

Imvo Zabantsundu

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IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, OCTOBER 10, 1889

[No. 256

IXESHA LEBHOLA 1889 DYER NO DYER

BANIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe ; kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABA-ZINTLOKO.

Zika Lillywhite, Izipato ze Cane 16s
„ Ezilunge ngapezulu 21s
„ Ezispeshele 21s
„ Eziketweyo 25s
Duplex Driver 30s
Zika Cobbet's Eziyi Single Cane 15s
I Eziyi Double Cane 17s
I-Seti Zentsapo 6s 6d, 10s, 12s 6d.
I-Stumps 5s 6d, 10s, 12s, 16s 6d.

Zika Gobbet's Cane Zonke 19s
„ Ezenziwe Speshele 25s Bartlett's
ezi Double Cane 13s 6d
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zoku praktisa 5s 6d, 8s
„ Dove Tail (extra strong) 9s

Ezika Duke ezimitungo ipindiwe- yo 4s 6d.
„ extra strong 6s 3d.
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Ezika Duke ze Match 5s 9d, 6s 3d, 7s

Ezika Ayer's Ze Match ezimitungo ipindwe
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„ i Catgut „ 10s.
„ Lillywhite 6s 6d, 7s, 8s, 8s 6d

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu
lwebokwe—nge Gold Cape Tan Chamois ne- ntlotyantlotyana zonke ezintsha.
Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and 9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d.
I New President Batting Glove 9s 6d.

*Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. Into-
nga ze Tennis ziqalela kwi 616 kuse kuma 30/-.*

imitwalo emikulu yempahla entsha, yase ntlakohlaza
ifika ngo Stemele bonke.

DYER NO DYER, ABANENGUBO ZAMANENE,

KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa i Sheleni zo mbini e pontini
amanani awodwa kule mpahla. Paula Mlesi

KUFUNWA KWANGOKU

1 BLACKSMITH (Entsundu),

1 WAGONMAKER (Entsundu).

Umvuzo o first-class uyakunikwa amadodana
agqibileyo ukuwazi umsebenzi.

Kubhekiswa ku GEO. PATMORE, Wagon Works,
Cathcart.

BON MARCHE

[Apo Kutengiswa impahla entle jiga.ma.na.ni
angemakulu].

*Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.
Ikaliko Emhlope ne Brown, iqala 2jd. yd
Amicako etungelwa kwi Blanket, iqala 4 1/2d. yd.
Ezona Ntiobo zintsha ze Print, 3d., 4 1/2d., ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/inye.
Iblanket zoboya ziqala 5/- inye.
Amabhayi 2/ lilinye; i Cotton Sheets 1/6 inye.*

YONKE IMPAHLA YABATSHAKAZI!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand'
ukuvela e-England.

INGUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.
IBHATYI ZE KODI, ziqala 10s. inye.
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. lid. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.
ISUTI Emhlalayo umfana ifishini entsha, 21s.

*Oze kutenga apa ngokwalatiswa yi " Mvo " maze akuxele oko. Ukuba utenge
ngexabiso eligqite kivi ponti enye (£1), uyakubuyele ayinikive isheleni ngeponti nganye.*

JOHN W. BAYES & CO.

Kwi Kona ye Bathurst Street ne Church Square,'

GRAHAM'S TOWN

ABAZELWEYO

FANTI-RAM.—E Cebe kutshariswe ngu
Rev. James M. Auld, a ENOCH FANTI
no ESTHER Rini litlOIO

Mkuli E Gong-Gong, ngo 6 Sept., 1889,
inkosikazi ka ELIJAH MKULI ifumene Unyana
ongoweshlanu kwabahlaliyo. 3itl010

MTOMBENI.—U Mrs. H. M. MTOMBENI
UBELEKE Unyana ngo 18 September.
1889, e Hackney t tl710

KUFUNWA

ABAKANDI BEBHEKILE ababini.
funayo wosingisa ku

RICHARD FULLER,
lit 17,10 Queens Town.

ISAZISO.

NDIYA wazisa mnzi wakowetu
Maxhoseni, Embo, e Natala nase Da-
yimani, Ukuba ugama lingezantsi,
ndivule Ikaya Labahambi apa. Yeyona
ndlu ikufupi ne Railway Station, e Kowie
Street, kufupi ne bhuloro ekutiwa yi
Dundas Bridge, apo nofumanisa kona impa-
to efanelekileyo, izixhaso nokulala okufane-
lekileyo, ngamanani apantsi kakulu. Kuko
nesitali satnahashe esine groom epapame
kunene,

ROBERT XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

IZITAMPU ze NJOLOBA.

IZITAMPU ze njoloba kumntu
wonke, ngamanani angalu.
ngela nabani. Izitampu ze njolo-
ba kwaba bhala Ingubo zeqiva,
Incwadi, Amapepa, Amanloko
encwadi, Memorandums, Ama-
ntloko encwadi zamatyala, njalo-
njalo.
Izitampu ze Njoloba ezimilise
okwe qanda, ezinqila, ez.i square,
kwimitya ye kausti, ezi Ribiniui,
emapepeni asongwayo, nse mi-
gceeni. Izitampu ze Njoloba ezine
ntenku, nezimomisi ngokwazo.
Istampu se watch ???
siha lokubhala nge inki, nangom-
sizi, njalo-njalo.
Imilinganiselo namanani akwi
Ofisi ye Mvo, apo ofupayo anga-
tumela kona, okanye ka

A.W.TEMPLER.E-Rini.

Ikaya Lendwendwe.

SIYAZISA ukuba " Ikaya " sisaligcinile
apa e-Komani, Amagumbi, nezitale,
nentlalo yonke ilungile kakulu, ezantsi kwe
Marike.

R. T. NUKUNA & CO.,
Calderwood Street, Queenstown.

Umenzi Wezihlangu.

MNA ogama lingasezantsi ndiya zisa
ubonke, abakufupi nale Dolopi
okokuba ndingumensi we Zihlangu ndaye
ndingabizi kakulu ngoku langiselela ama-
xesha, umsebenzi ndiwenza ngokukawuleza
nange nyameko kunye yonke into esakuba
itenjelwe kum.
J. P. MANYISANE, Shoemaker.

Barkly East, 31 May, 1889.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka SEPTEMBER.

Kuti IXESHA LOKUMILISELWA
kwe MITI yeziqamo IDILIYA
ne ROSES lipelile.

Elixesha lelukumiliselela omnye
umti kwe minye.

Imbewu zentlotyana zonke
zingahlwayelwa kwezinyanga
ze ntlakohlaza

W. & C. GOWIE,

GRAHAMSTOWN.

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
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Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d, 2s

Ihempe ze fulaneli—1s 6d, is 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s lid, 3s 6^

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

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko
kupela asemqumbelweni). 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, 5jd, 6d nge yadi

Izitofu ezibugqi—6d, 7d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu,
nenempahla epilileyo.

JOHN J. IRVINE & CO

u-ALUVENI.

BAKER, BAKER & CO

BANE

MPAHLA

YE NTLOBO ZONKE.

YEXA LENGQELE!

YEXA LEMVULA!

YEXA LOBUSHUSHU!

YEXA LOMOYA!

Kanize kubona i SUTI.

Kanize kubona i BHATYI ezinkulu.

Kanize kubona i BLANKET ziqalela kwi

Ihempe, iminqwazi esitileyo, Izihlangu, njalo, njalo,
Zitshipu ngapezu koko zaka zanjalo zisahleli
zifika.

BAKER, BAKER & CO

NGEZAZISO.

NGOMMISELO weli pepa, zonke izzazio, ezingento EZILAHLE-KILEYO. nabantu ABALUNWAYO, ABIZELWEYO, ABATSHATILE-YO, IMIBIKO, IMIVUMO, ITIMI-TI, kufuneka etumele nemah ositumelayo. SIFAKWE KATATU 5s., xa sinje side.

Iviki.

EMLANJENI oyi Modder River kufunyenwe isidumbu sidada somfazi ondoda ireya iposi kwezozituba, ubotshelwe engxoweni kwafakwa ilitye pakati ukuze atshone. Kuranelwa ukuba oko kwenziwe yindoda. Iyafunwa ke ngumteto.

NGOKUYA ngasese kulentlanjana icanda pakati komzi wase Qonce ingu Ncinda, isibini samadoda sidliwe ishumi lesheleni ngaleveki ipelileyo.

KUCELWE U Rulumeni ngumzi wase Qonce ukuba usuku lo-Mvulo, 14 Oct., lube yiholide kumandla wase Qonce, pantsi komteto omtsha.

KULOLOWE opakati kwe Monti ne Kotnani kubeko ingozi edubule ekufeni koka Mr. F. Hemsworth, umsebenzi wakwa lolive, ote etsiba xa imayo itreni wabanjwa yenye yentsinjana ngedyasi, yamti swe pantsi kwenzelwe, kwapela.

SIVE ngenene elibekelileyo ukuba lento yofudufudiso lwabantsunda e Monti zipatamzi, ayiwakolisile awona manene alowo mzi, noko ate cwaka nje, wona angakwaba ntsundu, umnqopiso ngati ngumhla ekuya kubonwa ngabasebenzi bengayi emsebenzini ngokuba kude, luqekeke udiwu.

E NAPLES kuxelwa ezokugagana kolilive ababini e Tonileni, ekwapuke inqwelana kwabugowo, kuti kanti inqwelana ezipambili zizele zinkomo. Kufe isitatu sabantu, kungxwelerwe 26.

Kutshe isakiwo esikulu semidlalo e Johannesburg.

AMAXABISO oboya asepezu e London.

IKULUNELI yase Barbadoes u Sir Charles Lees, umiselwe kubu Ruluneli base Mauritius; eyake indawo ityatyatwa ngu Sir Walter J. Sendall, ondawo e Windward.

E JAGERSFONTEIN kubikwa ezokubhubha ko Rev. Timothy Creswell, umfundisi wase Wesile owayeke wase Ngqushwa.

KUKO inteto yokuba kufunyenwe igolide neakwa Qoboqobo kumandla wase King Williamstown.

KUNGOSIZI esivakulisa ezokuba nanumhla ayikawi imvula.

NGO MVULO weveki epelileyo e Beaconsfield umfazi ontsundu utyonyuzwe zinqwelo zetreni, ate esotuka zasezikufupi, kotuke namahashe, zapuma emgaqweni yalotyobo. Utyumke umlenze, watyashwa umzimba akapila xesha lide emva kwalongozi.

INCWADI ezifike ngeveki epelileyo kubantu nje e Natal, zixela ukuba kuwive ngo Sir A. Havelock ukuba Inkosi zakwa Zulu, o

SEKUNGENA umbona wamanye amazwe ukudlisa abantu e Natal.

ABAFU ababini ababegwetyelwe ukuxho-nywa e Tekwini, bamiselwe amashumi amabini eminyaka owayebulele, emihlanu wobudlwengu.

SIYATEMBA ukuba ungeniso lwamagama alutyeshelwe, kulunge ukuba bashukume ngokwabo abantu bakowetu.

IZIGIGABA ezenziwe ngamadoda amabini esizibaliselwa ngum'bhaleni ose Bhofolo kungamahlazo nokuzingenisa

KUNCONYWA ukuyola komgcobobebinawo intsapo yesikula sase Cata Keiskama Hoek esipetwe ngu Miss Lettie Lwana, ube

LIKE lasibekela ngo-Mvulo sadasatemba, kanti lifukeme imvula apa enkulu kunene yoqwitela, olumke nopahla Iwesitali se hotele leya ipambi kwetyalike yase Wesile

ILUNGU le Palamente yase England ebelimele i Brighton, u Sir Wm. Robertson uzibulele. Ubengapile kammandi ixesha

U SIR THOMAS SCANLEN umiselwe kubugosa be Komponi enkulu entsha yababolekirnali e Johannesburg. Uyenyuka uyakwelo ke, indawo yake e Palamente usakuyigcina, kuba efumene imvumelo kwi Komponi ukumana esihla ngexesha le Palamente.

NGOKUNQUBANA kolilive ngapandle kwe-sixeko sase Mantchester e Ngilani, kufe abantu abatatu, kwangxelerwa ishumi eli. nesibini.

NGOKUQEKEKA kwe injini yositemele kumlambo oyi Missisinni kutshona

Imvo Zabantsundu

NGOLWESI-NE, OCTOBER 10, 1889

Impato Ebuntamni.

SIXOXWANA esaka sanaso ngomzi wase Monti, nempato yawo yabantsundu, sabanga ukuba i Watchman, elinye lamapepa ase Qonce, lenze lenteto

Kwimpawana zomhleli we Mvo ZABANTSUNDU zepeka lokugqibela kuwiswe itemba "lokuba zipatamandla zase Monti ziyakubona ukuba imitwetwana yokuhandzela, neyoranelo, neyokangatemb, eti ye. nzewelwe abalungileyo nabangalungileyo, ayisoze incedise ukuzanywa kwezimilo ngabantsundu. Impato enjalo iyasenza. kalisa isimilo; iti abalungileyo ibabange ukuba babe zintsaba." Siyawutakazela umoya avela kuwo lamazwi, noko singangcingenza ngoxoxo ngawo. Asuke afuza awetu mayelana nomteto ochaswe shushu IMVO—siteta ngomteto omisela o Nobhala be Lokeshoni zabantsundu. Hokeshoni ngoku zizinqhili eziraulwayo, kuba kusititela impahla ebiweyo ipelela kuzo- Kufu. neka bamane o Nobhala beyibhala impahla yabantu abasezi lokeshoni ukaze abeno. kwahlulwa amasela kwaba ngengawo,

Litsho ke elipepa. Umlesi wobona ukuba inteto yalo nge Lokeshoni iyeyokuba lingamtemb i l e ontsundu ; kanti noko liti livumelana nati. Kumhlope ukuba sipatwa emehlweni ukuba sitomalale kukuba lisiti livumelana nati, kanti akunjalo. Linyanisile ukuti umiselo lo Nobhala siluchasile. Na zizatu zikoyo, kanye esi sobuntamni, nangapezulu koko ukubhalwa, nokubhoja-bhojwa kwabantu abasezi Lokeshoni ngo Nobhala akubuncipisi ubusela obenziwa ezi-fameni zicaka zamafama ezingapiwa kudla kwaleleyo; kwaye kungasakubanga ukuba kufunyanwe impahla ebiwa ixhelwe emidudweni ebako ezifamini. Kwakona ubhalo lo Nobhala alusakubanga ukuba kuvele impahla eti xa kucetywayo idibane neyamanye amafama aze aseleyibeka eyibeka eyawo imibala. Izikolo azibi. Waka umfii u Mr. JOHN J. IRVINE wacela amafama awabehla zizikolo ukuba azixele. Akuko nalinye elaka laxixela nanamhla. Ezikolweni abafuneki nganto ke Onobhala. Ezilalini zababomvu, akuko mpahla inkongena ingaziwayo esingati siyiqonde kakuhle Isibonda ngesiko labantsundu elidala, ati ongene nempahla engawncedo lutweni. Amafama ase Dikeni ake ada atumela umtantandzo ukuba bapeliwe. Kwakona ngabantu abanefama zabo, oti umsebenzi wokubhala ube sikolobho esinxuliyeyo. Into yona efunekayo ukuncipisa ubusela ngumkosi omkulu wamapolisa antsundu.

Amanqaku.

NGENGOKUBA ibiyiqungqutela e Cradock ngeveki egqitileyo, kuhlanguanisenetshaba zonxilo kute kwakuvakala ukuba ne Nkosi u-Kama iyakuteta ngomcimbi wokuba bungatengiswa kwabantsundu,okanye kudalwe iziqibi obungetengi swe kuzo utywala, i Watchman elinye lamapepa ase'Qonce, liwise itemba lokuba inkosi leyo ize ingayishiyi into yokuba inomhlaba ewuqeshisele inkanti ukuba kutengiswe utywala, esekuyiminyaka ifumana irenti ngawo. Amapepa ama-Ngesi ayihlwayela kulo lonke ke lonto namhla. Kukuma Gqunukwebe ukuyipikisa nokungayipikisi lento.

UKUPANGWA kwe bhanki zizihange ezixhobileyo, sekukabini kusihla kwisitatutyana sexesha elingepi. Abafundi babaliselwa ngokupangwa kwe bhanki yase Beaconsfield ; babaliselwe kwakona ngokupangwa kweyase Krugersdorp. Bate abapati be Standard Bank bakuyicinga lento bagqiba kwelokuba amasebe angapandle ebhanki zabo atunyelwe ipisoti bahlale bexhobile abantu abasebenzi kuzo. Ukuba ezingampano zibe zenziwe ngabantsundu, siyaloyika ityala ongewupantsi kwalo wonke umzi wakulo "Netevu." Ngekusitwa ipangwe zi Netevu zonke.

INGQUNQUTELA yabachase unxilo ehlilangene e Cradock ngentsuku zo 1, 2, no 3 Oct., ibiyintlangamiso ebalekileyo. Ibingentlangamiso yabazili bodwa, kodwa bekuko abafunyanwa bendawo zonke apa e Koloni bamahlalo achase unxilo. Icele u Rev. J. Smith Spencer, i President ye Banda lase Wesile, ukuba ayongamele. Imigaqo yayo ibituli ngoluhlobo: —Ngolwesi-Bini — 1 October.—“Ukuva-Iwa kotywala kwabantsundu.” “Inqila.” “Impato eyodwa yabantsundu” ezintloko zibe ziyakungeniswa ngu Nkosi William S. Kama. — Ngolwesi-Tatu, 2 Oct.—“Ukumiselwa kwe rafu yotywala,” “ukupeliswa kwezitola zebotile.” “Inii-teto yotywala ukungeniswa kwayo.” “ukungatengiswa kotywala apo bungafunwayo ngabantu.” “Amacebo kuba picoti bonxilo.” “Ngolwesi-Ne, Oct. 3.—“Amacebo afuneka enziwe ngelase ntshonalanga;” “ ukulinywa kwe Yeyine ukupatwa kwayo kakuhle nakakubi.” “ Imisebenzi yotywala mayelana nehambara namatyalala.” “Uzilo kudodana,” “umanyano lwabazili.” Abatunyanwa abavela kwindawo-ngendawo bebe 43, ebekuko amanene abalulekileyo ango Rev. H. Kayser, Hankey, no Mr. John Gear, Dr. Meintjes. Kulindelwe iziqamo ezihle ngabahlobo bokuzola kulentlanganiso.

UHLONGO aquba Iona u Rulumeni ngokupatelele kumcimbi wemantyanwa yase Nxukwebe, njengokuba lwabaliswa ngumbhaleni kwi Mvo ngeveki egqitileyo, lubonise umoya omhle anawo emicimbi yabantsundu. Wokutubula umzi ukuba lomcimbi sawubhengeza kwi Mvo Zabantsundu, ate akuywala u Rulumeni wabehle watumela u Mr. Piers imantyi yase Ngqushwa, ewupalulule ngozondelolo nonyamezelo. Kungempato enje-ngale, ukutanda imfanekelo nokuchopela ukutetisa into ezingayeleleyo empaweni, ayakuti u Rulumeni ka Sir Gordon Sprigg alirariye igama lake pakati komzi ontsundu, uti nawo umtembe.

U HON. P. R. BOTHA, M.L.C., ngomnye wabacudluli boimcimbi wolunxilo likooyu. Izimvo zake ngenkanti ezise- zindleleni siyakolwa kunene zizo. Liti ipepa lase Graaff-Reinet. " Ukuba u Mr. Botha ubengahambisa okwaka ukutanda i Komiti ibingelishiyi icebo lokuba imvumelo zipelwe ukuba kumiselwa inkanti zihotele ezisecaleni kwendlela. Uti zilishwangukha, kumafama nesilingo kwizicaka, ezonakala izimilo ngenxenazo, eziti ke izicaka, xa zingenayo imali zixhele igusha zamafama, zitengise izikumba ukuba zitumane utywala kuzo ezohotele. Abaninzi ngabantu abati bangampumeleli ntweni bate bayilinge, abati ke basebebalekela ekumiseni ezinkanti—amavila ezonto zonke. Uyayazi into lokuba imali yabahambi bodwa kutiwa ayibegahlali ababantu, kanti ke ezizindlu ziyafuneka kubahambi. Uti yena lento ayijiyo inyaniso. Wayesiti ngeke elicebo lokuba imvumelo zinga- nikwa kwezinkanti lilingwe." Siliqwabela izandla icebo lika Mr. Botha tina.

KWATI pambi kokuba yahlukane i Palamente yase Ngilani ekufeni kuka August, inene elingu Mr. Bradlaugh lenza into eyakuvuyisa abantu bakowetu. U Mr. Bradlaugh wabhekisa umbuzo kumpakati e Nkosazana, efuna ukuziqonda ngento ayakuyenza mayelana nezigwebo ezipumle pezu kwentsizana zenkosi zakwa Zulu ezangena enkatazweni ngenxa yeziziposo empaweni ze Ruluneli apa yase Natal u Sir Arthur Havelock. Wafaka lombuzo u Mr. Bradlaugh kwipakati, ukuba njengokuba ibandla libe lityelwe ngenkosi zakwa Zulu, ezityala ligwetywe ngabatunyanwa Etshowe, aze amapakati angasibeki isincamatisele semvumelo kwizigwebo ezo, lide ibandla liqwalasele inteto ezingalomo-cimbi.—Baron H. de Worms: Elicebo alivayo ngoku liyakudubula ekubeni ezinkosi zigcinwe kwintolongo ezikuyo ixesha elide kunene. Umbuso we Nkosazana awunanto yimbi ungayitetyo ngapandle kokupinda ilizwi lamhlanemene, ukuba ababanjwa abo bapatwe ngofefe ngangoko aqondwayo amatyala abo, noxolo kwa Zulu lukanglelelwe. Kuyakulunyukelwa ukuba bangapatwa gadavu, ngomoya wempindezelo,—U Mr. Bradlaugh uqokele ukubusa esiti ikona ingcinga yokuba ezinkosi zisive e St. Helena?—Baron H. de Worms: Makapive ixesha ukuyilungiselela inpendulo yalowombuso. — Ngokuwelana kweke nembalala-lwantunge ezintundu ezinjengezi nkosi, u Mr. Bradlaugh ubonakalisa umpunga ka Kristu.

IJAJI EQONCE.—Iqale ukuhlala apa ngo Mvulo, i Jaji jaju Mr. Justice Twentyman Jones, LL.M., ingu Mr. Lardner Burke umtshutshisi matyala.—Tokolani ngobusela besitatu senkomo zomnye ontsundu Equmra. Iminyaka 2.-Finn ngokugaula kwa Zidenge. Ijaji yalate ukuba makalondolozwe amahlali, ayimniki sonke isohlwayo. Iminyaka.—Spire, indodana encinane, ngo kubulala amatole amane Mooiplaats, ngase-Qumrn, abetunyanwe ukuba awangqande, afrnyanwa efile, akutiwa nguye. Iminyaka ne kati 20.—Matwane nge kubulala ngeyeza elite igqira lakwa Qoboqobo yitye. Iminyaka 5. Ite Ijaji amagqira abantsundu ayingozi, anika abantu imiti angazi nto ngayo.—Holscher, i Jelimeni, ngokusika ngemela isidenge esintsundu, iuxeba alina ngozi, ubesontlongweni '4 inyangwa. £5 okanye akutshwe ngo 25 October.—Ityala lika Nojaholo olimbi Peter Nchukana ngomteto wemipu liroxisiwe ngumtshutshisi, ubemelwe ngu Mr. Sampson ete ngobunncina abava kubungena iweha kutata

IMIBULELO.

Ndiyabulela kuwe Makaula, Nkosi yawaka Bhaca

Umhlanguli obhlangula Utnlilo weziko lika Madikana Ucinywa ngamabandla Ka Ngungushhe; Umhlanguli obhlangula Kuhlanguleke. Hlangula futi, Uhlangu' ungayeki, Nalo iramnewa Lijamele usapo.

Kuwe Albert Makaula White, ndiya bulela: Mzukulwana ka Ncapayi Ubamba indlela enyuk' entabeni, Umehlo maninzi apezu kwake Ungawadanisi.

Kuwe Qebeyi ndiyabulela: Nyana wesi dwangube Upala pambili kugqatso lwamadoda; Uwis' amazwi akutaza amanene, Uxhasa inyaniso ngemfuyo yake, Uxhasa angashinti. Yima emkondweni ka Uxhasa Ka Meken'i wase Mbo.

Kuwe N. C. Umhalla, nakuwe H. E. Tshatshu, nakuwe nyana ka Nozwane:

Bantwana bezikulu Zomzi wakwa Palo, Ndiyabulela.

AKAGULANGA XA EIDE, kodwa isifo sake sibe sesine utlungu ezinkulu nesite sawapiki's' onke amalinga amanziawenziweyo ukuba niyasiandibe. Kuloko wasitwala nngonyamezelo olunangalisyayo. Ndaba nokuti nqa kakulu ndakumfumaneka kwezi ngqangqamba zizintza kangaka esacina, esateta ngenemicitibi abeyifunyanisiwe. Kute ngenye imini ndakuqonda ukuba nyani-nyani uyashiyi lomfo ka Mpila, ndati kuye: "Asikuko ukuba kuluzisi bawo ukuba ukuba ukwi ntlungu ezingaka, noko ke siyazi ukuba akukonto inokushilela ingavunyelwanga yi Nkosi." Uti ndingekake gqibi ukuteta wapendula wati: "Unyanisile mfundisi nakwazi nwele zetu akunakuya nalunye engawumanga yena; kwane ntaka zasendle elahlwayeli kanti noko uyasondla." Nombulelo wendlu obute washenxiselwa kwi kamile emgama ngokoyikela ukuti uyapazuyiswa naxa ngeba ute nqwa ubutongwana wawungandla wati mawusondezwe kuye esiti: "Niti mna ndopiya yinina?" Ibe kukusikelelwa kwetu ukukulu mna nomzalwana wam u Mzamo ukutata umtendeleko we Nkosi kunye naye ngobusuku be Cawa (August 18), ekute emva koko sanika bonke abebese ndlwi-ni kuya.

Kuwe Rev. W. Philip, nakuwe nto ka Nkovu, nakuwe nyana ka Jabavu, nakuwe ka Xiniwe, nakuni nyana nabazuku-lwana bento ka Jotello, nakuwe Nana nto ka Ganiya, nengecobo eninzi yamagama ami nani, ndiyabulela: Bavuseleli, bakokeli bohlanga, Mbewu yawa emhlabeni olungileyo, Lukozo olulelwa umti ongangezwe : Gwele elilibisa ubudenge baba Ntsundu: Kuni nonke, ndiyabulela.

Ndiyabulela incwadi zenu ebinidikhuzo impanga endihleleyo, nizokuwisa inyembezi pezu kwama ngcwaba abantwana bam. Nize knlunguza ubulwe-lwe nentlungu zam. Zindizisele amazwi entuzuzelo, nize. Manditi ixesha licutecile, imihla ifinyelele, sekuhlalel' ukutiwama ngam—akaseko. Le byimini yokuyolela kwam. kuloko sendiyeminyaka embini ndiyolele. Ndiyolele ngenewadi ezimbini ezavela kwi Mvo Zabantsundu nase Sigidimi. Enye iti—Hlabani umkosi iramnewa umzi liwubambile; enye ibalisa ngezi-ganeko zeramnewa. Nango sishiyilelo nam; andina izwi limbi laknyolela. Sekusele ukuba ndivalisele nditi—salani kuhle lusapo Usondamla abenanani, anisikelele: ati umsebenzi wezandla zenu awumise pezu kwenu, anipe uxolo. Mandisitele ke ngoku. Nase kusitelemi ndise kwayilanto bendi-uyo ngenyaniso u C. BROWNLEE.

SAMUEL SIGENU.

Ispelo.

[NGU REV. JAMES M. DWANE.]

UWELE EDYOKWENI. Mandenze umtsi ukufinyeza inteto nditi kute ekuhambeni kweinyaka yaya iman' ukuncipisa ngokuncipisa impilo namandla omzimba wake, kuloko etengxaxa yenkulato nobushushu baki kwizinto ezingisigile emalungelweni mzimba nemipefomlo yabantu akavama ukubululamele ubulwelwe nokwalupala. Ute nokupela kwake waxela inkabi ewele edyokweni.

UNYANGANTATU-WOKUQIBELA. Nokumbula nani ukuba ku Nyangantatu uwe ngenye kuyo letyalike ngo July 17, 1889, umhla ke lowo owabanda kakubi ekwakungalindelekanga nakancinane ukuba wobako, sabona ngaye selegaleleka. Wayekwele pezu kwelitlala ndimi kulo. Ubuko bake ngalomini baba

ABE LIGOSA ELIKULU lomjikelele wase Sepan, wasuka wati ukwala kwake wacacisa ngokumhlope ukuba yena seleyindlela. "Hayi lusapo Iwam kangelani kubantu abatsihla mna andihleli sendihamba." Zinteto zolohlobo ezabangela ukuti kunembe kati ngalomini. Kute ke noko ngobungxaxno babantu ayapululwa incaso yake, waba naye ke uyayeka. Int'eyanditi nete kakubi, kute kwintsuku ezalandela Unyangwa-Ntatu lowo wakalisa ukubako e Sepan ngokutsalwa yimicimbi epatelele

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likoyo nezelizayo bekwendele etnatanjeni ake, njengoko niyakuba xa ibali lake liyakutyiwa nge-Cawa ka Sept. 8, ngumhlobo wake omdala nomaziyo yena kakuhle zonke inkontsentse zemphilo yake, nditeta nganye namhlobo anokwaziwa ngomnye umhlobo ngabalo. Esisifo simkisiweyo sinwise pakati kwale mijikelelo njengoko beke ndatsho ndati WAWA EDYOKWENI

etsalile. Nge-Cawa ka August 4, wayesenkonzweni kungeko namnye owayesazi ukuba kuhleliwe nje yi Sabata yake yokugqibela ukuba senkonzweni apo. Ngo-Mvulo ngokuhlwa (August 5) waya kulala engakali nto, kute ebusuku

LAFIKA ISELA UKUFA elinyongoba ngobusuku licotela omdala nomtsiwa; ingewvu nolusana; ilunga nongalungileyo; otandwayo notiyiweyo. Azi ke tina mhla ukufa okuyantwala' kungacebisi nabani kufika kuti soba sikulungelana: O! " Lindani ngokuba ngingakwazi ukuba buninina ukwa kominindlu, kuko ekulileni kuko pakati kobusuku kuko ekulileni kwenkuku kuko kusasa; hleze alike ngebhao anifumane nilele."

AKAGULANGA XA EIDE, kodwa isifo sake sibe sesine utlungu ezinkulu nesite sawapiki's' onke amalinga amanziawenziweyo ukuba niyasiandibe. Kuloko wasitwala nngonyamezelo olunangalisyayo. Ndaba nokuti nqa kakulu ndakumfumaneka kwezi ngqangqamba zizintza kangaka esacina, esateta ngenemicitibi abeyifunyanisiwe. Kute ngenye imini ndakuqonda ukuba nyani-nyani uyashiyi lomfo ka Mpila, ndati kuye: "Asikuko ukuba kuluzisi bawo ukuba ukuba ukwi ntlungu ezingaka, noko ke siyazi ukuba akukonto inokushilela ingavunyelwanga yi Nkosi." Uti ndingekake gqibi ukuteta wapendula wati: "Unyanisile mfundisi nakwazi nwele zetu akunakuya nalunye engawumanga yena; kwane ntaka zasendle elahlwayeli kanti noko uyasondla." Nombulelo wendlu obute washenxiselwa kwi kamile emgama ngokoyikela ukuti uyapazuyiswa naxa ngeba ute nqwa ubutongwana wawungandla wati mawusondezwe kuye esiti: "Niti mna ndopiya yinina?" Ibe kukusikelelwa kwetu ukukulu mna nomzalwana wam u Mzamo ukutata umtendeleko we Nkosi kunye naye ngobusuku be Cawa (August 18), ekute emva koko sanika bonke abebese ndlwi-ni kuya.

ICULO ABESITANDA. Kuko culo apa ebeselete kule minyaka watana nca nalo ngokulitanda. Ute ke namhla x'ahamba kwezo ndada zimatanzi anzima, x'asondele kulomtywenka ibandayo yesiziba esimnyama sokufa esapanisa ukuxhaxa nom Kristu wohanibo luka Bunyan, wapangakulo eloculo. Watsho kwabanda kwezo intsonguzi zimasikizi, watsho arwaqela amararnco azo, watsho yatamba amadolo inamba enkulu yezo ziziba, watsho engawananzile ukukukumala kwamaza e Yoridani, kodwa ekangele kulowo wasitengayo ngegazi lake elinqabileyo:—

Zulu kaya lami Utandiwe ndimi, Zulu kaya lami Ulindele ndimi, Zulu kaya lami Unqwenelwa ndimi, Uno bawo wami, Une Nkosi yami, &c. &c. &c.

Lenjenje eliroti OKWALO UKUHAMBABA. Lamaculo aluncedo ngenhumi zentuli ezirara. Ngesiwacina ngosulungeko oluluko. Hayi usapo lwase zikolweni oluwajike lamaculo lwawenza awokufeketa.

UMFI ubuhbe ngo August 22, wangwatywa ngo August. 23. Ushiyi umhlokokazi nesixenxe sabantwana abamlilelayo. Yanga ingati i Nkosi esevite yasitambisa ezwini layo ukuba ayisokuvuma ukuba silingwe ngapezu kwamandla etu, ilu-kangele olusapo ebukedamneni balo. Ukumka kwalomfo wakwa Mpila elizwe ni kushiye

ISIKWELE ESTKUUU kwizinto zombuso nezelizayo kweli lizwe lase Batenjeni. Asikuko nokuba kuluzisi ukubona ukuba abona bante bebezintiska kumzi ontsundu bayapela, beman' ukunyunyeka ngabanye.

INJENGELA ZOMZI ONTSUNDU. Upina u Kama into ka Cungwa eyati emva kwedabi leminyaka emininzi wazu uloyiso. Umkile washiya umzekelo omhle kulomzi wase Mjadwini. Upina-Thomas Danga indoda ebisiti nakuba ??? seyalupele isuke e-Rini izokuba ??? kwebe ngenyawo zayo ngenxa ye Vangeli obungati uhlanguana nayo ubone ixhaxha elisimela ngenduku lixwaye i-habilisaka yalo! Mayindisindise i-Nkosi ndingabillilo ityenjana netakutawana le Ngesi kodwa ndibe ngumsebenzi! Upina u-Livo Soga owati ngempumelelo kubufundisi awayefumajiswe bona wabonisi ukuba ngendalo kuto mahloko pakati komhlope nonnyama engqondweni nase ntiziyweni! "Ndisateta ntonina kuba ndopelwala lixesha" ndakubalisa ngengelelo o Lwana no Mawonga. Ngenaroti o Samuel Mtimkulu no Dukwana nabanye abaninzi "abate ngalo ukolo bavinganga imilomo ye ngonyama." Hina zingewvudinini, hina madodana, niyevana ukuba namhla nditi itshonile enve indoda enkulu kumzi ontsundu? Wanga u Tixo angawasikelela lamazwi alombiko. Ngu-Yehova obenika ngu Yehova ohlulileyo igama lika Yehova malidunyuse. Amen. Inkonzo ipetwe kwalinge culo likamfi.

Zulu kaya lami &c. IXABISO LOKWAZISA.—Sivaya no Mr. Ka. J. Mvula, Kafir Inst., Granhanistown, uknva ukuba isaziso abesifake kwi Mvo Zabantsundu, eiye kulifumana esikiti e Tarkastad. PETER CONGWANE FORT (BEAUFORT):—Iyahlaulelwa impingawa yonke. Incwadi lyahlelelweyo akuzibeki zitampu zaneleyo sihlaula sisand' ukuhlaula.

AMAGQUKWEBE NE Voti—Osemagquku. kwebeni uti " Abantu bakowetu kubona. kala ukuba bafunde isifundo esikulu ngo-

Amacapaza ase Dodoloro.

[IVELA KUM'BHALELI.]

ILANGA.

Libalele kaknbi, asazi ukuba nonyaka iyakuba yintonina : akulinywanga, impahla iyafa, ayityiwa nangamaxalanga; eyona mpahla ininzi elayo zigusha. Inkomo namahashe zisa kolise ngokubitya kodwa.

ISIDUMBU ESIFUNYENWEYO.

Ngecawe engapaya kfunyenwe umzimba womntu sefilele kufupi no Mhlanga. U Sibonda u Danti eyile kukangela mn- zimba lowo kunye namapolisa ute, lomntu kubonakala njengokungati waye betwa. Umzimba lo ufunyenwe nge- nazo nengubo; kubonakele uduma -entloko. Akaziwa ukuba lomntu ngowapina. kwatandatyuzelwa okokuba umgomnye walamaqela avela emsebe-ozini.

IMANTYI.

Imantyi vase Dodoloro u Mr. Chalmers kuvakala okokuba usahlile, okuya kwakungati uyerka.

UTYELELO LWE JAJI.

Ijaji ibilapa kule cawa igqitileyo, amaTyala abe mabini elokulwa, nelobusela; hayi iwateke kakuhle.

UKWAMKELWA KWE NDABA.

Indaba zepela lase Natal Inkanyiso asikuko nokuba siya kubulela ngazo, uze ubuye upinde mnama ukucapala kwelo pepa. Sizifunde ngemihlali emikulu, wada omnye umzalwana wawa kabini esitulweni ngenxantsini; waye omnye ngenlyne icala letalile esuke walugodo kukuhleka, yati inkosikazi evayilungisa isopollo yetna nayo loti: yayinqaba umntu o tyayo. Ude um'bhali wala macapaza waba kutsho ekameleni yake yokulala egaqa ngamadolo, ubuyile esakasa wetu aba bantu babini bese dining-room besafille yintsi; ndivakele ndikala ndisiti: pezani! pezani!! ndiyafa yintsi. Ndiqondile ukuba akuko kunceda, ndagaqa ndakumbnla pandle ndipelile, ndivakele ndisiti maliyekwe xa umlesii atike kula mazwi: "Omame sebeqata amaqondo namadolo, kodwa kuya kusinda abanomojona." Mandiyeke kuba nangoku nje intsi ayivumi ukuba ndibhale. Ndisonge ngeliti uze ubuye upinde usipakele kuleyo mvaba.

AMAGAMA ! AMAGAMA!! AMAGAMA!!

Seleqalile Amagosa ukubhala amagama. Nonyaka nje sizimisele ukungenisa onke amagama anokungena. Intlanganisno siya kuziqala ngo October lo. Ngati iya kuba lidabi elikulu pakati komzi ontsundu nama Bhulu. Sobuye sikwazise ngehambiso yamagama kweli lase Bate- njini. Ndingati kodwa ngenxa yezi- ngelo zika Tembu " umtanta uya kufana aonina."

" IMVO ZABANTSUNDU."

Andazi ukuba kntenina lento amaledi ase Dodoloro angavnmityo ukuyitata Imvo, nditsho kuba akavumi kuyilahla i Bhasile, kanti ukuba ebeyitata Imvo ayigayeyilahlele ibhasile. kuba nga evile ukuba elisiko ligwetyiwe ngamanekazi amakulu apesheya kolwandle apo yayi vele kona.

UMQOMBOTI

kuxa upatlewe pezulu, ungeva umnyo esiti— ndiya kuvota ku Du Plessis, ati omnye ndiya kuvota ku Orpen—lowo ke ngongaseliyo.

UKUFA KWE MPAHLA.

Uti ovela Endwe ute xa ahambayo kona kwafuneka ukuba makabope impumlo nge qiya ngenxa yokunuka kwevimba lempahla efileyo, namaxalanga asuke adungudela. Amafama akupe imifoto kwizicaka eti—mazulwe igusha xa zizalayo, iti izala sibe sinqumla itakane. Bide lati elinye ifama namhlanje: kwezalo igusha eziyi 1,300 lifumene ama- shumi amatatu amatakane kupela.

E-KOMANI.

ISIFO SOMQALA.

Isifo somqala seke satyikitya kwi location yase Dordrecht semka neqela abantu. Ude omnye unshumayeli nge Cawa etile akabi nakuzinceda wavuma ingoma yentlombe xa ashushu eshumayela, eti— Vula ngezantsi, vula ngezantsi, vula ngezantsi. Yati lontshumayelo yenza impembelelo entle ebantwini.

[NGUM'BHALELI.]

' - October 4, 1889.

Akuko ndaba kweli—ngapandle kokubalela kwelanga—yimikoko imihlabi yempahla egqita apa isinga emajoweni elupilisweni; enye into engxamele ukukula kuku

BANJWA

kwabantu abangalindelwe kwesosimo.— Lemihla sizizixibindwana ukuya egantolo ukuyakula amatyala okubanjwa ko nantsi nonantsi. Abanye besinda abanye besenzakala ngumteto. Nge

GLEN GREY, kulentlanganisno

ibisand' ukubako yonganyelwe ngu Mr. Tendo-Jabavu, ibifanelwe kukangelwa kakuhle indawo yokuba Abatembu batumele amadoda ku Rulumeni e Kapa, ayakubulela u Rulumeni ngoku ngavumelani necebo lama Bhulu lokuba umhlaba lowo wase Glen Grey ucardwe i farms —zibe zezabamhlope. Njengecebo lamadoda atile entlanganisweni apo—u Rulumeni ingamvuyisa. kakulu lonto yenziwe—ahlake ebakusela bantsundu xa bezakupangwa imihlaba yabo.

" UMTETELELI."

Mandiqoshelise ngo Mr. Pelem, ekute kwasentlanganisweni apo kwako amanene atile alisebenzise gxekekileyo igama lake, awacala lakowabo e Glen Grey. Ati u Mr. Pelem wabiza, wamkela imali ebantwini esiti yeyokuba ebehalele or ebatelele ku Rulumeni—baza abatweswa i Past Engqongqo—bafumliiswa nakwi Rafu yezindlu. Mna ke Mhleli ndaba nosizi ukuba kuvakale inteto ezinje engeko u Mr. Pelem aziphendulele, kuba ndicinga ukuba kunjengoko kutshwoyo angaba u Mr. Pelem uzonakalisile mpela emzini wakowabo. Ndi bhala ngaye nje ndifuna ukuba apendule siyive lento kakuhle.

ISIKUMBUZO NGO CAPT. BLYTH.

(ICEBO LE " CHRISTIAN EXPRESS " LOVE

DALE).

Amapepa endaba asityela ukuba kuko intshukumo etile ceeba ukuba k venziwe into yokukumbuzwa umti u Capt. Blyth. Kuvakala ukuba umzi ontsundu opesheya kwe Nciba uyitabatele pezulu londawo. Kutiwa sekuko ikomiti esingete lomcimbi, yaba mhlope naba Ntsundu; nemali seyibutwa. Kutiwa inxalenye yemali ezuziweyo yocitelwa kwisakwiwo esiya kwenziwa pezu kwe nchwaba lake e Kapa. Sikolwa ukuba kuvunyelwene ngalondawo emveni kokuba kubhalwelwene nosapo lwake, olube lose luzilungiselele ukukwenza oko, lwase Inkuyekela ke kwelo qela langazelela ukuba oko kwenziwe lilo. Baninzi pakati kwaba ntsundu abawuvakalisayo umnqweno onje ngalo, kwabe kungeko nto ilunge ngapezu kweyokuba benzele isikumbuzo esifanelekile lo mnumzana we Ngesi, ube ngumhlobo wenyansio wezizwe ezintundu zase South Afrika.

Into esibanga ukuba senze inteto enje kukutelekelela ukuba kuya kuba nzima ukuvunyelwana ngeyona nto esifanele ukuba yiyo isikumbuzo eso. Ukuba kubeko imvisiswano pakati kweqela labalungiseleli balomcimbi, nempi ekupe imali yokuba uhanjise, ukuba kuvisiswene kwa usaqalwa umsebenzi wada waya kupetwa soncoma; kuba ingento iqhele ukwenzeka leyo. Into ekufanele ukwenziwa yona ukukumbuzwa isiganeko esitile kudla ngokubako amapike amakulu ngayo. Kwaba njalo ngesikumbuzo se Jubhili ye Nkosazana e London, nenye iwangala yezikumbuzo ezangapambili nezingemva kweso. Kanti umsebenzi onjalo ub' ufanale ukwenziwa ngamxhelo mnye. Lentluzentluzi ibangwa kukuba uti usenziwa umsebenzi kube kusingatwe indawo ezimbini ezingavumaniyo. Kutiwa kwenziwe isikumbuzo, kube kwakweso sikumbuzo kusekelezwe ilungelo etile eyoxhanyulwa ngabemi balondawo. Yinto efuti kweli lase South Afrika ukuti ingqilana ngenye zixatalazele ilungelo yazo, zincate lito yilungelo yelizwe lipela. Ukuba abantu abamele umandla otile abanako ukuziza uloliwe nokuba yi bholoro. bayakuzama ukuba nomnye umandla ungazizuzi ezonto, ukuze ba- swele kunye, bagxampuzwe amanzi ngokufanayo.

INTLOBO ZE SIKUMBUZO.

Kuvakala ukuba kukankanya into ezintatu : iboloro (e Tsomo), ukwakwiwa kwendlu enkulu yedolopu, okanye ityalike (e Gcuwa.) Iboloro yinto enoncedo kakulu, ekungafanelekayo ukuba ibizwe ngomntu obe luncedo elizweyo. Kodwa ke umsebenzi wolohlobo ulunge ukwakiwa komkulu, awulungele kwenziwa zitali zohlolo ezihanjwe zicelwa ebantwini. Nangapezu koko u Rulumente izingca ngemali eninzi anayo. Xa anako ukwenzela uloliwe ngenisa amazwe angepantisi koiwake ulaulo, iti nentwana eyakungena kweyake ingxowa ibe yinxalenye yengemso yabo lolive; ukuba kunjalo ke, ufanale ukwenza imicancato kwimilambo yezwe lake, ngapandle kokuncediswa zimali zabantu.

Isakiwo sendlu enkulu yentlanganisno zedolopu, sichaseke ngendlola ezimbini, —singalungela abemi balondawo, kanjalo kuyatandabuzeka ukuba abantsundu bangazuzwa lungelo lanto kuso. Ekukutshweni kwemali abantsundu boba mhlambuni ngabona baninzi, ekungati ekulwini babe mayela kumashumi asitoba, kanti ke kweloqela lingako ingaba ligudwana elingepi elingafumana ilungelo ukuba kwenziwe into enje ngalayo. Kanjalo akubonakali ukuba kungaba nokwenziwa into eyileyo, ize ibe nokusetyenziswa ngenkululeko nangokufanayo ngabamhlope nabantsundu.

Indawo ebanga ukuba ukwakwiwa kwendlu yetyalike nokuchaswa kukuba ba ilunge nehlelo elitile; ilungelo layo lixhanyulwe ngabantu abambalwa belo hlelo ikakulu; kuba ityalike ayidli ngakuba yindlu evulekele umntu wonke. Eso sikumbuzo ke ngoko singalungela abantu abambalwa kwisipalukana esitile pesheya kwe Nciba.

ESONA SIKUMBUZO SISISO.

Kubonakala ke ukuba inye indawo ekungati kwenziwe ngayo ibe lomali ichitwe kakuhle, ibe luncedo kwinto eninzi yabantu, kukuyichitela ekuxhaseni imfundo. Dike londawo inikwe isihlahla nakukuba u Capt. Blyth ibingomnye lowo wemizamo yake emikulu abeyenzela abantsundu. Akufindelekile ukuba inani eliseleyo kweliqhuzulelwe ingcwaba linganela ukwaka umzi omntsha wemfundo, ngoko ke esona senzo singaba sesobulumko ingaba seso kuti lomali incediswe emsebenzini ose uhanjiswa e Blythwood, lomzi ubizwa ngaye, ukuze lomsebenzi wenziwe kona ube nokufezeka.

Kwabanye kubonakale ngokungati ne Blythwood le ilunge nehlelo elitile. Oko kuyinyaniso ngenxaso nokulaulwa kwayo kupela; ngapaya koko ililungelo nakubani, ayicaluli hlelo nabala. Kufundiswa kulomzi abantu bawo onke amahlelo, aye amalungelo emfundo enoncedo evulekile komhlopo nakontsundu. Kwase butsheni balomzi u Capt. Blyth wayeyaleze indawo yokuba kungabiko khete; yacaca kuye nendawo yokuba mavibe nendawo elunge kuyo, epetwe, nexhaswa yiyo, okanye yoba luvakalala olungena bani. Ekwenjneni njalo wabonisa ukuba unokuyibona into ingekhili, enomnqweno wokungena ungapumelela uchume lomzi.

Nokuba na ingati indlela ekukunjuzwa ngayo ibe yeyokuncediswa kumasebe emfundo, nokuba kukwicala lamashishini, ukwandiswa kwawo, nokuba zingakangelelwa zombini ezonto, londawo ingaqondwa xa inani selise sandeni, ibonwe yi Komiti, nabantu abalube imali, eyona nto ifanele ukwenziwa. Asinako nokuqashisa ukuti kazi yoba mayela nanini linina imali eyakuzuzeka, nokuba yobangakanani nani ekutshwa ngabantsundu kwekutshwe ngabamhlope. Kodwa uAruba imali ekutshwe ngabantsundu ibe lixabiso elilingeneyo nabemi bapesheya kwe Nciba, esona senzo sobulumko nesobulumko, soba siso esokuyisebenzisa lomali ngendlela eyakuba lilungelo kwabona bantu baninzi, naku- wona mandla ubanzi.

Asikeva ukuba i Qonce ne Bhayi ne Rini litinina ngayo, kanti le yinyanga yokugqiba vonke into enokwenzeka. Igqitile kuse kusemva.

EZABABHALELI.

ITITSHALAEZIFAKW' IBHEKILE

Umgcini ofisi yemfundo uhlab eka- ngele ngengeto ayibhekise kubafundisi engokupatwa ko titshala kakubi, abanye bagxotwa bengonaga luto bafumane bacatshukelwe bafakwe ibhekile ngapandle kwesizatu, kuqayiswe ngesunya lo- bufundisi elingaqondekiyo ukuba lisi- qamo sinina. Siyavumelana nomfundisi ofaka ititshala ibhekile ngokuswela kwa- yoy isimilo, kodwa asivumelani nabanye abagxotwa ngalo yinxenye yabafundisi Siyakumomeleza umongameli mfundo, ekubeni ekuqalasele ukufakwa kwe titshala ibhekile ngapapati bazo, kuba abanabulungisa bonke.

Besiba tina umntwana efundisa abanye ufanale ukugqita iziyalo ziseaca senkosi afundisa pantsi kwaso ukuze agxotwe ingabi lirathi elidibene nolnya. Kwe- njwenjalo kweyase Rura ititshala. Ewe, siyalibulela inene lase Mangesini eko- ngameleni kwalo imtundo, ngokukodwa kuti bantsundu. Unga angatamsange- leka empilweni, ahfale engu Mpatiswa- Mfundo. Ndisisicaka sako.

Seplan. J. D. NCUKA.

UKVUMO KA MR. SIDZUMO.— Ngolwesitatu Iweveki epeliweyo, i choir eyayihlanganiswe ngu Mr. Sidzumo yayolisa kamnandi—yala- cula ngapezu kokuba kwaknlindelwe, kuba noko ingumzi omdala nje lo ayititshala kuwo ayikazanga yenzelwe imizamo nkubhunjulu- lwa imvumo. O " Holiness becometh thine house " " We fly by night, " Call John. " no " beautiful Rain. " Ancamisile ukuyola. Esihlalweni ibingu Mr. J. Tingo-Jabavu ete- intoeyenziwe yi choir ingapezu kokuba ebe- lindlele kuba ngokwazi ubnbnhutyntbnytn be- mnyomo yetyalike yase Wesile e Ntsundu e- Qonce, ubeze engalindele. Ute uyatamba : ukuba i choir abasokubuya bavume ukuba j- icitakale mayiseyiba ngummiselo wetyalike I le. Upumelele u titshala kuba engomnye wabahlala ezinyaweni zika Mr. G. Baker umvumis omkulu. Kucitwe ubusuku obu- mandni. Enva kwentoto ngo Rev. P. Mpinda no Mr. P. Sodlula yahlukana intlanganisno yomvumo.

JOHANNESBURG. — Apa (utsho umbhaleli) ikatsi ise mandundu komnyama umntu nomteto usengqongqo kwabamnyama- Ali tshoni ilanga lingakatswanga ishumi lama, dodu, angasezazi ongena katsi; pofu ku, ngengako okokuba kuko simbuku setyala, kodwa kungokuba namhla ama Bhulu afu- mens icatn. Elilizwe line ntsizi nangani ililizwe elidumileyo ngomvuzo, kuba lusizi indoda iyakubanjwa apa xa iseshwayo, no- kuba iseshwe £20 itshonile lomali, yobho- mbolozwa kungabiko ukalimayo, ide iyeke. Apa alikabiko ilungelo komnyama : aliqela amadodana abengxamele ukwenza amashi-, shini, kodwa awuvumele umteto. Site nqadadala. Kekwako nnyikimo olukoyo pakati kwatna Arabi nama Kula egxotwa ngenxa yamashishini alomadoda ukuba i maninzi kwawo. Eli ilizwe lisafanelwe j- ngamadoda aneziquela, alikafaneli ntwana. Ndiiti yonke imihla xa ndiqgita ngase ntolongweni ndive isikalo nentandazo eta- ndaza umkatsi noqgira.

UMSEBENZI OMHLE E BHAYI. — Udaba olunje nomzekelo omhle kuma bandla endawo ngendawo etyalike; make ndi- wupakele ke umzi (utsho umbhaleli). Ku August odluleyo sive isimenoo se Tea. Meeting eyakuba sesisolweni sase Tshatshi, iyeyokuncitshwa kwetyala lalotyalyike. Sihle seputuuptu ukufuna amanekazi —sixake. Siyekgaleleka, safika amnya- ngu ingumtut yedwa; ndaqonda uku- bwa mnube nzmima umsebenzi wokwa. mklela amangeno, ku Mgcini-Mnyango Isikolo sihle seminyi ukuzala. lile umsebenzi nkngutywa ngn mfnndisi wakona u Rev. Mr. Gawler, watsho nge- oolwana elaba myoli. — kwahlalwa emva koko. Usuke umfundisi lowo waxela into ekhlanganwe ngayo, ukuba kungenxene yekhutitezi setyala letyalike, amakosikazi alomzi abizene enza eliyila. Ukwenjenje ntudise kumanyeliso amaninzi kunene, kuba i Mission selisuke yancama inxalenye yazi civovo ezingatani nto,—ngokuti—lopela nini-nini elityala. Kodwa yena umlondo, lozi mali uti alikapele. Manenekazi nani manene, posani uncediso.—Emveai komzuzn kulaula i tea, kungeniswe izixoxo ezaman' uknpitikezwa ngamaculo kwatsho kwa sita. Kumanene acelwa ukuba atete, ndanaula inteto zo Messrs. E. Mdolomba, J. Vena, S. Ncapai, E. Hlangabeza. Sikweyiya, namatyendyana amabini ase Dubula, end- apaula ukuba ngapandle koknzama kwawo ukulungcelelana neligama lawo, ayezitza. ndwa zentlanganisno leyo yonke. Iculo hka Mr. Ncapai lanandipisa—ngatnana elonene lihle libuye lisigobise kamsinyane. Ama- nenekazi onke anxibo kabuhlungu aqwela ; ndati Indipunga ndaye ndiwaqxeleshile, ndawuna ukuba okunene lomzi ngowoku. pela, yi Npilani yaba ntsundu. Amanene nawo atsolu, axingisa ndaxor' umkita futi. Ingxolo nezizapamiso azibangako.—Ivalwe lentlanganisno iyole kunene pakati kobusuku kwango mtandaliso ngumfundisi. . Abaziyo bati amanekaka la abeyile le timiti, abate xa sezibhatelwe indleko ngendleko ngapezu kwe £10, zave izitembiso zisangena. Kwow yini!! lamadoda ase Tshatshi azeke into- , tibi zohlolo, nkuquka imali engaka kula- maxesha into yonke inqabe yisana nani manenekazi ndini lakuhle lupele clotyala lomzi wena-Mabe nani amatam- sanqa onke. Siyazela kumfundisikazi ukuba apuxatisele ngoluhlobo umzi wawo. Lomzi wase St. Stephen nyanyuka ngokunyuka lutsho uhadi nge-Cawa edluleyo lupele- kelelwa yi Choir evileyo ndaqela, kwandi- liseka.

" What sort of soup is this ?" said a gentleman in a Sydney restaurant the other day to a waiter. " Why, that is bean soup," was the reply. "Well, I know it has been soup; but what sort of soup is it now ?"

A Frenchman met an English soldier with a Waterloo medal, and cast reproaches on the English Government for bestowing such a trifle, remarking that, it would scarcely cost 3 francs. " That may be," replied the hero, " but then it cost the French Government a Napoleon."

Ibala Labadlali.

[YI SPORTS EDITOR.]

Sifumene ucingo e Kimberley oluti masa- zise ukuba bangavuya bona ukuba i Tourna- ment vabantsundu ibekona nonyakanje. ***

Nantso ke indawo kuni madodana, kodwa ke kwele mbholcotive ukuba nyile nilumke ukuba nigeine ipasi eziqwini zenu, okanye nyintambo. ***

Siva ukuba kuko amalungiselelo okuba kndibane i " Frontier " C.C. yalapa ne " E. L. D. " C.C. yase Monti kona ngo-Mvu- lo 14th inst. ***

Ngo 28 kn September kwakudlala i club match ye " Frontier " pakati kwamacala anyulwe ngu Bopi no Xiniwe. Ladliwa nge 6 runs elika Xiniwe eladlala nge X ekubeni elika Bopi lidlala nge XL ***

Elika Xiniwe :—A Thomas e Zondani b Somtombo 0; S Mtoba b Ntshona 13 ; Joe Meuze b Bopi 6 ; Xiniwe b Bopi 29; Jery Menze e Ngcaviya b Somtombo 3; W Soga b Bopi 1 ; F Menze b do 0 ; T Impey b do 0; W Sebe bdo0; J Menze not out 1; Extras 2. Total 55.

Elika Bopi :—Lotsha b Menze 0 ; Ngcavi- ya b Thomas 6 ; Ngesi b Thomas 18 ; Zo- ndani b do 3 ; C Bopi e Thomas b Mtoba 12, Mbqa e Menze b Mtoba 4 ; Zamzam e Me. nze b Thomas 4; Ntshona b Mtoba 3; T Bopi not out 0; Makeke o Thomas b Impey 3 ; Extras 10. Total 61. ***

Sifumana ukuba e Kimberley iyadlalwa nqi ibhola nonyaka nje. I club zimbini, zezi :—"Duke of Wellington " C.C. Ama- gosa : Captain, J. W. Sepuru ; Secretary, John Mtani; Treasurer, Phil Mayeza. Enye yi " Native Postal Telegraph " C.C. Capt. F F Badi. Sec. S C Nano; Treas. 8 Maquila.

Abalimi na Barwebi.

Sidwelisa amaxabiso—kwindawo ngendawo —ezinto ekurwetywa ngazo ngama- wetu, njengoko atunyelwe ngo Mantyi Komkulu, E-Kapa, axela into abeyiyo ngo-Mqgibelo 28 September, amaxabiso ezinto:—

Table with columns for various locations (IMPHALA, E Alvani, E Bheke- dolopu, E Kalaabo- kwe, E Dodoloro, E Monti, E Rafu, E Dayimani, E Qonce, E Cawa, E Rioli, E Komani, E Bloem- fontein, E PM Burg, Natal) and rows of numerical data.

NATIVE OPINION THURSDAY, OCTOBER 10, 1889.

IRRESPONSIBLE interference with

the administration of Colonial affairs on the part of busybodies in England has much to answer for. For many years past it has been strongly re- sented by Colonists generally, and by none more so than Sir GORDON SPRIGG. The curses piled on the jackdaw of Rheims are nothing when compared with the maledic- tions that have been heaped by Colonists upon our lamented friend Mr. CHESSON and the Aborigines' Protection Society, for interfering in the affairs of this country. And yet, considering the relative position of Colonists and Natives in respect of intelligence and power, the most bigotted opponent of that humani- tarian association would, in calmer moments, readily admit that there has been a vast field for the labours of such a Society. Some agency was needful to soften the antagon- ism of race, which is the inevitable result of the colonising enterprises of the nations of Europe. Great Britain, especially, through her numerous colonies, is being brought year by year, into closer intercourse with uncivilised man, and as there- fore causes of misunderstanding be- tween the two are perpetually liable to arise, it is surely desirable that a body should exist with the object the Aborigines' Protection Society has in view. As has been said, a society with such a worthy and laudable aims, has been assailed from high places with violent in- vective and no end of opprobrious adjectives, on the score of outside interference with the administration of affairs in this country. In the face of these facts, therefore, it has been with no small amount of surprise that we have watched the gyrations, occasioned by the Black- wood sensation, in quarters where outside irresponsible interference is strongly and sternly resisted. No one would begrudge what may be done to mitigate the mournful lot of the lepers soever. We are not with those who think that the horrid account given of the condi- tion of the lepers at Robben Island is a piece of gross exaggeration, for we hold that that the fate of the leper under any circumstances scarcely admits of exaggeration : Leprosy by itself is nothing if it is not exaggerated misery and woe. Go where the leper may, north- ward, eastward, westward or south- ward he is known to be galloping to a premature grave. A sensation, the sharpest, could therefore be in- dulgued in at any time and with re- spect to any place, besides Robben Island, by any writer possessing language, sufficiently graphic, to represent the abject and piti- able aspect of leprosy. Such, how- ever, has been the magic power of outside and irresponsible interference on this occasion that an article in the usually humdrum pages of Blackwood has for the moment benumbed the mental faculties of the high priests of the non-interference propaganda, who have, even at the risk of catch- ing the loathe some disease, gone out to the leper hospital at Robben Island—all through the agency of an irresponsible adviser in the Mother country. Let us hope that after this the last has been heard of the irresponsible inter- ference cant.

Notes of Current Events.

"FROM private letters by this mail" says the Natal Witness " we learn, on the authority of Sir Arthur Havelock, that St. Helena has been selected as the temporary residence of Dinizulu, Ndabuko, and the other Zulu prisoners." This is somewhat singular when taken into consideration side by side with Baron de Worm's answers to Mr. Bradlaugh in the House of Commons. According to those replies these prisoners were to be treated with the utmost possible leniency. If what is now reported is what was meant by the Under Secretary of State —transportation pure and simple, then Her Majesty's Government has curious noons of leniency.

"EXCALIBUR" says "The Editor of *Native Opinion* is held in bad odour, by anti-negro-philists, and those who would like to reserve the natives for drawers of water and hewers of wood. Some of those who are advocating the wholesale supply of liquor to natives, because they foolishly think that by doing this they are making it cheaper, will be sorry to learn that *Imvo* cordially approves of akwezo ndawo bakuzo. Ukolwa zisuggestion made that all road-side canteens ingxelo ezimfutshane ezitsoileyo. Kafir districts be closed up. It has been said that these places encourage drunkenness amongst farm servants. I hope they will be put a stop to, and thus remove one out of the many inducements and temptations to drink, which a Legislature criminally places in the path of the native."

It was with unmixed satisfaction that we came across a copy of the *Lovedale News*, No. 1. The opening article indicates its aims and scope. "The paper," we read, "is intended to be specially a paper for all at Lovedale, and which all may be able to understand without difficulty." The *Lovedale News* was first published in May 1876, and appeared regularly until 1881. Much interest was taken in it by those who had been at Lovedale, and by others in the world's workshop who cherished pleasant memories of institution life. To these it came as a cup of cold water in a dry land, and afforded a solace amidst the blows and kicks of business life. To such an extent was the little paper appreciated by those who had left Lovedale that we don't think we are far out in saying that it was more prized by past than by present Lovedale students. It would be a pity therefore to confine its purview to Lovedale. We think it would pay better and could do more good if conducted along such lines as will render the *Lovedale News* a connecting link between the past and present students of the Institution, and generally fostering an *esprit de corps* among all the *Lovedale alumni*.

THE contents of the present number are various and varied. We gather that Lovedale sent in thirty-two candidates, twenty-eight male and four female, to the Teachers' Examination that the total number of new entrants this session is sixty-five. Under the title of "Proposal" the wisdom of forming a Reading Club is urged by "K." with forceful and forcible arguments. The suggestions of the writer would be productive of much good. Articles on the "Vigilance Committee" at one time known as the Lovedale Court, "Cricket," "the Societies," "Local News," and "General News" make up the little readable sheet of demy quarto, trimmed.

IRAFAU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo.

ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

SINCERE sympathy with the Hou. C. Brownlee and his family has been felt among the Natives throughout the Colony, because of the grief they have been put to in having to mourn, within a comparatively short time, the removal, by death, of three members of their family—Mrs. James Brownlee, Miss Brownlee, and Mr. James Brownlee. In some cases this sympathy has found expression in letters that have been sent to the honourable gentleman, and in our Kafir columns in this impression appears Mr. Brownlee's acknowledgment of the addresses of sympathy, of which he has been the recipient.

THE Hon. J. Tudhope had telegraphed to Uitenhage an intimation of the resignation of his seat on his acceptance of the post to which he has gone in Johannesburg, and in all probability it was his will and testament that bequeathed the seat to Mr. John F. Dolley who was immediately put forward as a candidate for the seat. So many competitors, however, rushed in that Mr. Dolley's chances became slender indeed, and Mr. Tudhope had to adopt other tactics to save the seat. He has definitely decided to keep it, coming down to attend Parliament during its sessions. Reading the speeches made at meetings of Bondmen, preparatory for the contest we were struck by the breadth anti liberality of spirit shown by some leading Bondmen. For instance Mr. G. Hartman, the Chairman of the Coega Branch spoke well of Mr. Mackay, M.L.A., who is somewhat distrusted by some of the farmers. "They must bear in mind (said Mr. Hartman) their defeat last election through want of unity, by the different branches deciding upon different men and not pulling together. As it happened, however, they have no reason to regret their defeat as the district has an able and competent representative in Mr. Mackay whose conduct during the last session of Parliament showed that he had the interest of the farmers at heart. [A voice: He voted against the Pass Law and amendment Master and Servants act. Well he might have had good reasons for voting at the time."

Zonke betu zipantsi ngokubalulekileyo.

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IYEZA ELIKULU LASE

KUBALESI BE 'MVO.'

UMHLELI ucela Abalesi be MVO ukuba bamtumele Indaba zebentlobo zonke ngento ezibonakalayo sorry to learn that *Imvo* cordially approves of akwezo ndawo bakuzo. Ukolwa zisuggestion made that all road-side canteens ingxelo ezimfutshane ezitsoileyo. Kafir districts be closed up. It has been said that these places encourage drunkenness amongst farm servants. I hope they will be put a stop to, and thus remove one out of the many inducements and temptations to drink, which a Legislature criminally places in the path of the native."

IZAZISO NGE "MVO."

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