William G. Mtembu; Maritzburg, J. W. Thompson; (Abantsundu) H. Matebula; A. P. Chaplin, Endaleni; Driefontein, J. Alsopp, Luke Msimang; Telapi, David Lutuli.

UMBONISO E CALA.

Umboniso wezinto ngezinto wase Batenjini obuse Cala ngenyanga eflyeyo ube mkulu. Abantsundu abafumane ama Bhaso ngaba

IGUSHA NE BHOKWE.

Inkunzi entle ye Gusha, Henry Mango, ilandelwa ye Thos. Qabazi; igushakazi ezintatu ezintle. Thos. Qabazi; inkunzi entle, ye seyibhokwe Sam. Geingca, ilandelwa yeke Keiviti; ihabile ezisixenxe ezintle Komani; igushakazi ezilishumi linambini ezintle H. Mango.

INKOMO.

Inkunzi entle yenkomo, J. Goda; imazi entle enetole, Moss; ilandelwa yeke Twala; zilandelwayeke Mankenye Silwana; amatokazi amabini amahle, Nkohla Dagala; alandelwa ngaka P. Figilan; imazi ezimbini ezintle, John Mbane; zilandelwa zezika Mehlomane; inkabi ezimbini zesilara, Diniso Majoba; isipani esihle senkabi, John Silwana.

AMAH ASHE.

Inkunzi entle, Martins; imerkazi. John Silwana; inkunzana, Kido Rooy; ihashe elihle lokukwelwa, Thos. Qabazi.

IHANGU NENKUKU.

Inkunzi entle yehangu, Baren Hlazo; imazi yehangu, John Mbane; inkabi zehangu, J. Goda, no Hell Sandia, no Mtongeni; ikalukuni, W. Qamata, no Sambula; inkuku Jonas Matumbu, Peit Pyos, no Kondwana Mgada; oranisi, Scotchman; amadada, Jansen; alandelwa ngaka Peit Pyos.

IZINJA.

Abafumane amabhaso ezinjini ngo— Thomas Zwedala, John Hlazo, Vetbooy, Tshotsho, Richard Tsengwiwe.

IZILIMO.

Inggolowa etambileyo, Kido Rooi, ilandelwa yeke Figilan; inggolowa elukuni, Jeremiah, landelwa yeke Fyn. Mashiyi; ingxowa entle yombubo oyi fulawa, Figilan; umbona, Zoi W. Ketyana; umgubo osefwenye, Hans Pyos; ongasefwanga, Thomas Zwedala; irasi, W. Kraai; ihabile. Thos. Qabazi; irayi, Zwedala; amazimba, Figilan; i-artisyi, Jansen; imbotty, F. Mashiyi; izifungu zehabile, John Manzana.

UBISI.

Ibhotolo, Abraham Pyos, no Rev. S. P. Sihlali; ibhotolo enetyuwa, John Mbane, no Tsengwiwe; amaqanda, Figilan.

UBUVILIKITSHANE.

Ijam nencindi, Mrs. Nqose; isonka esigwanga, W. Polo; isonka esimhlope, Annie Dube; silandelewe sesika Peit Pyos; ugagado lweziqamo, Palmer Kula; isepa, W. Qamata; idiliya, Figilan; intsi- ba, Keiviti; ufele olusukuiweyo, Sandiri; inkuko, Kondwana; iminqwazi yengca, Simon; izivato, Bertha Mba; ikeki, Mtloni.

IZIQAMO.

Itapile, John Mbane; amantanga, J. Kraai, no Jonas Tiwana; intlobo-ntlobo zeziqamo, Jantje Mgcodo; indyandyambo ezintle, J. Goda.

INTSEBENZO.

Icuba, Kido Rooi; imfele zebhokwe ezifakwe emaxholweni, W. Kraai.

UBOYA.

Uboya obuhle, Jonas; obamaxwane, Mgcodo.

ABALIMI NA BARWEBI.

Babe buninzi uboya emsitweni wayizolo, amaxabiso akagnqulakanga kakulu. Uboya obungahlanjwanga 4.5d ne 5.25d ngeponti; obubanjwewo 8d ngeponti.

E MAKKENI.

E QONCE (May 3). Ihabile, 8d to 2/6 ngekulu Ibhotolo, 9d to 1/4 ngeponti Itapile, 2/6 to 4/ ngenxowa Umbona, 1/7 to 2/ ngekulu Irasi ezinkozo, 1/9 ngekulu Umgubo, 2/3 to 6/6 ngekulu Inkuni, 6/ to 22/ ngefara Inggolowa, 3/9 ngekulu

E KOMANI (May 2).

Irasi, 5/ ngenxowa Umgubo, 4/3 to 6/ ngenxowa Ihabile, 2/3 to 4/6 ngekulu Itapile, 2/3 to 8/ ngenxowa Inkuni, 28/ to 30/ ngefara

E RINI (May 2).

Ihabile, 1/6 to 3/ ngekulu Amazimba, 4/3 to 5/3 ngenxowa Umgubo 5/6 to 13/ ngenxowa Umbona, 4/4 to 5/2 ngenxowa Itapile, 2/6 to 5/ ngenxowa Inkuni, 10/ to 25/ ngefara

E TINARA (April 28).

Ihabile, 2/6 to 4/ ngekulu Amazimba, 7/ to 7/6 ngekulu Umbona, 3/6 to 4/ ngekulu Itapile, 2/ to 4/ ngenxowa.

ABAXHASI BE "MVO."

Umbulelo wetu omkulu siwubhekisa ka manene namanenekazi atumele imali yokuxhasa ukuvakaliswa kwe Mvo zomzi ontundu kwinto zentlalo. Siti maungadinwa nangomso siti umzi. Umbulelo usingsiswa kulamagama amali ifike ngo April 1887 :—

Jno. S. Bali, P. Tyamzashe, T. W. Sebe, B. Ncapo, T. Bottoman, J. Tom, H. Mbambi- na, Rev. P. Mpinda, N. P. Gasa, Cobus Mpo- ndo, J. Ngaka, J. Jinda, Miss Bolani, M. J. Poswa, K. Nduluka, F. N. Kanise, T. Tya- mzashe, Mrs. Cafu, P. Rozani, R. Tsengwiwe, D. Nkayi, J. Ntsepe, Dan. Soga, A. Ngesi, T. Sambula, J. Matshoba, sen., J. Matsho- ba, jun., Rev. Dr. Stewart, J. Guhla, J. S. Dlakaya, J. Mnyabiso, W. Nongauza, J. Z. Zini, E. Rhayi, Pearce Magaba, J. Renton Gasa, W. S. Kinana, Jas. Ntshona, R. Mnya- kama, R. Ntla, S. Govo, Miss Jonga, Sergt. Mattross, Geo. Little, J. Raletsats Andrew, Job Moteane, Sol. D. Maqina, Sol. X. Zazela, Rev. P. Keswa, Ntabeni Magabela, Captain Hook, R.M., Major Momo, J. A. Ntsiko, Robert Bobi, Jacob Vena, Fefe Ce, Joseph Mpinda, T. Ngcosa, W. M. Ndulama, Elijah Mdolomba, M. S. Mpahla, J. F. Mazamisa,

A. Mtintso, J. K. Manentsa, S. N. Malimba, Geo. N. Mvumbi, S. Zinganto, Rev. S. Magawu, Ihas. Msikinya, Frank Makwena, Captain Veldtman, D. Bulube, A. Sigobongo, M. I. Assoc. Butterworth, Tshuka Konongo, Mfazo N. Galela, (adv. and subs.), W. Sobekwa, Jno. Kubikli, Rev. J. B. Sakuba, Hon. J. P. Bertram, M.L.C., J. M. Ntozini, S. M. Baba, W. Njikelana, Aaron Njikelana, S. Mashiyi, F. Sopete, P. Nonkonyana, Govan Nquka, J. Tete, Ncanywa Zibi, Rev. P. Ge- mba Mtembu, Rev. J. Ngxola, B. J. Samp, son, D. Msete, H. Hutton, Maneli Mabandla, Rev. Father Weld, S.J., Ben Ngovi, Jacob Mvinjelwa, Wm Gaxa, K. Jantjes, W. Daniel,

D. Kwatsha, J. W. Mzozoyana, T. Tele, Hatt. Sinqwane, Geo. Peacock, D. Mbikili, E. Nazo, Miss M. Mazamisa, J. Hanns, Jones Notyoda, J. Kani, H. Hlati Nela, Y. Ngaka, J. Bassi, Mrs. J. S. Adams, N. Gwantsa, W. Mayedwa, S. Kata, W. A. Siwisa, J. Madaki, Isaac Madelia, T. Sohalube, S. Pu, S. Mdliva, G. A. Ross, Jas Melwa, Jas Batyi, Mxube Makapela, P. J. Mavavana, Wm Po. swa, P. Tyamzashe (2), H. Swartbooy, D. S. Makwena, J. Dlengezele, J. T. Siswisa,

B. S. Tomeli, J. N. Siwisa, J. Ntuli, P. J. Ngxamngxa, S. J. Kutta, (adv.), W. Lutuli, Jos. D. Mzimba, John Thomas & Co., M. Mjewe Bolosba, Mrs. J. Kraai, Geo. Kwaba- bana, Lucas Mdudu, T. Senga, S. L. Sikwe- bu, H. Hlahle, A. Gontshi, Miss M. J. Maho- nga, E. Ndlangisa, J. Lutu, J. Mgcodo, Uma- nyano Iwase Batenjini, W. S. Mazwi, Peter Mazwi, J. Maqolo, Rev. P. Keswa (2), Miss E. Mahlaka, J. M. Maguga, J. Letlaka, Ntame Dana, Rev. W. Philip, Jas. Sontunzi, (O.F.S.), B. B. Kota, F. M. Dlova, S. Sibusu, Miss M. Mgulwa, S. Ndyumba, A. Marabana, Jende Ntusi, G. Mahlaka, Miss Matilda Patlra, E. N. Majambe, S. Mabija, Rev. D. Maigas, Chas Mjodi, B. J. Gantsho, J. Balfour, Rev. C. Mahlutsbana, W. Woji, J. K. Landela, Ben G. Sinuka, H. M. Mtombeni, P. Mfuniso, P. M. M. Ppeppetta, Joel Hina, Mrs. N. C. Umhalla, J. Mabuya, J. Gantle, Rev. J. Wilson, J. Nguzza, J. Ngebetsha, E. Mamba, E. Frans, Ph. Gxagxisa, Rev. J. Klaasen, F. Bokani, Capt. Blyth, C.M.G., W. B. Jozzi, P. Sotyozi, J. W. Parkie, S. Johnson, M.L.A., Wm Ntloko, K. Mledle, (adv.), D. K. Vandala (adv. & subs.), Colley M. September, Eben. Marela, S. B. Bell, T. Mayisela, A- W. Mboni, J. Mtyapi, M. Gwiji, Cape Government, Colonial Secretary, Sec. retary for Native Affairs, G. Ndrukunda, R. Nyikana, Joshua Barnabas, J. Gongxeka, Miss Yoke, S. Maqubu Majeke, Booi Sipuka, W. M. Ndulama (2), E. J. Mgoboli, January Betya, P. M. Lokwe, R. Tshele, Jonathan J. Lokwe, Jas. Madotyeni, Simon Mgweyana, August Radas, Ben Mavi, Peter T. Antoni, Stephen S. Rwxwana, J. A. Maqungo, D. Moses, C. Pongoma, P. Nongxobongwana, A. Mayi, D. Mayekiso, J. A. Smith, T. a'. Becket Matof'engwe, J. W. Gawler, Jas. Rwxu, H. Stuurman, Joel M. Gundwana, Fagan Ntsangani, Matt. Sepamla, J. M. Tshangela, Abram D. Kula, Matthew D. Kula, P. H. Pottor (adv. & subs), Rev. W. P. Mmototi, I. J. Hlangwana, Miss Moss, C. Tyatya, Alex. N. Maga, L. J. Joseph, Z. S. Langa (adv.), Geo. Mgdudlandu, Miss Ma- kapela, Solomon Mavavana.

Ekomani.

[IVELA KUMBALELI.]

28 April 1887. Liwile apa ikepu namhlanje, kuse kumhlope kwezintaba zipezu komzi, ingelele ke yona ayisabuzwa mntu.

Kwezintsuku into esiyibonayo apa zingwevu, nododana lwakwa Tato—kute- twa, kubanjwene ngelifa zinto zika Tabata. eziku Ndluvukazi. Intsusa yalengxowa, kunqandwe bekutengiswa nge fama ka Tabata omdala ongasekoyo—ngonyana abancinane ngapandle kwemvume no- kwazi konyana omkulu u Frederick Ta- bata. Kubanjwene ke nqi pambi kwe mantyi yalapa. Sekuzintsuku kutetwa alikagqitywa.

Into epalulekayo ekutetweni kwalomci- mbi, bubunzima obufunyanwa zitoliki zamagwangqa; zixakwa ma yinteto yama Xhosa, kangakokuba itoliki yalapa u Mr. Vice abekwe bucala kulomsebenzi kufakwe omnye umlungu ekutetweni kwalengxowa—ngokudizisa. Naye ke lowo utsala nzima—kuba ingwevu zako- wetu zona ziyipandla amatumbu inteto. Kakade tina ke kufuti siyibona lento—baninzi abantu abonakalelwa ngamatyala abo ngenx' entoliki ezi zabelungu.

Yinina ukuba u Rulumeni awubande- ze kubantu abawufanelewo lomsebenzi ? Nditeta udodana olufundisiweyo oluntundu. Noko andisokucaza nto ngayo lengxowa, kuba okunye iyeza ingxelo ngayo.

Umbuzo: Kulungile na, ukuba bati abantu abazinkosi ngokuzalwa ingezizo izibonda zabumini — kutiwe ngo Mr.; kanti kutshiwo nakubantu abamnyama ngegazi ? e. g. Mr. William Kama, Mr. Mbovane Mabandla — zinkosi ke ezo. Mr. Lusali, Mr. Gawula, ngabantu aba- mnyama abo. Hleliwenje kulentlalo yase Mlungwini kuyalinganwana ngamawonga?

I JUBHLI YE NKOSAZANA.

Vela mfana e Tunis uwuhlabbe, Umkosi wale Jubhili ke siwuve,— Wuhlabe mfana nguwen' usenawo: Sovela singamadoda ngokubinza.

Lumeka ukanyiso e Cape Lagalhas, Lokanyisele lonk' emazantsi ne Gqili: Balibone bonk' elibaso ngaxesha nye, Eliyi Jubhili yo Mntan' Omhle.

Ulele nganina ose Cape Formosa Makaye kuvusa idangala e Nyubiya; Baye kuhlamba bevuya e Joliba—Bevuyela eyako i Jubhili Fitoli.

Inga le Jubhili yako Ntombazana Ingapindwa kabini upilile, Ulaule izwe lonke ngalempato: Gcoba Mkoloni namhla yi Jubhili!

Sopoluwe nguwe kubuzima be Holland, Ekubetweni ngezabohkwe nezi tropu Ko 'fuldom' ' di dwebile ' no ' fakabonti ' Wasinxiba isidanga semfundo.

Sisebenza ngoku sib'atalwe njengabantu Ingenguy' unomentshe wointino—Kobu bunzima nentsizi nenxwaleko Sikutshwe lulaulo lwako Fitoli.

Siqayisa ngobu kwayile ngezimini; Sinamapepa endaba ikoranti; Sino Gqoba no Jabavu aba Hleli—Nankw' e Qonce, nasesap' e Dikeni.

Besibotshwa enqweleni njengenkomo; Likukab' i Bhulu lilimbise.—Likab' ibhobhotyana " u " Kafile "—Kwafika wena Fitoli sangabantu.

Ngcono ! Nkosazana kona uyinkosi—Uyinkosi le yenene ezinkosini Kuze ndiyiv' inkosi engango Bungane; Sikohlwe mbulelo sikuti gidli—Ndiyeke nditokoze ngumnyaka we Jubhili.

Sivuleleni indlela sicand' ulwandle! Siyokucela umjudo e Brunswick : U Sir Gordon kwel' uyasilandulela Amaqondo nabe Sutu abakalazi luto, Kuba selek' ahelejwa ngomnye umhla. Wuhlokumiseni lomnyaka we Jubhili, Kukululwe nekonnw' ekubanjweni, Ziva njanina izikulu zase Kapa ? Zivalelwe nina itolongo nge Jubhili ?

Sikubulisa ungeko kweli upesheya ? Mntan' osilamlel' emashweni—Mntan' okokel' abantwana beziganza; Singabantu ngawe Fitoli tina midaka,— Siyibulisa ngovuyo eyako i Jubhili.

Sikutanda singazana sikubone; Sikubusa ukwelakowenu Englaine. Gcakamela Mxhos' ilang' ungalalile; Mayitshay' Imfengu igwada yonwabile, Inkosi nguye wedwa Fitoliya.

Ntombazana yomlibo ka Gubevu ! Maubongwe nazimbongi zase Greece ; Bakuzisel' igolide e Golkonda, Nesilivere kwizisele ze Brazil Bavuyise mna ngomnyaka we Jubhili.

Nkosazana yelizwe le Indiya! Mabakuzisele u knone e Kamkatka, Neziqiti ze Pacific zizis' iminikelo Zivuye kunye ! namhlanje yi Jubhili

M. K. MTAKATI.

Ezababhaleli.

INTLABA MKOSI.

NKOSI :—Kaundifakele lamazwana. Batembu, Batembu, mfo ka Sigenu, mfo ka Renqa, mfo ka Tyuluba, nawe ka Zwedala; Yinina ukuba akutshona umfo ka—Sotshozana kubenje; Zigenina intlanganisyo? Nalo ihlazo mfo ka Sigenu umzi ubulawa nguwe ; Wena usendaweni yomfi ezintlanganisweni; Ukutsho nditi mone intlanganisyo enje ngebona- kele kwi Mvo yo 23 March 87., yento eyenziwe e Qonce; Akuko bunzima kuba amapepa ezicelo selenziwe kade seku- ku bhalwa kwamagama kupela. Yininale mzi wase Batenjini; wakwa Zondwa, wakwa Tato, wakwa Nxege ; Mfondini ka Tile ute cwaka yinina? Vusa olosana lomfi u Ngenzevwe. Nantso into kwi Mvo yo 23 March, ye Jubhili yo Mnta- n' Omhle isiseko sigqitywe. Kode kube ninina nilele ba Tembu'! Akuzalwanga madodana apa eba Tenjini; Aninalusizina nge Nkosi ezisebubanjweni? Aninanto ningayenzayona nasicekona? Nixolelwe zwe yinina nina? Sisipina isiqingata esoqala? Usalindenina mfo wakwa Mpila? Susa ihashe umeme intlanganisyo ngomso. Vukani mzi wakowetu.

Owenu

opantsi. D.

THOS.

MALASI.

Mount Arthur, Lady Frere,

NATIVE OPINION

WEDNESDAY, MAY 4, 1887.

The Third Party. **W**HEN MR. RICHARD SOLOMON said, in the address in which he offered himself as a candidate for the representation of King Williamstown, " I " am not a supporter of the present " Ministry " he showed both honesty and good sense. It would have been so easy to say, as some weak-kneed folks are in the way of saying, that he intended, if elected, to enter Parliament as an independent member, and it would have been so difficult to prove that he had broken his promise no matter how he voted. But Mr. SOLOMON disdained any such subterfuge. He commenced his candidature as an opponent of the present Ministry, and as an opponent of the present Ministry he was returned unopposed.

But Mr. SOLOMON's manly declaration of his political position showed

his good sense as well as his honesty. It showed that Mr. SOLOMON does not believe in " Caves; " that he does not see the necessity or the utility of a Third Party; that he sees that Responsible Government can only be properly carried on when there is an Opposition as well as a Ministry—when there is an Opposition which believes that the views of the Ministry are wrong, and is therefore bound to oppose the Ministry, to modify Ministerial measures as much as it can, to drive the Ministry out of office as soon as it can, and to take their places the moment that it has the chance of doing so. The Port Elizabeth Press, of course, will call the Opposition greedy dogs because they wish to hold office themselves, naturally oblivious of the fact that when the present holders of office were in Opposition they were quite as anxious to get office as the present Opposition, and have shown a much greater tenacity of office in spite of humiliating defeats than the Opposition leaders did when they were in power.

It is all very well to upbraid the present Opposition leaders with a desire of power, but that desire of power is a duty—not a crime. If they hold the same views as the Ministry they have no right to belong to the Opposition. If they differ from the Ministry it is their duty to oppose, and their duty to try to drive out of office those who are governing the country on wrong principles; and it is a noble ambition to seek the opportunity of governing the country as in their opinion it ought to be governed.

This implies that there is a difference on principle between the Ministry and the Opposition. And undoubtedly there is. Supported as the Ministry is by the most unenlightened and unprogressive part of the community it stands to reason that on most points the non-Bond members must either like Messrs. PEARSON and WALKER speak against the Ministry but vote for them, or like the Opposition oppose them both in speech and voting. There are, however, two very strong points on which there is a substantial difference between the two parties, and these are the Excise and the Native Question. The supporters of the Ministry are almost unanimous in believing that Brandy should be untaxed, and that nothing should be done to prevent everybody, and especially the natives, from using as much brandy as they can possibly pay for; while in regard to the Native Question it is equally certain that their object is to overturn the fundamental principle in the British Constitution that all subjects of the Queen are equal in the eye of the law.

In these circumstances what could a Third Party do ? And how could it possibly exist ? On both points it is likely that Messrs. PEARSON and WALKER would oppose the Government, or, at all events, would speak against it; but on a motion of want of confidence they would appear as the strongest supporters of the present Ministry. What could they do as a Third Party which they cannot do now ? If Parties in the House were nearly balanced, a Third Party of independent men might do a world of good. They would 'be, in fact, omnipotent. They might influence legislation as they pleased. They might be as powerful as O'CONNELL's tail, or the Unionists in the present English Parliament. But in the Cape Parliament they would be simply nowhere. The Ministerial majority is so strong that the Third Party joined to the Opposition is still in a minority, and the Government is thus under no necessity of consulting the wishes of the people whose opposition is confined mostly to speeches, and whose votes at a time of need can be confidently relied on.

And if ever there was need of a united and talented Opposition it is now. If we may believe the Bond organs Mr. HOFMEYER will probably take his place, *his proper place*, as Premier, and the country will be governed by a thoroughly Dutch ministry. This will be an advantage

in every way. It is right that those who have the power should also have the responsibility, and it is possible that Mr. HOFMEYER will be more cautious in his measures when he brings them forward directly than he was when, as Dictator of South Africa, he had only to speak the word to an obedient Ministry and the thing required was done. Besides Mr. HOFMEYER is a man of great talent and consummate prudence. He will certainly not go to the extremes which his Party would like, but he may not always be able to restrain their violence. And here a strong Opposition would be useful. Last session every good measure was carried by the Ministry by the support of the Opposition, and the same thing may have to be done again. Nor must we overlook the fact that there are Bondmen and Bondmen. There is a very great difference between Mr. VAN DEN HEEVER and Mr. VAN RENS- BURG ; and it is a matter of very great rejoicing that at the late Bond Congress Oom DAANTJE's supporters were few. There are very many of the Bond members who would not willingly be guilty of an injustice, and if the thing were freely explained to them it is very possible that the wholesale disfranchisement of the natives contemplated by the Ministerial Bill might not be supported by a majority of the House.

Editorial Notes.

MR. SCHERMBRUCKER and Mr. De Wet, two members of the Ministry, affect to be scandalized at the remarks made by Mr. Solomon on the native vote. " We English in this country," said Mr. Solomon, " depend, to a large extent, upon the native vote, so I trust that the constituencies will wake up in the strongest manner, and point out to their representatives that they must resist the Bill to the uttermost." The *Cape Argus* also expresses regret at the sentence; whilst the *Star* seriously believes that this style of Mr. Solomon's advocacy will incense the Dutch against the Natives. Of course all this would be strictly to the point if the Bond, to which nine-tenths of the Dutch colonists belong was not known to be already notoriously and strongly anti-Native, and that by bringing in the measure to disfranchise and heap obstacles in the way of the registration of our people, Ministers were aiming at weakening and enslaving the English—an epithet which Mr. Solomon used to symbolize freedom and fair play — by disfranchising the Natives, another section that has shown itself in favour of just and fair Government for the benefit of English, Dutch, and Natives by the type of representatives it sent to Parliament. It is evident from the unusual commotion in the Ministerial camp, that Mr. Solomon's bomb has had telling effect. The Ministerial masquerade has been effectually exposed. And the cry about race cleavage is robbed of whatever apparent weight it might otherwise carry by the Ministers themselves attempting to set the Dutch and the English against the Natives. Progress and contentment can't be hoped for from such expedients. Justice to all should be the motto of our rulers. It is with regret that we observe that those at present in office do not seem to us to be guided by this principle.

APPROPOS Mr. Solomon's speech we note as a compliment to this gentleman the great, universal, and unfulfilling attention his views have secured. His honest and straightforward address has placed him in the very first rank—indeed it has been hinted that he should assume the leadership of the Opposition—among our public men. This, before he has taken his seat, must be extremely gratifying to him, and is a tribute to the perspicacity of the supporters of his candidature.

In his letter to the *Zuid Afrikaan*, on Mr. Solomon's speech, Mr. De Wet, the native minister, says, " With the exception of a few so-called educated Kafirs, by no means equal in character to the heathen councillors, the Kafir nation do not wish for representation" in Parliament. Hence the extra-Constitutional Bill to deprive natives of the privilege. Does our esteemed contemporary the *Cape Times* still doubt the ultimate aim of the so-called Registration Bill ? We humbly submit that Mr. De Wet's statement would pass muster with the marines, but coming from a Secretary for Native Affairs whose training and instincts are such as to disqualify him from giving a reliable opinion on native character, the statement is excusable. But granting that Mr. De Wet's assertion is correct, why all this fuss to engineer the Kafir out of the rights they have enjoyed ever since Constitutional Government was given to the Colony ?

SIR GORDON SPRIGG replied to Mr. Solomon's now historical speech at a Raisin Fair at Worcester, and made remarks about the natives that are very much to be regretted, coming as they aid from one entrusted by his sovereign for the time being with the lives and the liberties, not only of the descendants of the various European races settled in this colony, but also of the native subjects of the Queen. So far did Sir Gordon forget himself and his duty that he let fall the following unfortunate remarks:—" Many a struggle have we had with the native races in this country, and we have ever by reason of our energy and the superiority of our race, and our patience and pluck, come out victorious, and I am quite convinced we shall do so to the end." The case of