

DYER-DYER

Bafikelwa ngamanani amakulu

Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

IMPAHLA YAMADODA,

Ezamadoda Isuti ze Twidi ezinzinza 17/6

| | | |
|--------------------|---|-----|
| „ Ibhatyi „ | „ | 9/ |
| „ loundulubhatyi „ | „ | 3/3 |
| „ Ibhulukwe „ | „ | 6/ |

Ibhatyi ne Bhulukwe ze Kodi

(ZAMANANI ONKE.)

INTLOBO EZINTSHA ZETYALI.

Isuti Zetwidi eninyama zamadoda

(ZAMANANI ONKE.)

Iminqwazi, Izandla, Amaqhina,
Iblankete, njalo-njalo.

IMPAHLA EZINTSHA NEZIYI FISHINI

(Ngo Stemele bonke).

DYER NO DYER,

KING WILLIAMS TOWN.

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, esesinatubata 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 zabo, kuba sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinikelwa kuti.

ABATENGI bofumana ikwalilungelo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa yokuhlutana ngayo

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Ufuna into ezipilileyo, ngawona manani alula yiya kwa
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BANTSUNDU!

Bantsundu! Bantsundu

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Ityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhatyi, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,— Zonk'

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EKA GRAY

Incindi Epitikeziweyo

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Ngamanani Nanganye kwa P. GRAY, Chemist and Druggist, CAMBRIDGE ROAD, KING WILLIAMS TOWN.

Mawetu! Mawetu!!

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PAUL XINIWE, General Agent. King Williams Town. June 10, 1889.

ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundaa Bridge, apo nofumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunere,

ROBERT XHOLLA, Kowie Street.

Graham's Town, 28th June, 1889.

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AMAQHINA,

NOMAQATENI (Shoes).

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GIBBERD & BRYANT,

ABAZELWEYO.

DLAKIYA.—Kwa Jonono, Natal, Inkosikazi ka Rev. J. Stegmann Dlakiya ibeleke INTOMBI nge Cawa, 23 March, 1890.—317490

XALA.—E Nyanyadu, Natal, Inkosikazi ka Rev. Richard Xala ibeleke INTOMBI nge Cawa, 23 March, 1890.—317490

IMIBIKO

MVAMB0.—Kubhubhe nnyana ka Rev. S. no Mrs. Mvambo omncinane e Kimberley, nge 14th March, 1890, u JOHN B. SPENCER. Ube 1 year, 3 months ubudala. 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

MAKIWANE.—E-Xalanga, ngo Mgqibelo kusasa, 22 March, 1890, kubhubhe unyana opakati ka Timothy no Catherine Makiwane, u TIMM MARTIN. Ubudala ubeneminyaka 9, enenyanga 4, nentsuku 19. Abazali balubikela izihlobo usizi lwabo.—317490

BONISANI!

KULAHLEKE e Zeleni ngobusuku wase Dordrecht izakuba ngu Mr. F. G. C. Graham obesisandla semantyi e Kimberley. Kanobe obeyimantyi yase Bhofolo, u Mr. B. H. Holland angayazele nto imfanelo yabantu. Esite ke safumanisa ukumangaliseka okukulu sakubona amagama o Rev. J. Van Rooyen no Rev. D. Msikinya kwawoqela le Komiti yake. Nokuba besingamazi u Mr. Reed besiyakule silinge yena tina kune General, ngenkolo yokuba nabanina angabhethe kunayo. Kodwa inteto ka Mr. Reed ibonisa ukuba yindoda esebenzisa ubuchopo entwini zombuso, zaye zitandeka imvo zake, esingavuyayo amawetu amele i Humansdorp ne Tinara ne Alexandria, engatanga andita ekuxhaseni u Mr. Reed.

BONISANI.

KULAHLEKE Encera ngase Dikeni KINKABI EGWANGQA, AMANQINA AMHLOPE NGASEMVA, linomgca omhlophe ote gca empumleni. Iminyaka mitandatu, lide. Oluhmeneyo wovuzwa. atumele ku Mhleli we Mvo, okanye ku HERMANUS MYOLI, Heckel, Emgwali, via Dohne. March 29, 1899.—317490

ISAZISO NGE GAMA.

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

IZAZISO NGE "MVO."

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IMVO ZABANTSUNDU

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Iveki.

NJENGOKUBA u April iyinyanga yokuqala ye Kwata, ababhatalela IMVO nge Kwata bayakunjuzwa ukuba eli lixesha elilungileyo lokutumela isixhaso sepepa, ingekade inyuke intlaulo.

IZIXEKO ezikwintili ye Ohio e Amerika zibe zifikelele ngumoya omkulu ovutuze kwawa izindlu ezibalulekileyo e Kentucky, nakwizixeko zase Springfield. Kuvakala ukuba base makulwini abantu abenzakeleyo. Oku kuhle ekufeni kweveki egqitileyo.

NGOCINGO kufike ezokuba u Bishop Callaway, obesakuba ngu Bishop wase Mtata ubhubhe ngeveki edlulileyo.

U DANIEL NTAMO umfo obulele inkwenkwana engu Maholulu Jacob e Location e Bhai usafunwa.

NGESABATA ezayo e Bhai yi Anivesali yentsapo yesikula se Cawa sabantsundu base Wesile. Izifundo zabantwana zoviwa ngobusuku bolwesi Bini.

NGOBUSUKU bolwesi.Hlanu kungqubene itireni kwisihlambo se Qora ukwela e Mnandi kuloliwe osuka e Bhai oya e Cradock, zapuka i enjini zombini. Ingozi ebeko ngumqubi otunyuzwe imbande.

ISITANDATU senkosana zama Awuwa ezibe zisebenza isigwebo seminyaka elishumi kwintolongo yase Pretoria, site xa kusendle sawela isentile elintsundu, salishiya lilel' isiduli, sela kwantsiza. Zinkosana ezingo Umbangula, Maklip, Umbela, Clambesa, Silepe no Samakleto,

IRULUNELI kuvakala ukuba izimisele ukuba ize ike ihambe nelase Lusutu emva kotyelelo e Kimberley, ngo la April.

IMVO ZABANTSUNDU

NGOLWESI-NE, APRIL 3, 1890.

UKUPUMLA KUKA MR. CHALMERS,

OKWANAMHLA sine situba sokuvakalisa usizi lwamawetu kuba u Mr. W. B. CHALMERS, obengumantyi wase Qonce, ewubeka pantsi umsebenzi wakomkulu ukuba apumle. Umzi wakowetu uyakulahlekwa situnzi sake embusweni, necobo, novelwano—into abeseloko ezisebenzisa ngalo lonke ixesha abepatisiwe. Ekupumleni uyakulandelwa zintliziyo zezizwe ezintsundu ezimtamisaqelisiyo zimqwenzelela ukonwaba e Monti apo azakuya kuma kona.

Impawana.

USUKU lokuvota kumandla wase Tinara lungolwesi-Hlanu, 11 April. Amadoda apambikomzi ngo General Nixon no Mr. James Samuel Reed. Sizivile inteto zabo sivakele sisisi, "yo, akwaba ebengapumelelayo u Mr. Reed kulomnyadala." U General Nixon, njengokuba ebese Palamente ngapambili, ufumaniseka elihlohla-mpalo nje elibubqala bungatetekiyo engxoxweni, waza enjalo nje wangumntu angayazele nto imfanelo yabantu. Esite ke safumanisa ukumangaliseka okukulu sakubona amagama o Rev. J. Van Rooyen no Rev. D. Msikinya kwawoqela le Komiti yake. Nokuba besingamazi u Mr. Reed besiyakule silinge yena tina kune General, ngenkolo yokuba nabanina angabhethe kunayo. Kodwa inteto ka Mr. Reed ibonisa ukuba yindoda esebenzisa ubuchopo entwini zombuso, zaye zitandeka imvo zake, esingavuyayo amawetu amele i Humansdorp ne Tinara ne Alexandria, engatanga andita ekuxhaseni u Mr. Reed.

KWINTETO zangolwesi-Hlanu, uzibonakalisele u General Nixon, ukuba akasakudluliseka kwinto abe yiyo kwi Palamente eyandulelayo. Wenze inteto ebandayo ebengokuxhasa indlela ezitile zikaloliwe; wati mayelana noku rafisa utywala akasakulwelisa uluvo lwake de abone ingxelo yabacikidi bonxilo : kodwa noko ucinga ukuba ngeburafiswa. Akuba etete ngokwahlulwa kwesiqingata sase Tinara, ukunikelwa kwenzeyo yase e Bhai uyigqibile inteto yake. Inene elintete iswela amandla njengale akubonakali nto lingaba litunyelwa yona e Palamente. Saye sisazi kwinto ezingokucudisa abeletu ibala kakade uyakuba ngakubacudisi. Singavuya enxweniwe ngamawetu.

ERA Mr. J. S. Reed inteto iqale ngokuti akanguye omlandela nakwinto ezingezizo u Sir Gordon, uyatanda ukunga bangahanjiselwa pambili oliwiwe. Uyakuyixhasa imfundo ngalo lonke ixesha in'kwa kubo bonke abantu beli lizwe ngapandle kwe khete. Ute kufuneka inani lamapofisa landiswe aze anikwe amandla angapuzulu kwanawo. Uyakumela ukuba indawo ezingekabi namalungu zongezelelwe abamele e Palamente. Ute ngomcancato ayakumela, owase Gamtoos, nokuncitshiswa kwe lasensi zamahlali. Uyakumela ukuba utywala burafiswe, bungapitikezwa nento ezibulalayo. Ngamagqula eziqingata ute imali ipelala kwimleko zokuxhasa iofisi. Lenteto iyevona ivakalayo kuneye General.

Impendulo Kubabhaleli.

B. J. G. (Queenstown).—Unenkutazo kuti umbulelo ngomfanekiso we Ruluneli. Siyawubulela.

JOHN APOLIS (Kimberley).—Siwamkele ngocaito umbulelo ngomfanekiso wo Mhle.

ASAPH MAKUBALO (Keiskama Hoek).—Obuza ngenteto zengobozi yo Mhleli eziyakufutshaniwa ezinye zingafutshaniwa, kuya ngezibonakala ngenkoko kwinqondo yo Mhleli ukungena kwazo ngobutshane nobude. Um'bhali seloyinakana ngoduluselo lwenteto eyake nengeyake. Akubonakali nto yimbi. Angayalata oyibonayo.

Ibala Labadlali

TO THE SPORTS EDITOR,—Ndiyavuya okokuba umana ukusibonisa ubumfama betu, nditeta mayela ne match ezazidlalwa e Alwal North, kuba "umhlabile" umbhaleli akuti yi Tournament. Kuhle oko. Ndinosisi okokuba umbhaleli wase Alivani ayitumelayo ingxelo yezo mini zimbini, yi Fear Not C.C. ne British Basutoland C.C. Yati ke i Millioneer C.C. yase Burghersdorp yati challenge i Fear Not C.C., yati i Labour On C.C. yase Burghersdorp yati challenge i British Basutoland C.C. Kwakuhle ke. Zavumelana i club zase Alivani nezase Burghersdorp ukuba zinyuke ezase Biza (Burghersdorp). Sati sakufika e Alival kwavakala okokuba ezi dub zase Biza ziza kudlala ne Alival Union C.C.—Nditsho ukuyibiza kuba kwakuketwe I best kwi Fear Not C.C. naku British C.C.—Zamangala i Captain ze club zase Biza zati azizanga kudlala i Alivani. Kwabonakala ukuba mazingoduke ezase Biza zingadlalanga; kodwa zati ngenxa yendleko zika lolive zafana zadlala, zadlawa okwenene ezase Biza, kodwa *not in a fair way*, kuba sati sakuti u umpire wase Alivani asifuni kwatiwa ulungile; kodwa samangaliswa sakubona i Alival Union C.C. iyikupa kwaleyo umpire emveni kokuba seyikupe isininzi se Millioneer C.C., isizatu kuba u umpire wati umdlali wase Alivani upumile, kwapikiswana ke Mhleli, yada i M. C.C. yayishiya i field, kodwa wati akupuma umdlali lowo yabuya yava emhlabeni i M. C.C. Kwakunjalo ke Mhleli. Nge Royal C.C. yase Rouxville (O.F.S.) yayi ngazanga kudlala i match yayizokudla i Nibidyalala kuba abase Rouxville abadlali babe 5, kwacelwa isitandatu se Labour On C.C. emhlabeni apa. Yonke leyo ngxambashile yayisenza kuba kwakusoyikwa i Milloueurs C.C. ne Labour On C.C. zase Biza, kuba i {Millioneer C.C. yadla i Fear Not C.C. kabini yadla i British C.C. kanye ngokulandelelana kungoko e Biza, akoko nto injalo, sidla ngokuzola okokulu kona, kodwa siti sakuya e Alivani sigale ukuya kubona unxilo nengxolo e fieldini. Amava Mhleli, ndim, BUDLWANA. P.S.—Leyo club yase Biza kutiwa yi Never Give In C.C. yi Labour On C.C.; i Never Give In yi Lawn Tennis Club yase Burghersdorp.

ICHABOD.—Fear F of C.C. and Ethiopian C.C. Ngomhla we 15th February, 1890, kube kuqubisen ezi club zimagama sesiwakanyile, i return match. Nditeta ke kwagquka ne Lawu lentaba ukuya kubonela. Umdlalo uqale emva kwe xesha lesitatu kancinane, kwangena kuqala i Fear Not. Singantuntuyi, kute xa babatandatu abafileyo saye isikora sisisitandatu, kwafuna ukuba kubi, kanti impi ye Fear Not iseza kudlala. Ngamafupi, i Fear Not ipele xa isikora siyi 34. Kwangena i Ethiopian C.C., yeka yati into ka Ngcoza yanga itula amatanga engxweleni, asuka amadoda anga angenwe sititwayi. Siyamcomba kakulu u Mr. Ebenezer Ngezoza ngento ayenzileyo, saye simncoma no Mr. G. Sawuti nge fielding yake. Wadlala umfana ka Dalaza; nakwi Tyopiya siyayincoma kakulu i fielding ne bowling ka Mr. R. Christian, kwanye Captain u Mr. G. A. Ross. Ngamafupi, ube mhle kakulu u mdlalo, sancoma nokundileka kwawo. Ngawo la amanani:—Fear Not C.C.: Sauti b Ross 1, Swaarbooy b Christian 3, Thomas lbw b do 1, S Dalaza b Ross 11, Ngcoza b Christian 6, Boyce run out 1, M Foley b do 1, Makoni c and b Ross 2, Sinuka b do 4, Klara b Christian 0, Nikiwe not out 0. Extras 4, Total 34.

Ethiopian C.C.: Lwana lbw 1, Bopi b Folley 0, Kadi run out 5, Christian b Ngcoza 3, Ross b do 0, Rev. Gwawler b do 1, Tshona c Dalaza b Folley 5, Pezisa b Ngcoza 2, Hlati b do 1, Makwena not out 0, Nqgina b Ngcoza 0, extras 4, Total 22. [Khele]. —ED. (S'. C.) Yadiwa i Tyopiya nge 12 runs kumangeno okuqala. Sipantse ukulibala u Swaarbooy, simncoma ngomsebenzi wake emva kwe'nti, utsho sanga kumhla siyibonayo lento yokuqinwa kwe miti. [Fankukuba lomfo ka Swaarbooy ugqitile nako Messrs. Bowden no Wood, ababe geine imiti e Bavi. —ED. (S'. C.)]

E Komani ngomhla we 5th ku March, 1890, kwadlalwa i match pakati kwe Pioneer C.C. ne Komani C C i club zakona zombini. Yoyiswa i Komani nge 24 runs. Pambi kokuba kudlalwe kwakusoyikwa ngenxa yokuba Amanda 0 bowling akwicale le Komani onke. Kwabonakala ukuba nayo i Komani iyazidla kanye. Yamana ukubuzwa ngelipantsi isiti, "Ngubanina oya kusibhola namhla?" Kwati kanti kumhla ishologu lebhola likwicale le Pioneer. Zenjenje

Komani C.C.: Dlova b Mphahle 0, Zokoti b Magoda 0, Xinishe c David b do 4, Plaatjes run out 1, Lutu c David b do 14, Nukuna run out 7, Msengana (Capt) c Magoda b David 4, Lekalaka b Magoda 0, Maneli c Jamieson b Magoda, Nqhoba b Magoda 0, Ngconga not out 1, extras 3, Total 35.

Pioneer C.C.: Mtuyedwa b Msengana 10, Swaarbooi b Lutu 4, Bacu b Lutu 0, Mphahle c Lekalaka b do 28 Mqumbisa c Xinishe b Lutu 1, Magoda b Msengana 4, Stephen c Xinishe b Msengana 0, Hlati Lekalaka 5, Jamieson b Msengana 5, Nomwa b Lekalaka 1, April not out 0, extras 1, Total 59.

Nge 1 ku March kwakudlala i Frontier C.C. ne Demon C.C. zase Qonce. Frontier C.C., first innings 46, second 81, Grand total 127, Demon C.C., first innings 11, second 30, Grand Total 41. Zadiwa ke i Ndemoni nge 86 runs.

Siyavuya ukubona ukuba amanenekazi ase Qonce ayayikutatela i Tennis; kanjalo nokuba kuko unyikimo olukulu kweli lase Maxhoseni lokuseka i club zayo. Kwa Qoqoboo seyiko, ngati nase Healdtown seyiko, nakwezinye indawo. Singatanda ukubona i match pakati kwe Komani ne Qonce.

Amabhulu na Bamnyama.

IBALA ELIMNYAMA E PALAMENTE.

Ingxoxo yalo mcimbi ingeniswe ngu Mr. Bekker ngokuti Intlanganisano mayigqibe kweli cebo ukuba " Utumisele wo M'buso mauguqulwe, ungavumeli ukuba umntu omnyama abe nokunyulelwa ukuba ngummeli e Palamente."

U Hon. J. H. Neethling, M.L.C., wase Stellenbosch, ute angavuya elicebo lingamkelwanga. (Hoor, boor.) Kuyakusuka kutiwenina kulo lonke elokuhlambuluka, kwakuvakala ukuba Imbumba ya Mabulu ivume icebo loluhlobo? (Hoor, hoor.) Unukunene inkolo yokuba kuko ingozi yokuba mayelana nesihlalo sokupakama somhlope, waqinonondisa ukuba elicebo malingahoywa. Sebegqibile kwiicebo akolwayo lilo yena, ukuba ixabiso lomhlaba nendlu yomntu ukuze abe ngumvoti malipakanyiswe, oko kwanele. Ingozi ebonwa ngumudululi yekude kwiminyaka likulu eza kuqalwa.

U Mr. Van Minnen, wase Burghersdorp, usekele icebo Bhu Mr. Bakker, esiti kufuneka kumiselwe umda oacileyo pakati kwentlanga. Yena akafani no Kafile, ne Lawu, no Mtwa, okanye nayipina inkunkuma yolohlobo; ungumntu omhlope no Myurop. Umntu omhlope usisidalwa esingapezulu komntu omnyama. Akukatalelekile nokuba uhle kwakananina, eyona ndlvisini kwabamhlope isengapezulu koyena mntu omnyama ungogqibeleleyo ukuhlambuluka. [No, no, Hoor, hoor.] Yona yodwa into yokuba emhlope imbaka ngapezulu komntu omnyama. Ukugqita-gqitana kwahlukene. Ute amalinga okuhlambulula ontsondu asuke amenza wakohlakala ngapezulu ngoku umashumi asibhobo ngapezulu ukukohlakala. [No, no.] Ukupela kwanto amabayifundiswe kukuba batinina ukufumana isonka. Uqube wenjenjalo u Mr. Van Minnen, nakwentye inteto waqo. shelisa ngokuvusa intlanganisano ukuba iminyaka elikulu ezayo, atete ngayo u Mr. Neethling, sekusele ishumi lemnyaka bangene kuyo. Uyababongoza ukuba balamkele elicebo kungekade kwenzeka ukuba babe nomntu ontsondu ezinkundleni zabo zombuso.

U Mr. T. P. Theron M L.A., ute emva kwesidlo sombuliso, pezolo bebefike babaninzi kwingxoxo yomanyano lwazo zonke intlanga kweli lizwe, ke ukuba inteto abayiva namhla ite yangena ezikortantini iyakuyenzakalisa Imbumba yama Bhu ngapezulu kwazo zonke izinto eyaka yehlelwa zizo. Intshaba zabo asikupela kwezi zikweli lizwe, kodwa zikwako nasengxwiniweni yo mbuso we Nkosazana. Umnyano olukusele abamnyama bentlanga luko; u Mr. Chamberlain omnye wamapantsi amakulu e England, uko; bako o Mr. Mackenzie nabanye; baye ababantu beyakuti ukuba bavilo ukuba icebo elinjengeli ingeniswe kwintlanganisano yeziqingata, kuhle umonakalo ongenakuxelwa. (Kwadunywa.) Yena akakazanga apulapule inteto ebingeyingatwanga enjengale, waye enga abatabata udaba bekoranti abangeyibhali. Unga intlanganisano ingagqitela kwelandelayo ingxoxo, ate ke wangeniswa eicebo. (Hoor, hoor.)

U Mr. Hauptfleisch (welangase Kapa) ute yena uli Bhulu lomgquba, azakukutela akabangwa kukuba engumhlobo wo Mackenzie okanye wabantu bolohlobo; kodwa kahleli pantsi kommiselo-mbuso ongalucali bala, waye enga bangakurabula ukuba kumi mandla yangase Kapa apo avela kona kubo abantu abangebalungu abagqitileyo ngokuhlambuluka nakwabamhlope kwangokunjalo ngokutyeba. (Hoor, hoor.) Ukuba umntu onjalo utenjiwe lumelwana lwake lwaye lunga lungatuma yena e Palamente kwala nton na ukuba bangamnyuli. (Hoor, hoor.) Ubhekise kwizimo zamadoda antsendu anjengo Mr. Jabavu. Waqoshelisa ngokuvakalisa ububi abavuyi ukuba ude lomcimbi wangeniswa engxoxweni, unlangazelelo lukunga intlanganisano ingagqitela kwingxoxo elandelayo. (Kwadunywa, kuko abati "makugqitwe.")

U Mr. Hawkins (wase Humansdorp) ute, uyavumelana nomongo wecebo lika Mr. Bekker, kodwa akasakulixhasa kuba engaboni ukuba angaxhasa icebo elingosakuba namsebenzi. Ukwakulwalo luka Mr. Van Minnen ukuba umntu omhlophe umelwe kukuba amlaule omnyama. (Oh, oh! Hoor, hoor) Mayelana nempato yocalulo bahleli benayo, kuba lamatshvela amnyama anokuzeka abafazi ngabatatu, ekubeni ukuba yena ebeyakulinga nababini ubeyakufakwa entolongweni ngu Rulumeni. (Kwahlakwa) Elicebo noko alingeniswanga ngobulambo, laye nokuba lamkelwe lingasakuhanjiswa. Kodwa kuyamvuyisa ukwazi ukuba icebo abagqibe kulo lomii lokunyusa imfanelo zomvoti, amakulu namawaka ezizidalwa zimnyama ayakusikwa emqulwini wabavoti. (Kwadunywa, kuko abati " makugqitwe " " makugqitwe.")

Ibekiwe indawo yokuba kugqitwe pambi kwentlanganisano yamkelwe.

IAJI E DOXDRECHT.—U Frederick Muire no Alfred Muire ngokwenzakalisa u Tom ngokumbeta kakubi. Ubengumalusi wabo. Badiwe £30.—U John Johannes Herming Coetzee indodana elifama ngobudlweni kwixegokazi lo Mxhosa. Ulivumile ityala wacela inceba. Unikwe iminyaka 4, esebenza nzela.

E BHAJ.—Umhla we 27 ku March ibingumhla omkulu kumalungu e Debating Society. Bekuqalwa i season entsha. Kwizinto ebezisenziwa sipaule izipungu ne kukisi, nengoma ebezimama ukwenziwa. Bekulo namanenekazi, kwagcotywa kanye. Enye yezinto eziyenze yanandipeka intlanganisano ngamapepa afundiweyo. U Rev. J. W. Gawler ucelwe yi Chairman ukuba afunde ipepa eliteta ngelisiko linyala.

Imdaka, lingcolileyo, litshazisayo lihlazisayo, litandwa kakulu ngabantsundu—lokwaluka. Utsho u Mr. Gawler ngabukali nazintloko amazwi okwalata into eliyiyo elisiko, nokungcolisa, nokonakalisa kwalo.—Emva koko kucelwe u Mr. Geo. A. Ross ukuba afunde elake ipepa. Utsho kwangabukali nazintloko amazwi, abonisa, nafundisa i manners kumaleki ngokuluma jenti.—Emva koko kunyulwe amagosa ngoluhlobo: Chairman, Mr. H. Ncapayi (obekwayiyo kakade); Secretary, Mr. Ebenezer Marela (naye ubekwayiyo).

Intlomo Kusikumbuzo Sika Warner.

[NGU MHLAMELI.]

Nkosi,—Andimtu waka wakukataza kumhla ndivula umlomo, ndoyiswe yinteto ebikwi Mvo, ebheta ngesikumbuzo sika Warner ibhalwe ngu "Siziba Siviwa Ngodondolo." Mna njengomnye Umtembu ndoyisekile. Sendifuna ukhulomela abembalwa, nditi—

IMFUNDO.

u Warner omdala yeyonanto wayinyanzela yanyanzeleka kumadoda amakulu aseba Tenjini —o Mahonga, Sigenu, Tshokotsa, Tabata, Mbambani, namanye. Ndingake ndibonakalise indawo ezixela ukuba imfundo ibingumoya onzulu wo Mahonga no Sigenu. Endingatigxeka a ekwakubonakala imfundo ingati lilile ezi Simnareni, ati lomadoda ngokunxanelwa imfundo etyulu abalahlala ouyana bawo nentombi zabo, abaweze ulwandle. Nokuba akubangako siqamo sihle, kodwa indawo yokuba imfundo ibazalise ingcinga zabo—ibalulekile ngemfundwana epela ko Standard V, kodwa iyileyo enokumenza umfundi afikelele onke amasango apantsi kwe langa anakufikelelwa ngabamhlope. Ndingateta nditi mna

ISIMEMO,

u Sigenu wati ngoluvo olushushu wamena ngencwadi awazibhalela wukube umzi ontsundu nose Gqili nowakwa Ngqika, ndikolwa ukuba wozikumbula nawe Mhleli. [Ewe, iyakunjulwa. — EDITOR IMVO.] Wayesiti mauhlangane umzi ube yimbumba yamanyama kwakiwe isikolo esikulu esiyakuba sesabantsundu, sifundise imfundo zonke ezipakamileyo. Bati kulomcimbi badibana no wabo u Mahonga, bazama ukuyinyanzela olulowo esizweni. Ubhubha umfo ka Sigenu ebeseleke watumela umfana ne letter ku Rev. P. Masiza, efuna ukuba angaba usene Copy anyona yena yezoncwadi zeso simemo, kuba yena ube ngesenayo kwelake ikava. Ndikolwa ebeseko namhlanje ubengakulila abuye ze "Usiziba-Siviwa-Ngodondolo" kuba lendu ebeyimele nje bekungengenxa yanto yimbi bekungenza yulowo abenalo lokunga ingakiwa Isimnari, waye eyame indawo eligama hka Warner, ngezizatu abezazi kuye. — Hai ukufa into enga ketiyo.—Hai ukugqita kwamaxesha.—O Tabita (Badikazi) osencwadini we Zenzo Zaba Postile, Batembi! Batembi! Bakutinina ukufunda o Mr. Mazwi kwindleko ezinjengezi azisimema ngoku esiya Egqili kufunela unyana wake imfundo?

IMPENDULO,

Isimnari, makwakiwe Isimnari ngale mali yesisikumbuzo sika Warner, eyakuba kundawo engabonuzi wase Batenjini. — Akuvela pina amagqweta (Attorney), i Clerk, Imantyi, Abafundisi. Abangabongamele! Ezintlobo - ntlobo zonke zakuzalwa yilo Simnari emayakiwe, iqalwe ngomhla we 9 April lo.

GRAAFF REINET.

UNYULO LWE COUNCIL.

Usuku lwe 7 March, yiminy eyayimiswe ngesaziso ukuba yiminy yokunyula pakati kwe candidates ezintandatho amalungu amatatu kwi Diet. No. 1. Graaff Reinet. Pakati kwezi candidate abangengabo abe Bond batatu Neser, Maasdorp, no Auret, abecala le Bond bakwabatu, Liebenberg, Smook no Joubert. Ngaleminy siyixelileyo u Mr. Maasdorp wakutshwa ngu Liebenberg ngenani lama Bhulu, ate kanti evota-nje alibele ukhulula amatyala awo kwi Council nge, siqendu 18 kumteto 40 of 1889. Ngenxa yoku, kuhle idabi ematyaleni (nge 25th Inst, pambi kwe ngewvu ka Ayliff), elibange ukuba zisikwe ezovoti, abeke ngoko angene onke amalungu ecala elingapasonodhona kwe Bond. Asazi nto kakulu ngalamadodana ngapandle kokuba sazi okokuba ngamadoda angavaniyo nomoya we Bond nokokuba angamadoda afanelileyo kwindawo efanelileyo. O Maasdorp no Auret zizitete ezazekayo, nesiya kuziywenelela ukuzibona pakati kwabaya kunyulelelwa i Palamente ngenye imini. Into elusizi kukungabonakali kwamagama abantsundu kwi list zabavoti ngapandle kwamagama ambalwa kupela.

AMABALANA.

Tea-Meeting.—Siva ukuba i tea-meeting eyayenziwe kwi Ramente ka Mr. Compaan ngomhla wake wokuzalisa amashumi amabini (25) aneshilano iminyaka engumalusi wale Ramente, yangenisa £23. Kwakuhle ngokubonakala kwaba fundisi bamahlelo ngamahlolo, Usapo lwe Church epetwe ngu Mr. Momoti Iwawuma nge afternoon yemini elandelayo, Iwatsho ngento emnandi.—Fruit, Imifundo ngoku iyapela kubonakala ukuba ikakulu yonakaliswe bubuninzi bemvela. Noko iseko yo idiliya, inkoliso yayo iyapekwa ngama Bhulu ukwenza i "Mos" nditeta ke lonto yinto ongafika kunxila nomntana, ndingaseti ngaba ngamankazana. —Amatyala. Maninzi amatyala ayakutetwa yi Jaji ekayapa ngenyanga ezayo, ngokukodwa awo "busela," kuko nawo "kudlwengula" neloku "bulala." Kuya kuhlala i Jaji President yase Kimberley.

AMATEMPILE.—Sifumene udaba ku Mr. Wauchope u Nobhala we Komiti yama Tempile ase Maxhoseni, lokuba ngomhla we 11 April, 1890, ngolwesi-Hlanu, kuya kubako intlanganisela ya Batunywa we Tempile zase Maxhoseni kya Mr. Mbem Njikelana, e Debe Elipezulu. Iya kungena ngexesha le 11 kusasa. Zonke i Tempile zeli lase Maxhoseni kufuneka zitumele Abatunywa kalo ntlanganiselo; leyo naleyo i Tempile Itumele amadoda amabini. Umcimbi oya kuxoxwa kona ngomalunga nokumieva Kwindlu Enkulu (Grand Temple) yase ??? Izigqibo zale ntlanganiselo ziya kutunyelwa kwintlanganiselo enkulu eyakuba se Bhayi ngo July lo uzayo. Ikomiti yalo mcimbi ngo Revs. P. J. Mzimba no E. Makwiwane, Messrs. J. K. Bokwe no I. Wauchope.

Pastor—Mrs. Jones, have you ever reflected that in the course of time you, too, must join the silent majority P Mr. Smith —That's so, parson; and I kinder wish you'd impress on her that she ought to be practising for it now

SIVE SABONA.

Ipepa lase Mtata libalisa ngenamba eku tiwa ibulewe Emzimkulu kumasimi abantu bese Clydesdale. Kumzuzu abantu bemana beteta ngenamba ezimbini eziman' ukubonwa kulamasimi ase mlanjeni, kodwa azide zibhaqwe ngamapulo ake azipumele. Kodwa kute ngomnye umso wacota umlungu otile ekuseni wayifumana izisongile, wabamba ngehalise. Izibhije-yazibhija yada yalala ngokungati idle. Utume umntu omnyama ukuba ayitwale ukugoduka; woyike esiti blaze ibe ife isiduli. Uyile umlungu wayitabata, ebonisa ukuba igqibele wahamba umganyana wabuya wayinikela umfo lowo. Kute xa kupippi weva ngesikalokanti seyimbambe ngengqwimiba. Ubaleke nayo yada yawa yabuya yadutyulwa wayicana entloko ngoku kwapela. Iqangqululwe aseselele kona amagqira amnyama ukufuna inyongo.

Ingxelo yentlanganiselo yo Manyano nge Mfundo eyayise Mgwali, kokona siyitunyelwayo ngu M'bhali Oncedayo. Pakati kwento eninzi etetiweyo sinezwi esinga'enza ngesikalazo esenziwa ngo "xakalashé" bo Manyano, mayelana nencito yo Mgcimi-Ndyebo nge zaziso kwi Mvo. Ayixelwa eyona nto yangenisa "ubuxakalashé" emhlabeni. Kodwa kungumangaliselo ukuba intlanganiselo engxelo zitabata isituba esibanzi kunene kwelipepa, irorele incito yesheleni ngantlanu ngezaziso zayo kwi Mvo. Ukuba kubonakala kulungile emehlweni oxakalashé bomanyano ukuba kumelwane emmgangweni lu Manyano ne Mvo, kulungile nayo IMVO ayisakuzisa ngo ingxelo Zomanyano. Ayisakwanelisa bani into leyo. Incito engezaziso iluncedo Kumanyano, yaye ikwaluncedwana nakwi Mvo. Konakala ntonina ke?

Abanye bayaku xakeka mhlaimbi lilizwi elingene kweli capaza lingentla eliteta ngo xakalashé bentlanganiselo, nomoya oxakalashileyo. Singa singenza amazwi amafutshane okucacisa igama elo. Kuti ngale ngxokozelo yase Bhai ngo Mbuliso wakona we Ruluneli, kubonakale ukuba umpembi, nom'baseli, nomninyo, ngum'bhaleli apa ozibalule ngokurora nakwinto ebingabonakalele kuba ingarorelwa. Siyiva ngoku yonke impi erora ngetuba elinjalo, nekhatiza umzi, selesiti amadodana ngoxakalashé. Into yokuba igama ibilelomntu, liseligena entetweni ihlala ibako nakweyama Ngesi into. Igama apa kwinteto yama Ngesi elingu boycott, boycotted, boycotting, latatyatela kwinele elingu Captain Boy. coff ngento eyenziwa kuye; ngoku ungalifumana nase ntefeni endlekileyo yama Ngesi. Lifun'ukuti lingene ngokunjalo entetweni neli lika xakalashé.

Lencwadi, ingomcimbi ofanele ingqondo zamawetu, siyiyekela ukuba izitetele:—Mhleli, —Ndingomnye wabancinane ongazidli ngokuti ndiyinto endiyiyo, kodwa yona inyaniso inokuhamba ngenhlelelayo. Nditte ndakuba ngomcimbi we Komiti yase Debe, ndiwuqwalasele kumanqaku ka "Sive Sabona,"—andikuchasile ukuhanjiswa kwendaba neziroro, kodwa umbuzo wain nangu :—Lipina elipepa nizakungena ngalo iziroro no "kwaziswa likomkulu." Ndisitsho nje wome ubani owamkela IMVO ngonyamkeliyo iziroro yeyona nto ibanzi ngapezu kokulandisa ipepa. Ukuba sifuna ukuba sisizwe, zona incwadi ezimbini masingene ngemiqolo yonke. (a) Inowadi yelizwi lika Tixo eslungisela izwe elizayo xa sazamkela ingxelo zayo. (b) Ipepa lendaba ngokwalentlalo yangoku akuko nto injengalo. Watsho umfo famlibe, Yandisani ipepa ngokungenisela abantu, ukuze sibe sisizwe. Kanikangele onyawo-ntle baka basibalisele ngehambalo zabo ezayolana nase mhlweni, ekute kwabonakala ukuba kuko izifundo ezingamnika ingqondo umfundi, baye bebabanizi abangebebilisa njengonyawontle abo, ngenxa yobuncinane bepepa abanako. Lengxushungxushu yama Bhulu asiyamfeket. alwa ejonge indawo yesipelo sokoyisa. Ngoko nawe musa ukuma ndaweninye yandisa ipepa ngalandlela ilula. Uxolo Mhleli ngesisituba singaka. Owako— E. J. ZAULA, Goshen, March 1890.

Siyavuyiswa kubona kuko intshukumo etembisayo kumandla wakwa Qobogobo. Siba ngafumana newadi ivela kona ibe yeteta ngomnyadala wezikolo ekuculeni. Eyokugqibela yengobuse Rabhula kuvumisa Oitshala Nyosi, Mjodi no Miss Meyrle. Ihambiseke ngokwanelisayo kwabebeke ngokokude abanye bazive benyanzelwa luluvo :wabo ukuba bavave intsapo ngamabhaso. Asiboni kulunga kutyulu kuya kuveliswa kuwanekela umzi ingxelo ende kunene esiyitunyelwe ngumhlobo u Mr. D. Gcilishe, esimbulelayo ngokusazisa into zebambiselo pambili kwezo zipaluka amele zona.

IJAJI E KOMANI. — Yayihleli ngolwesi- Hlanu, 21 March, u Mr. H. T. Tamplin celele Nkosazana. — O Gontso no Matroi ngokugqobozela ivenkile ka Mr. G. A. Skipwith e Macibini, nokuba kona amaso nemali. U Matros ukululwe u Gontso wanikwa ikati ezi 15 kwayoko.—U *Mina Koyi* ngokunqhina ubuxoki kwityala loyise elalingo May 1889. Ugwetyelwe ukhulaha kwindlu yengqesho iminyaka 2.—U *Green* unalusi wo Mxhosa ngokudlwengula u Nomapanga e Talika. Iminyaka yentombazana yeise 14. Unikwe iminyaka 2 esebenza nzima.—U *Mhlahlani* ngokuba ibhokwe ezisixenxe e Glen Grey. Ukululwe ngokusweleka kobunqhina obaneleyo.—U *Tukwapi* ngokubulala u Manabi, e Glen Grey.—Umelwe ngu Mr. Burke, wakululeka.—U *Twabu* :ngokuba igusha zika Johannes Scholtz e Katikati. Iminyaka 2 esebenza nzima. Abanye ababini awayezitate kunye nabo igusha nanamhla abakafunyanwa.—U *Pambisi* ngokutshisa izita zika Benjamin Gravatt e Katikati. Ukululwe —U *Matyala* ngobudlwengu, owayemelwe nge £10, ate akubizwa akabiko. Kukutshwe umteto wokuba ayokufunwa abanjwe. —U *Matella* ngokuba £5 zika Wilson sokubuye ambete. Unikwe inyanga 6, kungenjalo ablaule £10. —U *Gyotha*, ngokubulala u Cingi ngengozi ku Kundulu kudala, wabaleka entolongweni Ulivumile ityala. Iminyaka 2 esebenza nzima.

ABALIMI NA BARWEBI.

E Bhai uboya obuhlanjwe emlanjeni buhamba kwi 8d. ne 9 1/2d. obulungileyo, obude bagqita buhamba kwi 10d. ne 11d.; obungahlanjwanga buhamba kwi 4 1/2d. ne 7 1/2d. E Qonce obungavaswanga budla i 4 1/2d.

E QONCE (March 29.)

Amaqanda—1/6 to 1/9 1/2 ngedazini
Ihabile—2/6 to 8/3 ngekulu Itapile
—4/6 to 13/6 ngenxhwa Umbona
—7/6 to 8/ ngekulu
Iras—8/9 ngekulu
Inkuku—1/ to 1/7 inye
Isemile—4/ to 4/6 ngenxhwa
Oranise—3/7 lilinye
Umgubo—22/ ngekulu
Imbotyi—14/ ngekulu
Inkuni—8/ to 40/ ngefilara

E-KOKSTAD (22 March.

Umgubo—27/ to 30/6 ngenxhwa
Amaqanda—1/3 to 1/6 ngedazini
Inkuku—1/ to 1/3 inye
Ihabile—2/6 to 3/ ngeztungu Inkuni
—22/ to 35/ ngefilara Umbona—14/ to 15/ ngenxhwa Ihabile—12/ to 16/ " " " " " "
Itapile—6/ to 8/6 " " " " " "

A priest was once called upon to pray over the barren fields of his parishioners. He passed from sue enclosure to another, and pronounced his benediction until he came to a most unpromising case. He surveyed the sterile acres in despair. " Ah ! " said he, " brethren—no use to pray here—this needs manure."

NATIVE OPINION

THURSDAY, APRIL 3, 1890.

ALTHOUGH we cannot hope to add to the handsome way in which Mr. CHALMERS'S services have been referred to by our local contemporaries, still it would ill become us to maintain silence on this the occasion of his retirement from the public service. The services rendered by Mr. W. B. CHALMERS to this country have been of a signal kind, and, as recounted by "Kilpin," they have been performed over a vast area embracing the Colony as a whole. Throughout, their marked characteristic has been conscientiousness and devotion to duty. Happily we are not called upon to enlarge on Mr. CHALMERS'S discharge of duties in the distant parts of the Colony in the far west. The calm, careful manner in which they have been done is highly spoken of by our English contemporaries. But Mr. CHALMERS'S forte has, we venture to say, been the question of questions in South Africa—the administration of Native Affairs. Of him it can be said, with an emphasis which would be unwarrantable if applied to very many who aspire to be, and have been popularly recognised as authorities on Native matters,—he *thoroughly* understood Native feeling. His conspicuous success as an administrator of Native affairs is mainly attributable to this main and all important qualification. The result has been that he has succeeded in an especial degree in winning the confidence and affection of the entire Native population of this land, whose benediction and good wishes will follow him into his well-earned retirement The prospect which is before our people who are to lose his influence, counsel, and sympathy in the active service of the country is one that they deeply mourn. We sincerely endorse and adopt the matchless language of the *Cape Mercury*, with which we wish to draw these remarks to a close, when it says :—

It is no exaggeration to say that in every capacity he has been the *beau ideal* of a Civil Servant. In no spirit of fulsome flattery we state our conviction that Mr. Chalmers is one of the most valuable officials that ever administered the affairs of government in South Africa. No words of ours are wanted to afford proof that during his terms of official life in town and division he has won the deep respect of all. As Civil Commissioner he has blamelessly controlled the various duties coming under that department of his office ; as Resident Magistrate he has become proverbial for inflexible justice, tempered with the quality of mercy. The Natives, and their name is legion, who had to appear before him in his latter capacity, have seldom, if ever, questioned the justice of the punishment meted out to them, and by this section of the populace he has long been regarded

with snob respect and honour as is given by them to those officials only whom they thoroughly know and implicitly trust. And now, amid the sincere regrets of all classes, Mr. Chalmers has relinquished the duties and the burdens of his responsible position, and is entering upon a period of well-earned rest. That much blessing and prosperity may attend him and his family is the heartfelt wish and prayer of all who know, and, consequently, esteem him.

Mr. CHALMERS has, we understand, decided to take up his residence in East London.

Notes of Current Events.

We observe that among the draft measures to be submitted before the forthcoming session of the Free State Volksraad is one to tax the labourers at the mining centres within that state. We had thought that the Natives were sufficiently taxed in the Free State in all conscience. Especially as the Government attempted nothing to improve their lot in return for their taxes; and it is simply monstrous in the face of these facts to proceed to tax the miserable pittances of Native labourers in mines. The only effect of the measure will be to drive Native labour from the Free State. And for this the Government will have itself to

In connexion with the Uitenhage election, we may mention that the nomination came off on Friday last,—General Nixon, Mr. John Birch, and Mr. James S. Reed being the gentlemen placed before the electors. Mr. John W. Grewar, whose candidature we had preferred to that of General Nixon, whose past Parliamentary career was a dismal failure, had unaccountably withdrawn on the eve of the nomination, but, jealous of the credit of the constituency in leaving the field open to a proved political nonentity like the General, Mr. Birch and Mr. Reed came forward. After the show of bands, which was in favour of General Nixon, Mr. Birch withdrew in favour of Mr. Reed. The contest is to take place on the 11th April.

AFTER the nomination the candidates proceeded to address the audience. As was expected the General gave some weak fragmentary observations on the Graaff Reinet extension, and the delimitation of the Uitenhage division to the advantage of Port Elizabeth and concluded by remarking that Uitenhage abounded in minerals, and should be made a manufacturing town. The address is far from calculated to enhance the reputation of the General in the eyes of the electors, and with his past Parliamentary record, he should not succeed in getting much support outside the circle of enthusiasts who coax him forward for reasons which are certainly not clear to disinterested men.

MR JAMES REED'S views were certainly not known to us until he gave expression to them at nomination. His opening statement that he was a moderate supporter of the Ministry, and the remarks on the Railway question, the police forces, the re-distribution of seats and his judicious reference to matters relative to local Government, show that he is a gentleman who takes a comprehensive view of questions of public interest. On education he would support education so long as it was not one-sided, and was for equal rights to all parties. If this is a counterblast to Mr. Theron's statement at the Somerset East Bond dinner, we bail it with much gratification. In any case Mr. Reed shows himself to possess the materials of making a good representative, and if he went for anything with the electors he should succeed.

CURRENT OPINION

THE *Cape Telegraph* speaks favourably of the idea of issuing the *General Budget* whose mode of construction a *hostile* says attempted to do at the *last* *the* *company* *publishing* *the* *life* *of* *the* *late* *the* *executed* *portrait* *of* *Governor* *Loch*. The act is a very graceful one and a very grateful one to boot especially when it is stated that " the novelty of the step may serve to deepen (if possible) the sentiment of loyalty and devotion of our people to the institutions of which His Excellency is, in Her Most Gracious Majesty the Queen's stead, the visible symbol and embodiment." Encouraged by success — and well-merited success—the *Imvo* is starting a series of portraits of popular colonists with brief narratives in connection with their histories.

On the debate brought on by Mr. Bekker's proposal to render it impossible for any coloured man to be nominated as a member of the Colonial Parliament the *Somerset Budget* observes :—That any member of the Bond in his sober senses should for a moment imagine it possible that such a resolution, even if carried by the unanimous vote of Congress, would receive the smallest amount of serious consideration from those with whom it would rest to alter our consti-

tution in accordance with the resolution, is of course inconceivable, and the proposition can therefore, apparently, only be due to pure " cussedness." That any member of the Bond at this day could, if he really did so, expect to carry such a resolution by a majority in Congress, shows bow little he can appreciate the general wisdom of the body of which he was member. Such expectation, even on the part of the most ignorant member of the Congress, would be surprising. But what are we to say of the spirit which dictated the speech of Mr. van Minnen? We are not personally acquainted with that gentleman, but we believe he is a Hollander and we know—

from his speech at the dinner on the previous evening—that he is an educated man. Yet we can only say that as we listened to his utterances on Saturday evening we could only blush that he could claim to be of the same colour as ourselves! We are not negrophilists in the ordinary acceptation of that term; we are no supporters of a system which would attempt to accomplish with the Natives in half a century that which it has taken a thousand years to accomplish with our own, but we can only say that we have personally known even what would be called uneducated Kafirs, true to Nature's gentlemen, with whom we would a thousand times rather shake hands than with a man who could be guilty of the brutal utterances of this van Minnen. It only shows how under a thin veneer of civilisation a man may yet remain an utter barbarian. Such a man either does not believe in a Creator, or he grossly insults Him whom he does believe in. " The meanest white man is to be feared, and the most civilized Native man is to be pitied, for the former has fallen before Congress in an attempt to subject a sentiment which may probably have a single personal ally. We are glad to see the Bond men at work for their own interests and the race which has determined this decision indicates that there is a very clear recognition on the part of an influential section of Dutch speaking colonists of the democratic character of the institutions conferred upon this Colony by its Constitution, and that it is utterly useless to expect that; so long as the Colony remains British, that character will be lost. We have on a former occasion drawn attention to the necessity for making this recognition, because it will prevent many suggestions not in accord with the fundamental idea being brought forward and it will force both White men and Black men to realize their responsibilities.....Every native man, duly qualified for the franchise, who seeks to become and is registered as a voter is at once ranged on the side of law and order and has a direct interest in maintaining the institutions of the country.

THE Queen's Town *Free Press* condemns the resolution of the Bond Congress dealing with the eviction of Natives from Glen Grey, and concludes an article on the subject as follows There is nothing to be gained by constantly irritating the Natives, but rather much to be readed from a people whose confidence we desire, so that we may assist them in the advancement of civilization, and raise them from the depths of barbarism. We have no doubt as to the result of the Glen Grey question if brought before Parliament., but we don't want to hear any more about it in our Houses of Legislature. It this constant year by year agitation is going to be the Bond motto, then we shall be forced to fight them and have the matter once and for all set at rest, which can be done by granting either individual titles, or a tribal tital as security against any adverse circumstances in the future administration of the Government.

In connexion with discussions (at the Bond Congress observes the *Cape Mercury*) on Native affairs Messrs van Minnen and Hawkins delivered their souls in the bad old swashbuckling fashion, their remarks being more characterised by unreasoning hate and prejudice against the " zwaart scepel " than by profundity of thought and skill in logic. We commend to these gentlemen the study of a saying by an old Greek sage to the effect that " man has two ears and one tongue in order that he may hear twice before he speaks once." Such statements as that made by the former: " civilization only made the Kafir show his barbarism and brutality eighty times more," can only have the effect of making the speaker ridiculous. Mr. Theron, one of the " progressives " among the Bondsmen, in protesting against such rapid outpourings, expressed a hope that Mr. van Minnen's speech would not be published by the reporters, as such a course would do the Afrikander Bond an infinite amount of harm. The speaker of such rhodomontado ought to be pilloried by having his remarks circulated by the public press, and we are thankful to find that the Congress emphatically disavowed such ideas.

THE HERSHEY TEACHERS' ASSOCIATION

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. Matsepe are leaders in a Debate.

J. J. JABAVU,
Hon. Secretary.

33490

Intlanganiso yo Titshala.

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

J. M. DWANE,
Seplan.—33490

OLUKA

Gowie Uluhlu Lwezityalo.

Luka MARCH.

U KWINDLA.

IMBALI ye Tswele Elikulu, Imigusho, i Beet, Turnip, nemifunwana yonke ingahlwayelwa. Zonke imbali ze Hypoxia, Ixia, Sparaxis, Freesia, nezinye intyantyambo zase Kapa ezingcambu zinghukukwa, ne Pansy, Carnation, Stock, Dianthus, Godetia, Larkspur, nezinye intyantyambo ezilinkuni, nezingafiyi.

-UBUSIKA NENTLAOKHLAZA-
IMPOMPO ENENTYANTYAMBO.
ENJENGE
Narcissus, Snowdrop, Freesia
Anemone, Sparaxis, Tulip, Iris,
Ranunculus, Lachenalia,
Babiana, njalo-njalo.
MAZIMLISELWE..

W. & C. GOWIE,

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LAMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumninwiwo, ngenxa yoku ngqinelana kwawo nazo zifo enzelwa zona, ngenxa yoku kaulenza uku nceda noku ngawenzakalisa umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuceceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba eziuze ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umcaza ozangazane ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

UM-AFRIKA (Africanum).
Umcaza ongenzi xesha ukulipilisa izinyo.
UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingcambu zambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamhlo abulalayo.
UMGEDI ORARAYO (Herbal Alkaline Apertient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKHILA (Embrocation).
Amafuta omi okupilisa ukuqagamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soothe).
Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

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

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

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

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

IGUDIBA (Emolliente).
Into elunge kunene etanjiswayo ebona bubebhule bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa nell kutiwa "Lelona", xa isifo soku'namba igazi sendele.

Izalitiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namiambi ungenawo lamayeza esirwece sokulunkela okungekehi.
Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiza, e Bhofole, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso vedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase India.

AMAGOSA ALAMAYEZA—
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BANOVUYOKAZI olukulu ukushumayela okokuba lamzi mdala wazekayo ka J. A. BARAGWANATH, bautabatile, bazimisele ke ukuwenza ube yinto ngemihla engapambili obuyiyo ebantwini ngemihla edluleyo.

Siyatamba ke ukuba abatengi abadala basaya kusixhasa, basucedede emizameni yetu ukuwenza lomzi obe nguwo kanye, angati umntu afumane yonke into ayifunayo ngama XABISO anjengawa se Komani, napi napi.

Umxholo wetu woba ku " Bekizito." Impahla iyi FIRST-CLASS amanani asezantsi.

Njengokuba le venkile yetu ikakulu iyeyabantsundu, sizimisele ngokukodwa, ukuba ama KRISTU, naba BOMVU zebeze kuti beqinisekile ukwaneliswa.

IMPAHLA YETU ININZI, INTSHA ingubo zefishini zokugqibela, kwezelokwe zitofu, Iprinti, ingubo ezinde, Izambuleli, ezangapantsi, amaqhosha, Izandla, Ikaliko, Iminqwazi, Ijersey, Ialstars, Iflaneli, masesisiti into yonke. Kwane kofu, swekile, sepa, tweya, njalo-njalo, Iziblangu, Isali, Iblankete, Isuti zamadoda, Ibhathi, Ibhulukwe, Ihempe, Idyasi, Iminqwazi, Ikausi nezinye.

NGOKUBALULEKILEYO—Ngemithato yabantsundu
sizilungiselele ukuzamkela i odolo ze lokwe zokutshata. Izigqubutelo, intyantyambo sikufungela ukumlingana, uhlobo, nobutshipu.

Konikwa awona manani apakamileyo OBOYA, UKUDLA, ne MFELE, njalo njalo.

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IHOLIDE ZE GOOD FRIDAY, 1890.

ITIKITI EZITSHIPU ziya kunikwa kuzo zonke Izitishi ngexesha lale holidi. Ixesha lezotikiti liyakwandiswa

Incazelo ezeleyo isezazisweni ezishicilelwe kumapepa awodwa.

I-ofisi Ezinkulu, East London Terminus, March, 1890.

T. R. PRICE, Umpatiswa.

Isaziso sika Rulumente Ko.
123,1890.

Attorney-General's Office, Cape of Good Hope, 3rd February, 1890.

KUYAZISWA ngokwe sishumayelo No. 30 sanambala okokuba Amatya e-Jaji ayaku hlala kwindawo ezilandelayo ngemihla ezakukankanywa emva koku, ziqala ngo 9 o'clock kusasa yonke imihla, eyile :—
KWELASE MA XHOSENI.

E Tinara, 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 Monti (East London), ngolwesi-Tatu, 2 April.

E Gcuwa, ngolwesi-Bini, 8 April.

E Cala, ngo-Mgqibelo, 12 April.

E Mtata, ngolwesitatu, 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 amatyala kwezondawo zingentla ngalomihla imisiweyo, yoseiqala nangawupina umhla efike ngawo kulomzi okanye kwakamsinya ngangoko koyilungela.

THOMAS UPINGTON,

Attorney-General.

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Yincindi yengcambu zemiti yeli—
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UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenje Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngondo, Izifo zesi Fuba, nen'eminzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadani abapilisiweyo nendlela la elisetyenziswa ngazo, zibhalwe ngesi-Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, nliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhottle nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

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Marike.

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