

Imvo Zabantsundu.

(NATIVE OPINION)

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IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, MARCH 27, 1890.

[No. 280

IXESHA LE BHOLA, 1889. DYER NO DYER,

BANQIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe; kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABAZINTLOKO.

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Zika Lillywhite, Izipato ze Cane 16s
„ Ezilunge nga.pezulu 21s
„ Ezispeshele 21s
„ Eziketiwewo 25s „ Duplex
Driver 30s
I-Seti Zentsapo 6s 6d, 10s, 12s 6d.
I-Stumps 5s 6d, 10s, 12s, 16s 6d.

I-BHOLA ZE KRIKITI.

Ezika Duke ezimitungo ipindiweyo 4s
6d.
„ „ extra strong 6s 3d.
Ezentsapo 2s 6d.

IZANDLA

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—
ngolusu lwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana
zonke ezintsha.

Zabatayo Ezalwa kubo nge 7s 3d, 8s 6d, and 10s. Ezo Bhalwa 7s 3d, Ezo Buff
Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. Intonga ze
Tennis ziqalela kwi 6,6 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 I

KANGELA!

GILBERT FOX NO NYANA, Abatenga, Batengisele, Batumele Impahla,

SIFUNA ukukumbuzwa ama FAMA ABARWEBI NO MZI wonke ukuba asingabakoyo
nje, koko intumekelelo yetu ukutengela, ukutengisela, nokutumela nalupina uhlobo
lwe ziqhamo zomhlaba, esesinatamuba atile obulula tina kwezonto. Sikulungele
ukwamkela umsebenzi WOKUTUMELA NOKUTENGISA zonke iziqhamo kwi marike
zonke zase South Africa, ngenxa yokuba kwimizi yonke ebalulekileyo sine arente zetu.

ABATENGISI bofumana ukuba kuluncedo kubo ukuzinikela kuti impahla sabo,
kuba sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinikelwa kuti.

ABATENGI bofumana ikwaliungelo kobo ukutumela i odolo zabo kuti, kuba
abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa
yokuhlutana ngayo kuya nctzhiswa, kuze ke kufunyanwe into e betele ngenani
elingapantsi.

Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

W. McGLASHAN & CO., (MAGALA), E-DIKENI.

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo
zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO,

Zonke Intlobo Zabatsatayo Kwesi Siqingata,

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo
zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa
W. McGLASHAN & CO.,

E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA,
IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa
ngamani ase Markeni.

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 utiwe ngamakosikazi,
Ngapandle komteketo,
Ngu Folokoco,—Manenekazi
Yizani ninqwenise iliso.
Ityal' ezetu zaba Tshakazi,
Ngokwenyani zihleli zodwa,—
Amanene, namanenekazi
S'true, intengo yetu iyodwa.
Ibhatyi, ihempe, neminqwazi,
Nebhulukwe ezisikiweyo,—
Zonk' impahla zamaledikazi
Ngenene zezifanelekileyo.
Siti kwaba batenga kade
Ninga dinwa zihlobo zetu
Kude kube ngu napakade
Nitenga kweya kowetu.

Ningayilibali indawo ekuyo

Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,
King Williamstown.

EKA GRAY HOREHOUND.

Lelona Yeza le NKOHLOKOHOLO
INGQELE, nazo zonke Izikuhlana zo
MQALA ne_MIPUNGA.

1/6 NGE BHOTILE.

Ngamanani Nanganye kwa
P. CRAY, Chemist and Druggist,
CAMBRIDGE ROAD,
KING WILLIAMS TOWN.
Mawetu! Mawetu!!

YAZINI ukuba ndivule ecaleni kwe
"Kaya" IVENKILE YENTWANA ZONKE
EZIFUNEKAYO. Kuko nesebe Lencwadi
ekuza kubako kulo zonke izishicilelo
ezikoyo zesi Xhosa.

Ako Amaculo amahlelo onke. Kuko ne
Noti (Tonic Solfa) ezimaculo matsha,
amnandi. Elisebe lisaya kufezekiswa
ukwanelisa ititshala, njalo-njalo

PAUL XINIWE,
General Agent.

IYARIKE yakwa Sigenu ku Bengu
iyakuvulwa nge Cawa, April 6, 1890.
Intshumayelo ziya kuhanjiswa nga
Bafundisi base mzini. Umantyi wase
Cacadu no Nkosi Dalindyabo bobolekana
nge Sihlalo kusasa nangokuhlwa ko Mvulo,
April 7.

J. M. DWANE.

Seplan, Askeaton,

NDIYA wazisa umzi wakowetu ose
Maxhoseni, Embo, e Natala nase
Dayimani, ukuba mna, ugama
lingeantsi, ndivule Ikaya Labahambi
apa. Yeyona ndlu ikufupi ne Railway
Station, e Kowie Street, kufupi ne
bhuloro ekutiwa yi Dundas Bridge,
apo nofumaniia kona impato
efanelekileyo, izixhaso nokulala
okufanelekileyo, ngamanani apantsi
Graham's Town, nesisitali samahashe
28th June, 1889.

ISAZISO.

KUYAZISWA ukuba Intlanganiso ye
Transkei Teachers' Association iya
kuba se Zazulwana, Butterworth, nge 9th
ka April, 1890, ngolwesi-Tatu. Umsebenzi
walo mini uyakuba ngomkulu kunene:—
Kukuva ngemali umpunga wendawo
ekwaye kutunyelwe kuzo; ukufundwa
kwamapapa ngo Messrs. R. Ndungane, "Ukunyanekeka Nokutembeka," S. Mabula "I
teacher nomsebenzi wayo," W. F. Bassi: "Ngemfanelo;" nokunyulwa kwamagosa
onyaka ozayo. Ngako ke onke amalungu
aze azame ukubake lomhla. Koqalwa
kubo nge 10/6 ezintsheni. Nditshala

Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & CO.)

Ezamadoda Ibhulukwe ze Stofu 5s 6d, 6s 9d, 7s 6d, 8s 11d.
Ibhulukwe ze Kodi (EZILUNGILEYO KANYE) 7s 6d.
Ibhatyi Zamadoda—iqukunjelwe yonke, 5s 6d.
Ibhatyi Ezimnyama Zamadoda ze Tweed, 15s 6d.
Isuti ezitambileyo zamadoda, 12s 6d, 14s, 18s 6d, 20s.
Ibhulukwe ezingwevu zokutshata 16s 6d.
Izihlangu zabafazi 5s.
Izihlangu zamadoda zohlobo ezomeleleyo 7s 6d.
Ihempe zokusebenza zamadoda, ziqala kwi 1s.
Ihempe zesitashi zamadoda (ezinamabala), 2s 6d.
Ezihlobo Ihempe zamadoda zesitashi, 3s 9d.
Ikapisana ze Tweed zamadoda, 10 1/2 d.
Ezamadoda Izihlangu ze njiroba. 6s.
Iminqwazi yamadoda ye Tweed, iqala kwi 1s 6d umnye.
Eyofefe iminqwazi yamadoda, 2s.

Ozi Keleko, Printi, zi Tafu zamanenekazi,
Mazilini, Izinxibo zokutshata ze Satini,
Izigubuugelo zaba Tshakazi, nezinye
izinto.

Abamnyama bayayitunyelwa impahla ngeposi
xa balitumelelo ixabiso layo.

Bayasikelwa Ingubo Abatandayo.

BEAUCHAMP, BOOTH & CO.

BAKER, BAKER & CO

Elobushushu Ixesha,

Elokubanda Ixesha,

Elobumanzi Ixesha,

Elokoma Ixesha,

Onke Amaxesha.

BAKER, BAKER & CO.

BANEKE NGOKU

Ingubo Ezifudumeleyo,

Ingubo Ezipolileyo,

Ingubo Ezilungileyo,

Ingubo Ezingangenwam mvula.

Zamaxesha onke ngamanani onke.

KANIZE KUBUZA I

Bhulukwe zetu ze Kodi ezi tshipu

BLANKETE,

AMAQHINA,

NOMAQATENI (Shoes).

IMINQWAZI,

IZIHLANGU,

EZIBALULEKILEYO,

ISUTI ze TWIDI ZAMADODA, 11/6.

IHEMPE ZAMADODA, 1/- and 16.

BAKER, BAKER & CO.

EQONCE.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

I-lokwe zokutshata ze Setiniemhlope i- Ready-made 30/-.
I-lokwe zokutshata ze Setini e-Cream i-Ready made 30/- ,
I-lokwe ze Alpaca emhlope Zokutshintsha
I-lokwe ze Setini enamabala 17/6.
I hempe ezimhlope 1/6 inye; I hempe ezihonjisiweyo 1/- inye.
I-SETINI EMHLOPE 10d. nge yadi | I-SETINI E CREAM 10d. nge yadi
I-ALPACA EMHLOPE 6d. nge yadi.

I Kwilita zokulala ezimhlope 4/6 inye.
I Print! ezingapumiyo 3d- nge yadi.
I Printi ezilunge kanye ebize ze 6d., ngoku zitengiswa nge 4d.

Ityali zokuhomba ehlotyeni.

GIBBERD & BRYANT,

E-QONCE

BONISANI!

KULAHLEKE e Zeleni ngobusuku bolwesi-Bini, 25 February, amahashe amabini. IMPEMVU EBOMVU, entle; NENKUNZI EBOMVU, amanqina angemva amhlope. Olandisayo wovuzwa xa atumela ka Mr. D. Washu, Ezeleni, naku Rev. P. Kawa, The Kabousie Mission, Stutterheim.—724490

ISAZISO NGEGAMA.

MNA, ndaziwa ngegama lokuba ngu "THOMAS WILLIAMS," eligama lam ndiya liguqula. Ukususela namhlanje mandaziwe ngegama lokuba ndingu "THOMAS W. XIPU." THOMAS W. XIPU, Telegraph Office, Kimberley.

March 1st, 1890,—310490

AMAYEZA

ADUME KUNENE,
KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela

LAMAYEZA aya yalezwa kakulu ngumniwo, ngenxa yoku ngqinelana kwawo nezo zilo enzelwa zona; ngenxa yoku kaulenza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pants, bexabiso lawo; ngenxa yokucoceka ekwenzeni kwawo; ngenxa yokungabi nasikwa setyefe; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umcazanga onganzele ungakupili ukuluma kwe nyoka, nezinye imuni.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu zekatazayo.

UM-AFRIKA (Africanum).
Umcazanga ongenzi xesha ukupilisa izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingangqamba zendlebe, neze bunzi, nokubeka kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion).
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqingisileyo ukUnceda ukungayi Ngasene, ukungatandi kudla, licesine nento ezinjalo.

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

UMDAMBISI (Soother).
Amafuta omni okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLEHLA
(Confection of Rhubarb).
Incindi yoku gada iziswana esikatazayo zentsana, sabantwana.

UMATINTELA (Antispasmodic).
Umcazanga wokupilisa ukuqunjelwa nezitpe Lesinye inkatazo.

UMOMELEZI WASE INDIYA
(Indian Tonic).

Iyeza elilunge kupene kwisifo sokuba butataka nokungatandi fityiwayo.

UBUGQI (Magie Healer).
Amafuta akupilisa isinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebezisa bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyinziswisa neli kutiwa "Lelona" xa isifo, sokunamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi tofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi rweqe sokulumkela okungekehlhi.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemcazanga, e Bhofole, atengiswa nguye nge bhokisi nange Bhotile nangamaxesha ake kwi nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer.
Mulcomess & Co. D Drummond & Co.
E Ngqamkwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager A Marsh.
E Bhayi—B. G. Lennon & Co. *Engqusha*—W. A. Young. E q. ikaya lawo o Fort Beaufort kwa Nogqala.

IMVO ZABANTSUNDU

NGOLWESI-NE, MARCH 27, 1890

AMBHULU NA BANTSUNDU.

KWELEGQITILEYO kulomhlathi sibe sisingete inteto zokusongela za Mabhulu ngakwa Bantsundu; saye singxute kunene kweyokuhluta umhlaba. Site enye indawo onekhonye ngayo umzi wase Mabhulwini yengelungelo lontsundu ukuba nezwi lokuzibuzela—yivoti ke leyo embusweni. Umzi wokumbula ukuba sibe sizama ukubonisa isipumo samazwi ka, Mr. BOTHA, Umongameli we Mbumba, onteto yake yentshayelelo ebite ayabi mhlope Sibonise ukuba noko singayinikwa ngentloko, ihleli yona into yokuba ibhekise emihlabeni engekacandwa, nevoti. Ekubambisekeni kwengxoxo ite yavela into esibe siyiteta. Mayelana nomhlaba ongekacandwa, kugqitywe yi Mbumba ebise Somerset East ukuba maze umcimbi wase Glen Grey ubuye ungeniswe e Palamente ukuba kunyulwe i Komiti iye kubona ubukulo bomhlaba wabamnyama ekufuneka ixenye yawo unikwe abamhlope. Mayelana nevoti kugqitywe ukuba ixabiso elimnika ilungelo lokuvota umntu malipakanyiswe. Lendawo nayo yayingenwe ngokuzelelo ngu Mr. HOFMEYR kwinteto yake yase Rafu esite samana ukupata siyeka mayelana nayo kwelevek i egqitileyo. Mayelana ne voti uti u Mr. HOFMEYR:—

Into enqenelwa yi Mbumba yabo kukuba ilungelo lokuvota lingamiselwa ngendlela eyakubanga ukuba sisuke embusweni sibe sezandeni zaba bharibhari, abazinto zokudlala zamatengwa acasene nati, Makubeko umahluko kwindawo ekuvotwa kuyo pakati kwalowo ungenanto nalowo unento alahlekwa yiyo. Ukuba oko kungaba akunabulungisa, kutiwanina ngowase Natal umteto wevoti olixhome pezulu ilungelo ngokupindiweyo — kwaye kungeko Bhulu linezwi elomeleleyo entweni zombusokona, waye kona umteto ungavumele ukuba ontsundu abe nevoti de abe umnyaka igqitileyo eshumini engummi wakona.

Itsho into ka HOFMEYR. Lenteto siya kuyenzela amazwi ambalwa ukuyigiba. Ngendawo yababharibhari ukunikelwa kombuso kubu, akuko nto injalo. Kwinkundla ye Palamente kuhlala amadoda atunywe ngabavoti a 76 Kanti kwelo nani akuko neyokubika etunywe ngabantsundu bebodwa. Tina sinnedisa ekunyuleni amalungu alatwe kwangabamhlope, kwaye kungeko nendawo enye ekungati bengamfuni abamhlope umntu ze sipumelele naye tina. Yiyipina le koloni enikelwa kubabharibhari? Kukanye abantsundu abaka bazityumbela ilungu lingafunwa kwangabamhlope. Kumhla abantu bako wetu base Dikeni banyula u Mr. ROSE-INNES ongapikwa bani ukuba uyifanele kanye i Palamente. Ngobanina aba bangenanto abaketa kwabanento u Mr. HOFMEYR? Asibina eli lelabantsundu abangena limbi ngapandle kwalo, ekubeni isahleli i Europe ne France ku Mr. HOFMEYR? Ngokupakama kwevoti e Natal, abantsundu abapetwe yi Palamente yakona basapetwe yi Nkosazana, abateni ke nokuba abanayo ivoti kulo Palamente yase Natal.

IJAJI EQONCE.—Iwuqoshelise ngolwesi-Tatu lwegqitileyo umsebenzi wayo kulonizi. Ngalomini amatyala alandelayo. *Niakana*, wesika Nowawe, ngokugwaza u Nyafi, I umnyaka 25 ikati imngwebe isiti uligwala elikulu ukumgwaza ngasemva u Nyati amlume impumlo.—*Mr lean Sigoko* ngokuba inkomo 19, zika Mr. McDonald wangakwa Daliwe. Iminyaka 3, adliwe £20. *Ngqangula* ngokugwaza igusha ezimbini zika Abram Makalaka. Abucacanga ubungqina, wakululwa. Ngapandle komenjani ka Mr. Eging we hotele yase Blaney ogxotwe ngamatyala, upele ngo 2 o'clock umsebenzi.

GALA.—Umangaliso apa e Cala oke wako—bekudibene intlanganisano enkulu yamahlungu no nomyayi ne nkuku, kodwa noko umboneli akangeyixeli ukuba ibiyeyanina, kodwa ubone zipakati ezo zibutile, kuncokolwa kunene. Into eqondwe ngumboneli kukubona inkuku zite sa emazaleni enkunkumeni kufunwa amalapi amnyama namapepa amhlope okubopa emqaleni ukwenza ikala amalapi amnyama ukuxiba ukuba kufaniselwane. — Ndiyatamba ukuba ngolulaulo Iwetshawe elikoyo lisesikundleni sika Sir H. Robinson, iyakuba ngunyaka wokuvana kwentlanga. Kwanga kunganjalo.

Ingobozi yo Mhleli.

Ingobozi yencwadi ezilindele ukungeniswa epeeni izele, kanti ke noko kokona zifikayo inteto zababhaleli. Into yona efunekayo kukuba umzi otanda ingxoxo njengalo wakowetu, maube nepepa elibanzi kuneli unalo. Kodwa kuyakuke kube lixesha lingeko ipepa elibanzi. ngokusuka umzi ube ngokolise ngabantu abaneliswa kuteta, ze babbutuntu ukwenza. Ukuncipisa inteto ezizalise ingobozi sesoke simaua ukutabata inkozo zetento zababhaleli, abanteto kubonakala ukuba azisoza zingene ukuba azenziwanga mntfushane.

U " N. P. G." ebalula into aziva zisenza umtyangampo ngazo IMVO ZABANTSUNDU, uti, zizeta ngokuba lixesha lokuba impi efundileyo iyibonakalise imisebenzi yemfundo yayo, icedisane iyeke ukugxwagxushana nokungabekani namakwela angento. Lixesha lokuba impi yase zikolweni yake ingxande ibe ngaba-voti. Lixesha lokuba liqinisewe ipepa le Mvo kuba adlula amaxesha osiyazi litatyatwe nguye wonke ubani onokulesa, lixesha lokuba ilahlwe imisebenzi yobuhedeni, ulwaluko, uselo, ulobolo, &c. Lixesha lokuba otitshala bakelwe ingxande ukuze babe nesidima, bazinze. Lixesha lokuba izizwe ezimnyama zibe yimbumba njengezimhlope zibe nentlanganisano zipakelane indaba, lupele ucalulo, nentiyano nokungavani. Lixesha lokuba kungitabaka Mfengu, Msutu AC., kodwa makuviwane njengezizwe ezimhlope ezingenakulahlana napakade. Iti lixesha lokuba kupunywe ipulo ngabayamkelayo bangesise abanye ukuze ibebanzi.

E Hankey bekuko intlanganisano ngo 2 March, yokulungiselela ukwakiwa kwesikolo sabantsundu e Weston (Roode Heuvel). Esase Hankey asizanga safundisa Isixhosa, kufundiswa Isibhulu sodwa, kuzanyelwa ukwakiwa isikolo seyabamnyama intsapo kwisiqingata se Hankey sabo.—Isiqumo sentlanganisano sibe kubutwa kwe £13. Ekuko itembaukuba kobehle kwakiwe.

Bebene timiti ngo 28 February, kwa Qoboqobo, iyeqokubita imali ye Lawn Tennis. Yenziwe mmandi yimvumo yezikolo ezine zo Messrs H. Kivit, J. Mjodi, C. Rulashes, nesika Miss Lwana. Umongameli ingu Mr. Asaph Makubalo. Kutiva yaba busuko obumnandi.

Imambane yase Ngcobo itandazela IMVO iti,— Ngamana u Sombawo wasinika amandla okuba silixhase elipepa lakowetu kuba 'litungu' lokusenga lemazi yakwa mlungu, *yakulo* Sipilgi ingamuyi ukwehlisa yakusengwa ngamanye amatungu ekuti kwakusengwa ngeli tunga liyi Mvo iti lemazi yakulo Sipilgi ingqule; sibona ukuba usapo lomzi ontsundu lungxamele ukwanela nazizapolo. — Pakati kulondawo nkwenkwna yakowetu. Sicujele esimapiko abanzi sika Jabavu.— Undixolele nkosi yam, andizenzi ndidliwa bubele, ndide ndaqagitsa ukuteta kanti kumhlana ndikubhalchayo."

U Mr. Titus Mahe wase Macibini ubhala ngentlanganisano yaba Tembu eyayise Qugqwaru ngo 6 January, ngocando apo ati ute u Mr. James Pelem "lento ilucando iyakubachitakalisa abantu, mabangayivumi, ezimokolo zisibhozo libalana elincinane elingeze liyipilise; indoda, watsho wati yena uke wahlangana no Mr. Warner, wati no Rev. E. J. Warner kulusizi kuye ukuba Abatembu beyingenile lento yocando ngebengayivumi yase lento akayitandi, bambetela izandla Abatembu, amaqaba ati nguwena uyinene kuba kaloku amaqaba kakade lento ilucando akayiqondi wona, ati ke kwakubako umntu ovichasileyo lendawo yocando avume wona." Bebuzele o Messrs B. Nobhoza no Kama Mabindisa ukuba makutiwenina akwabiko mpendulo. U Mr. Mahe uquba abalise ngenye intlanganisano ebikwa Bangindlala ngo 12 January, etete nangocando, abhekise umbuzo u Rev. E. J. Warner kwangocando, exela osekwenziwe zikolo, ate ke maqaba.—"mandinixelele ke umntu onganadanga akasokuma iminyaka emininzi kulomhlaba ngokuba yena u Rulumente akasokutinteleka, ngumhlaba onganadwanga xa! afuna ukuwenza into." Uggiba ngeliti u Mr. Titus Mahe: Iipna ke inyaniso ka Mr. James Pelem ukuba kaloku ebesand' ukuti u Rev. E. J. Warner uvichasile lendawo. U Mr. Mahe uqoshelisa ngala:—"Sifuna ukuba kuwe ke Mr. Pelem njengokuba uhambe ushamkhaswe kubantu ababomvu usiti makuchaswe elona lungelo angabanga ngalo umntu ukuba makalilahle eli ke liyi Teyitile yesiqu, sewumayona indawo engati ukuba i Palamente kufanele ukuba bandululwe ababantu base Glen Grey ubabeke kuyo wena, njengokuba ubanganda nje bakufuna ukwenzelwa ilungelo ngu Mhlekezzi. Yintonina kuwe Mr. Pelem eyiyo kuko ukutwala impahla engazi apo aya kona. ziko imokolo ezisibhozo? Tina ke sibona imokolo ezisibhozo. kunokukaliswa abantu. Wawupina mhla kwatyatywa u Ndonga no Matyanta no Mtshoke no Maguba, uti nje Umhlekezzi akusinika ituba usinqande, ubamonela nganina abantu base Batenjini. Batembu msani ukupulapula u Pelem. Asitandabuzi iminyaka ingekabi mihlanu niyakuyitwala impahla nikokelwa nguye nje."

Umhaleli ngesi Ngesi owabhala ngokubanjwa kwehashe lake e Aliwal North, pantsi kwenteto engu "Pro bono publico" ulwa nomteto omiyo we Council —into engenakutiwani. Akungesize luto ukuyingenisa inteto yake. — u Xakalashwe ebhekiselela kwinteto yom'haleli nge Bhai eyabonaka a kwelika 16 January; uxgwagxusha isiqu som'hali—tu ingxoxo.—Imambane yase Mount Frere, ibalisa " umhla wokukumbeza ukuzalwa ko Vizard no Stephen (amawele) akona. Asinandawo yenteto leyo engamba nomdla kwitamil azalwa yiyo, kodwa izizwe azingefumani nto ebalini elo

U Z. M. M." welamaranuga xelala ngezokumangalwa kwemfundo ngeamaqaba, ebuzwa ukuba aka anamhlaba pina amagqoboka.—Kungene umteto kwelo ukuba anxibe namaqaba nokuba ahleli ezintlangeni nokuba aya entlombeni.

Kanti asiziqibanga incwadi ezizalise ingobozi, Sobnya sizincipise kwelezayo.

Amabhulu na Bamnyama.

Kwingxoxo ze Mbumba ya Mabhulu ebise Somerset East ngeziveki zimibini zigqitileyo sitabata ezinga Bamnyama.

INTETO YOKUTSHAYELELA.
yenziwa ngu Hon. R. P. Botha, M.L.C. Indawo ezazingamawetu kuyo sazikankanya kwelevek i egqitileyo.

KWISIDLO SOKUBULISA.
Abatunywa be Mbumba babulisiwe ngabe sebe lase Somerset East nge Sidlo, ekute emva kwaso kwawo inteto. Eyona ntedo ibalulekileyo kwezi ibi yeka Mr. T. P. Theron, M.L.A.; ongu Mlungiseleli we Mbumba. Ubalise ngokuhluma kwayo, nangezinto esezifeziwe yimbumba. Indawo ezikankanye abantsundu zibe zezo abelanga ukubonisa ukutyolwa kwe Mbumba yabo ngazo. Ute kutiwa bazintshaba zika Kaffie, kodwa unga nabani angabonisa ukuba bazizo ngantionina. Ngokupatelele emfundweni bamele ukuba wonke umntu afundiswe, kodwa eyontsundu mayingegqiti kuleyo yanelele ukuba bafeze abaveliselwe kona abantsundu ngu Muqaki-ntozonke. Ukuwenza enye into kunganje ngokuba bebengalinga ukuba onke amafama enziwe abafundisi. Bachopele ukunika ontsundu konke ukwazi okunokumceda kweli nakwelizayo, kodwa bangalingi nto iya kumpakamisa ngapezu kwendawo awadalelwa yona."

NGE PASI ENGOONGQO.
U Mr. J. van Minnen (wase Bekesdorp) ungenise icebo lokuba kubeko umteto we Pasi Engqongqo. Umnto woluholo yaliwisa ngawo Imbumba kwintlanganisano yase Rini ukuba uyafuneka, kwaye kufuneka ukuba Imbumba imnyanzelwe u Rulumeni ukuba awungenise e Palamente.

U Mr. Theron, M.L.A. ute, abantu balindele kumteto we Pasi okungapuzulu koko baya kukufumana. Yena nowabo abase Palamente bafumene ukuba i Pasi eya kubhakaxa abantu bonke ayisakuba nakusebenza, abate ke bazanelisa ngokulungisa umteto wamadungudwane nowa baqabayo, bafumana ukuba kwanelisekile konke. Ucharze ibambiso vale nguqulo ate woyitseka u Mr. van Minnen waxoxisa.

U Mr. Snyman wase Qumra ute owakowabo umntu uyayifuna i Pasi ayakuti oqubisana nesicaka abe nokusazi ngayo isimilo saso. Elicebo alamkelwanga nalo.

UMSEBENZI WONYANZELO.
U Mr. Le Roex, M.L.A., ungenise wapumelelisa icebo lokuba ati ogwetywe ngobudungudwane anyanzelwe ukuba asebenze njengesicaka.

UKUNYUSWA KWELUNGOLO LEVOTI.

U Mr. Bekker ungenise ukuba amabaxobole emihlaba anyuswe. U Mr. van Rensburg, M.L.A., usekele esiti ukuba kuhambesika njengokuba kunjalo ngoku kuya kubehle kungabiko malungu Ambumba yama Bhulu e Palamente.

U Mr. Grobbelaar ute abanye bakolwa kukuba u Kafile avulelwe enkululekweni nase mfundweni, kodwa eyona ndlela ebonakalayo kuye kukuba ufake uthupa eqoqoqweu ka Kafile.

U Mr. Hawkins ute malilahle icebo lika Mr. Bekker kwamkelwe elake ukuba ixabiso lelungelo lokuvota lipakanyiswe. Kwavumyelwana ngelecebo.

UKUNGENA E PALAMENTE KWABA NTSUNDU.

Kulandele ingxoxo eshushu, endululwe ngu Mr. Bekker, ukuba kuguqulwe lomteto wombuso umiyo ngokuba omisela ukuba ontsundu abe nokuba ihlungu le palamente enyulwe ngabavoti. Longxoxo sinosizi ukuba singenasituba sakuyingenisa kweliamhla.

Kwakonka nge GLEN GREY.
Kugqitywe ngecebo lika Mr. van Rensburg, M.L.A., kwelokuba kubongozwe i Palamente kwakona ukuba yamkelwe icebo lika Mr. M. J. du Plessis elaticwa ngegqitileyo i Palamente ukuba kumiswe i Komitiyi iye kungalanga umhlaba wase Glen Grey. U Mr. van Rensburg ute abantsundu banomhlaba omkulu.

Into Ezizakubeka Ebatenjini.

[NGU MLUNGISELELI.]

Molo Mhleli! Ndifuna ukucacisela izihlobo ukuze zingabi sebunyameni mayelana nenqubo yemicimbi esiyihlokomise ngezaziso e *Mveni*. Kuya kuqalwa nge tyarike yaku Bengu, kulandele intlanganisano yotitshala, kuze kugqityelwe ngentlanganisano eya kuxoxa ngesikolo sase Ndwana. Make ndicacise ke.

1. Inkonzo zokuvulwa kwe tyarike ingu Bengu nge Cawa, April 6, ziva kuhamba ngoluhlobo: Eyasemini, vonke imibedesho nentshumayo, ifumanyiswe u Rev. R. W. Lewis; eyokumka komhla u Rev. E. Makiwane; kveya ngokuhlwa kulindelwe u Rev. S. P. Sihali.

2. Kwintlanganisano enkulu yo Mvulo, April 7th, kuya kongamela i Mantyi wase Cacadu, kweyangokuhlwa u Nkosi Dalindyebo.

3. Ngolwesi-Bini kusasa, kuya kubako yotitshala kwaku Bengu apo. 4. Kuze ngolwesi-Tatu, emva kwe bhulakufesi kungene intlanganisano ebalulekileyo e Ndwana yokuxoxa nge Sikolo sase Ndwana. Iya konganyelwa ngu Mantyi wase Cala.

Ezintlanganisano zonke ziya lungiselelwa kakulu. Siyatamba ke ukuba amadoda omzi aya kubonakalalisa ukuvelana kwawo nalomalinga afanelekileyo ngokuza ezilungiselele ukunika ngokuchwayitwa.

Molo Mhleli! Umzi maungalindeli lumbi unoyisho ngapandle kulo luse *Mveni*. Asikuko nokuba singavuya besincedile abatati be *Mvo* ngokubaxelela abantu ngalendawo. Ngokwenjenjalo kwabo bayakuba bawuncedile umsebenzi we Nkosi. Abayakuza abasokuzisola ngokuza kwabo. Umntu esimvela usizi ngoyakuza yedwa ayishiye akaya imali, kuba uya kulila ezimatontisi ebanzi, kuba isandi sento eyakwenziwa ku Bengu ngati iya kuyelwa.

Wena Mhleli no Mfundisi E. Makiwane ningaposisi nibe kwa Komani kusasa ngolwesi-Hlanu, April 4th, kuba niya kuba sentlindelwe ngabaputumi benu.

SIVE SABONA.

Intsuku zokuqala zika April ziyakubonela imisebenzi emihle emikulu kwisinqingata sase Batenjini esilunge se Sephan. Umbhaleli wetu Umlungiseli " selenze amabal' engwe ngentlanganiso ezine ziyakubako. Kuhle ke. Ngeyo titshala siva ukuba otitshala abatile nabanye bayakwenza amava abo ngendawo ezitile zomsebenzi wemfundo. Ngati iyakuti ibambe ukujiya intlanganisano, xa siva ukuba amanene odidi lo Rev. S. P. Sihlali no Mr. Cornelius M'paki nyakulose amazwi, eka Mr. M'paki into ingemfuneko yokuba otitshala baziqube emfundweni nokokuba sebumpile ezikuleni, u Mr. Fynn Mashiya uyakwenza into ngamagubu nezikolo, aze u Mr. D. T. Malasi andulule ingxoxo ngesimlamala yaba Tembu. Zonke ezintlanganiso sizingqenwelela intsikelelo.

ELASE SWAZINI.

Ucingo olufike ukupela kweveki egqitileyo luxela udaba lokuba ipakati elikulu le Nkosazana lite entlanganisweni, nokuba umbuso? we Nkosazana unga ungewana nowama Bhulu, kodwa elase Swazini abasa. kuvuma ukuba liwele kuma Bhulu.

IMALI EDLEKILEYO.

Singa singavusa abalesi be Mvo abangaba banemali edlekileyo engamashumi esheleni ne ponti bayanane kwangapambi kosuku lokugqibela lwalenyanga (31 March); kuba yonke imali eceketekileyo okanye edlekileyo eyileyo ingasakubalelwa exabisweni layo emva kolosuku. Abanayo mabayitshintshe kwangoku ukuze banguboni ngayo seysaliwa Zivenkile.

EZASE LOVEDALE.

[NGU M'BHALELI.]

Umsebenzi WENTLANGANISO ZENGXOXO uhamba kakuhle, nakuba bekuko isikalo sokuba ngale session amalungu akaxoxi kakuhle. Lonto iyapela ngoku. Amadodana ngati aqumbile, afuna ukuhambela pambili. Ako noko amanaxa ambalwa esitembayo ukuba aseza nawo emkomdweni olungileyo. Amagosa kwi Literary Society emi ngoluhlobo Mr. I. Wauchone, *Chairman*; Mr. Ed. Dower, *Secretary*; O. Dicha, *Treasurer*. Kwi Training Society:—Mr. S. Konongo, *Chairman*; Mr. "A. Geddes, junr., *Secretary*; Mr. W. Mpamba, *Treasurer*.

Ingxoxo kwi Literary Society ngomhla we 21st March ibilipike pakati ko Messrs. Sioka no C. Koti, pezu kwalo mbuzo:—" *Kulungilela ukunikwa kwama bhaso kwaba pezulu eziklasini?* " U Mr. — Sioka ute kulungile, watsho wamisa izizatu ezitandatu (1) Amabhaso angumvuzo womsebenzi; (2) Ayakutaza; (3) Andisa usapo esikolweni; (4) Ayolile kwabawafumanayo; (5) Avuyisa abazali (6) Aluncedo kwi Titshala. U Mr. C. Koti ute amabhaso akwintlele kuba (1) Ayahlalekisa kuba usuke umntu abe uze kulungilelwa wona odwa, aze atyafe akuba engafumananga bhaso; (2) *Azuzwa* ngabantu abantloko zitambileyo ngemvelo, kanti ontloko ilukuni noko azama nzima imini nobusuku akazuzi nto; (3) Abanga ukuba ititshala zingene ukufundisa kuba zitembele ekutini bozama ngokwabo abafundi kuba besukela amabhaso; (4) Akutaza uku *kopa* eklasini; (5) Abanga amakwele kubafundi; (6) Ititshala zenza ikete ukuquka kwazo amabhaso. Ezindawo zonke azingene kakulu lamado dana antywila aputuma u *doh* osezantsi wesi Ngesi.

Amadodana atelele engxoxweni abe ngala kwantsundu: F. Shelton, Natal, J. Kiviti, G. Tyamazshe, G. Songqshe, A. Bottoman, A. Sangela, E. Makula, L. Ntanga, A. Ndungane, C. Falati, W. Mzamo, E. Payi, M. Radébe, T. Nqandela, Mongani, A. Tyamazshe, J. Mshweshwe, H. Mama, Mtshehla, O. Dichaba, no Mr. J. K. Bokwe. K wabamhlope: Backhouse, J. McGillivray, Weir, Brown, Germond no Mr. Reed no Mr. Fisher.

Kuyiwe evotini, abafuna amabhaso 38, abawacasayo 26, waba woyisive oka Koti nakuba into yake ibinomkholo.

ABASHUMAYELI.

Amagosa entlanganisano yokuquba Iizwi emi ngoluhlobo ngale session:—*Chairman*, Mr. W. Mpamba, *Secretary*; Mr. Y. Mbali; *Committee*: Messrs. S. Konongo, L. Mama, W. Yani, I. Wauchone. Amaqela okushumayela mane. Kupuma mabini i Cawa zonke, elinye liya e Ncera elinye liye kwa Gaga. Qela elo linompoti walo kunye nesekela lake. Siwanika ngoluhlobo amagama.

No. 1.—Wm. Bottoman, C. Susa, Tsewu Konongo, Nciba Ntshona, Ter. Madolwana, C. Koti, No. 2.—Lot Mama, P. Ngecelwane, C. Mgabela, D. Matshikwe, P. Matshikwe, T. Ntsana, No. 3.—Y. Mbali, Geo. Kama, Saul Mali, Chas. Mtshala, Chas. Mgitshima, M. Sobantu, No. 4.—J. Skosana, Mashebesha. Mashlogolo, J. Dambuza, W. Folsa, W. Dladla.

FINGOLAND.—Apa ilizwe letu ngodlulileyo unyaka labalela. Iana ngo Lwezi kwalinywa, kwabehla kwakula ukudla, lwanyuka ukula, yangamangxashingxashi ukulwa nokula, yangumbodamo ukula nekaba. Bagxotwa abanye abantu lukula, babonakala belwakela umkanya emivikweni, bagxotwa abanuyi masimi lukula, nditeta ukuba lwasukelwa kanye. Kwawa isicoto e Nculu nase Ngcisiminde nase Toru, yindlala kongayikuba nahasa. Tapu kanjalo umanzi bomvu, uyabhuqa. Tapu umkuhlane wabantwana bayapela ukuqumfuka okubi kwempunga. Kunjalo pesheya kwe Nciba.

NATIVE OPINION

THURSDAY, MARCH 27. 1890.

AFRIKANDERS AND NATIVES.

It is at once interesting and useful to present readers with the utterances, at the Somerset East Congress, of the members of the Bond, on matters affecting Natives, in a collected form. They will become handy for future reference. From the remarks of the Chairman the Hon. P. R. BOTHA, M.L.C. in his

OPENING SPEECH

We call the following reference to Natives:—

It was not their duty to rest until the Bond was finally established in those districts where the Opposition was now most powerful. They had already accomplished much in Parliament, especially during the last session, but there were still matters re-

quiring attention which their own members could not put forward with good result before their Party were greatly strengthened.

Interpreted, this, as we showed in our last, conclusively we trust, relates to the raising of the Franchise with a view to rendering the Bond party all supreme in the administration of the country. For by the Opposition we are told by Bond organs it is not to be understood that the description applies only to the gentlemen who are usually classified under that term, but among the Opposition, as understood by the Bond, the present Ministers are included. The Ministry having refused last session to assist in the eviction of the Natives of Glen Grey from their lands, were described as of the Opposition by the Bond.

The next utterance, bearing allusion to the Natives, fell from the lips of Mr. T. P. THERON, M.L.A., Secretary of the Bond, at

THE DINNER

given to the members of the Congress. Mr. THERON, in the course of an able speech said:—

Many charges had in times past, and still to some extent were, brought against them. It was said they were reimschoens, and that they were inimical to the Kafirs, but he challenged any one to prove it. As to education they were for educating all, but they would limit the education of Natives to that which would best fit them to play the part in society which Providence had assigned to them. To do otherwise was like an attempt to make every farmer a preacher. To the Native they would give all knowledge useful to him, both for this life and the next, but not unnaturally try to elevate him above his position by forced education (hear hear).

We are, of course, extremely delighted to learn from a Bondman of Mr. THERON'S standing, that his Association is in no sense inimical to the Kafirs. It would be difficult to take exception to his remarks on educating all," although he seems to fix limitations in his mind as to the kind of education he would give to Natives. For them he would provide an education "that would best fit them to play " the part in society which Providence had assigned to them." Exactly so. But Mr. THERON would lead one to infer that the education of the other section of the community, among whom Bondmen are numbered, was not to be subject to the decrees of Providence. A proposition which is a direct infraction of the first article of the Bond Constitution, which reads:—

"The Africander National Party " acknowledges the guidance of "Providence in the destinies of " nations and peoples." Unless Mr. THERON claims for himself or the Bond the truly high and sacred position of being bearer of the decrees of Providence, the limitations he would, under the disguise of Providential determination, fix for the development of the Natives are, to say the least, preposterous. And yet, be that as it may, Natives would not quarrel with an education that would fit them for the positions they are called upon to occupy in life; for in all cases it is an axiom that education is governed by employment—and the proposition applies with equal force to Africanders, Anglo-Africans and Natives; and their natural bent and capacity will determine what that part is which Providence has called them to play. But Mr. THERON and the Bond would set himself up against Him, Who said, "Consider the lilies how the grow," and arrest the natural growth of the Natives by artificial means

For the rest we have the debates on the various matters which came under discussion. In pursuance of our resolve to record those discussions which may be said to relate exclusively to Natives we have first and we may say we are sorry we have to put off comments in respect of some of these subjects, —

THE NATIVE PASS LAW.

Mr. Van Minnen (from Burgersdop) having brought forward a resolution in favour of a general Pass Law. Such a law had been approved at the Graham's Town Congress, and the Bond should urge the Government to take the matter up.

Mr. Theron, M.L.A., said people expected more from a Pass Act than they would get. He and his Parliamentary colleagues had found that a general Pass Law was unworkable, and the amended Vagrancy Act, which they had succeeded in passing

through, would suffice for all requirements. He explained the working of the Act, and Mr. Van Minnen then withdrew his motion. Mr. Snyman (Komgha) said that his district wanted a Pass Act which would describe the character of the servant bearing it, and he proposed an amendment that Parliament be requested to pass such a law. He said there might be different opinions about a servant's character. A servant might hit it with one master, and yet, through no fault of his, be unable to get on with another. The amendment was negatived.

COMPULSORY SERVICE.

Mr. Le Roex, M L. A., proposed and succeeded in passing a resolution that, if a vagrant wandering about could not give proof of lawful subsistence, he should be hired out as a servant, and, if he refuse to serve, must be compelled.

RAISING THE FRANCHISE.

Mr. Bekker then proposed that the valuation upon property and commonage should be raised.

Mr. Van Rensburg, M.L.A. , seconded, and said that if things went on as now they would soon have no Afrikander members in Parliament.

Mr. Grobbelaar said that some believed that the Kafir s must be given freedom and education, but he thought the best way to civilize them was to keep your thumb on their throats.

Mr. Hawkins proposed an amendment to raise the franchise, which was carried.

THE CONSTITUTION AND

Mr. Bekker proposed, " That the Constitution Ordinance be so amended that it may not be possible for coloured men to be nominated as members of Parliament " (cries of no no).

Hon. J. H. Neethling M.L.C. hoped that such a proposal would not be accepted (hear hear). What would be said throughout the civilised world if it were made known that on the 15th March 1890 the Afrikander Bond had passed such a resolution as this (hear hear). He ridiculed the idea that the Constitution as it was involved any danger to the supremacy of the white man, and urged that they " let well alone " (hear hear). They had that day passed a resolution, with which he agreed, that the qualification of voters be raised, and that was all that was necessary. The danger depicted by the mover was one in the distant future of the next century (hear hear).

Mr. van Minnen seconded Mr. Bekker's resolution. There must be a line drawn between the races. He was not like a Kafir, a Hottentot, Bushman, or black rubbish of any description ; he was a white man and a European. The white man was a superior being. No matter how low he was, the meanest white man was above the most civilised (beschaafde) blackman (cries of no! no! and hear hear). The very fact of their being white placed them above the coloured man. There were, he said, different kinds of equality, and an equality like that attempted by the French revolution was wrong. He said that attempts to civilise the Native races had only brought out, and increased their brutality and barbarism, and they were now eighty times worse than they were before (no no). The only right thing to teach them was how to work for their living. (The speaker continued his remarks in the same strain amongst impatient cries of dissent and some faint approval). He warned them that the year 1900 spoken of by Mr. Neethling was only 10 years off and he urged that they should carry this resolution in order to guard against the danger of having coloured men in their legislative assemblies (no no).

Mr. Theron said that after their dinner last night they had dwelt upon the much desired union of all nationalities in this country, and if the speech they had just listened to found its way into the papers it would do the Afrikander Bond more harm than anything that had ever happened (hear hear). Their enemies were not only to be found in this land, but they were also at the elbow of the Imperial Government. There was the Aborigines Protection Society; there was Mr. Chamberlain, one of the leading English Statesmen ; and there was Mr. MacKenzie and others ; and if these people got held of the fact that such a resolution as this had been calmly proposed in a meeting of their Provincial Congress it would do them incalculable harm (cheers). A more unfortunate speech he had never listened to (cheers) and he hoped the reporters would pass it over in silence. He hoped the meeting would at once pass on to the next subject, which he now proposed that they do (hear hear).

Mr. Hauptfleisch said he was a born Afrikaner, and therefore did not speak as a friend of Mackenzie or men of that stamp ; but they lived under a Constitution that knew nothing of class legislation, and he would have them remember that in the West, where he came from there were coloured men more civilised (beschaafed) and also more wealthy than many white men (hear hear). If any such man had the confidence of the electors and they chose to send him to Parliament to represent them, why should they not be permitted to do so (hear hear). The speaker continued his remarks in a similar strain at some length, referring to the position of men like Mr. Jabavu, and closed a powerful speech by expressing his deep regret that such a motion had been brought forward, and his hope that the meeting would at once pass on to the next subject (cheers and cries of " pass on !").

Mr. Hawkins said he agreed with the principle of Mr. Bekker's proposition, but was not going to support it because he did not see the good of carrying useless resolutions. He held with Mr. van Minnen that the white man must rule the black (oh ! oh ! and hear, hear). As to class legislation they had that already, for the black rascals could have three wives whilst if he even attempted two the Government would put him in the trunk (laughter). This resolution, however, was not a politic one, and if passed would have no effect, but he rejoiced in the thought that if the higher qualification which they had voted for that day were carried into operation then hundreds and thousands of the " Zwart

Schepsls " would be struck off the roll (cheers and cries of "pass on!" "pass on !").

The Chairman then put it to the meeting that they pass on to the next subject, which was carried, *nem. con.*

EVICTING THE GLEN GREY NATIVES.

Mr. W VAN RENSBURG, M.L.A., moved in this matter. He said the Natives had. too much land. A resolution was carried to beg Parliament to reconsider the amendment of Mr. M. J. Du PLESSIS, rejected last session, and to appoint a Commission to inquire into the Glen Grey lands and report thereon.

Notes of Current Events.

THE Native Liquor Traffic question is essentially a Farmers' question ; for it is the isolated farmer who will be the first to suffer the effects of a brandy policy which is carefully calculated to reduce the Natives to abject, desperate and despicable beings—perfect fiends in the flesh—who will find an easy prey in the lonely unprotected farmstead. And Mr. Trower (M.L.A. for Albany) deserves not only the thanks of the Farmers, but of our people who have been beseeching the Government of the country to save them from themselves in this matter of the Liquor Traffic for bringing on resolutions aimed at controlling the Traffic before the Farmers' Congress assembled in this town. We trust he may receive encouraging support from his brother farmers; and that the hands of those in Parliament desirous to legislate on this life and death question may thus be strengthened. The same gentleman is, we are pleased to see, moving in the *Abakweta* evil. May he succeed in hitting on a plan to discourage this loathsome practice.

OH, if the Colonial office in Downing Street could but see things sometimes through the eyes of a Native! We should be spared the grim irony such as that afforded by the reply to Mr. A. McArthur of the Right Hon. Baron de Worms to a question relating to the promised leniency of the Imperial Government to the unfortunate Zulu chiefs. In the eyes of these people banishment is equivalent to capital punishment. And yet this is what Baron de Worms said in reply to a question in the House of Commons:—

"Her Majesty's Government have been informed that the Zulu prisoners embarked on the 7th instant for St. Helena whither they are sent by direction of Her Majesty's Government. This transfer is a material mitigation of their sentences inasmuch as if they had been kept in Zululand they must have been strictly confined and not allowed to communicate with their wives or children except occasionally and under certain conditions whereas in St. Helena they will have comparative freedom in an excellent climate and the company of their wives " As we have said all this in the ears of an African sounds as grim irony. We hope occasion may be found to give it that description in the House of Commons. We submit the sentences of the Zulu prisoners have been made ten times severer than they would have been if the banishment had been eliminated.

HOORAY ! We learn with much satisfaction that the Government, after careful consideration of the circumstances and in view of the weighty objections which have been urged against the alteration, has not felt justified in advising His Excellency the Governor to approve of the decision of the Arbitrators in reference to the alteration of the boundary between the King Williamstown and Victoria East divisions. The Government is heartily to be commended for their wise decision of this vexed question. So matters remain as they were—which is as it ought to be.

CURRENT OPINION

Up till now there have been but few expressions of opinion by the Cape Press on the discussions of the Bond as they affect Natives. The *Wynberg Times*, noting the general progressive tendency of Bond opinions, observes:— " Enlightened and advanced views are also beginning to beheld on the Native question. The coloured man is no longer looked upon as a mere slave, to be kept in subjection, uneducated, uncared for and devoid of all political rights. The attempt of a few to pass a resolution in favour of obtaining an alteration in the Constitution so as to prevent the likelihood of a coloured man ever entering Parliament proved a signal failure : and the very dread of some Bondsmen at the idea of such sentiments becoming public was a wholesome sign, and a proof of the good done by, and the enlightenment resulting from, the free and practical discussion of public affairs."

On the same subject *Grocott's Penny Mad* comments as follows:—"It is well for the Bond that it comprises such men as Theron, Hauptfleisch, and Neethling, otherwise the Bekker and Van Minnan class of Bondsmen would wreck the concern by making it supremely ridiculous in the estimation of all sensible persons, Mr. Bekker wants the Constitution Ordinance altered so as to make it impossible that any but whites could be nominated as members of Parliament, whatever their moral character, their intellectual powers, their education, their loyalty and their unquestionable fitness for public life may be. In Van Minnan's estimation the Tivo Sogas, the Tengeo-Jabavus, and other coloured men of real worth, are as nothing compared with the most stupid and uneducated young Boer one could meet with, or the most debased and ignorant Englishman who rolls in the gutter as he tries to wend his way from the low canteen to some place still worse. Mr. Theron eloquently protested against such fatuity, as not only flagrantly unjust but as being most injurious to the Bond."



EZAKOMKULU NGE GUNYA

ISAHLULO SASE QONCE.

Isaziso sika Rulumente Ngemihlaba

KUYAZISWA okokuba imali Yemihlaba Yezikonkwane, Veyo Notenga, neye Ngqesho ifuneka ibhatelwe ekupeleni kwalonyaka odluleyo kufuneka ibhatelwe kuyo le Office ngapakati kwenyanga ezintatu kuwo lomnyaka, kodwa kungagqiti le yesitatu inyanga, u MARCH, 1890.

Ongasipulapulanga ke esi Saziso, engabhatelanga irafu yake, uya kutinjwa impahla yake, itengiswe ngawo u Mteto u No. 9 ka 1884.

Irafu ye Zikonkwane neyo Notenga ngo Mteto No. 14 ka 1878, nango Mteto No. 10 ka 1881, neye Ngq'esho ngo Mteto No. 19 ka 1864, nayo eye Mihlaba ngapantsi kwo Mteto u No. 37 ka 1882 ifuneka ibhatelwe ngapambili, ngokutwasa kwonyaka werafu.

W. B. CHALMERS, Civil Commissioner.

Civil Commissioner's Office, King Williams Town, 2nd January, 1890. 31390

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owentshinga ye Knight Grand Cross, yodidi olubaluleke kunene lo Saint Michael no Saint George, owamathawo adume kunene e Bath, u Ruluneli no Mpati oyintloko we Koloni yo Mntan' Omhle vase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandla so Mntan' Omhle, njalo-njalo.

EKUBENI ngo Mteto u No. 2 we 1881, ekutiwa ngumteto wokutintela izifo ezisulelayo ezinkomeni nezinye izifo, kumiselwa ukuba nanini sakuba isifo esinjengezo zikankanywayo ngulomteto, sisazeka ukuba siko ezimpahleni nokuba kukusipina isiqingata okunye iziqingata, i Ruluneli, nge Sishumayelo, ingasihlokomisa eso siqingata sinjalo okanye iziqingata, kwanasipina isiqibi esiquka isiqingata nokuba ziziqingata ukuba sisisiqingata okanye siqibi esinesifo: nasekubeni kusazeka ukuba *Ilongo* iko ezinkomeni kwisiqibi esichazwa ngezantsi kwesizaziso sesi sishumayelo okokuba sinisifo njengokwalo Mteto we Palamente.

Ngapezu koko ndiya hlokomisa, ukuba kwazekke okokuba ngegunya endilinkwe ngulo Mteto, ndiyamisela ukuba akuvumelekile ukuqhuba inkomo enesifo selongo nengenaso, uyisusa kweso siqibi kodwa inkomo ezingenaso eso sifo zingahamba ngesiqiniso sika Mantiyi i Justice of the Peace, esiya kunikwa akuba umntu ofuna ukuqhuba efungile ukuba ezonkomo azinaso kanye, zingazange zanaso; kanaanalo ngokwake ukwazi lowo zingazange zatya kumhlaba onesifo, okunye zadibana nenkomo ekwazeka ukuba zinesifo.

Ndiyazigunyazisa zonke imantyi, i Justice of the Peace, Nabahloli be Ziqingata Zabantsundu, abapakati kwezo ziqibi ukuba bakangele ukuba sitotyelwe esi Sihlokomiso, nokumzisa emtetweni nabanina osapulayo.

TIXO SIKELELA INKOSAZANA.

Sinikwe ngesandla sam, nesincamatiselo se Koloni ye Cape of Good Hope, ngalo mhla we 14 February, 1890. HENRY B. LOCH, Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli ne Bhunga J. GORDON SPRIGG.

No. 34, 1890.

Isihlokomiso eso sisingise kwi Komoneji yase Hankey kwisiqingata sase Humansdorp.

Isaziso sika Rulumente No. 123, 1890.

Attorney-General's Office, Cape of Good Hope, 3rd February, 1890. KUYAZISWA ngokwe sishumayelo No. 30 sanamhla okokuba Amatyalala e-Jeji ayaku hlala kwindawo ezilandelayo ngemihla ezakukankanywa emva koku, zi qala ngo 9 o' clock kusasa yonke imihla eyile :— KWELASWE MA XHOSENI.

E Tinar, ngolwesi-Bini, 4 March, 1890
E Bhayi, ngolwesi-Ne, 6 March.
E Qonce, ngo-Mvulo, 17 March.
E Komani, ngolwesi-Hlanu, 21 March.
E Dordrecht, ngolwesi-Tatu, 26 March.
E Alvani, ngolwesi-Hlanu, 28 March.
E Rakesdolopu, ngo-Mvulo, 31 March.
E Montl (East London), ngolwesi-Tatu, 2 April.

E Gcuwa, ngolwesi-Bini, 8 April.
E Cala, ngo-Mgqibelo, 12 April.
E Mtata, ngolwesi-Tatu, 16 April.
E Kokstad, ngolwesi-Tatu, 23 April.
E Bofolo, ngolwesi-Hlanu, 9 May.
E Nyara, ngo-Mvulo, 12 May.

Kanamanjazo kuyaziswa ukuba xa sukuba i-Jaji ite yatinteleka ngesizatu ebesingazeki ukuqala amatyalala kwezondawo zingentla ngalomihla imisiweyo, yoseiqala nangawupina umhla efike ngawo kulomzi okanye kwakamsinya ngangoko koyilungela, THOMAS UPINGTON, Attorney-General.

ISAZISO.

KWI HEWU.

KUYAHLOKONYISWA ukwaziswa okokuba nge Siqendu Sokuqala so Mteto we Mihlaba Elahliweyo No. 3 wo 1879, ohlonyelwe ngo Mteta No. 24 we 1887, okokube iziziba zomhlaba ezise Hewn nase Kamastone, kwisiqingata sase Queenstown, itatyatelwe ukuba yelahliweyo ngoko kuxelwa emtetweni; nokokuba u Rulumente uya kuyitabata ngo 15th JUNE, 1890, de kube kuko ibango noku-hlulwa kwe rafu ezidlulelwe ngamaxesha kwi Civil Commissioner ye Siqingata, njengo-ko kufunwa sesi sahlulo salo Mteto sise sikankanyiwe.

Incazo ezeleyo yale mihlaba ilahliweyo yofunyanwa kwi *Government Gazette* Notice No. 1010, 1889, yomhla wa 25 November, 1890, eshicilelwe kwi *Government Gazette*.

W. B. CHALMERS.

Civil Commissioner.

King Williams Town, 13th January, 1890.

A MEETING of the above will be held at Bensonvale Institution on the 9th of April. Members are requested to attend. Discussions: Rev. W. Hurt, President, will deliver an Annual Address; Mr. J. Kumalo, will read a Paper; Messrs. P. S. Kuze and D. T. Matsepé are leaders in a Debate.

J. J. JABAVU, 33490. Hop. Kwabangayamkeliyo IMVO.

SINE Almanak ze 'Mvo' zo 1890,

ezilingeneyo anokutunyelwa ongayamkeliyo "Imvo" ukuba utumele Isheleni Enye,

izizitamponi zepeni. kwi UNYAMEKO KWA BAMNYAMA

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Intlanganiso yo Titshala.

KUYAKUBAKO intlanganiso yo Titshala ku Bengu kusasa ngo April 8th, 1890.

Seplan.—33190

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OLUKA

Gowie Uluhlu Lwezityalo.

Luka MARCH.

UKWINDLA.

IMBALI ye Tswele Elikulu, Imigusho, i Beet, Turnip, nemifunwana yonke ingahlwayelwa. Zonke imbali ze Hypoxis, Ixia, Sparaxis, Freesia, nezinye intyantyambo zase Kapa ezingcambu sinqhukuva. ne Pansy, Carnation, Stock, Dianthus, Godetia, Larkspur, nezinye intyantyambo ezilukuni, nezingafiyu.

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IMBIKO.

KALIPA.—Intwanazana esasiyizuze nge Nibidyala, 1890, Emachubeni, ibhubhe ngokuhlwa, February 17, 1890. Sinomnqweno wokuba sazise izihlobo lo Mbiko.

MVAMBO.—Kubhubhe unyana ka Rev S. no Mrs. Mvambo omncinane e Kimberley, nge 14th March, 1890, u JOHN B. SPENCER. Ube 1 year, 3 months ntadala. Izihlobo mazamkele lombiko.—23490

HANNIE.—Kubhubhe ngomhla 28th February, e Xora, kwa Bomvana, u ELIZABETH HANNIE umfazi otandekileyo ka J. P. Hannie. Izihlobo ezikude mazamkele lombiko.—23490

GONGXEKA.—Emtuqwa, Fort Peddie' ngomhla 16 March, 1890, kubhubhe u MRS. JOHN GONGXEKA. Izihlobo mazamkele lowo mbiko.—127390

OCELA AMEHLO.

NDICELA AMEHLO ngomyeni wam u SUTU YOYO endagqibela ukuva ngaye engapilanga, ekwa Mr. Thomas Pila Mqayise, e Ligwa. Akuvakali nto ngaye ngoku, ke ndicela amehlo kuni base Dayimani nase Ligwa. Owazi into ngaye makabhalele kum, okanye kwi *Mvo Zabantsundu*. KATYI YOYO, St. Marks.

March 14th, 1890.—127390

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA



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Yincindi yengcambu zemiti yeli-lizwe.

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

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fira (cesina) yase Dayimani, kons kwesi sifo sabantu abamnyama liyi ngobo.. Kawulilinge please. Lishipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilukuni, nezingafiyu.

Lilungiselelwa umninilo kupela ngu

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