

Imvo Zabantsundu

(NATIVE OPINION)

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ISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, NOVEMBER 30, 1887.

[No. 160

DYER & DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. Ezi mpahla niya kuzi fumana Zizezona

Zitshipu Etengisweni.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

DYER & DYER.

Pambi kokuba utenge kwezinye izindlu.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,
Ebazisa ukuba sele fudukile kwa Ngomti,
SELEVULE EYAKE IVENKILE
KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu !

Izikumba, uboya nantonina yizani nayo kwa Tikolosbo.

A. J. CROSS & CO.

OLOLIWE BAKWA RULUMENI. ABASE MAXHOSENI.

Umboniso we Jubhili ye Nkosazana Erini

Uqala 15 December, 1887, upele 15 January, 1888.

ITIKITI yokuya nokubuya ziyakunikelwa abaya kulomboniso, kuqala ngo 12 December, 1887, de kube ngo 9 January, 1888, eziyakuti umntu zimkonze intsuku ezi 30,

ngoluhlobo:—
Ukusuka e Aliwal North nezitishi ezinganeno kuze e } Ukuza
Fort Jackson..... } E Monti.
Ukusuka e Aliwal North nezitishi ezinganeno kuze } Ukuza
e Blancy..... } E Qonce.
Ukusuka e Aliwal North nezitishi ezinganeno kuze } Ukuza
e Bowker's Park..... } E Komani.

Imali erolelwa ezitikiti zokupinda ingange yokuya kodwa kwezindawo. Impahla eya Emboniseni iyakutwalwa ngapandle kwentlalo xa ingatengiswa, kodwa iyeyombonisi; ukuba itengisile iyakuhlalulelwa njengempahla yonke.

T. R. PRICE, Umpatiswa. Iofisi

Ezinkulu, Emonti, 15 November, 1887.

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

—u—
PAUL XINIWE

UVULE

IKAYA LABANTSUNDU,

Entla kwe "Mvo Zabantsundu" ezantsi ko Ngomti opezulu.

IYINDAWO ENTLE YABANTU NAMAHASHE
Kuni ke NTO ZAK'WETU.

JOHN J. IRVINE & GO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele
beza Mankazana,
E-QONCE

Ezamadoda Ihempe, 1/- 1/3, 1/6
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Pots—Kafir Hoes —Red Ochre—Cutlery, &c —
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ROUGH GOODS OF ALL KINDS.

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 ngqinelana kwawo nezo zifo enzela zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe-nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingatnayeza.

UMPILISI WENENE (The Sure Cure):
Umiza ongazange ungakupilisi ukuluma kwe oka, nezinye imuru.

ELON A (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).
Umiza ongenzi xesha ukulipilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).
Elingoyiswayo zingangambo zendlebe, neze bunzi nokubeta kwenitoko yonke.

UMHLAMBI LISO (Eye Lotion).
Oyena mpilisi wamhlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umiza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiywayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).
Lisetvenzisiwa neli kutiwa "Lelona" xa isifo

Izalitiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zaitwa nezi bhotlana nezi- totlana ngazinye, eziti zakulundelwa ngokufez- kileyo angaze angapilisi lamayeza. Ngekungabiko kaya nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekhehli. Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiza, e Bhofole, atengiswa ngaye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Byer, Malcomess & Co., D Drummond & Co.

E Nqamake—H.F.S. Savage.
E Monti—B. G. Lennon & Co.

E Rini—Wells.
E Itheni—R. Stocks.
E Komani—Mager & Marsh.

E Bhatyi—G. Lennon & Co.
E Nqusha—J. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika
COOK Iyeza Lekukohlela
(Lingamafuta).

1/6 ibotile.
Aka
COOK Amafuta Ezilonda Ilokwekwe;
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Iyils-
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.,

Oka
COOK Umiza Westepu Sabant-
wana.

6d ngebotile.
Oka
COOK Umgutya Wamehlo.
6d ngesiqunyana.

Oka
COOK Umiza we Cesine. 1/6.

COOK Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcaw.a, ilokwe, ibhulukwe, amahash', inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu! e Qonce ukangele emarkeni. Kufike into emenzi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

B. G. LENNON & CO.,
Abatengisi bamayeza nabenzi bawo
E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

- Oka **LENNON**
Umciza Wakohloko
- Oka **LENNON**
Incindi Yamazinyo.
- Oka **LENNON**
Umciza we Stepu (wesifo sentsana).
- Oka **LENNON**
Umciza wamehlo.
- Oka **LENNON**
Amafuta ezilonda.
- Oka **LENNON**
Ingqatana zomtshekisane
- Oka **LENNON**
Umciza woxaxazo.
- Oka **LENNON**
Umeiza wepalo.
- Oka **LENNON**
Umciza wengazi.
- Oka **LENNON**
Umeiza wecesina.

UMTENGIBI
P. H. POTTER, Toleni, Transkei.

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.

J. G. NICHOLSON,

Imvula elise zinqwadi zakomkuli
Kuba Hambi Nabanye.

??? yako!

Ozikofu no ziswekile, nempahla ezitofu tofo ngamanani alula. Awona manani apezulu ngemfele nenqolowa njalo njalo. Kwa G. FRAUENSTEIN, kwa Qoboqobo.

BONISANI.

IHASHI lam lilahlekile, inkabi emhlope esinci singemhlope sibu ngwevu netshoba, unqike umlomo ufike inesisini apa ezinyweni esikulu. Elyine izinyo aliko layo, inesiyo sikulu, knte apa emhlana kwako amabalana abomvana ekungeneni kwe sinci emagxalabeni Ikaya lam Iona lise Mtata e Qokolweni lilahleke e Clarkebury ngo October ngomhla we 7 ukuba andi posisisi. Angati olifumeneyo avuzwe ngo **SIFUNA** umntu owemka opa Etora nge 1884, esiya kufuna Umceba, akazange wabonwa. Igama lake ngu SHIYANI GAYI ZENGELE, wase Mahlubini. Umfazi wake ngu NOLENI GAYI. Omfumeneyo aze abhalele ku Mhleli we *Mvo Zabantsundu* Eqonce. N. ZIBI.

Tora, 15 November, 1887.

Imisesane ye Golide
yoku Tshata,
7/6 umnye.
Ingeji ze Golide,
7/6 inye,

KWA

J. HILNER, E Qonce.
IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa ivenkile efanele

Abantsu-

ndu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisisulu.

Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto eziziswa ngabo. Unentlobo zonke zamayesa abantsundu.

UMANYANO LWABANTSUNDU,
TRANSKEI.

INTLANGANISO yolu manyano iyakuba-se Ndakana, nge 3 December, 1887, kwa Mr. Nojiwa kusasa ngo 9 a.m., ipume malanga. Bonke bayacelwa. Kotetwa ngo melo e Palamente.

LOS ING. SIKWERI

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

INTLANGANISO yolu manyano iyakuba se Rini ngomhla we 10 January, 1888, ngolwesi-Bini evekini iqale nge xesha le shumi (10 o'clock, a.m.) kusasa. Isihlalo sopatwa ngu (Preaident) Mongameli wayo u Rev. P. J. MZIMBA.

BONKE ababhalelana nam mabenjenje ngoku

JAMES J. BOVULA,
o/o W. TERWIN, Jr., Esq.,
Upper Chumie. Chumie Post.

ABAZELWEYO.

BOTTOMAN.—E Debe, ngo 29 November, 1887, Inkosikazi ka THOMAS

Ababbubhileyo.

LO.—HENRY VILO, okaya lise Gcuwa, ubhubhe nge 18th November, E Nciya. Ubhubhe ngokute cwaka. Banga bonke

Iveki.

KUNGOKUNJE amadonda afundisiwe yo ebefanele ukuyibambela futi imizi ye Felkornet, nabanye ababhali-magama, kumandla alunge nayo, ukuyakuqonda ukuba ngobanina ababhaliweyo, ngobanina abanga bhalwanga.

KUYAVAKALA ukuba zilikatule ilizwe

IMPOSISO ezimana ukubako e Blaney ngokubhikiselele ekuhambeni kwenqwelo zika lolwe, ziyawaninzisa Amangesi. Uti umntu obesiya e Monti azifumane selesiya e Qonce, ati obesiya e Qonce otuke seleku-mgaqo oya e Monti, kube kungaseko bani use-nokwenza nto xa sele hamba lolulwe.

U Mr. Schenk, ohamba echazela amafama imfihlakalo zokulinywa kwe cuba, uke wahlwela seso sihelegu. Kavakala ukuba kutsa nje umfundisi obesuka apa e Qonce obesiya kushumayela ekwele kulolwe ute selefikile e Blaney wabuwa wabuviselwa E LIGWA (Barkly West) ine kakulu imvula yaqala ngolwesi-Ne (17 Nov.) kwada kwa ngo-Mvulo olandelayo; ibimana ukuba neziqabu noko. Ilizwe lihle.

NGOKUPATELELE kwimpi emagama ashivi-weyo yi Felkornet amapepa U JAMES PETERS, umfo ontsundu, ubepambi kwe Jaji e Kapa ngetyala lokuba imali exabiso likn £145, nenye impahla. Ute kwakutiwa mazenze inteto yake ebhekiswa kumadoda e (Jury), wati ngesapuki-leyo lisingisi ubanjwa kuba ebonwa etenga into ezininzi azitengayo. Lonto yimposi- so kuba ngo 1883 wayebanjwe ngokuba £17 nenye impahla wayifihla imali yahlutwa impahla, wanikwa iminyaka emine. Epumile uye kulandawo wayelifihle kuyo i £17, ufike iseko yilomali le ayityayo. Eli KUBALISWA isanga esihle o Beaconsfield kwele Dayimani. Indoda induluwe kona ngalemfuduka ye golide, usapalo luugenanto Ibuyile ngeveki engapaya ifumana ukuba umfazi nabantwana abatatu sebafa bangewatywa. Abantwana bafa ngokulandelelana kwabo umfazi

INDLU eyenza imatshisi e Kapa itshe yonke. Yanye kumashumi amatatu asebenza kona intombazana efe ngumlilo lowo.

I SYNOD yomandla we Bishop yase Rini iyakuvulwa ngolwesi-Hlanu 5 January 1888.

ABANTU abayakubangela ukuba kunquma- me ukushicilelwa kwe *Mvo Zabantsundu* ngaba bati mabatuqyelwe ipepa bayakuli. hlaulela baze bavuyele ukulamkela bengalibhataleli. Njengakuba apela nje unyaka siyawahlela amagama olumhlambi. Siyaku- warozisa pambi

SEKUKO inteto yokuba kuzakucelwa u Mr. Wm. Savage wase Bhayi ukuba atabate isihlalo sika Mr. Miller e Palamente.

LWANGA lungapumelela ulure esiluvayo ukuba kuko imizamo eyenziwayo e Rini yokumisa Ikaya Labantsundu. Liyakufuneka kunene nge Exhibition le. Abahlobo abangebenako ukuzixhasa indwendwe. Isa- ziso *Emveni* xa lipumeleleyo elolinga.

KUYAVAKALA ngengxolo zokulunywa kwabantu ukuba ziyakubako kunene nangalonyaka inyoka. Umchiza ka Noggala ngeuhlala uko kuzo zonke izindlu.

UNDWENDWE Iwe Kaya Labantsundu kwinyanga efileyo—Messrs. Mazinyo, Makubalo Bulube, J. S. Adams, Inkosikazi W. Kama, Messrs. E. Tsiki, Ntlabati, Rev. & Miss Ma- kiwane, Messrs. J. Mpmda, Mzozoiana, Mr. & Mrs Ganya, Messrs A. Maci, R. Soga, Ntla, Nkosi Mhovaneni i Cape Argus ipepa lase Kapa u Mr. Cloete ufungele ukuwasika onke amagama amadoda antsendu kumqulu wabanemfanelo embusweni, e Batenjini nase Mamfengwini, ngesiqendu se 10 asilalilela ngapandle amavezandlebe. Lendawo ukuba ebenge ngawo amagwala amawetu, ibiyakubuzelwa njengezinye,

U BISHOP KEY, wase Mbo, ubeke wakwa Daliwe nneveki enaitilevo. U sinna e UMHLEKAZI i Ruluneli iyakuhlala kwindlu ka Mr. John E. Wood ngelishesha ayakuke abese Rini

KUTE ngoku ngqubana kostemele ababini e English Channel (kwelama Ngesi) watshona omnye umkombe oyi Scholten nabantu aba 130.

AKUBANGAKO bani uyibanga no Griffith Mshweshwe lafama yayaziswe ngomyolelo we Jaji kwi " Mvo " ngoko kumiselwe ukuba igama liguqulewe itaitileni kungene elonyana.

NGEVEKI egqitileyo e Rini indoda entsundu esebenza kwa Mr. Westaway ibhijeleke ngengalo kwintlonze apa ezijika omashini bomlilo yavikiveka. Isiwu egqireni yase ishunqulwa.

LITI ipepa lakwa Daliwe (Chronicle) — Into engummangaliso! Akumzuzu kakulu ebemnye umntu omnyama kwa Daliwe obesamkela *Imvo*. Ngoku siva ukuba basibhozo basitoba abayitunyelwayo. Esi sisiqamo sika Tung' umlomo. Ngalo lonke ixesha ebeshambisa icebo lika Mr. Frost lokuba bayekwe abantu abamnyama bapole, bekungekonto ivakalayo, kodwa

AMAJODI ase Johannesburg agqibe kwelokuba azakele i Sinagogo, nendlu yomfundisi. Maninzi kanye kwelo legolide.

EKUQALENI konyaka ayakutotyiswa amaxabiso okutwala kwebrandy nokudla ngololiwe.

U Mr. Wm. Savage ugide isikolo sase Rini sama Ngesi i St. Andrew's College i £1,000.

ILANGA lolwesi-Ne kubonakele exesheni ukuba lifuna umntu. E Humansdorp kwa ilanga litabate inkabi ezimbini namankonyana amatatu ngobushushu.

APANTSI kanye amaxabiso okutwala e Bhayi. Inqwelo ezilayishe kona zilayishela e Bloemfontein nase Jagersfontein zifumene 5/6 ngekulu, ebilayishela e Dayimani 7/ Ukuya e Dayimani ngololiwe yi 8/4 ngekulu.

ZIYATOTYWA lutuli irente ze fama e Kati-kati. Sivuya ukubona nenxenyi yamawetu ezingenisa nezawo, sitsho kuba u Mr. S. J. Kutta itotywe eyaka kwi £112, yema kwi £45. Fan' ukuba impi ekwa Ngqika iyakugilana.

U REV. G. E. BUTT (wapesheya) uvumile ukutabata indawo ka Rev. J. Smith e Aliwal North. U Mr. Smith uyawela.

U MR. LAING, pantsi ko Nontongwana ulahlekelle liwaka legusha zibulewe liliqwa bezisand' ukuchetywa.

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IMVO ZABANTSUNDU

NGOLWESI-TATU NOV. 30, 1887.

NAHLWA!

AMAPEPA omabini ase Kapa angolwesi-Hlanu, avakalisa ingqibo yeqela lika Sir G. SPRIGG nama Bhulu yokusika, mfanelo zombuso. Isiqendu se 10 so Mmiso Mbuso we Nkosazana simkupela ngapandle kwemfanelo yokungeniswa kwegama emqulwini umntu ongazalelwanga pakati kwemida yokupata kwe Nkosazana. Ixesha eli lonke besingazanga sasetyenziswa ngakwabantsundu esi siqendu. Namhla u Sir G. SPRIGG usifumene. Indawo abayakusinda ngayo abantu sey kukukuba nabo ngokwabo bengawazi amaxesha abazalwa ngawo. Impi ezalelwe nganone kwe Nciba isindile yonke ngomteto, yimpi ezalelwe ngapaya, eyamkelwa bumini yi Nkosazana ekutiwa ngamavezandlebe, ekungafuneka ipumelele kumatiletile ase ofisi ukuze ilungelelane. Siwuqonda umteto naati wawenzelwe abantu

Amanqaku.

UMZI ontsundu usebu ntununtunu nje ulibele kusunduzana, ama Bhulu akalele ayasebenza,—Aqale ngokuzifaka inzipo kulomhlana wendluvo (abantsundu) omautwale zonke inxwaleko ngokuhluta ivoti.—Ngoku i *Telegraph* iti i Bond izimisele ukungenisa kwi Palamente ezayo ukuba yapulwe imali exhasa izinqolq zabantsundu ne semnari,

I KOMITI yomzi ontsundu ifumene incwadi kwi Ruluneli, eti, Ipakati le Nkosazana allsakuba nanteto yimbi ngapaya kweyabachazi-mteto be Nkosazana abati umteto omtsha awuwuqetulanga omdala. Liti Ipakati akusakuba sanceda luto ke ukutumela abatunywa. Ukuba ungaba unendawo oyirorelayo umzi ontsundu ma uzame ukuyilwa kwakweli lizwe. Sesayenzayo eyetu inteto ngendawo abagqiba kuyo abachazi-mteto, sati ukuba umteto omtsha yinyaniso awuwuqetuli omdala kulungile, masiwangenise amagama, sakuyisusa pantsi inteto xa kwaliwayo ukuba singene zelixelwe ??? lo Nkosazana ukuba umteto uguqulwe ngoluhlobo olumhlalela ngapandle ontsundu, banelekokona bona. Incwadi ezingalomcimbi zozoziswa nge- yetu inteto kwelezayo

NGOKUPATELELE kwincwadi ezivela kwi Pakati le Nkosazana umzi maze ulumkelwe zana. Ngoku aningabo. Kunjengokuba ukuba unganenwa bubupakupaku. Tina sisabambebele kwindawo ekwagqitywe kuzo yintlanganiso Yamahlelo, yokubisiqonde ukungeniswa nokuma- ngalwa kwamagama. Ukuba ite yema napambi kwi Jaji indawo yokuba sikutshiwe ngomteto omtsha kuyakufuneka, umzi ubuyi

Imbizo Yesibini Egqili,

Ibe kwankulu intlanganiso yesizwe ezintsundu e Bensonvale ngo 16 November, yaye yenzelwe izizwe ezimele umda wase Lusutu nezipantsi ko Lundi. Intshayelelo yenziwe linene lase Lusutu elibekiweyo kalamimandla u Mr. Suping, wayawagqiba ngokucela izizwe ukuba ziti, "Imvula mayine!" Zatshe zonke zati " Mayine! "

O Messrs. Langa no Gundwana babalise ngendawo ebezisingetwe yintlanganiso yase Veteberg ezinjengento ongahleli kakuhle zizo umzi, no Mr. Tingo-Jabavu uwenze ambalwa akwangezinto ezaxoxwa e Herschel. —U Mr. Bererg Rwaiwai upande into ye rafa. Ubnte ukuba kutenina ukuba bona apo nelingapantai barafe ngeponti—kwa Bhaca barafa ngeshumi lesheleni, kanti ba- petwe li Kapa.—U Mr. Tingo-Jabavu ute imfazwe ibangwe ngabalo Koloni, oko ku- kuti ngamadoda abarnele kwinkundla egqiba izinto. Atnabhaca ebengenabo abameli kwelobandla elagqiba ko ukuba mayibeko imfazwe le ibange lencito ye £4,000 000 ematole ahlalelwa ngalemali yomnyango wase Alvani (House Duty) amapekepeke. Lemah ininzi kangaka yabolekwa kumanene apesheya, ngale rafu niyirolayo nihlala amatole odwa. Amadoda mawalungise amagxa awo ayitwale lemfu, kuba iyaku- twalwa nangabantwana.—Emva kwemibuzo ka Pandom ngenqubo yamatyala, nendleko zemfazwe—le

na ngamadlelo.—U Mr. Gundwana wenze amanqaku atile. Walandela u Mr. Moses Masina esiti makabuze amadoda amakulu azanelise mayelana nezinto ekutiwa maze-nziwa. — Kulandele ngenteto ka Nkosi Umzondeki, no Gundwana, no P. Eland, no Mkhosi, no Macwacuba, u Gundwana kwakona.—U Mr. Johannes Pitso uvuse intlanganiso ngeliti nilibele kukudumisa u Mr. Jabavu nje uyakuti maxa afike ekaya amameke emapepeni abi nanziya izidenge zilibe- le kudidumisa ekubeni bendite mazibuze imibuzo. (Kwahlekwa).

U Mr. Moss: Njengokuba abantu base Herschel beshiywa nje kukuba behleli ubuzwe na ? Ke yena apa e Herschel akabazi ubuzwe kuba abantu bapetwe yimanty, yonke into igvretywa yiyo.

U Mr. B. Meblomakulu : Lendawo yokupandwa kwalemicimbi soloko sayitakazela kwasentlandlo. Into emandla kukuba si. bandezelekile lilanga malanga nemali yokufeza lemicimbi.

Unkosi Sakakude (unyana ka Mehlo- kulu) yena ungumlomo ka Mehloakulu ote yena qiniaani makwenkwana ake, uko naye, uyakupulapula kuni njengokuba selenjenjalo. Ute kudala nisiti anibuzelwa, ke namhla nanko ongowakuni. Yena umvnmile. Ute ku Mr. Tingo Jabavu maze ndimbuzele ngo- kukutshwa kwezindlu, kwanabantu ukunga- vunyelwa ukubuya xa beye emlungwini.

U Mr. Tingo-Jabavu ependula mayelana nalombuzo, nenteto yayo yonke lomini ute, indawo yoknmangalwa kwabantu abavala kusebenza uyenzelwe inqaku ukuze ake aviso umzi ngayo, yonqondakala yakubhengezwa. Akakolwa kodwa ukuba unokubako umteto onjengalowo. Ngendawo yezindlu ubeselete bona, namanye amadoda awuqondayo umte- to, bauvisisa umteto usiti, umntu onenqu- gwala, ekusemhlotsheni ukuba ixabiso lalo alinakuze libe yi £25, mabaleke ixabiso lamasimi abo—ukwenza ukuba bafike kwe- lonani. Ngabantu abasemi ubuzwe babo, abaqondayo ukuba abanaziqiti zomhlaba zi- bizwa ngabo, abahleli knmhlabo olidlelo nje, abangenakuputuma emasimini ukaza kwaneza inani. Okwesake isiqu akabazi abantu aba loluhlobo, kwakusitiwa ngulomzi untsundu wase Gqili neminye enjalo. Njengokuba eke watsho e Veteberg, lonto isafuneka ixoxiwe nababhali, kude kube komanty, kude kube sezijajini. Imali ke ifunekela ukupanda ezonto, ukuze ati olahlelwa ngapandle, akuselwe ngumsi wonke, angatwali indleko ngesiqu sake. Njengokuba ebheleli imini le yonke, epulapula ukutela kwama. doda, ufumana ukuba lento ingu Rulumeni ayaziwa kanye ngamawetu. Uyiva eyivile inteto yokuba, " Singabantwana baka Rulumeni, sone nina ukuba sipatwe ngoluhlobo nangoluyahlobo." Lipelile ngoku ixesha lokuba ngabantwana kwenu ku Rulumeni.

Beningabantwana oko benipetwe yi Nkosazana. Ngoku aningabo. Kunjengokuba inkosazana izele onyana abatatu: Ingesi, Ibhulu, Abantsundu. Ibhashiye nelifa elilile ilizwe, yabanika amandla okuzipata ngokwabo, kwanalenkundla (i Palamente) ise Kapa ukuba yenze imiteto etandwa yiyo. Banikwe ngokufanayo ilungelo lokutumela abatunywa kulomandla ukuya kumisa imiteto abakolwa yiyo. Nina Herschel ne Alvani niyunyelwe ukutumela amadoda ama- bini kayo, kukwanjalo nge Dordrecht, ne Komani, ne Qonce, ne Bhofole njalo-njalo. Lenkundla ke ihambisa into akolwa yiyo awona madoda maninzi atunyelwe kuyo. Namhla awona madoda maninzi kuyo ngama Bhulu namanye akolwa kukuba ontsundu apatwe ngempato le ati ama Bhulu ma- kapatwe ngayo. U Rulumeni ke ungama- doda amahlana, anyulwe kwelocala lininzi kulonkundla iyi Palamente, ukuba ahambise intando yeloqela lininzi kwinto zonke. Aka- sakuninceda lulo ke ukuhlala pantsi niza- mane nesililo sokuba " ningabantwana." Ontsundu akasenguye

U Mr. Tingo-Jabavu uthe imfazwe kwelocala lininzi kulonkundla iyi Palamente, ukuba ahambise intando yeloqela lininzi kwinto zonke. Aka- sakuninceda lulo ke ukuhlala pantsi niza- mane nesililo sokuba " ningabantwana." Ontsundu akasenguye

U Mr. Tingo-Jabavu uthe imfazwe kwelocala lininzi kulonkundla iyi Palamente, ukuba ahambise intando yeloqela lininzi kwinto zonke. Aka- sakuninceda lulo ke ukuhlala pantsi niza- mane nesililo sokuba " ningabantwana." Ontsundu akasenguye

UNGENISO LWA MAGAMA.

MTUQWA, BIRA. U Mr. John Gongxeka usibhalela uti, ' Besiye kwi Foltkornot siya kutata amapeya, njongoko sazi njalo ngomteto omdala. Ifike i Feltkornot yati ayinako ukusinika amapeya ngomteto omdala yatsho isini, ngomteto omtsha ulowo nalowo makazizele, achaze imfanelo zake

ikoliwe nguye. Ayina kutata igama lomntu osiweyo ngabantu, ngapandle kwemaziyo yona ngokwayo. Kesacela nokuba ike isimike abo babe bhalwe ngokugqilileyo. baza ngalomteto mtsha bafumaneke bengenama malungelo emfanelo, yala. Ayabi nako ukupumelela kwindawo yokuba kunganina ukuba angabamkeli abemi ibhulasi, naba sezi fameni zakomawabo. ' ' Nali eletu icebo:—Ukuba amadoda lawo abeye kwi Felkornet anayo imfanelo, mawalinde ide iwabonakalise i Felkornet amagama ewabhalileyo ukuze ke atumele amapepa ezaziso ashiyweyo. Lamapepa aya kubonisa mhla kutetwayo ukuba lamagama ashiywe ngabom. U- tsho umteto.

E-DIKENI.

Umhlobo okulo mandla usibalisele indaba zentlanganiso ebise Sheshegu ngolwesi-Hlanu olungapaya, yokukangela imicimbi yokungeniswa kwama gama. Izibonda zendawo ngendawo zaziko ngapandle ko Ngobe no Mzayi- dume. Mayelana nomcimbi ekwaku- hlanganiswene ngawo kwakelele ukuba amadoda abalulekileyo ase Sheshegu seleke awesa amagama awo kwi Felkornet yawo. Isuke yamkela amadoda ane taitle, bati abangena kuvelisa itaitle ezimagama abo balatiswa indlela. Styifumana ihamba ngapandle komteto.

Felkornet ngesi senzo. Ngomteto kwanele ukuba umntu abe kumhlaba otile oxabiso kunye nendlu i £25. Ama- doda kambe ashiyweyo zi Felkornet aya kubonakala mhla alengalengisiweyo amagama. Manduleke eloxeha likaba, ukuze amagama ashiyweyo atumele kwi Felkornet izaziso zokuba anganiswa ngama pepa amiselwe lowo msebenzi. Lomapepa ngalungiselele into

HEALD TOWN.

Umbhaleli wetu okesi sixeko uvisa i Secretary Yamahlelo ezokuba. " Ama- gama abantu asaqalwa ukubhalwa, awakabonakali asalayo. Sokwazisa ukuba kuko akutshonkwi." Sikolwa yilonto, masivisane ukuze kulunge singangi sikhlinza impuku.

NXARUNI.

Eyalapa ifuna i Tayitile. Asazi tina ukuba izifuna ngawupina umteto.

Abantu mabangazikatazi kakulu xa amagama abo ashiyweyo zi Felkornet. Ixesha abaya kuba nenteto ngalo bona kuxa sezivadwelisile amagama eziti zona i Felkornet ngawabantu abanamfaneko, banduleke ukutwela ngamapepa ako- mnikelo ukuba bangeniswe. Lelo ke ixesha lokuteta. Sinawo apa amapepa akomkulu, nabanina owafunayo angawa- tunyelwa.

IBALA LABA DLALI

I Editor yelibala ingavuya abadlali bema ukuyitwela indaba.— Address: Imvo" Sporting, Editor, K. W. Tova.

Sifumene lenewadi ku Badlali bhola base Kimberley, kodwa masibaxelele ukuba i Rini liti seligqibile kwelokuba i Tournament ibesemva kwe Nibidyala okanye ingabiko:—

"MHELELI wendaba kaulake lamazwi etu Kimberley, besiba kulo umdlalo e Rini we bhola kuba kudala sibhala sibu- za, kodwa asikade sifumane mpendolo kakuhle, kenamhla lipelile ituba, kodwa silusizi yilemigqo yetu ingaka nendle- koezingaka. Savuya sakubona u Mr. Gula egoduka esiti ukulungile ukuya. Sati, oh, he, kulungile, u Capt. Gula uya- kusixelela into etetwa li Rini, nokuba sehlena nokuba sesihamba nje ukuyaku- bonela ezinye indawo. Ixesha lipelile Rini, itsho i " K. N." C.C.—ROBERT CILLIWE, Unobhala."

EZABABHALELI.

IDABI LAMA WESILE.

NKOSI, MHELELI we Mvo Zabantsundu, — Kaundincede undifakele lamazwana am kwelopepa lohlanga.

Ndibona ukuba kubanjwene ngazo kwi "South African Methodist" ipepa lama Wesile. Isizekabani zi District Meeting ezimbini, eyabamhlope neyabantsundu. Abafundisi abaninzi bamagwanga bati mazingadibani, nokuba oyikela ukura- xwa livumba lemidaka, andingxeli nokuba libala nje kodwa andingetsho. Enye indodana ite yona yoyikela indawo yokuba abafundisi abantsundu besanda, ke ngoko koti evotini babaqetule abamhlope ize kupate bona, okokuti kupate abantsundu abafundisi. Kuko inkwelo nocekiso kulencaso, njengokuba kunjalo kinto zolaulo, kunjalo nakweze Lizwi apa e South Africa. Into endimangalisayo ku- kuba kungabiko ngoxo ngalento kwi Mvo Zabantsundu ezivela kwi Laymen. Amagosa Eramente, nakwabanye abanemvisiso kwinto zomsebenzi we Nkosi, suke kwabonakala ukuba idabi lelabafu- ndisi bodwa abantsundu nabamhlope, kanti kuyaziwa ukuba akuko gqira lino- kuzinyanga. Apina amadoda amana ukutandazela ukuba kubeko abafundisi bohlanga Iwakowawo, bebatvotela nakwi Quarterly Meeting ukuba bangene. Baka- lipile abamhlope, kuba besazi ukuba i Laymen zabo zingecala labo, ziya kuba- xhasa.

Mandingene engxoxweni yokuhlanga- niswa kwe District Meeting, eyabamhlope nabantsundu. Ndi mna kufuneka zi- dibene, ngenxa yezizatu ezininzi, negezi- izatu, ukuba Iramente yama Wesile inye, yonke into mayibe nye, ukudibana kuyakubanga ukuyiwa nana nokuyiswana ukudibana kuyakwenza ukuba umteto wama Wesile amhlope nantsundu ube mnye, ingabi yilenketo ikoyo ngoku, ibenye into komhlope nantsundu, ingabi yile ngxumbungxumbu, ekuti ngamanye amaxesha i Supernumerary iye kupata umfundisi ozeleyo kuba entsundu kunge- ko simbi isizatu kupela eso sebalo into engenakubako kwi circuit zamagwanga leyo. Ndiqonda ukuba ezi District Meeting zimbinzi azingawo umteto kuma Wesile; ke xa zinganguwo umteto kulu ngile ukuba singene emteweni. Umse- benzi wabantsundu sowakufupi kwimi- nyaka emashumi mabini wagalayo kwi- siqingata sase Rini, kanti ndiqonda uku- ba akukabiko namnye umfundisi ontsu- ndu osefikelele kwindawo yobu Super- intendent lonto ibonisa ukuba ngokwa- hlukana kwe District Meeting abantsu- ndu abafundi nto, ke ngoko akufuneki beneyabo bodwa. Kanjako ukuba kusa-

za kuqalwa kwapanisi ukumiselwa ukuba i District Meeting zahlukane, ingaba lonto iteta ukuba sisaza kutata iminyaka engalenge siyihambileyo singena Superintendent intsendu. Lento ke yile ya- tyafisa ama Sirayeli akubona selepindela kwase Jeputa; yonke lento ibonisa uku- ba mayibe nye i District Meeting ukuze bafunde abafundisi abantsundu. Nditi kwakona, ukuba asimteto ukuba sahlu- kane don't mend your rules but keep them, msani ukuyixola imiteto yenu kodwa yigcimeni.

Kanjalo nditi, ukuba ngokwahlulwa kwe District Meeting kutetwa ukuba ku- saza kuqutywa kwangalendlela bekuqu- tywa ngayo, ndiyoyika, ngati baninzi abayakupelwa ngamandla kolujikelezo, kuba impato le xa inekete yidyokwe enzima kunene.

Kuko enye into endifuna ukuyibeka pambi kwamhelo omzi wakowetu ozi Laymen nengqondi miteto yama Wesile into endibona ukuba iyakubanga ukuba i District Meeting zihlanganiswe okanye zahlukane mpelampela oko kukuti impe- la. Ndifumana kwi Minutes ze Conference yalomnyaka we (1887), kwi Appendix VII. page 213, ukuba lonto yayaliwe zi District Meeting zabantsundu yokuba i Superintendent ezimhlope ezi- kwi Circuit zabantsundu mazuzwe £80, ngonyaka ipume kwingxowa yabantsundu lonto ingumteto nonyaka, Ke ndinga ndingatyilelwa kuba andazi ukuba yaji- kela ngapina ukuze izokuba ngumteto kanjalo kwi page 216 ne 217 imiteto ngo- kwabiwa kwe mali yabantwana babafu- ndisi abamhlope nabantsundu akufani kanye kuko umahluko omkulu, kanjalo kwi page 218, III ndifumana ukuba abonaabantwana kubafundisi abantsundu bayakuziza izondlo ngabo bazelwe oyise sebengubafundisi ababebekwe izandla; bonke abazelwe oyise bezi Candidate ma- nditi abalungiselelwa ubufundisi mhla- mbi abalingwa ebufundisini ababalelwa ukuba ngabantwana kubafundisi ize kanjako neminyaka abayakuyihlala emfu- ndweni abo bate banentsanqa lokuza- lwa oyise sebengubafundisi ibe mitatu qa. Ndifuna ukucacisa ezindawo ukuze nisi- bone isikalazo sam. Umteto kubafundisi abamhlope ngowokuba, bangatshati de bayigqibe iminyaka yobulingwa babo. Ngezo sizatu abanakuba nabantwana abazelwe ngapambi kokuba oyise babe- kwe izandla. Ngokoke akuko imntana wamfundisi umhlope uyakuba ngapandle kweli lungelo. Kwelinye icala, umteto kubafundisi abantsundu ngowokuba,— Akuko mfundisi untundu uya kwamke- lwa ebufundisini. mhlaumbi engoqee- shweni yobufundisi, mhlaumbi ebuli- ngweni, engatshatanga. Udla ngokuti umntu ukuba uya kungena kwi Institution enje ngeyase Heald Town nge ngeqoqesho, agqibe iminyaka emitatu; ize eyobulingwa kwi Circuit, ibe mine; iyonke iminyaka isixenxe pambi kokuba umfundisi abekwe izandla, aze ke abekwe ngowesibhozo, ize bonke abantwana ate wabazuzwa kwiminyaka esixenxe babalwe ngokuba ngama vezandlebe. Ndiyako- lwa ukuba nomntu onengqondo ze esile, angabona ukuba eli kete lelangabom. Omnye kutiwa makangazeki ukuze aba- ntwana bake babe namalungelo. Omnye makazeki, abake bangabi namalungelo. Ukuba akunjalo, ingaba ke lemitemo mibini yavenzelwe ntoni? Lupina ke uvelwano ? Ipina i justice ne impartiality? Bupina ubuzalwana ku Kristu? Ndiyakolwa ukuba kuyaziwa ngumntu wonke ukuba intswelo zabafundisi abantsundu zilala too ngokwetyali ezilufipa zakwa Fokoloko. Ngabo kanye abano- kuti: " Ndalamba ndaswel" isoya Fokoloko." Kubonakala kanye ukuba nabantwana bomfundisi ontsundu wase Wesile, liishwa lodwa. Upina umhlo- lokazi nomntwana ka Rev. J. L. ?

Awokupela am ngala: Yinto embi ukuti gomnyaka we Jubhili yo Mutan'- omhle, suke qapo lemitemo inje ukuba mibi, ize ubuninzi bayo bibe yeyokutata amalungelo kumntu ontsundu. Njengokuba kunjalo kwinto zolaulo, kunjalo nakwezizwi apa e South Africa, Zipina i Layman zabantsundu ? Zipina izityu- wadi (stewards), amagosa e Ramente? Kubonakala ukuba ibiseyi leya mhla yakudala, ebeza kuvunyelwa ingoma zamagwala o " Ayigqobokina," no " Nkomo ziyemka magwala ndini," no "Soka sibone ukuba amagwal'olalapi." Ndidxolele nkosi, ndingwe.

MODEKAI, KWAKWA SIRAYELI.

UMLILO! UMLILO!

Butterworth, October 7, 1887.

MNUMZETU.—I Africa iyatshona iyatsha ngumhlilo openjwa kwavuyo. Yinina ukuba ungacinywa lomlilo seutshisa nje? Yinina ukuba ungabonwa? Inxalenye seyenakele, isikuni esikulu siyutwela zintokazi zase Africa, ezingayiboniyi ingozi ezikuyo, kwanobubi obulengela- nga pezu kwabo. Hai, ukuba lusizi xa ngaba izidumbu zosapo Iwase Africa azi- sayi kungcwatywa zizihlobo zazo. Hai, ububi xa ngaba amatambo osapo Iwase Mbo ayakuba bubona bulhe base Africa. Ziti intombi nonyana bakona babe lhlazo nesigxeko kuziyeu intla- nga. Namhlanje i brandy ixutywa no- tywala bamazimba. Into ebete uhlanga Iwakuti alwabnto. Yo! Africa! Yo! mhlabo wakowetu, akwazi nento ngemi- sebenzi yotywala obenzayo ! Kwamanye amazwe apeshya kolwandle kutiwa intsana zicolwa zifile ngenxa yokuswela onina ngokutinjwa butywala. Kuba uti unina akuswela imali atengise nge- mpahla yomntwana wake. Yiyoko ke le- nto ibangela ukuba intsana zicolwe zifile; kungenxa yokuba bati kaloku onina ba- kuhluta bafane bazilahle. Ngamanye amaxesha zicolwa zisahlile, zibe zinkeda- ma eziswele abazali. Iti indoda itengise nangebhatyi yayo nokuba ngumnqwazi wayo ngenxa yotywala, ixolele ukuba- mba ze. Kangela ke wena mtu wase Africa ongazi nento ngotywala into obu- yiyoyi- utywala bubanga imfazwe

nanamhlanje; baninzi abahlolokazi apa e Africa abangabahlolokazi ngenxa yo- tywala. Kupalala amagazi ngenxa yo- tywala, kuzele zinkedama ngenxa yo- tywala. Usapo Iwase Africa inxalenye seyenakele ngenxa yalomti wase mzini seniwupitikeze nowenu. Awu, mzi wakowetu iyikangeleni lento, seyisuke yawupata kepu umzi. Taruzisani ku Sombawo, nakwizipata mandla zalomhla- ba zitintele i brandi zinqamke ukusiwa. Kuba zonke izinto ezimbi zivela kulento ibutywala. Kumnandi kanye ukuya uku- ba isipata mandla selase Mamfengwini sibe senze imbizo, siteta kwalento. Asi- kuko nokuba side sacama eyona nto inkulu ngokuba yiyona nto iyakunganda umzi akowetu ukuze usinde kwingozi okuyo.

JOHN KENTANE.

ABALIMI NA BARWEBI.

Egonce.—Uboya ngezolo, obuhlanjwe emlanjeni 5 1/2d., obungahlanjwanga 3 5/8 ; obe se- yibhokwe 4d.

E MARKENI.

EQONCE (Nov. 29.)

Irasi enblaza, 6d to 1/4 ngedazini Itapile, 1/ to 5/ ngengxowa Umbona, 2/3 to 2/4 „ Isimile, 1/6 to 2/ „ Umgabo, 4/7 to 7/ „ Imbotyi, 3/ ngeukulu Lertyis, 1/6 to 3/ ngeukulu Inkuni, 5/ to 32/ ngefiara

E RINI (Nov. 25).

Inkuni, 10/ to 27/ ngefiara Irasi enblaza, 3/6 to 4/6 ngengxowa Imbotyi, 13/3 „ Umbona, 5/6 to 6/6 „ Umgabo, 18/6 to 13/6 „ Amazimba, 3/ to 5/10 „ Ihabile, 5/ „ Inqholowa, 4/6 „ Ihabile, 2/6 to 2/9 ngeukulu Irasi, 9d. ngeukulu lezitungu

E DAYIMANI, (Nov. 25.)

Umbona, 13/6 to 16/ ngengxowa Umgubo, 12/ to 20/ „ „ wombona 12/ to 16/6 „ „ Amazimba, 9/ to 17/ „ Inqholowa, 12/ to 14/ „ Ihabile, 12/ to 12/6 „ Irasi, 8/ to 8/9 „ Itapile, 5/ to 16/ „ Ihabile, 6/ to 7/ ngeukulu E KOMANI (Nov. 26)

Inkuni, 18/ to 36/ ngefiara Ihabile, 2/9 to 2/6 ngeukulu Umbona, 2/9 „ Itapile, 6/ ngengxowa

WEDNESDAY, NOV. 30, 1887.

ANYTHING more inju-

Tergiversation. dicious than Sir HENRY HOLLAND'S despatch to the Native Committee it is impossible to conceive. It is to be hoped that the friends of justice in the House of Commons will be satisfied with nothing short of a full, true, and satisfactory explanation of proceedings that cannot but seriously compromise the honour and the dignity of Her Majesty's name in the eyes of the myriads of the Natives of South Africa. Hitherto it has been the cherished hope and consolation of the Natives that if their grievances could but reach the ear of one whom they lovingly and reverently term their Mother, the Queen, they would receive a , sympathetic ' and patient hearing, with the result that even-handed justice would be done without fear, favour, or prejudice. When, then, the appeal of the Natives was cabled to the Queen's Chief Councillor in London, the reply was awaited with much anxiety. There were not wanting those who missed no opportunity to inform the people that they were beating the air, and that the Parent Government would decline to interfere. The Natives, however, confidently rested their conduct upon the provision in the Constitution Ordinance for the Queen's veto on enactments of the Cape Parliament that ran counter to the law of England. " Here," our people seemed to say, " here is an " Act of the Cape Parliament, which had " been strenuously opposed by all that is " best in that Assembly. It tends clearly "to restrict the Franchise, and thus to "defeat the principles of Responsible " Government by setting up an Oligarchy. " It goes against the drift of legislation " in the mother country — legislation "which is in the direction of extending "the Franchise, and rendering the Par- " liament more representative of the " people. The Act, besides, is aimed at " crushing a weak and unoffending "section of Her Majesty's subjects, who " had been the objects of the Queen s " solicitude as evidenced by what took " place when Representative Institutions " were introduced in this Colony. Surely "there never could be a measure that " stood in greater need of Imperial " revision." Cherishing such sentiments the people gave notice of their appeal to England; and against the expectations of most people in the Colony the Secretary of State decided to hear what they had to say, and informed them by despatch to that effect. He invited them to represent their case. Sir HERCULES ROBINSON, too, was asked to report fully on the Act. Over and above and behind all this in answer to a question by Sir GEORGE CAMPBELL, Sir HENRY HOLLAND deliberately assured the friends of the Native cause in the House of Commons that Her Majesty's Government would not decide the matters submitted to them before considering Sir HERCULES ROBINSON'S report together with the representations of the Natives. AU this was well- It showed that the Secretary of State was resolved to approach the question in a judicial frame of mind. On the receipt of Sir HENRY HOLLAND'S despatch a Native Conference was convened in this town to consider the most effective form in which to represent the Native case to the Secretary of State. The Conference had scarcely concluded its labours when a cable message appeared in the newspapers that, what now appears to have been a notoriously one-sided statement of the case, from Sir THOMAS UPINGTON'S point of view, had been referred to the Law Officers of the Crown who, on the i facts before them, arrived at the conclu

sion that the Act was not at variance with the Constitution Ordinance, nor was it inconsistent with Mr. PORTER'S explanations and illustrations. In other words it was discovered that all the men of light and leading in the Colony, including three eminent lawyers in the House —Mr. LEONARD, Q.C., Mr. ROSE-INNES, and Mr. R. SOLOMON— had mistaken visionary possibilities for concrete facts. Then comes the despatch of the Secretary of State, the specious arguments of which have been completely exposed by our able contemporary *The Journal*. By this despatch Sir HENRY HOLLAND informs the Natives that they may not now go on with the statement of their side of the question; and most unfortunately lets the world to understand that, even if the Natives had proved their case before Her Majesty's Government, which had encouraged them to bring it before it, justice would have been denied them. With all humility, we submit that this course of procedure is utterly unworthy of the high position of Her Majesty's advisers. Sir HENRY HOLLAND'S despatch to the Native Committee would have been in its proper place if it was sent in reply to the message notifying the appeal of the Native people. Coming, as it does, after some farce of an inquiry had been gone through, it is of no value whatsoever. We only lament that through the fickleness of the Secretary of State in this business, the *prestige* of Her Majesty will be damaged in the eyes of the South African Natives. Henceforth, seeing that they cannot hope to secure an impartial hearing of their complaints even when they had been promised an audience by the Queen's Government, their condition will be one of despair. For the sake of the British name in this vast Continent of vast possibilities, it is very much to be deplored that the affairs of the Queen are not confided to men who would disdain to pander to the prejudices of the crowd, but tread in the paths of exalted statesmanship, which bring credit to a nation and to their frequenters an undying fame.

Editorial Kotos.

We heartily compliment the Rev. E. Gedyve on the success of his appeal against the judgment of the Resident Magistrate of Peddie. Mr. Gedyve was *criminally* prosecuted for contravening Section 9, Ordinance 16, 1847. This Section deals in the first place with mileage and fees payable to the Poundmaster by owner and a charge on cattle detained, also with the duty of Poundmaster to keep kraals in repair, and lastly with the number of cattle the Poundmaster may detain for charges. An ordinary layman in law could not have read criminal procedure into this Section. The Judges, therefore, very properly allowed Mr. Gedyve's appeal with costs. Mr. Piers, of Peddie, we have always ranked, as a lawyer, among the foremost Magistrates in the Colony. For this reason we were very unwilling to refer to the proceedings before him as given in what we regarded as the highly flavoured reports which appeared in the Grahamstown press at the time. And after reading the report of the case before the E. D. Court we are forced to confess that the prosecution of the Rev. E. Gedyve savours more of persecution than anything else.

It is believed that a bomb has been shot into the native vote by means of instructions from the Government for the application of the 10th Section of the Constitution Ordinance relative to aliens or those who are not natural born subjects of the Queen unless they have taken out letters of naturalization. It is said the natives who have been annexed to the Colony cannot claim the privileges of citizenship unless they have been naturalized. This clearly is a subject for lawyers. But it strikes us that the phrase applies to persons who owe allegiance to foreign Governments, who before they can become subjects of the Queen must take out certificates. It would be interesting to ascertain how far annexation falls short of naturalization—which is more essential annexation or naturalization. But, for British subjects to make themselves British subjects, completely puzzles us. This point should be submitted to the Supreme Court.

THE news that Zululand has been settled is very welcome; but it depends upon the kind of officers in charge to say how long the settlement will last. The paying of a large stipend to Usibepu and none to Dinizulu and Undabuko will have a bad effect upon the last two. The sudden disrating of the chiefs to the position of ordinary people will never be understood by the people and will probably form the nucleus for future discontent. Firm words are by no means the sure cure of disaffection. Justice and fair and considerate dealing with these people are the only desiderata, and you may be as firm as you like after securing these points.

The Proposed Native Deputation

When the Government informed the Native Committee that Her Majesty's Government was prepared to listen to the representations of the Natives, on the subject of their disfranchisement, a letter was written, thanking the Secretary of State for his considerate reply, and intimating that the information was being considered by the Natives. Before ever the Natives have made their representations the following letters have been received:—

Sir H. Robinson to the Native Committee. Government House, Cape Town. 21st November, 1887.

SIR—A copy of the letter signed by Tengo-Jabavu on your behalf as Secretary of the Native Committee, and bearing date the 16th September last, having been forwarded to the Secretary of State on the 28th of September last, I am now directed

to forward, for the information of the Native Committee, a copy [*Cape No. 108 24th October, 1887*] of a despatch which His Excellency has received from the Secretary of State in reply to your communication.—I have, &c.,

F. J. NEWTON, Private Secretary. F. Makwena Secretary Native Committee Care of J. Tengo-Jabavu King William's Town.

Sir H. Holland to Sir Hercules Robinson, Downing-street, 24th October, 1887.

SIR,—I have already informed you, by my despatch of the 20th instant, that in view of the opinion of the law officers of the Crown, in which opinion I entirely concurred, I should not think it right to advise Her Majesty that the Cape Registration Act should be disallowed. I considered it desirable to make known this decision at the earliest possible opportunity, so as to prevent the deputation to which you refer in your Despatch No 165, of the 28th September, from incurring the trouble and expense of coming over here to place before me the views of the Natives and their protest against the Act

But I should not wish it to be supposed by the Natives that I have not given careful consideration to the points, beyond the purely legal and constitutional ones which have been raised on their behalf by Mr. Hutton and others. I am not prepared to admit the validity of their arguments: but even if I had been disposed to concur in them, so far as they bear upon the alleged hardship and injustice inflicted on the Natives by this Act, and the injurious results to the colony generally, from a political point of view, which would result from the working of it, I should not have thought it my duty, in the circumstances, to advise a disallowance of this Act. The subject is one of purely local character, and is clearly within the jurisdiction of the Cape Parliament, and interference with their action would have been, in the present case, inconsistent with the principles of Responsible Government.

I have thus fully stated the position with a view to show the Natives and their supporters that, even assuming their contention, other than the legal one, to be correct, I should not have been able to have met their wishes.

Their case must be urged before the Cape Parliament, which is the proper body to consider it, and to remove the hardship, if any, which will accrue to them from the working of the Parliamentary Voters' Registration Act, 1887: but I would add that if the effect of the Act is to remove from the register the names of persons who have been placed upon it through a careless and improper reading of the Constitution Ordinance, the meaning of which is now better understood, such removal can hardly be called disfranchisement.

I have, &c., (Signed) H. T. HOLLAND, Governor The Right Hon. Sir H. Robinson, GCMG., &c. &c.

Sir H. Holland and the Natives,

(From The Journal.)

It is not convenient to Sir H. Holland to receive a deputation from the natives of the Eastern Province. To hear both sides of an argument is useless trouble, when you have already made up your mind. The Secretary for the Colonies would gladly be spared the annoyance of being shown, by long-winded but cogent Kafir pleading, that he has betrayed the cause of the weak, and sacrificed duty to expediency. He has a good precedent for his unwillingness. When the British Government handed over 700,000 of its loyal and contented subjects in the Transvaal to a state of serfdom and oppression, it was very inconvenient to listen to their indignant protests; and the chiefs were told that they could not be allowed to speak. Sir Henry Holland (doubtless duly instructed from this side) is therefore on the right track of *modern* English precedent in declining even so much as to hear what the natives can say for their claim to the franchise, of which they have been robbed by Act of Parliament. The old English plan was to protect the weak; but we have changed all that. It comes to the same thing, of course, if their complaints are silenced, either by the old plan of remedying them, or the new plan of refusing to let them be uttered. Still Sir Henry has a consolation and a remedy to suggest. Let the disfranchised natives urge their case before the Cape Parliament, which is the proper body to remove their grievance. True, it is the Cape Parliament that has just inflicted the wrong complained of: it seems a *little* unreasonable to suggest that that body i* the proper refuge for native sufferers to appeal to. It is like recommending the ewe to go to the lion's den to complain that he, the king of beasts, has eaten her lamb. By all means let the natives go for redress to that Parliament, two-thirds of whose members regard the Kafir as a soulless animal, created for the special purpose of buying brandy,—and wonder at their own moderation in having left him any rights whatever. It is a hopeful quest to send him upon—something like the proverbial April commissions to simple children to go and buy a pennyworth of incle, or a pint of pigeon's milk. Even Sir Henry on second consideration, thinks not much is to be got out of his suggestion. He " would add that if the Act only removes from the register the names of persons who have got on it through a wrong reading of the Ordinance, that can hardly be called Disfranchisement." *If*, indeed! But suppose this is not the true interpretation? Suppose there is another side to the question which Sir Henry refuses to hear? *If* on the other hand, the effect of the Act is to deprive the natives of a franchise which it was assuredly the intention of the Ordinance to give them; if this too is done to prepare the way for the oppression of the natives, for the weakening of loyal and English influence, and for the riveting upon the Colony the fetters of a retrograde and dishonest faction—then Sir Henry Holland has done a great wrong in betraying the cause of the native people, and his action will have its result in future evils to this country.

Ndalamba, Ndupel' 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 lufupa—zilala “ too.”
Ezokutsbata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.
I Printi—Ikeleko—Ilinzi — Amalapu chempe—Izitofu (ziyi micako)—Iqiya zekeshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.
Ezamanene ingubo ezezi 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.

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Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

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Kwabo bafuna Into ezintsha ezintle!

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Aluveni, esise Qonce

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

Kangela Enewadini abapilisiweyo nendle- la elisetyenziwa ngazo, zibhalwe ngeci Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo; Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu. ku ezilishumi. Ibhotele nganye ihamba ne- nwardi ene nreto yesi Xhosa.

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