Imvo Zabantsundu

(NATIVE OPINION)

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IXABISO 3d.l — KINGWILLIAMSTOWN, NGOLWESI-NE, NOVEMBER 22, 1888 — [No. 209

KUBANYULI

BASE

QONCE.

NKOSI MHLELI,—Ndibhekisa umbulelo, osuka ezantsi emxhelweni, kwabo bate ngezitunzi nangevoti bandibeka kwisihlalo esibekekileyo sokuba ndibe ngosentloko kulomnyadala wevoti.

Elixa ndibulelayo ndilusizi ukuba imigudu eyenziweyo ukuba u Mr. SOLOMON abe ngongeneyo naye ingapumelelanga ; kuba ngaleminyaka mibini igqitileyo ute wakoleka wanyanisa ukusiququzelela isitili sase Qonce.

Owenu enyanisweni,

W. J. WARREN.

Kubanyuli Abantsundu bomandla wase Qonce, abanyule mna ngolugqatso beluko:—

ZIHLOBO,—Ndinga, ngepepa le Mvo, ndingasingisa umbulelo osuka entliziyweni, ngenxa yohlobo enite, ngemihlali nomoya okululekileyo, nandixhasa ngolunyulo lube luko lwabameli Kwibandla lombuso.

Ndilusizi kunene ukuba imigudu yenu ingatanga igqi- belele ukupumeleli; nokoke ngenxa yoncedo lwenu, ndibe noku- lwa kakuhle.

Ndivuya nani kuba nibe nokupumelelisa ilungu elinye lona, umhlobo wam u Mr. WARREN, ondimazi kakuhle ukuba uyakuba ngumhlobo wenu wenyaniso, njengokuba ebenjalo kwixesha eligqitileyo.

Nakubeni ndingekoyo kwi nkundla yombuso, ndiyakuhlala ndikuvuyele ukuhambisela kwenu pambili, ndininceda ngama- tuba onke endinako.

Ndingokolekileyo wenu,

RICHARD SOLOMON.

13 November, 1888.

I Dip ka " Hollier " ye Cuba.

ELI yeza le bhula lenziwe ngezalatiso zo Mr. J. B. HELLIER no liyabukulisa uboya ngapandle kwoku bugqolisa; lipolisa zonke izilonda namanxeba, lingasetyenziswa ngapandle kwe xhala kuba alinabuhlungu.

Ixabiso lalo e Qonce zi 2/. nge gallon. Kwezinye indawo ezingapandle kwe Qonce ezi mayile umgama e Qonce zi ma 200 li 2/3 nge gallon. Kwindawo ezingapezulu kwe mayile ezi ma 300 liyakuba 2/6 nge gallon. Amagosa okulitengisa ayakutengisa ngalomanani ayakumiswa kuyo yonke i Koloni. Yoti imali yezitya ibizwe ize ibuyiswe xa zibuyisiweyo zisalu- ngile.

Amafamo ami ndaweninye kungawanceda ukuba ahlangane ngo mpanda (ozi gallons ezi ngama 60) xa woti umpanda ungabizelwa nto wona.

I gallon ezi 4 zinokwenza i gallon ezili 100. Zinokuhlamba ama 400 egusha. Igusha inye inokuhlanjwa ngento engeyiyo nefalintyi. Kufuneka amanzi abandayo kupela.

Amafama makakaulezisa ukuli odola eliyeza ukuze acebe ahlambe kwangoku. Abafunayo bangatumela kulowo ugama lingezantsi. Liyanconywa na kwa Rulumente.

F. TUDHOPE,

Market Street, Kingwilliamstown.

EVANS & CO

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

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

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

E Marikeni, Kingwilliamstown.

Kumatayala Amakulu (Supreme Court) e Colony ye Cape of Good Hope.

Cape Town, ngolwesi-Bini, 13 Nov., 1888.

Ngelifa lomfi u IIERMANUS MAHONGA) Umtembu.

NGOKWESICELO sika Mr. Innes, kwakuba kuleswe umtandazo ka MINNIE MAHONGA, EDMUND MAHONGA, no JOHANNES MAHONGA, Ongumgcini wolusapo, ngokwesiko nomteto wa Batembu, no NORA MAHONGA, EMMETT MAHONGA, GRIFFITH MAHONGA no JANE MAHONGA—becela ukuba kunikwe igunya lokuba kuguqulwe igama kwi siqiniselo sefama etile ese Macibini, kumandla wase Queenstown, esegameni lomfi lowo u HERMANUS MAHONGA, ibe kwelika EDMUND MAHONGA,

Kukutshwe umyolelo ukuba kubhekiswe kubantu abangaba banebango kweli lifa, ukuba bawaqube amabango abo ngapambi kwosuku lokupela kwexesha lokutetwa kwa matyala oluzayo (19 December ozayo) ukuba babonise ukuba esi sicelo singamkelwa. Lo- myolelo kuya kufuneka uhlo- konyiswe kwi pepa Lakomkulu i *Gazette,* kube kanye kwipepa le *Mvo,*

Ngomyolelo Wamatyala,

J. C. B. SERRURIER,

Umlungiseleli.

THOMAS C. SCANLEN, Capetown.

no NATHAN L. GOLDSCHMIDT, Queenstown.

Abateteleli babatandazi.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika " Folokoco " lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King,
Kekalok' impahla yayo
Ikup' ezezinye everything,
Kumbulani Ivenkile leyo.

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

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

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

Siti kwaba batenga kade
Ninga dinwa zihlobo zetu
Kude kube ngu napakade
Ni-tenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngeza- ntsi kwe

Scotch Church,
Kingwilliamstown,

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

ABAZELWEYO.

MACI—Inkosikazi yakwa Mr. A. H. Maci ibeleke intombi ngo Uth November, 1888, e Ncemera.

John J. Irvine & CO

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe „ „ —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.
Ihempe zamadoda zomsebenzi—l0d, 1s,1s 3d, 1s 6d, 2s
Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s l1d, 3 s 6

KUKO i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqukumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5.5d, 6d nge yadi
Izitofu ezibugqi—6d, 7.5d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epililileyo.

JOHN J. IRVINE & CO.,

u-ALUVENI.

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA.

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J. P. JAMESON & CO.,

e QONCE (KingWilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

---- UNGAMLIBALI --------

J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

Inyama ne Zonka.

Nento ezinjenge kofu ne swekile zitengen_ ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

Queenstown	280	164	112	8
Bonkolo, Queen's Park	14	5	8	0
Driver's Drift	32	7	22	(3
Qoqodala	44	2	45	17
Whittlesea	65	49	21	15
Upper Zwart Kei...	47	48	1	0
Kamastone	12	7	5	123
Oxton	4	0	3	34
Bradford	16	22	0	1
Carels Rust	26	31	0	10
Cathcart	51	15	17	43
Schaithausen	31	14	23	0
Hospital Farm	27	18	19	4
Tarkastad	88	80	0	8
Klienhaasfontein	29	29	0	0
Hartfontein	41	41	0	0
Wildschutsberg	28	28	0	0
Lessevtog...............	9	7	[illegible]	24
Sterkstroom	97	95	17	2
Bolotwa	29	2	26	108
Buccleugh	27	4	9	3
Hackney	16	[illegible]	4	12
Manassa	21	27	1	0
Rockford	27	11	21	0
Glencairn	8	4	10	12
Qwebeqwebe	32	38	3	4
	1104	740	371	576

Iveki.

AKUKO nto isikolise njengokoyiswa kuka Hon. W. Ayliff e Bhofolo kuba lomfo ka Elefu ube libetyebetye elingenamsebenzi e Palamente. Ubefanelana esibona isono sika Sprigg anele nkuteta ngomlomo k odwa mhla atetileyo, kuti kwakutiwa mabapakamise izandla abasicasileyo eso senzo angapakamisi; aze apakamise nabaxhasi baso. Kute kwakufika olodaba simi pandle sasesingena endlwini sivuma u *Te Deum laudamus.*

NGOLWESI-NE oludluleyo u William ulindiselwe i Jaji yi Mantyi u Mr. Dick kutiwa ubulele inja ka Mr. Fraser obeke eyinkosi yake ngapambili eyibulala ngokuqutywa hulu, nya nokunga kungatiwa ibulewe sicaku esisendaweni yake.

KUKE kwako ulure lokuba u Lady Brand nmhlolokazi wenkosi yama-Bhulu ase Bloemfontein ubhubhile.

U MR. P. W. MICHAU unobhala womanyano oluzimisele ukutshabalalisa nge tyefu izilo zasendle nkupe isaziso sokuba ngalo. mnyaka kubulewe imfene ezi 432; impungntye 149; ingada 79; amahlosi 8; ingwe 8 ontlo- yiya 11.

LITI ipepa lase Rantini kugqite e Ladysmith ukuya e Barberton nase Johannesberg inqwelo ezimakulu matatu anamashumi matandatu anantlanu kwisituba seveki ezintatu.

ETSHOWE umbane ubete ijoni lilele ententeni.

EMATYALENI abantsundu e Natal, ondiyalwa aba 17 badliwe £75 emnye, okanye iminyaka emitatu entolongweni; abahlanu badliwa £5 emnye, okanye iminyaka emibini ye ntolongo, bagwetywe Dgu Mr. Justice Shepstone.

AMANANI evoti yase Dayimani esiwa fumene emva kokuba silishicilele eleveki edluleyo ipepa alike nezokuba u Mr. Lord akapumelelanga ugqweswe ngesitandatu ngu Mr. O'Leary ofunga ngo Sprigg.

KUVAKALA ukuba u Sir G. Sprigg libetele kakulu ixwele lake ebelirunekile.

I ALMANAK ye *Mvo* yonyaka ozayo seyi qaliwe ukulungiselelwa ukuze ipume ekuqaleni kuka January, abangengabo abamkeli be *Mvo* beyifuna i Almanak maba ngene kuyo lenyanga nalizayo ukuze bayifumane.

U MR. GRIFFITH abhalele kwipepa lase Mtata ekanyeza inteto yokuba ungowecala lika Sprigg njengoko bekutsho umbhaleli we *Watchman;* uti wati e Gala uya kumxasa u Sprigg ngalo lonke ixesha esaquba ngemiteto elungileyo.

EFIKILE ekaya u Mr. Bertie W. Makaula abantu bamangalisiwe kakulu kukuti selese Ngilani angake aye kubona Inkosazana u Vitoliya.

SIYAVUYA ukuti u Mr. Blakeway imantyi yase Mqanduli uyacaca.

KUDLIWE abantu ababini bakwa Mdushane yimantyi yalapa ngeveki edluleyo ngokusuke bale ukuya kuguqula ibhokwe kwakufika umhloli webhula u Mr. Klettles.

KUBANJWE u Mays e Kimberley obeke enguntaminani welozwe kutiwa nguye opange isiquma se dayimani zika Mr. Chivers.

KUNYULO lwase Komani kupumelele u Folosi no Du Plessis, u Mr. James Pelem umke nabantu abangapezu kwe kulu waya kungena nabo ku Folosi.

KUKO umfana womntu omnyama ozidubule entloko nge pistoli ngengozi e Barberton, wafa.

KUNYULO lwe Siqingata sase Kapa kupumelele u Dr. Smuts no Mr. Innes, abahlobo bobabini; bekungati kutshone u Innes ibe javujavu nalevoti sizibulala ngayo kweli lizwe. Uyakuvuya wonke umzi ontsundu.

PAKATI kwenteto ayenzo ngolwesi-Ne olugqitileyo endlwini yamatyala u Nkanunu Tshambuluka ute ukuba ubengapumelelanga ngenxa yevoti yabantu abamnyama bekuyakuhla enye into, efana nokubhushuliswa knka Mjuza kweli lizwe. Kubonakala ukuba kuko imizi yabantu abatile yabamcasileyo ebiyakutshiswa.

NGOLWESI-NE oludluleyo abaxasi baka Tshambuluka beza e Ofisini nengcawa ebomvu beti baza kuyibhasela u Mr. Warren kuba enyulwe yi voti ye Blanket. Akabangako ke u Mr. Warren leyo ngcawa yase iposwa pezu kuka Mr. George Hay, u Mhleli we *Cape Mercury,* engakwicala labantsundu. Usuke oka Hay wayinika iqaba, alalibala itamsanqa lalo.

LITI ipepa lase Kimberley umlilo we palatini ucima msinya wakugalelwa ubisi.

NGOM.GQIBELO odluleyo efandesini amafalanikazi enkomo anyisayo arolelwe £8 ne £9, amahashe aqala ku £2 5s apela ku £5 inkabi £2 zapela ku £4 10s amatokazi amahle £5 5s apela ku £7 10s, imazi ezinganyisiyo £3 4s zipela ku £3 18s.

LENTO iyinyama iyatyiwa emlungwini ; e Johannesberg kute kwakubalwa kwafumaneka ukuba ngenyanga enye kuxhelwa amakulu asixenxe enkabi, namawaka amane egusha. Malibe labona lento ixego elitile lase Peuleni elavakala lisiti ngomnye umhla Myekeni umlungu akasoze oyiswe, andiza- nge ndiwubone umzi oxhela nange Cawa."

SEKUVAKELE ngokumhlope ukuba u Dr. Egan no Mr. Hughes bazimisele ukungena elugqatsweni lwe voti yoku nyula ummeli oza kutabata indawo eshiywe ngu Nkanunu Tshambuluka endlwini ye ngwevu e Palamente.

KUVAKALA ukuba yoti yakudibana i Palamente iqela ebe lifuda lipetwe ngu Sir T. C. Scanlen liya kukokelwa ngu Hon. J. W. Sauer. U Sir T. Scanlen kutiwa akapapame ngokwaneleyo ukubangula iziposo zo Sprigg entweni zombuso.

I JAJI e Kapa igwebe abelungu ababini nomlungukazi wamnye ngokutwala abantwana babanye abantu baye kube ndisela kuma fokotshela ase Dayimani; bazuza imali ngaleyo hambara, namhla bazuze umnyaka entolongweni ibhatala yemisebenzi yabo.

EMVA kosuku lwe 10 ku December akusokubako loliwe uya kufika noya kusuka e Rini ngomhla we Cawa ; kanjako akusokubako posi iya kufika neya kusuka e Rini nge Cawa, nebifuda isiza e Qonce nge Sabata iya kupela.

IMANTYI yase Somerset East iteta ityala lika Jack Jonas wase Zuurberg obulele umfazi wake ngenduku wamrwitsba nge stropu e Biesjes Fontein ngokusuke umfazi arexeze nencolobela yomfana we Bhulu.

I RANTI ngumhlaba wezi manga. U Mr. Rose uhamba esenza intlanganiso elesa ingxoxo kuzo eziteta nge zulu ne sihoko, etelekisa Umdali no dwebile, aze aqukumbele ngeliti yena ukolwa ngu Satana. Kunconywa ukuba masikizi kwenteto sake.

PENDULA lombuzo :—Ngaleveki idluleyo kwangena umutu evenkileni ka Mr. Strachan watenga izihlangu ngeshumi elinantandatu, wakupa iponti ebomvu, akabinatshintshi u Strachan, watuma umntana waya kuyitshintsha e hoteleni, wambuyisela isheleni ezine umtengi. Ute selemkile nezihlangu lomntu wafika umnini hotele esiti lento asiyoponti ngumfanekiso buyisa imali yam, okunene wambuyisela. Udleke malinina u Mr. Strachan ? Pendula mfondini!
Ingako ke kanye indleko yomntu ongayamkiliyo *Imvo* otembe ukuhamba eyiboleka, nokuyibhaqa.

U REV. CHANCELLOR ESPIN, Intloko ye St. Andrews College, Erini, ubuyile pesheya.

AMATYALA Amakulu ase Kapa, anesaziso kwi Mvo ZABANTSUNDU zanamhla ngokuguqulwa kwegama kwisiqiniselo somhlaba olilifa lentsapo yomfi u Mahonga wase Macibini, kwela Batembu.

INTSULA-BUSO liyezana elidla ngokutanjiswa ebusweni ngumntu ofuna amatamsanqa ezintweni, litandwa ngokukodwa zintombi. Ngase Kapa bekuko ityendyana elihamba lisidla inkuku, liti lifuna intombi efezekileyo—ibentle, inganqini, ingatyebi ngokugqitileyo, ingabi poni, ingabi nde ngokugqitileyo. Kwada kwako ntokazi elide laqela kakulu kowayo, yaye ibihletywa zezinye kusitiwa izityikila kunene nge ntsula-buso. Suka umfana wayiyeka wafilisha yimbi, yeka, yakala esomntu ofileyo ukupulukwa yintlaka seyise mlonyeni.

UCINGO oluvela e Vienna luti izityudeni ezibini ezifunda kwisikolo esikulu selozwe bezihamba esitalatweni zabonwa zisima zikangelana kwahlokoma izitonga ezibini, kanti ziyadubulana. Kucingelwa isizatu sokuba babulalane ababantu zingxakeko zokuswela imali. Asinto yakonto ukufa kumlungu.

MANINZI amawetu avuye kakulu akuva ukuba u Mr. Innes upumelele elugqatsweni lwevoti ye Siqingata sase Kapa, kuba kulapo azibeke kona intonga. Udanile owatunga impi yase Ngqushwa neyase Dikeni imilomo.

U LOBENGULA i Nkosi yela Madebele kuvakala ukuba ayivani kanye nesizwe sayo ngalento yokungena kangaka kwabe Lungu emhlabeni wayo ngati bafun' ukuwutimba. Amatsha-ntliziyo seleke ati mabagxotwe bonke bawezwe umda. Ikakulu koyikwa ama-Bbulu kuba Inkosazana yona ingafanelana iwatabatele kuyo ibe lipiko lokubakusela kodwa ayingewatimbi.

E AMELIKA kwimingxuma yase Pittsburg kwisiqingata sase Kansas kugqabuke umlilo kwafa into eninzi yabantu. Kusafunyenwe 96 izidumba kwakunqikwa, kucingwa ukuba nga 40 angekaveli.

ASIKOLWA ukuba u Mr. A. Solilo ngewayenzayo ingoma yake eti " Kusakusihlwa " ukuba wayeyicingile indlela elingasetyenziswa ngayo lulutsha. Besiyipulapula izolo elinye ivunywa imana ukuleswa ngabafana nentombazana, ivesi yokuqala iti " Ndazalwa ndahlala," " Ndihlel' esonweni " Ndahlala ndihleli," " Ndihlel' esonweni." Ivesi zenzi- wa ninzi ngokupindiweyo kuba kutatwa imigca ibe mibini, uze owesitatu nowesine ibe ngu " Ndohlala ndihleli," " Ndihlel' esonweni." Zijikwe kunene nezinye ivesi njengokuti " Ndafund' Enxukwebe," "Ndihlel' esonweni " njalo-njalo " Ndabanjwa Engqushwa " " Ndabanjw' esonweni " njalo- njalo.

IVOTI yase Bhofolo imi ngoluhlobo :—Mr. Laing 605, Mr. Hutton 506, Mr Ayliff 380, Mr. Dreyer 169. Siyawancoma amawetu akulomandla ngomsebenzi awenzileyo wokuqetula u Elefu ne Bhulu.

IGWANGQA elisebenza uloliwe elingu Blewitt, lite xa libe lilinga ukucancata pezu kwenqwelo zika loliwe xa abalekayo latyibilika ngapaya kwe Molteno, lawa pakati kwazo, lashunqulwa umlenze yitreni. Kubonakele ukuba imilenze ishunqulwe yomibini ute kodwa wabhubha kwalomini.

INDWENDWE ze " Kaya " e Komani, Messrs. Dikweni, Qata, A. Tabata, C. Matsolo, Olifant, Zoloza, Ntame, Sitinga, Qumba, Bebeza, Cebetsha, Tantsi, Dondolo, Msikinya, Kalipa (2), Makasi (2), Pelem, Jubeju, Somtunzi, Mba, Kosana, Sishuba (2), Chief Xayimpi, Mandindi, Waaiboom, D. Matsolo, Sifuba, Makohliso, Ntabalala, Meyile (2), George, Daniel (2), Tele, Dyas, Malakani, Hokwana, Mohono, Philip, Skeletn, November, Mbangela, Mpila, Daman, Tengo- Jabavu, Figilan, Mavi, Rev. B. S. Dlepu, Mesdames Tabata, Gogela, Sifuba, Mbambani, Misses Dlambula, Jubeju (2), Tantsi, Figilan.

IXEGO u Magala (Mr. W. McGlashan) wase Dikeni ubhubhe ngolwesi-Tatu lweveki egqitileyo.

ILANGA litwel' amehlo. Sezifunwa ingqolowa zokuqala.

UMBULELO ka Mr. Solomon no Mr. Warren kumzi obavotileyo ukwi Mvo ZABANTSUNDU zanamhla.

IMVO ZABANTSUNDU

NGOLWESI-NE, NOV. 22, 1888.

UKONAKALA KWE VOTI E KOMANI.

YADEMESHEKA enkulu kunene ivoti yabantsundu abamele Ikomani. Ayibanga nako nokutumela indoda enye Ebandla ongati umzi ubeke kuyo intonga. 'Mbangi yoku kukuba aba bantu bamnyama beli lizwe kubonakala ukuba babetwe ngesohlwayo sokungavani, esesibachite, nesisaya kubachita.

Intlanganiso yamahlelo abantsundu alunge e Queenstown ngezombuso, eyayi kulowo mzi ngo 26 October, yayigqibe kwelokuba uze wonke umzi ontsundu uvote u Mr. ROGERS no Mr. HELLIER mhla kuvotwayo. Uluvo luka Mr. ROGERS entweni zombuso lolu kanye analo ontsundu onyanisayo; waye enjalo nje eya kusengela kubu Rulumeni obunomoya omhle ngakontsundu ebandla e Kapa—obo SAUER no INNES Waneliswe nguye ke umzi wonke. Kute kuba amadoda amhlope, amvo zizezobuhlobo nakulomzi wakowetu awanakaya pakati kwamawabo, kwabonakala ukuba akanabantu baninzi bebala lake bamfunayo u Mr. ROGERS. Kunjalo nje ivoti yama Ngesi yaye iku 1000, eyama Bhulu 500, eyamawetu 1000. Oko kukuti ivoti yamagwangqa yodwa i 1500. Kucace kwalapo ukuba singumkosi omncinane tina sintsundu ekuya kufuneka silwe ngeqinga. Iqinga lifunyenwe. Kufunyenwe ukuba u FOLOSI ufunwa ngama Ngesi nangama Bhulu, ngokoke ivoti enye yeli 1500 iyeka FOLOSI, into change ukuba kungabiko matanda ngokwake ukupumelela. Kubonakele ukuba ivoti yesibini yamagwangqa iya kukolisa ukulunga no DYUPLUSI (Ibhulu) kwano HILIYA (um-SCANLEN-SPRIGG) aze u ROGERS afumane injwila nje kodwa, into naye angefeze nto ngazo. Ekute ke nakubeni kufumaneke kuyindawo yomzi ontsundu ukuxhasa um-ScANLEN u Mr. ROGERS ngevoti ezi 1000 zawo, kwabonakala ukuba makunxulwe u HILIYA oya kuba luncedo ukuba akubangako tuba ku ROGERS, yaye into anxulelwa yona u HILIYA, noko ebengawuxhoraka emxhelweni umzi, ikukuba aze anqande ukuba Ibhulu u DYUPLUSI lingangeni. Uvumelene kweli cebo umzi, kanti lomvumelwano yeyexeshana kodwa. Kusuke kuti sekusele intsuku ezimbini kuvotwe, liqetulwe icebo lentloko ezininzi ezaziyiqonda into eziyenzayo entlanganisweni yo 26 October. Kume elokuba makutatyatwe u ROGERS yedwa ; abe oka PELEM ngase Glen Grey esenza eyake into yedwa, ewurwebela ku FOLOSI isigwinta sawo umzi wase Batenjini. Isuke yonke lento idubule ekubeni angapumeleli u ROGERS, angapumeleli u HELIYA, kungene i Bhulu u PULUSI kwisihlalo sesibini. Amanani apambi kwetu alata mhlope ukuba umzi ontsundu ubumnike ivoti yawo yesibini u HELIYA nga etsho ngapaya kwe Bhulu, laza alangena kwindawo elinokuti kuyo lisenzele ulonakalo njengokuba beselike lenjenjalo: kuba ngu DYUPLUSI LO owahlabela impango mhlaba yase Glen Grey, ikwa ngu DYUPLUSI owaye senza konke ukuhluta levoti ikoyo e Glen Grey, ite kanti ikolo ukumncedisa ukuba angene kapukapu e Palamente. IMVO ZABANTSUNDU zaziyaleze ngokubukali kumzi wase Hewu nowase Batenjini ukuba ufumbate u ROGERS, kuba esilungele, no HELIYA njengongenaninani kuno PULUSI. Zazisitsho kukuba zazi sazi ukuba u ROJAS akanaqela kumawabo, waye enalo u HELIYA. Lonto yayiya kusinceda ngokuti ukuba asipumeleli no ROGERS ngawetu amaqela sipumelele no HELIYA ngobuqela obudibene nobabamhlope. Ayisizanga luto ke ivoti —engakanani yona ! —yamawetu ngokusuke sizekazekane namacebo amaninzi. Au! yo! Hai ukungavani! Hai ukungazani !

UVOTO LWESIBINI.

UMZI omele i Qonce, i Monti, u Komani, i Dodoloro, i Bhekesdorp, i Alvani, i Herschel, elase Mbo, elase Batenjini, nela Mamfengu, usamelwe kuvota. Zonke ezi zitili ziza kubehle zicelwe ukuba zinyule ilungu libe linye lokuya kwisihlalo apa kwi Nkundla yesibini e Kapa asishiyileyo u Nkanunu TSHAMBULUKA, ukuze aze kuvotwa apa e Qonce evotelwa Inkundla yokuqala. Kuba kaloku zimbini inkundla ze Palamente e Kapa.

Sihlaba umkosi kuse 1ixesha ke ukuba amawetu angaba voti kwezi ndawo abe ezilungiselela oluvoto lwesibini ngokuti amane exoxa ngalo ukuze lungawabhaqi.

Iqela elitile labamhlope base Qonce liti masitatyatwe ngu Dr. EGAN eso sihlalo. U Dr. EGAN lelinene abenga angahamba nalo ukuya e Palamente u Nkanunu, ukuya kumela Iqonce : kugxotwe o Mr. WARREN no Mr. SOLOMON kuleyo nkundla. Kambe akapumelelanga kumnyadala wase Qonce. U Dr. EGAN untonye no Nkanunu lowo.

Wambi amagama akankanyelwa ukungena elugqatsweni ngawo Mr. T. BAILEY wase Komani ozimvo singekazazi entweni zombuso ; kwa no Mr. GEO. GRAY ifama e Gqunube ongowe Mbumba yama Bhulu.

Kwakona kuko u Mr. E. HUGHES (u Yuzi) obefudula ese Kubusi, oyifamana kwi Sitili sase Bekesdorp ngoku. U Mr HUGHES wayeke walilungu le Palamente. Linene elidume ngomoya opolileyo ngakwabantsundu, njengokuba esitsho onke amawetu amaziyo. Apa Eqonce ungafika besiti sagqibela ngo Yuzi no ALUVENI ukunyula abantu esasanelisiwe ngabo.

Singa umzi wakowetu ose Mbo, nose Gqili, nose Batenjini, nokwela Mamfengu, nomele i Qonce ne Monti ungaqonda ngokumhlope ukuba oluvoto luzakubako luzakuba lolwezo ziqingata zonke sizikankanyileyo. Maube ufakana intloko ke umzi uzama imvisiswano, nilumkele amatengwa anganiduba-

Amanqaku.

IMBULU namhla ivela ngamabala ayo. Kwinteto yake u Nkanunu ayenze mlila- na kwaxelwa impumelelo zolunyulo lwabo e Qonce. Wati xa abulela amakowabo:—Namhla aze angabuye afumane axwarwe ngo July ozayo aze akangelwe ukuba amagama abhalwe encwadini yo mbuso. Utsho wati, kuko iwaka elinamakulu amatatu kupela ngoku ekubeni ngapambi ko Tung'-umlomo bebengamawaka amabini akwanamakulu akwamatatu. Iwaka lonke aliwangenisanga amagama pofu linamalungelo lonke. Ngulowa ke ubesiti xa atetelela u Tung'-umlomo usike ngamfaninye kwanakubelungu utshecile. Utsho umfo omkulu ati, ama Xhosa angenalungelo aseyintapane, atsho alate kwa Mabandla, apo ati ngumfundisi yedwa ne nkosi yeso abanemfanelo. Ibikade ixela *Imvo* yona, isiti awenzelwe belungu lomteto, ngowemidaka. Lalilinye izwi letu lisiti makubhenwe, sahlukana ngenkundla yodwa. " Iwadle kade awenkonazana." Sasikade siraniswa ngumsila wenteto zomduna ezipokeleyo xa akumawabo.

KUSEKUTSHA noko ukuba abantsundu abavotele u Tshambuluka bangatakazela kuba amadinga, okubonisa ingqoboko yake, aboyisileyo akakabonwa mntu. Ixa lokuteta lidlule kuye kulindelwe izenzo, ezinokusenza nati tina mpi ingamvotelanga siti kakade ngomso siyakuvotela u Tshambuluka yedwa. Sesifundile tina ukuba singavuyeli amadinga kubafo esingabazelento.

IVOTI EYONAKELEYO E KOMANI.

Sifumene lenteto eyakudala usizi kumzi ontsundu:—"Soyisiwe ngama-Sprigg nama-Bhulu. Kuqala siyasolwa ukuba simlahlile u Hellier. Imbangi yokuba u Hellier alahlwe kokubini ukuteta kwake e Hewu akwanelisanga. Mhla wokugqi- bela ewayeye no Frost wazimisa kwangakwa Sprigg. I Hewu ke lelona line voti eninzi 517. Kubonakele ku- yakubako ukwahlukana okukulu ukuba i Hewu asiliveli ngo Hellier, kanti sasesiko ngase Glengrey ngo Pelem, u Pelem wemka ne 103 votes e Glengrey ezaya ku Frost. Ekute njengokuba u Rogers eshiywe izolo nge 70 votes ngu Duplessis kwamhlope ukuba ngeyengene ukuba u Pelem wayesebenze kunye nati. Omnye umangaliso kukuti e Hewu kwi 517 votes kubonakele 266 votes kupela, ukuba ezinye zipina ke? Enye indawo zininzi ivoti ezifunyenwe ngu Hellier ku- bantsundu—kusekuhleni ukuba ebengasokuqabela e Bulwini—kuba ama Ngesi nama-Bulu adibene ngo Frost no Duplessis. Ibe liqela lama-Wesile lodwa kuma-Ngesi elingangenanga kulo mbumba yama-Ngesi nama-Bulu. Kanti ama-Ngesi ayesiti maze kucaswe ama-Bulu. Kambe ukwenjenje kukuzama ukubonisa izizatu zokusebenza kwetu, nokuba siposisile sohlwayelwe enyani- sweni ngumzi." None ngokulahla icebo lentlanganiso Nivile. Nawuvisa into embi nomzi wonke wakowenu.

UKUMA KWE VOTI E KOMANI.

Kumandla we Komani kuvotwe ngolwesi-Tatu lweveki egqitileyo, aye amanene abepambi komzi ingo Folosi (um-Sprigg), Du Plessis (we Mbumba yama Bhulu), Hiliya no Rogers (ama-Scanlen). Impi entsundu ikolise ngokuti iziqongqotele ku Rojas; aba Tembu abakokelwe ngoka Pelem Exonxa, Eqoqodala, nase Bolotwa bazifake ku Folosi naku Hiliya. Ngawo la amanani evoti ezifunyenwe ngamanene abeselugqatsweni.

Ukuxoliswa Kwelizwe yi Nkanunu.

Ngolwesi-Ne oludluleyo ibe lusuku lokwazisa lonke uluntu lwase Qonce kwanelizwe lipela amanene apumeleleyo elugqatsweni lwe voti obeluko naza kuba ngabameli besiqingata se Qonce e Palamenteni. Yayizele kakulu i ofisi zikulu zaledolopu ngalomini. Namhla ke lixolile. Imantyi u Mr. Dick ivakalise ukuba ilungu elipambili kolugqatso ngu Mr. Warren ulandelwa ngu Mr. Schcrnabrucker. Akabangako u Mr. Warren ngenxa yokungapili, kwasekuteta u Nkanunu Tshambuluka yedwa ukwenza inteto yokuba enyulwe. Indlela alixolise ngayo u Nkanunu ayisokwanelisa bani ngapandle kwabapostile nabapostilekazi bake bodwa (kuba kuvakala ngabazaziyo ukuba ude wavotwa nangamabinqa). E- ntetweni yokuxolisa kwake u Nkanunu ukuqala kubalasele

UKUBONGA KWAKE,

ate nakuba eshiyiwe ngamanani ngu Mr, Warren yena uyayibanga indawo yokuba nguye opambili. Umise izizatu ezibini zokubanga ubuzibulo. Esokuqala ute yena uvotwe ngabantu abanengqondo abe-Lungu aba 870 namashumi ama 66 abantsundu anengqondo; ekubeni u Mr, Warren evotwe ngama 720 ezipupupu zabantsundu ezingayaziyo into eziyenzayo, into eziqutywa ngokwegusha njenge- zamini zakudala bekusitiwa zeniti " u Smiti u Pikoko " namhla kutiwa zeniti " u Warren no Solomon." Abelungu abafuna u Warren ngama 223 kupela. Esesibini isizatu sokubanga uti kulamagama avote u Warren yinkita efane yafakwa ingeko kwelilizwe, asaza kuhluzwa amagama bakutshwe aze aqabele ke u Nkanunu. Makabe wenziwa kukuba enesihlobo paya e Ofisini kubapati bamagama uyasitemba ukuba siyakuwancipisa aka Warren sinyuse awake. Siyaxelelwa namhla ukuba abantu abanengqondo ngabavote u Tshambuluka, yedwa, abangamvotanga zityakala ze

VOTI YE TIKITI.

Ute ukuyinyelisa kwake le tikiti kubhalwe kuyo ukuti " vota u Solomon no Warren " wabafanisa abantu abamnyama abavote ngayo nezingqeqana zase dolopini ongafika iyileyo ineqamesi emqaleni ne tikiti yokuxela ukuba yingqeqe yedolopu ehamba irocozisa itikiti engayaziyo yona ukuba yeyantonina. Nale mpi intsundu yenze kwalonto, abanye ubungababona bezite nqe eminqwazini ngapambili baba bona zihombo, abanye bazifake emakwapeni bemana ukuzirola bezikangela, abanye bezifaka ezingxoweni basuke bazirole bazinike igosa lika Rulumente elamkela amagama. Ilwe kakulu i Nkanunu kuba ipantse ukuposwa sisonka sayo ngenxa ye

VOTI YABANTSUNDU

Ite i Nkanunu kute ukufika kwamanani mhla kwavotwa ayibeta yema ngamlenzana mnye, base bencama bona abahlobo bayo besiti boyisiwe. Ute lemfazwe ye voti yabantsundu ukupikisana neyabamhlope ifun' ukuqela. Ikwayilento e Komani nase Dikeni nase Dodoloro. Uyatemba ukuba namhlanje ngumhla wokupela ayisoze ibuye ihle into enje apa e Qonce. Ute abantu abakutaza lonto zezona ntshaba, yena ingati ipindile yehla lento akungebiko zwi lomelele ngokwaneleyo nase zincwadini zamazwi zesi Ngesi i Dikshonari angamtuka ngalo lowo mntu. Ute ukuba ubengapumele- langa ngenxa yevoti yabantsundu bekuya kuhla

ESAKWA MJUZA.

Ngeli fupi u Mjuza yinto ka Nxele nanko e Tshabo. Kwabako umfazi kweso sizwe sake osuke wateza emhlabeni we Jamana, lambeta kakulu. Kwanduluka amadoda ambalwa aya alibeta elo Jamana, lase liwuhlaba umkosi yapuma impi yama Jamana ixhobe imipu nesabile ipetwe ngu Tshambuluka lo esese Gunube, yasicitacita eso sizwe sika Mjuza yatyumza amaselwa, yarazula imvaba, amasi abaleka ngokwa manzi, zazi nduma ebantwini. Amangalelwa

lawo Majamana, lada elotyala laya kugwetywa e Bhayi bakululwa o Tshambuluka. Namhla ke u Nkanunu Tshambuluka usongela ngelokuti ukuba ubenga pumelelanga kolu gqatso kuko imizi ebiya kutsha yabantu abantsundu abebe pambili ekumcaseni, "bekuya kuhla elakwa Mjuza."

Wenjenjalo ke u Nkanunu ukulixolisa kwake ekubeni belipitizela yi voti. Kokwetu ukubona u Nkanunu unyatele kwi mihlaba engamfaneleyo ngezi zatu ezibini. Esokuqala, uyi nkosi usolusapo akumfanele ukuteta okunje ngabantu alindele intlonelo nembeko kubo. Esesibini, selenyulwe ke waba ngummeli wabo bonke abantu besi siqingata—abebe mcasile nabebe ngakuye—abamnyama nabamhlope, akumfanele njengomteteleli ukuvusa amanxeba namahlaba ekufune- ka efulelwe ngoku, noku vakalisa intso- ngelo enje. Tina njengokuba igqitile nje levoti sikangele pambili into oza kuba yiyo umbuso esipantsi kwawo ngaleminyaka mihlanu izayo.

Ivoti e Dikeni nase Ngqushwa.

Uyolise kamnandi u Tempileni e Dike- ni nase Ngqushwa. Siwuncoma umzi ngokukalipa kwawo noko ungekoyo ngu Tungumlomo. Usuku lokuvota kona belulolwesi-Ne, 15 November, ate ngayo amawetu onko atunga inqu pezu ko Mr. Tam plin, afumana izandla ku Mangesi ambalwa. Isililo kukuba efike mva u Mr. Tamplin. Nanga amanani: —

	POPE	JOHNSON	TAMPLIN
Edikeni (umandla)	142	106	151
E Ngqushwa	166	190	90
	308	296	241

EZABABHALELI.

ULUVO LUKA HELIYA.

MNUMZETU MHLELI,—Kausikumshele ngo Mr. Hellier, ote kuwe yizakuqondisa i Queenstown ukuba yena akanguye Um-Spiligi ungum-Scanlen. Bekuko intlanganiso e Wukuwa (Kamastone.) Kuko u Mr. Folosi no Mr. Alexander McDonald, Mr. Hellier, Mr. Morum, Rev. T. G. Jones, no Mr. Hodges, kwa- nendimbane yabantsundu, iyeyokuvaka- lisa ko Messrs. Folosi, Hellier imvo zabo malunga nento zombuso. Wateta u Mr. Folose kuqala. Xa ndingatabata into ezabaluleka ngayo inteto zalawomanene omabini,—ute yena u Folose ungum-Spiligi. Ute u Heliya yena ubeke engum-Scanlen, ke ngoku ama-Scanlen atshabaleleyo nje aliseko iqela elo, ngoku ungum-Spiligi, kuba amaqela emabini kwapela, angama-Spiligi nama-Hofmeyr. Ke lingati ke lavuka lomelela eliyaqela lalilelo Sir T. Scanlen angene kulo njengokuba ebesazelwa kulo kwakudala. Nantso ke into esicela ukukunyushelwa yona. Saseside sazixonxa indlebe kuba ube usandulukuza kuti kuwe ungowa- kwa Sir T Scanlen ; waza wezakusiqondisa oko wena wawusiti masitabate izwi lako. Salitabata wakutsho,kungengakuba sikolwa kukuteta kwako no Mr. Heliya, kuba naniteta ekambileni, senziwa kukunika imbeko kuwe, mandikuqondise Mhleli obekekileyo. Kumsha ke nanko umfo wako owati beka pantsi usiba yena ungumhlobo. Ndilinde ukukunyushwa kwa- lamazwi.

Ndisicaka sako esitobekileyo futi,

UMVOTI WENENE.

Hackney.

[Siyakumkumshela ngovuyo "Umvoti Wenene." Umhleli we *Mvo* waye ngatunywe Mr. Heliya ukuya kuti yena ungu Mscanlen; wayexela kodwa into amazi eyiyo u Mr. Heliya. No Mr. Heliya akayikanyeli lonto, uti kodwa icala lama Scanlen litshabalele, woba kulo livukile. Ukulikumsha kwetu elo siti, ubeyakuti akutika e Palamente u Mr. Heliya ababone ngamehlo o Sir T. Scanlen, no Mr. Sauer, Mr. Merriman, Mr. Innes, Mr. Vintcent, Mr. C. T. Jones, Mr. Fuller, Mr. Wiener, Mr. Lewis, Mr. Laing, Mr. Hutton, Mr. Orsmond, Capt. Brabant, Mr. Warren, Dr. Smuts, Col. Griffith, nabanye, angaba utete engaci- nganga ngabo; ubeya kufika angenekubo ke njengoko naye atshoyo. Imbangi yokuba tina siti u Heliya, noko angeyiyo into ebesinga angayiyo, makanxulwe no Rojas kukuba ebeya kufumana inxaso yeqela elinobom lama Ngesi, ze kuti nokuba uyolise kodwa u Rojas ngevoti zetu abe eko pambili, kwangevoti zetu nezama Ngesi u Heliya ukunqanda ukuba anga- ngeni yena u Pulusi. Nase Bhofolo satsho ngo Mr. Laing. Lilabliwe ke icebo letu nelentlanganiso Yamahlelo e Komani, isiqamo soko kukuba iwaka levoti zabantsundu ezangena nzima e Komani, alibanganako nokupumelelisa nomkwepa.—EDITOR IMVO],

EPENDULA U MR. N. C. MHALLA.

NKOSI MHLELI,—Ndifakele lomazwana kwelopepa lohlanga lipatiswe wena, ukusengela umzi wakowenu. Ndinga ndingatabata indawo ezizintloko, xana ndifun' ukwenza amazwi pezu kwenteto yomnumzetu u Mr. Mhalla.

Ndiyifundile inteto yake, ivakele kwasentloko ukuba yinteto engafaniyo nenteto zake eke ndizive ngapambili kwakuyo le *Mvo,* kuba ke namhla uyingxale ngamanqata ajavujavu, waye ke pezu koko ezitetelela. U Mr. Mhalla uwile umke namangabangaba elizwe, wawushiya umzi wakowabo utunge inqu pezu ko Solomon no Warren, nanko yena echil' itafa, eshiyauluvo lomzi wakowabo; wahamba yena ngokuzitsho kwake etolikela abantu abamagama anomdintsi kwisizwe sakowabo. Esiti ke sona simkangele ngokumakel' umkanya, nanjengomntu osekeleze ilungelo yake kwapela. Umsebenzi wokutolika kwabantwana benkosi, I etolikela abantu abangenamfanelo nabangamkelekiyo emzini awunamdla, abobantu bakubotshwa ngabande- nye nabo. Izwi lika Rev. E. Makiwane liyinene, eli lokuba nabantwana benkosi bangene kulomsebenzi ungcolileyo. Xa ke atshoyo ndimva ukuba uti "Lento ibingafanelwe kupetelelwa ngabo yoku- nyula umntu owaziwayo ukuba ulunge kwiqela elimcasileyo Umxhosa, ewe lona uluntu ngekungemandundu." Nditi incwadi ihlohlwe ngamanqata ajavujavu. Kuko amazwi atyilayo ukuba umnumzetu uwile, nanga :—" Umfo ka Makiwane kengoko umxokile umfo ka Tshambulu- ka, umxokile kwanomfo ka Egan, usixo- kile nati." Bonake. Hayi elilizwi liti kumfundisi uxokile! Hay' elozwi! ! Elozwi lizwi lamaqaba, nelentsapo zawo xa sukuba kukanyezwana; angede ati umntu owafundiswa wagonqelwa, ati kona ukuba unendawo ayiraleleyo alahlekele kulo. Elozwi ke lite lakubako wangcola umninilo kokwam mna, endi- kolwayo ukuba ayikuba ndim ndedwa. Ulibele u Mr, Mhalla ukuba lento iyi nkosi asiyinto ezipeteyo, yinto yabantu, oko kukuti yepakati. Asinto iti mna ndibona apa mandenze, anditeni nokuba ubani utinina, yayeke okunye ingalinde lungelo layo yodwa.

Umfo ka Makiwane inteto yake inomdla, ayibeti nganzimba, iyaqavisa, iyavakala ukuba itetwa ngumfo owati akusiwa esikuleni ukuba aye kubusa: wabuya nayo imbuso yake, namhla uhlanganisela amawabo ngayo, kwinto zalomzimba nezompefumlo kulo ilizwe elizayo. Inteto eyandulela amazwi okugqibela ka Mr. Mhalla uti "Ukuba umfo ka Makiwane uyazi okokuba akangeze atengise ngomzi wakowabo, ndiyaziwa mna okokuba andingeze ndilinge nokwe- njenjalo." Mna njengoko ndibeva abantu beteta manditi—umzi wona uti — lomfo ka Mhalla akaqali ukuwubulala lomzi, amaphekepheke ngawake, nguye lo wabhala nezikwabakazi. Ukutsho ke anditi wawungemsebenzi lowo, kodwa nditi, iko imisebenzi engamfaneleyo unantsi nonantsi, kodwa ke imfanele unantsi. Ezindawo zokuti abantu bangene kwimisebenzi enetyeneba abazi bona ukuba bazenza izote, ze bati bona beba batenjiwe, kanti balatwa ngopakati.

Namhla lomfo ka Mhalla, wofanelana eseled' ati gangqa inkaba ukuzitetelela alatwe ngopakati. Inye into efanelwe ukwenziwe ngu Mnumzetu kukuti— Awu! Mzi ndiwile; ndixoleleni mapa- kati!

W. K. NTSIKANA.

" IZIZATU ZE VOTI YAM."

NKOSI,—1. Andikolwa ukuba ndingu- mntu obunzi uqhele ukulibona kwelopepa lako mnumzetu, Mr. Mchokeli, ngako oko ke yamkela ngembuko ibunzi lam, kuba kumhlana liti ndo kwelopepa lamanene. Nanamhlanje ubungasayiku- ndibona apo ndingatanga ndisalibele ndotuswe yinteto ka Nkosi Umhalla, ayisingisa ku Rev. E. Makiwane. Ndinga ndingabuza kuye, ukuba ndibe ndingamoyiki ukuti hleze andiqwenge, axele akwenzileyo koka Makiwane. Sendiyakuti, noko ndimoyikayo ndifumane ndisingiso.

2. Indawo yokuqala ndayifunda inteto ka Mr. Makiwane ekwipepa lika November 1 ati kuyo "ivoti yam ayi- mfanele u Nkanunu" kuba ulutshaba lwesiqu sam u Nkanunu, kwanolwe voti yam, kuba esiti mandife butywala; makangali nokuba ngu Solomon ; makayeke ndife: ndizibonele mna; naxa sendicela uncedo kuye, njengomhlobo otembekayo, wazivala indlebe zake ngakuso isicelo sam; zati nenqila ezazivaliwe ngamanye amadoda ayepambi ko Nkanunu wati elixa ndibongozayo mna ukuba zandiswe ezondawo, ndasendimtuma ukuba aselezivula nezo zazivaliwe ngo Solomon (Scanlen.) Andabona ndawo zabuhlobo ke apo; angati, xa namhla kubongoza yena kum, ecela ivoti yam, ndimnike ; wayengazi ukuba ndoza ndibe nento entle angaze ayinqwenele, oko ndati ndilila, ndicela uncedo kuye, ukuba angandishicili ngolutupa lukulu kangaka lotywala, kwakona atsho zela inzipokum. Kanti ngati bafundile nje o Nkanunu aba isengabaya bafanele ukusiwa ko A. Akazange ayifundena imbali yempuku ne ngonyama? Yabanengqondo yona ingonyama ku no Nkanunu, kuba yati nakuba yayingayazi into engade incedwe yilentwana ingucwete, yasipulapula sona isililo socwete; kanti izenzela umnqayi osekosi, kuba akazange apele amakandilili okusa kusihlwa.

3. Nditi ute ke oka Makiwane ayimfanele u Nkanunu ivoti yam, kuba uyandibulala kwanenteto zake ahamba ezenza ngam zixela ukuba ayimfanele ivoti yam ; kuba ete mandingalinikwa nelungelo lokuba ndizibuzele xa ndibulaWayo nguye ; mandihlutwe ivoti yam akafuni ke nokuba ndivakale embusweni. Uti ke u Mr. Makiwane ayimfanele ivoti yam u Nkanunu ngezozizatu kwanezinye endingasayi kungena kuzo ngoku.

4. Zezi zizatu azimisayo u Mr. Makiwane ukuze apendule kwelanamhla ipepa Unkosi Umhalla ati ulixoki elizidla ngobufundisi nangokuba lihlala libhala emapepeni. Ndifike ndingayi qondi ke inteto ye nkosi yam apo, kuba ubufundisi buka Makiwane abuko kwi micimbi yombuso. Into engati itetwe ngaye yinteto yake ayenze epepeni, inako ukugitywa inteto yake maxa ingekona eneneni, kupikiswe amazwi ake; naxa apikiswayo kuhlalwe ezizatwini zokungabi nene kwamazwi lawo; ukuze abaleseshi banandipe ngangokuba ilahlwe inteto ati u Mr. Makiwane mayi- pulapulwe ngumzi, kunanyatelwe kuleyo imgibayo, ngenxa yokucaca kwezizatu zokuyongamela kwayo eka Makiwane. Lenteto ka Nkosi siyivisisa njengenteto yomntu onomona nekwele yinto ayiyo oka Makiwane. Ngati lento yevoti ka Makiwane incotule isivumbo seselwa; lenteto ivisiseka ezindlebeni zetu njenge nteto yomntu obehleli evundile kade. Nasi isizatu enditsho ngaso: Kuqala uti Unkosi, uyamxoka u Nkanunu u Makiwane ngazo ezi zizatu azimisayo. Atsho ati, yena (Unkosi) akayedwa u Nkanunu kulomteto wotywala. no Solomon ukwa- ko ndawonye no Nkanunu. Kanjako naku Mangesi maninzi amagama asikiweyo. Atsho ati angapezulu nakwawa bantu abamnyama. Aze ngokukutsho amvumele u Mr. Makiwane ukuba unyanisile ukuti ivoti yake ayimfanele u Nkanunu, umzi wonke uwenzakalisile ngalomteto ka Tungumlomo, akuko apo kungalilwayo. Aze abe ulixoki ngandawo nina ke oka Makiwane njengokuba umvumela nje ukuba u Nkanunu akafanelwe voti nokuba yekabanina onengqondo. Cacisa ukuxoka ke apo ; kupi- na? Indawo yokusikwa kwa magwangqa ayiteteleli yena u Nkanunu ukuba ulungisile, kuba kulo magwangqa asikiweyo kuko nangecala lam utsho u Mr. Makiwane. Kanjako nokuba asikiwe amagwanga ngulomteto kokona kucacayo mhlope ukuba umiswe ngu Nkanunu. Axoke pina ke oka Makiwane ? Ndifuna impemndulo.

5. Indawo yesibini ngotywala, uti uyaxoka u Mr. Makiwane ukumnika ityala u Nkanunu, uti usitsho ubusiti no Solomon ukwako naye kulomteto wotywala. Ube nalapo uvumela u Makiwane ukuti unyanisile u Nkanunu, ayimfanele ivoti yako. Waye u Nkanunu engakululekile etyaleni kumzi wakowenu ngakuba udibene' no Solomon; xela ke ukuxoka ukuba kupina apo? Xana utshoyo ngowako umlomo ukuti u Nkanunu uko kulomteto wotywala, abe lixoki ndawonina u Makiwane? Kuba utsho naye uti ayimfanele ivoti yam ngalondawo.

5. Ngati mna ungumntu, engati lemibuzo yako uyisingise ku Makiwane, ifanele kwawena. Ebengati ofuna ukulinganisa wena (ukuteta — kuba lento inteto iyazalana) ati, ute ngenxa yokuta- nda kwako imali amehlo amnyama; ati, asazi nokuba wenziwa kukuba ungenguye na umfundisi lento inteto yako ingenasihlahla, wenziwa kuba awazani napepa sinina lento ungu khaka-kampetu uguquka ubinze kweyase kaya, uvumele ukuba utshaba lwako lukufake iqamesi uhleli. Lipango sinina? Akukwazi kufunda sinina, lento ungabhaleliyo emapepeni umqonde ukuba u Nkanunu ulutshaba. Mhlaimbi lento ufumane umbomele oka Makiwane wenziwa kuba uyi nkosi na, yena engumntu omnyama? Uzidla ngegama lako na ukuba kusitiwa uyinkosi? Ufa nganina oka Makiwane, njengokuba wena usiti ufa nganina u Nkanunu.

7. Anditsho ke mna kuba ndinengqo- ndo, kunokuba nditsho kuwe nkosi yam ndiyalinganisela into engacingwayo ngumntu ofunda lenteto yako yanamhlanje.

.8. Ngokupambili uti kwawena u Makiwane uyanityola nani qela lihamba no Nkanunu. Ude utsho uzibalule wena engakubalulanga yena, nguwe wedwana umntwana we nkosi, ongaba xa akanka- nya abantwana be nkosi abatengisa nge- sizwe abe uteta wena na? Akuseko zimbi na inkosi angaba usingisa kuzo? Kona ke ukuba angaba usingisa kuwe ipina indawo omgiba ngayo? Kuba uti kwawena akungakuye u Tshambuluka usisicaka sokutolika qha, akuko nto yimbi nanamhla usahleli kwelo lobutoliki inxowa. Kanti ubuya uti kwawena, ukuba umzi wakowenu ubuya kubuza kuwe ukuba sitinina, uti, ubuya kuwu- cebisa ukuba uvotele u Tshambuluka. Ube ke ngelo ungena kweli ati u Makiwane lento yokutengisa ngohlanga ngenxa yale ndaliso ngemini ide yangenwa nanga Matshawe, angati ke ukuba utsho kuwe umgibe ngalipi, usitsho nje nawe ukuti masivotele u Nkanunu, kuba ukwenza umntu wena, ngokoke umzi mawumvotele ngenxa yalo ndaliso yako. Utsho naye u Makiwane ukuti utengisile wena ngati, kuba kwenziwe wena mntu. Tina akasenze bantu uti " masidutyulwe ngemipu."

9. Ndisenjenjenje ke ukuteta kwam, ndisingasinga indawo angaba lamazwi afanele kanye ukusingiswa ku Makiwane ngayo, andiyifumani. Ndinga angati onako ukwalata indawo alixoki ngayo u Mr. Makiwane ayicacise. Ninganditukі mna kuba andingakuye u Mr. Makiwane, andimcasile no Nkosi, ndifuna inene yamazwi ka Nkosi nobuxoki buka Mr. Makiwane. Ngokupambili: ababantu bafundileyo inxalenye yabo ayikwazi ukuteta umcimbi osepepeni ekupikiswene ngawo ngapandle kokuba izamane neziqu zababhalelani. Lenteto ndite ndakuvifunda yandivusela idlaka elidala lenteto eyatetwa ngu Mr. I. Wauchope, obehlala e Tinara oko ose Dikeni ngoku, eyisingisa ku Mr. M. Pelem, obehlala e Kaladokwe oko ose Kimberley ngoku, waza u Mr. J. Pelem, obehlala e Batenjini oko, onditemba ukuba usekona nangoku, wabawelela encedisa okayise wasebenzisa amasikizi ewasingisa ku Mr. Wauchope. Emva koko ngu Dr. Stewart ngu Mr. Editor *Imvo* owada waqalekiswa yena ngokusuke ashicilele inteto ezituka u Somgxada, o Mr. Bokwe, Rev. Mzimba, Rev. Pamla, namhla Rev. Makiwane. Nditi ke ziyinina iziqu zabantu ezi emici- mbini yamapepa ? Kunzima na ukuxoxa ngomcimbi lowo ayekwe umxoxi nesimilo sake? Abantu bangatinina uuubantonye ukuze bafaneleke ukuxoxa emapepe- ni? O Silwangangubo babapekuza o Mahashe Mxabela bakufuna ukuxoxa, ngamazwi anje ngokuti " tina siyasazi isimilo sako singakubengeza emoyeni," waselenqwila oka Mxabela. O Ngxangxe- ni yilonto batshokile yilontsongelane. Yininale! Kuyiwangapina yilempi ifundileyo? Ndixolele Mr. Mhleli kumhlana ndifikayo apo. Ndim olinde ukupendu- lwa,

SINQE SENQULO.

ABALIMI NA BARWEBI.

E MARKENI.

EQONCE.—Uboya, ngeyeki egqitileyo, obu- ngahlanjwanga buhambe kwi *4.12* to 5.75, obu- hlanjiweyo 7d to 7.5, uboya be seyibhokwe 6.75

E QONCE (Nov. 16).

Ihabile,—1/ to 3/ ngekulu
Irasi eluhlaza,—3d to 7d ngekulu
Itapile—1/3 to 3/3 ngekulu
Umbona—2/10 to 2/11 ngekulu
Umgubo—8 3 to 9/6 ngekulu
Inkuni—5/ to 25/ ngeflara

E DAYIMANI (Nov. 17)

Isemile—4/6 to 5/ ngenxhowa
Irasi—9/ to 10/
Imbotyi,—10/ to 12/
Ihabile—8/ to 8/6 ngekulu
Umgubo—14/ to 18/ ngenxhowa
Umbona—10/ to 18/
Ihabile—15/ to 15/3
Itapile,—19/3 to 20/
Inqholowa,—12/ to 14/

E KOMANI (Nov. 17).

Inkuni—28/ to 42/ ngeflara
Isemile—1/9 ngenxhowa
Ihabile,—2/6 to 3/6 ngekulu
Amazimba—9/ ngenxhowa
Umbona,—5/9 ngenxhowa
Itapile—8/6 to 10/6 ngenxhowa

E RINI (Nov. 17.)

Inkuni,—13/ to 21/ ngeflara
Itapile—6/ to 8/6 ngekulu
Umbona—8/9 ngenxhowa
Amazimba—11/6 ngengxowa
Ihabile—1/ to 1/9 ngekulu
Umgubo—15/ to 21/ ngenxhowa

LITTLE STUART had spent his first day at School. " What did you learn ?" was his auntie's question, " Didn't learn anything." " Well, what did you do ?" " Didn't do anythin?. There was a women wanting to know how to spell cat ' and I told her."

Native Opinion,

THURSDAY, NOVEMBER 22,1888.

SOON the Eastern Circle will be called upon to elect a member for the seat in the Legislative Council, vacated by the Commissioner. The Circle comprises the electoral divisions of Kingwilliamstown, East London, Queenstown, Wodehouse, Albert, Aliwal North (including Herschel), East Griqualand, and Tembuland (including Fingoland). It is manifest that any attempt to nominate candidates to represent so vast an area on the score of fidelity to local interests, will prove abortive, and we trust a gentleman of broad views, used to thinking out public problems, of sound judgment, not tied up to any particular interest, and capable of looking fairly and calmly at any question that may be submitted to the Council, will be selected, so that as far as possible even-handed justice may be meted out to the many and diversified interests of a constituency of such vague immensity. Moreover, since the districts to be represented maintain a large Native population, it is absolutely important that the candidate for the seat should be a man who holds no narrow and restricted views towards this large section of the Frontier population.

Having thus stated the standard by which it seems to us the candidate for the vacancy should be judged, we may proceed to remark that the Committee that has been promoting the candidature of Mr. SCHERMBRUCKER for the Assembly in Kingwilliamstown have decided to put forward Dr. EGAN, the candidate who was running with the Colonel, but was unsuccessful, as the representative of the opinions held by the political school to which those gentlemen belong. Mr. GEORGE GRAY'S name has been mentioned in connection with the vacancy, and as a Bondman he will, if recommended by the Bestuur, doubtless receive strong support from that Association. Queenstown, we have heard, is putting forward Mr. BAILEY, though on what platform we do not know. Then Mr. EDWARD HUGHES, formerly of Waterford, Kubusi, no novice in public affairs, has, we understand, signified his intention to stand. So there will be no lack of candidates, and at present we only express a trust that the best candidate may win.

Notes of Current Events.

IT is gratifying to observe that the public conscience in Great Britain is being aroused to the horrors of the Slave Trade that the Arabs are plying in Central Africa.—Commander Cameron, R.N., recently delivered a lecture at East Bourne, on the subject of " Slavery in South Africa " in the course of which he stated that 2,000,000 Africans are killed every year through the slave trade; and added that one of two things must happen—either the traffic in slaves must be put down with a strong hand, or Africa will be depopulated. This statement is only too true as recent accounts of the horrible brutality of the Arab slave hunters and their cannibal envoys show. The meeting above referred to, resolved to form a society, to be called the Gordon-Livingstone Society, to collect funds to send anti-slavery expedition or expeditions to Central Africa. The European powers, it is reported, are organising a thorough blockade of the slave coasts, which if rigorously pursued will doubtless effectually cripple the nefarious traffic.

REV. CANON TAYLOR, a London divine, a short while ago caused a fluttering in Missionary dovecots by expressing it as his deliberate opinion that Mahommedanism was being more rapidly propagated among the benighted population ot the African continent than Christianity. The Canon put this down to the general inactivity, arising from the want of fire in Christian Missionaries, to win Africans for their Master as soon as they can, while the apostles of the Mahamedan faith were straining every nerve to secure Africa. Canon Taylor, in the face of these facts made the bold suggestion that the Societies in Great Britain should withdraw their missionaries and abandon Africa to Islam. This suggestion has drawn down a hornet's nest on the Rev. Canon, who, nothing daunted, goes on exposing missionary Failures in one of the Reviews. He reckons that about £2,000,000 of good British gold is spent in keeping up missionary establishments. A liberal allowance makes the total number of converts not more than 60,000; while the annual *increase* of the unconverted heathen population is eleven millions of souls. At this rate, the heathen are not likely to be converted until *the sun's* heat has cooled and the earth is a used up planet. The Canon is, therefore, Very strongly of opinion that the £2,000,000 a year is wasted. Allowing for individual exceptions, the missionary service, he contends, is practically a system of outdoor relief for clerical failures, or, in the pithy Scotch phrase, " stick it ministers." The Canon adds:—"IfSt. Paul, before starting on one of his missionary journeys, had required St. James and a committee at Jerusalem to guarantee him £300 a year, paid quarterly, and had provided himself with a shady bungalow, a punkah, a pony carriage, and a wife, he could not have changed the history of the world."

Now, it is for those who are interested • in the success of Christian Missions to profit by such criticisms; and if there has been anything to warrant them to see that it is removed. Canon Taylor is no unfriendly critic by any means; and we trust the result of his criticism will be to make missionaries to redouble their efforts and put in more energy in advancing the cause which they have at heart.

THE Commissioner's speech at the declaration of the Poll on Thursday last, was just like him. He seriously launched forth at the Natives who voted for Messrs. Warren and Solomon, saying that they were not free and independent electors, j According to Mr. Schermbrucker's vocabulary, the phrase free and independent electors, means electors who voted " Schermbrucker and Egan." The same authority urged in ponderous tones, that those who voted for Messrs. Solomon and Warren did so, because they were asked to do so by ticket. As well might it be said, that those who voted for the Commissioner and Dr. Egan did so, because they had received Mr. Lewis King's Circular, and hence Mr. Schermbrucker and Dr. Egan were representatives of the " Circnlar System." This kind of talk seems to us beneath the dignity of a Minister of the Crown.

IN another portion of his speech the Commissioner exhibited a lamentable ignorance of British institutions for which we should never have givon him discredit. " I am proud," said the Commissioner, "to stand before you as the representative of 936 voters—64 independent Natives and 872 Europeans? " He went on to say that Mr. Warren represented the 943 who voted for him. The Colonel is evidently ignorant of the fact that once elected ho represents all—his opponents not excepted —within the constituency of Kingwilliamstown, the minority opposed to him, being swallowed up in the majority. It is not creditable that a representative of Kingwilliamstown should be ignorant of the very elements of his duties.

THE elections which came off last week are those of Kimberley, Worcester, Albany, Queenstown, Fort Beaufort, Colesberg, Caledon, the Cape Division, and Barkly West, For Kimberley, Messrs. Barnato, Lange, Lynch, and O'Leary were returned ; Worcester, returned Messrs. J. I. de Villiers and de Vos; Albany, Messrs. Norton and Trower; Queenstown, Messrs. Frost and du Plessis; Colesberg, Messrs, van der Walt and Venter; Fort Beaufort, Messrs. Laing and Hutton; Caledon, Mr. Beyers and Sir T. Upington ; The Cape Division, Dr. Smuts and Mr. Innes ; Victoria East, Dr. Pope and Mr. Johnson ; and in Barkly West, it is not doubted that Mr. Rhodes and Mr. Paton are elected.

WITH one exception—Mr. O'Leary—the Kimberley representation has undergone a radical change. Gentlemen who are claimed by the three Parliamentary parties have been returned, but inasmuch as Mr. Rhodes will have much to say in shaping their political course, and as Mr. Rhodes is of the Opposition we may fairly put them down as three Oppositionists. In that case the Ministry loses. Two Bond men are to sit for Worcester. One Ministerialist and one Bondman for Albany; Queenstown ditto. Two Oppositionists for Fort Beaufort, as Mr. Laing will not, like Captain Brabant, surrender his conscience to Sir Gordon Sprigg. Two Bondmen, as before, will represent Colesberg. At Caledon a Ministerialist and a Bondman have been elected, where formerly two Ministerialists sat. The Cape Division remains Opposition, so does West Barkly. On the whole, after taking stock of the losses and gains to parties, the elections of the week cannot be said to have affected the balance of parties in the House.

MINISTERIALISTS are naturally most anxious to increase their forces. There can be no objection to this desire. We observe, however, that some of the support they claim is mere padding. For instance, they number among themselves Captain Brabant, who on being asked to pledge himself to say " he was a follower of Sir G. Sprigg] and trust him to give the key note," said, in the face of the Premier " his objection was that he preferred to be the keeper of his own conscience . . . and he would have been in an utterly false position in regard to the Registration Act, for instance, had he been so bound." Messrs. Lange, Wiener, Lynch, Barnato, are more or less indis- criminately put down as supporters ot the Sprigg Government, but on grounds not stronger than those on which Captain iBrabant is claimed.

THE *Cape Mercantile Advertiser* has the following:—"A tremendous demonstra- tion is being prepared in Kingwillianas- town [East London is evidently referred to] for to-morrow, to celebrate the victory of Colonel Schermbrucker in the recent election. It is a little singular, after the almost pathetic appeals to the Natives for their votes, that the victory should now be represented as the triumph of the Europeans over the blanket vote. Seeing that Colonel Schermbrucker would inevitably have finished third, instead of second but for the Native votes which he did get, it would become him better, we should imagine, to discourage this j interpretation of the event, so far as he personally is concerned." But our contemporary will observe that the Colonel is the loudest to extol the European voters at tbe expense of the Natives which is scarcely becoming a Minister placed over the destinies of the Europeans as well as those of the Natives.

THE election in Victoria East resulted in the return of Dr. Pope and Mr. Stephen Johnson. Although Mr. Tamplin came late, he was enabled, with the assistance of a class of electors who are fully cognisant of the responsibilities of the franchise, to make a creditable appearance at the poll. Mr. Tamplin, it is conceded on all hands, was in every respect far and away the most capable among the competitors for one of the seats. The Natives alone and a few of the enlightened whites in the division recognised this. The figures are as follows :—

	Pope	Johnson	Tamplin
victoria East	142	106	151
Peddie	166	190	90
	308	297	241

All that can be said is that Dr. Pope and Mr. Johnson are fit representatives of the people who voted for them.

IN Fort Beaufort the victory was with Mr. John Laing and Mr C. W. Hutton. Mr. W. Ayliff failed to secure re-election. The result seems to be gall and wormwood to idolaters of Sir G. Sprigg in the constituency, since in Mr. Ayliff they have lost a gentleman who was ever ready to stifle his own conscience, as in the Native Disfranchisement Bill, to please Sir Gordon, and the representative who had gone the downward course so far as to entrust his conscience to another, had, in the opinion of the electors, justly ceased to be a fit representative. We are glad Mr. Laing and Mr. Hutton are returned, and we congratulate our people that they have contributed to the eturn of gentlemen who will place the interests of the people before those of party, when the choice is between people and partv. The figures are: Mr. Laing 605; Hutton 506; Ayliff 380; and Dreyer 169.

THE Queenstown *Free Press* having repeatedly laid on Mr. Tengo-Jabavu the blame for the stupid way the Natives of Queenstown district voted, with the result, that they failed to secure the return of men favourable to the Native cause, it is as well to state once for all, that the individual who is being made the scapegoat, far from adyising that his countrymen should drop Mr. Hellier, did all in his power to persuade them to vote for him. The gravamen of the complaint of these people against Mr. Hellier, is that, knowing as he did what the Sprigg policy towards Natives has been, he avowed, notwithstanding, that he was going down to Capetown to support the Sprigg Ministry since the only parties in the House were the Sprigg party and the Hofmeyr party. The Natives knew that the statement that the Scanlen party was dead was only the printed wishes of those who do not think with Sir Thomas Scanlen on Native affairs.

Hon, J. W. Sauer, M.L.A.

Mr. Sauer forms the subject of the sketch of the Artist under the familiar heading "The Men of the Hour" in the *Cape Argus* weekly, and it is accompanied by the following biographical outline of the career' of the statesman who is the hope of his party

The boast of Sir Thomas Upington, who said that the Opposition would be wiped out at the polls, would be more than falsified, and the Attorney-General himself be made to look just a little ridiculous, if the other leaders of the party had but exhibited a spirit equal to that shown by the gentleman who is now, for the fourth time, returned to the House of Assembly as member for Aliwal North. Mr. Sauer, unobserved by the country at large, has been, during the past few years, unconsciously proving to all unbiassed judges of the proceedings in Parliament that he alone, amongst those who claim to rank as chiefs of the Opposition, is endowed with the qualities which go to make a capable political leader. There need be no secret about the matter: it is since an important event—matrimony, to wit—cook place in the life of Mr. Sauer, that his capacity for great things and his elligibility for the post o of highest honour has been observed. Up to that time, his dearest friends thought him capable of nothing better than of being studiously offensive in the House, and phenomenally supercilious outside. But Mr. Sauer was misunderstood ; and it only needed the tender associations into which he—or shall we say the partner of his choice ?—had the courage to enter so recently as the year of our Lord 1886, to bring out the real characteristics of the man, and exhibit him to a wondering world as the best and most genial of mortals, still ready to do battle stoutly in any cause that he might deem to be the right, but personally and individually a force whose magnetic influence could neither be concealed nor denied. It has been the fashion to speak of Mr. Sauer not only as offensive but as an indolent man. Never was there a greater mistake. When he was serving his articles with Messrs. Fairbridge & Arderne, it is a tradition in the office of that eminent firm that documents did not come from his desk at exactly railway speed; but that was not because the budding Attorney was incapable of application, but because of the superior attractions of Motley's " Dutch Republic," or Mill's " Political Economy," or other light literature of the same description, some essay which was seldom out of his hands. In office, when Secretary for Native Affairsit used to be said that he was not the " hard Working man " that Ministers in this Colony have generally been ; but Mr Sauer holds, and rightly, that it is not the function of Ministers to take upon themselves the duties of a permanent clerk His instincts are political not official wherein he differs from such men as Sir Thomas Scanlen and Mr. Tudhope, neither of whom is more than a very indifferent politician, though it is probable that they would prove themselves veritable treasures in any department of which they became the permanent head. Air Sauer's father was for many years a valued official in the service of the Free State. He himself is a South African College boy. He was no sooner out of his articles than he established himself in practice at Aliwal North in conjunction with Mr H. S. Caldecott. His advent in the district was followed by a deluge of philosophic Radicalism, which found vent in the columns of the *Northern Post.* When Mr. Caldecott retired, Mr. E. G. Orsmond, whom Mr. Sauer now brings into Parliament as his colleague, was admitted a member of the firm, which had grown powerful in the district, obtaining a great hold upon Dutch and English, black and white, farmer and townsman alike. As the inaptitude of Sir Thomas Scanlen and the impossibility of Mr. Merriman have become more clearly apparent, so has the growing fitness of Mr. Sauer become patent to all experienced eyes. The situation culminated in the memorable events of last Session, when even his quite painful endeavours not to trench upon the prerogatives of his nominal chief were unable to pre vent a general recognition of the fact that the Opposition, if it were to be led at all, whether to victory or defeat, would have to be led, not by the member for Cradock but by the member for Aliwal North. It is already understood that the double victory of his colleague at the polls has already brought the nominal leader to a just appreciation of the position, and that he will spare his friends the painful duty of formerly considering the question of his deposition by renouncing all claims to the leadership in favour of Mr. Sauer at the first meeting of the party after Parliament ha s been convened.

THE NATIVE VOTE.

Referring to the recent elections in Kingwilliamstown, *The Queenstown Free Press* observes with truth and force that:—" The position at Kingwilliamstown was considerably influenced by the Native electors, and it will probably be said by many, that is the result of the ' blanket vote,' and these people are not to be entrusted with the franchise as they do not know how to use it, and are led as sheep to the slaughter. We beg to differ with this view, and express it as our opinion, that the Native voters whether worked upon by white men or men of their own colour, are proving to the country, that they think and act too independently to suit the views of some. The days when we could twist the Native vote round our finger has gone for ever, and every election will go to prove that these people have fully determined to keenly watch the course of events, and the actions of Parliamentary representatives, and they will only support such men as will secure to them such rights and privileges as they are entitled to enjoy as loyal British subjects, and which we are bound to recognise if we are just, despite the black skin that covers their human frame."

KO TITSHALA.

KUFUNWA U Titshala onesiqiniselo kwi Sikolo sase Morley e Batenjini. Woqala umsebenzi wake ngo January 1889. Umvuzo ngama £30, oka Rulumente £20, ovela ebantwini li £10.

R. JENKIN,
Umtata.

Umvulo we Tyalike Ngolwesi-Tatu 28th November, 1888, e Mgwali wakwa Ngqika.

KUYAKUBAKO intlanganiso yokuhlaulwa kwetyala elili £117 10s lokuhlaziywa kwe Tyalike. Ziyacelwa zonke izihlobo ukuze zibeko.

A. WELSH,
Umfuudisi.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise zantsi, nditabata nempahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyinira,
10 March, 1888.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

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COOK Aka Amafuta Ezilonda Nokwekwe; 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile.

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COOK Eka Incindi Yezinyo. 6d. ngebotile.

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Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza nmzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

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