

Imvo Zabantsundu.

(NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, JUNE 5, 1890.

[No. 290



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Kauze kubona, ukuze uzitengele ezobusika,
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Ibhatyi ze twidi emnyama 15/, 18,6 inye.
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EKA GRAY
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Ngamanani Nanganye kwa
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CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

IMIBIKO.

NONGAUZA.—E Simonstown kubhubhe
u MENZE NONGAUZA ngolwesi-Hlanu,
9th May, 1890, ngo 10 o'clock ebusuku.
Umke ngokuncomekayo. Mazamkele lompanga
zonke izihlobo.
3it12690

W. NONGAUZA.

NKOMO.—E S. Patrick's Mission,
Humansdorp, ngo 6 May, 1890, kubhubhe
u PATRICK EDWARD WILLIAM NKOMO, unyana
ka Rev. John no Agnes Nkomo; ubudala 13
inyanga. Zonke izihlobo mazamkele lo
mbiko.—3i5690

ABAZELWEYO.

FIGILAN.—Ku Beyele, ngowe 4th May,
u Mrs. P. FIGILAN ubeleke Unyana.

—2it5690

ABATSHATILEYO.

KALIPA-MBAMBANI. — E Lesseyton
kutshatiswe ngu Rev. Geo. Chapman
ngo May 6th, 1890, u STEPHEN KALIPA
unyana omkulu ka Hendrick Kalipa no
WILHEL NORA MARIA MBAMBANI, intombi
yokuqala ka Mr. Albert Mbambani.—
3it12690

Kubakandi be Bhokile.

KUFUNWA "Abakandi be Bhokile"
Abantsundu nokuba bane nokuba
bahlanu, abasebenza nge stokwe. Baya
kufumana imivuzo efanelekileyo, nomsebenzi
ongapeliyo. Umntu makeze ngokwake,
mhlaumbi abhalele kwi Office ye Mvo.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcimile
Sapa e.Komani, Amagumbi, nezitale,
nentlalo yonke ilungile kakulu, ezantsi kwe
Marike.

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

LOOK HERE!

THE undersigned begs to request all
Presbyterian Missionaries and Ministers in the
Colony, Transkei and Natal, who
know of any Natives who were church
members, candidates or adherents of their
missions or congregations, and who have
come up here, —to write him.

REV. P. J. MZIMBA,
Box 1551,

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyala, Imicimbi
Yemihlaba, Ukubhala Iminqopiso lwenziwa
ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO.

ISAZISO.

NDIYA wasisa 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 Dundas Bridge, apo
nofumanisa kona impa. to efanelekileyo,
izixhaso nokulala okufanelekileyo,
ngamanani apantsi kakulu. Kuko nesitali
samahashe esine groom epapame kunene,
ROBERT XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

Kwi Waggon-Makers Ezintsundu.

ABELISHISHINI ababhalele kogama
lingezantsi banokufumana umsebenzi
ote qo, kwanomvuzo olungileyo. Mabangadendi
kuba kuko indawo ezintatu esezivulekele
abasebenzi.

S. D. SNOOKE.
St Mark's 28 May, 1890.—tomdd

DYER AND DYER

EQONCE, KING WILLIAMS TOWN.

Bafikelwa ngamanani amakulu
Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

IMPAHLA YAMADODA

Ezamadoda Isuti ze Twidi ezinzinzwa 17/6
„ Ibhatyi 9 3/3
„ loundulubhatyi
„ Ibhulukwe

Ibhatyi ne Bhulukwe ze Kodi
(ZAMANANI ONKE.)

INTLOBO

Isuti Zetwidi emnyama zamadoda
(ZAMANANI ONKE.)

EZINTSHA ZETYALI

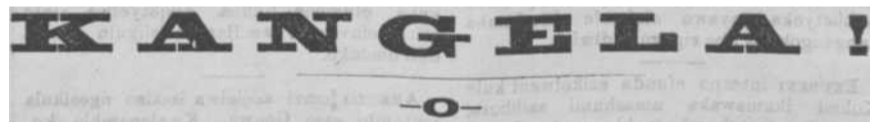
Iminqwazi, Izandla, Amaqhina, Iblankete
njalo-njalo

IMPAHLA EZINTSHA NEZIYI FISHINI

(Ngo Stemele bonke).

DYER NO DYER

KING WILLIAMS TOWN.



GILBERT FOX NO NYANA,

Abatenga, Batengisele, Batumele Impahla.

SIFUNA ukukumbuzwa ama FAMA ABARWEBI NOMZI wonke ukuba asingabakoyo
Snje, koko intumekelelo yetu ukutengela, ukutengisele, nokutumela nalupina uhlobo
lwe ziqhamo zomhlaba, esesinatubata atile obutula tina kwezonto. Sikulungele ukwamkela
umsebenzi WOKUTUMELA NOKUTENGISA zonke iziqhamo kwi marike zonke zase South Africa,
ngexxa 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 kuya
ncitshiswa, kuze ke kufunyanwe into e betele ngenani elingapantsi.
Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

GILBERT FOX AND SON,

KING WILLIAMS TOWN and EAST LONDON.

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.

Ilela sonke ngabanye, ngokukodwa kula maxego madala akoyo ekamazulu ndiwazi, nala madodana akula pambi kwam ada aba nganoncedo nanyanisekileyo kubo ubu Kristu. Ubon obunjalo bungqina amandla e Gospile ka Krista.

Botani ke nonke okwexeshana elifutshane. Ngamana intsikelelo ka Tixo yapezu kwenu nonke ngabanye, nokuba anga amadinga ake malunga neli lizwe, nohlanga lwenu, angabehle azaliseke.

U NKOSI U KAMA usuke wabulela amazwi atetwe nga Dr. Stewart, wapaula iziqamo ezininzi zomsebenzi ka Dr. Stewart kweli lizwe; amadodana afundileyo akumsha isi Ngesi, abhala ezi ofisini, ayafundisa, angaba fundisi, namanye asenza amashishini—zonke ezonto zipuma kwimizamo yeqela abalaseleyo kulo u Dr. Stewart.

U REV. E. MAKIwane upaula indawo yokuba, nakubeni u Dr. Stewart engazange alushumaye ngohlobo olunje uluvo lwake malungamento asaya kuba yiyo ontsundu, bekuhle kubonakala ukuba iko lanto aqamele ngayo naxaswa yiyo kale mizamo yake, kanti yile mvo yake ati uminyaka imashumi matata enayo, yokuba sisaza kuba ngabantu. Abaninzi pesheya nabanye ababhala emapepeni bati xa bancoma ubutyebi beli lase Africa kanti banga lingaba lilifa labamhlope bakowabo bodwa—akundawo bamkangelele yona ontsundu, kupela ukuba uxine indawo. U Dr. Stewart yena akanje ngabo, kuba uti sithi kanye abaya kunceda ukulenza likula elilizwe, into ke leyo efanele ukusikutaza ukuba sihambele pambili.

U MR. JOSEPH TELE, ute yena uyazazi iziqamo zomsebenzi ka Dr. Stewart, kuba namhla ziyona bake akasabambuleli—ngamadoda anento zawo ngenxa yemifundo.

U MR. METU GINGXA, ute namhla simkelwa ngumhlobo, asazi ke ukuba abaya kusala nalomzi bopata kwanjengayena. Wanga angati naxa apesheya angawulibali ukuwutandazela umsebenzi wake.

U MR. MSWELA GANDA, ute ebeba yena lendla uyakafika izele zimfama, neziqalwa, nemilwelwe kaba sizizinto ezinjalo. Kodwa ubona abantu abapilileyo bodwa. Ukuba kubo uzayayo ukuba zipina ezo mfama, nezo ziqalwa nalo milwelwe, angati zipiliswa ngu Gqira. (Kwatakazela). Nifumana nitakazela kuba aninambulelo, kuba naku nihlala amazwi okamgxota—nilapa nje nize kumgxota—endaweni yokuba mna bendiba sizokuti —“Hayi, mas’ ukumka Gqira!” Niyonile ke into, masimqande ngokuba ziseko imfama—Ningxotelinana. (Washo wabeta pandle, kwasala kutakazela pakati.)

U MR. SINXO wakwa Kama ute, lento inkwenkwe kudala ibifudala umsebenzi wabo ukukugcuntsa izikolokoto yambete igusha, namhla yinto enkula inkwenkwe kuba kubo imfundo, apo ifike yenziwe umntu oyakuba noncedo kuma kowabo. Indawo ezixelwe ngu Dr. Stewart emasinyane zizo zinkulu. Imfundo inkulu, inkulu ne Gospile, mkuilo nomsbenzi. Sesiwubonele umsebenzi wazo, kuba besifudala ngintonina oko bezingeko? Amadoda ebebutha siyente buhlanti imini yonke abe amakwenkwe egxinyana ezindle Na. mhla singabantu, sazi nezinto zobanye ubom. Zanga zingasikelelwa zonke indawo zemfundo kweli lakowetu. Wanga am. hlobo wetu angabuyi abuyi msinyane.

U REV. W. J. B. MOIR oza kusala nomzi, ubike ukuba kuko usapo olapangwe ngama Ngesi kwabo babelutimbe emakaya abo kwelase Ntshonalanga lase Africa uknze balutengise njengama koboka. Olosapo ke luku makulu anatanu. kodwa amashumi amatandatu alo acelelwe indawo apa e Lovedale, aya kuba lapa ke ngo July lo uzayo. Usho wati ke ngu ngumtsho wenu ‘mti ontsundu lowo. Nize nibatande nibenze ububele aba bantwana bangena nina nayise ngapandle kom Dalu wabo.

Kuvunye iculo yaba iyapela apo intlanganisano emandi kunene.

INDINALA.

Amaqela abe matatu; elinye—elona likulu—lisinge enkundleni e lokeshoni, lazalisa itafa—yatiyiwa inyama! Amadoda ambalwa amadala kunye nenkosi u Kama baye kwa Gqira. Izibonda namanye amadoda amakulu omzi aye e Holweni yama siminari. Lomkosi wonke undaluke ukumka komhla.

UMPHIETO.

Ngomhla we 14 May upumile kanjako umzi ukuza kubamba isandla—nokuza kumkupa ekaya ngomitandazo u Somgxada. Ibe ngumntu wamnye pambi kwendlu ka Gqira, aye amasiminari enze izintlu epahle indlela. Abamhlope bate xa benza umtandazo pakati kwacelwa oka Wauchope ukuba ake ati qo abe mbalwa pandle. Epumile endlwini wenze ambalwa u Gqira wakwela wabhamba, ngombuliso opefumla inteto yale migca:—

- 1 Salake Lovedale salani zihlobo, Salani ngoxolo, ninqule pezulu, Qubini’ umsebenzi we Nkosi uhambe Uko umninwi Inkosi yezulu.
- 2 Salani lusapo, kwanani badala; Silaulwa ngu Tixo, nguye umkokeleli Osandla singake silahlekise ‘mntu, lqinga linaye, nguy’ umboneleli.
- 3 Zitotywe yinina intloko, mawetu! Ekonje umxhasi wengalo eziwayo, Zekani umonde nijonge pezulu, Kulapo kupuma uncedo namandla.
- 4 Nakuba singebe sibonane sonke, Kubake abanye bese balupele, Sitemba ukuba ezulwini lake, Kulapo sofike sibonane sonke.
- 5 Gcinani *Imfundo* lusap’ oluntsundu, Bambani *Igospel* sizwe sakwa Xhosa, Tandan’ umsebenzi lutsisha lufundayo, Zinqobo zamandla ezonto zontatu.
- 6 Sobuya msinya ‘msan’ ukoyika. Ngama ??? azama inlumo yalomzi Ngomo ??? woncedo nentumekelole, Ukuz’ uqubele pambil’ umsebenzi.

ISHIELEGU E ST. HELENA.—Ipepa lendaba elishicilelwa kwesi siqiti libalisa ngesihlelegu gokudilika kwamatye amakulu abepezu kwentatyana eyongamelo umzi oyi Jamestown wakona, ekuseni nge 15 April, abalale abantu abasiloba abebelele ezikoyini Zabo, abanye batyunyuzwe kangangokuba bangabisaqondakala ukuba bebengobanina. Ishumi elinesibini labanta libe zingxwclera.

U Rev. A. McAulay Emkangiso.

Umkangiso kwizintso ubunondwendwe olummandi, indoda endala yase Wesileni, u Rev. A. McAulay, chamb’ isenza imvuselelo. Ifikile londoda ka Tixo e Mkgangiso ngo Mgqibelo, 24 May, waseluhlatyiwe kade umkosi kwimizi engapandle ukuze ize kuyingena e Mkgangiso icawa, ekute noko izulu labalibi wafika kakuhle umzi, yayintlanganisano enkulu kanye. Lashumayela ixego kweyasemini kweka Luka xvi. 19 kudékuye ekupeleni, latsho lasishiya some imilomo sizifuna, lati isiguqo sikweyangokuhlwa. Lisityilele Esityilweni sika Johane isahluko sokuqala (i. 7). Waqaleka kwange Cawa leyo kwada kwabalolwesi-Ne Umoya Oyingcwele esebenza erementeni nakwabangapandle kweremente. Ngo Mgqibelo ibe ngamanga ndingandi okuselwa kwe tea yokubulisa kwexego. Ibe nkulu lo tea izityo zayo kangangokuba adikiwe amaqela omabini elabantwana nelabantu abakulu. Owase Mkgangiso obalisa ezindaba umemelela uti: “Mayibongwe Inkosi esibonileyo ebupantsini betu, ekudelekeni kwetu, ekutukweni kwetu, nxa sesilinganiswa ne Kapenahume yakudala eyalilelwa yi Nkosi, koko yona ayizanga inamba iyihlokomisa emapepeni, yaya e Kapenahume yakulila koria, yaxelisa esisicaka se Nkosi esizilyo soma e Mkgangiso sawulilela ekaya. Iwaza ufele lwaso lwapumela ebantwini lwabanceda; nantso yona inyano yakwa Tixo, yenjwanjalo, ayzenzakalisi mntu ke kuba asiyiyo eyomoya base sibhakabhakeni kwezapezulu indawo. Ewe andingepiki nempinza ezingangaza elusindisweni ziluba kuba ne Nkosi yatsho ipendula abakudala. Amaleperi ayemanintshi kwa Sirayeli emihleni ka Elisha kanti kwapiliswa u Nahamauc um Siriya kupela.” owezayo elusindisweni, kanjalo ‘Abahlolokazi babebaninzi emihleni’ ka Elijah, kanti kwatyiwa wamnye ngommgangaliso lowo umprofite waya kuye kupela. Kunjalo ke namhla e Mkgangiso basindiswe abezileyo elusindisweni, basala abangezanga behleli ngabom. Ngoku sinokutsho ukuti u Yehova usenzele izinto ezinkulu ngoko ke siyavuya, olupalu lokuhambela kwalo mfundisi apa e Mkgangiso luxela ukuba Inkosi ayikasilahl kanti, isenati, akubanga njengokubongisela kwembongi zakowetu ngo Mkgangiso okohlakeleyo.”

U CAPTAIN VELDTMAN. — Lomnumzana ugqite e Qonce ngolwesi-Tatu ulu akwela e Kapa, chamba no Mr. Theodore Ndawnda, apo abenokwenzela umzi uncedo oluluka mayelana nokuchazela izipatamandla, ngobuciko nangengqondo yake edumileyo, eyona nyaniso mayelana nengqukela ezibhungwayo ekuapatweni kwabamnyama. Nge Sabata egqitileyo ngokuhlwa i Captain ishumayele kwityalike yase Wesile apa, kwincwadi ye Ndimiso xxviii 23,24. Washo ngentshumayelo eshushu, ebongaza ukuba amawabo agilane ukungena Elizwini kuba liyeyona nto imisa izizwe. Ubonis ukuba namhla izizwe ezintsundu ezinamihlaba, ekubeni zichitakele ezinye, zezamkele ezi ndaba zilungileyo ezisenzada; nomlungu akanakwenzisa into. Wanyhanyatele ukuba ohleli ngapandle kweli Lizwi umi pezu kwe kepekepe, kanti amanyatela omntu nokuba sisizwe esimandla aka Yehova ayakuqiniswa njengokuba kwaqiniswa aka Dafeti pambi kwesipompetola sama Filistiya u Goliati. Yintshumayelo elikapa kwabahlolokazi.

INTLANGANISO EYILWAYO.—Ikombi yokupicota eligama lingentla ibibuyi yahlangana, njengomngqoppiso ekwakushiyenwe kuwo kweyadlulayo, apa e Qonce nge 23 ka May, ngokuhlwa ngo 8 o’clock. *Amalungu abeko*:—Mr. G. Sikundla (chairman), Rev. W. Philip, Messrs. J. Tanyiswa, N. C. Mhalla, M. Njikelana, P. Tyamzashe, H. Mbomi, J. Ntsiko, W. Soga. Emva kwengxoxo yento ekungayo, kugqitywe kwelokuba make siyiqale tina Qonce sedwa, ize sandale ukuyipakela’. amanye amaziko, aze koka umlilo esesiwupembile wawuta. Kwaza kwavunyelwana kwelokuba mayiqalwe ngomhla we 9 ka July Emgwakwebe, ngokuhlwa ngo 7 o’clock. Ize i Secretary itumele nge letter kwindawo emazitumele amalungu. Sovayiswa kakulu ke maxana ate amakowetu alipapamela elilinga lenzelwa wona, abonise ngokwenjenjalo ukuba ubu Lawu akabufumi afuna ebe luhlanga olumiyo olunengqondo. Iti ingoma yakuhlathelwa liyilo aze amaciko wona ayilungise ayeze ilunge. Ukutsho ke umzi maungakngeli kumhlabei wale ngoma, mauze kuyilungisa wona into yawo yolunga ibe mmandi. Inteto ezingxamele ukucita asiyi kazipendula soti cwaka.—J. TUNYISWA, Secretary, Nomnemi ngomyalelo.

U REV. BOYCE MAMA.—Esi sicaka Senkosi sinduluke e Horton, Engqushwa ngolwesi Bini lwegqitileyo ukuba sibe seluhambeni ukuya kumzi esalatiswe kuwo yi Konferens wase M’fundisweni, Emampondweni. Usuku olwandulela ukunduluka ko mfundisi lulolunye lwemihla engasakulibaleka masinyane kwibandla lase Horton. Lube lolokubuliswa kwake. Abantu nentsapo yezikula zomjikelo lowo abewupete yadibana e Horton emini, bazalisa lotyalike inkala yakona. Site namhla isihlalo sangapambili sane Nkosi Utyefu eseyeyasebabomvini akubonisa okaviwa lelohlalo lomzi abepakati kwawo u Mr. Mama: Inkosi yenze amazwi okavakalisa uncedo abelulo lomfundisi kumzi ngenqondo yake. balila bevuva kuba besahlukana besambuka Yenza amazwi amandi nempi epambili erementeni, ate wabuliswa ngenkozwana zemali, ebibutwe ngumzi lowo. Nge Sabata egqitileyo u Mr. Mama wenze intshumayelo eshushu kwibandla lase Mgqwakwebe evusa ibandla ukuba lingapumli enguqokweni lingamazi lingamvanga Umoya Oyingcwele obungenakuma, uburamente obaluncedo ngapandle kwake. Iremente yalomzi imo tuse ngesipaji semali ebutwe yakukov’-ukupuma ityalike. Ate iramente neyase Horton nale ite engumfo ogangazwe aswelo nto yakuteta, yabeta wakohlwa. Oluuvo lobubele ngakuye lumenze ukuba aqiniseke ukuba Inkosi inaye ukuya kulishumayela kwabantwana e Mampondweni.

“Yes, sir,” said Mr. Gallacher, “it was funny enough to make a donkey laugh. I laughed till I cried.” And then as he saw a smile go round the room, he grew red in the face and went away mad.

Native Opinion

THURSDAY, JUNE 5, 1890.

Appreciation of Native Privileges.

In our last, grateful reference was made to the effective stand taken in the Natal Legislature by Sir JOHN ROBINSON and Mr. ESCOMBE in the defence of the privileges of the Natal Natives, exempted from Native Law, which were menaced by a measure introduced by the Secretary for Native Affairs. It is satisfactory to find that our people in Natal did not allow the opportunity to go by without returning thanks to those who so nobly came to their assistance at a time of need. Their acknowledgment of sensibility of favours, will go far to strengthen and encourage their friends in the good work. The replies of the gentlemen addressed indicate the statesmanlike breadth of the purview of Natal politicians, which inspires confidence as to the future Native policy of that country. Sir JOHN ROBINSON is, *par excellence*, one of the exceedingly few gentlemen, among South African politicians, who can lay a claim to genuine statesmanship; and is generally looked upon as the Leader of those who are working for the introduction of popular self-government in that Colony, and the first Prime Minister on the advent of Responsible Government. It is extremely gratifying, then, that a gentleman in his position should give utterance to words, which may not unfairly be taken as the keynote of the Natal Native policy of the future, such as these: “Nothing short of disloyalty to the Government will warrant any curtailment of existing privileges, which have not been misused.

We are anxious to see the Natives advance in civilisation and fit themselves to make good use of the advantages they enjoy under British rule.” Be it noted that Natal, from the lips of its statesman of South African reputation, is determined not to make the mere pigment of the skin the passport to the privileges of citizenship; and have we not already seen an earnest of this resolve in the appointment to positions of trust and responsibility of men of our colour, like Dr. MAVUMA NEMBULA and CLEOPAS KUNENE, who have shown certain qualifications; whereas in this Cape of Good Hope, with the Government, the mere dark colour of one’s skin seems to be a bar to all advancement in the public service? Well may Natives in this Colony envy in this respect their brethren in Her Majesty’s Colony of Natal. Below we give the letter from the Natal Natives to the two eminent public men referred to above; also their replies thereto:—

To Harry Escombe, Esq., M.L.C., Durban. Sir,—We, the undersigned, exempted natives of various denominations do hereby show our hearty thanks for your defence on behalf of our privileges which we were about to be deprived of by some of the hon. members in the Council assembled.

Your obedient servants. Stephen Mini (chairman), Isaac Caluza, Sol. Kumalo (secretary), J. H. Stephen Umlaw, Simungashibe, William Africa, B. Hawes, T. Hawes, Jan. Kumalo, Solomon Mabadhle, Solomon Mabaso, Henry Matebula, Martin Lutuli, Enoch Msimang, Solomon jamin Kumalo, John Zulu Zimande, James Majozzi, James Henry Tshange, Jas. Umlaw, John Sibiyi, James Nkhehli, James Kabinde, John Zuma, Christian Lutaye, Nicodemus Mudhletye, David Mchumi, Zanakupi Mntaulu, Stephanos Luhlengwan, Jabez Mlife, Ibomas Xaba, Shadrak Twala, Thomas Sibisi, Moses Mfutini, Paul Mkwanzazi. Edendale, May 16, 1890.

Mr. ESCOMBE has forwarded his reply as follows:—

To Stephen Mini (chairman) and 32 other natives, who sign their names, and three who make their marks.

You owe no thanks for the vote, which the elected members were in conscience bound to give against the Government Bill, which, if made law, would have taken away your rights.

In Natal’s darkest hour you (and others of your class who nobly fell) gave help on the side of peace and order.

The Colonists of Natal are not so ungrateful as to forget this, nor so mean as to deprive you of privileges earned by attempts to raise yourselves and your children to a higher level than that of native law.

(Sgd.) HARRY ESCOMBE. May 21, 1890.

To a similar letter addressed to him Sir JOHN ROBINSON replied as follows:—

To Stephen Mini and the 35 other natives who have addressed me from Edendale. My Friends,—Your letter is a proof to me, had any proof been needed, that the Legislative Council was fully justified in refusing to deprive you of privileges already secured by law.

It is the duty of the Legislative Council to make laws that shall be just to all classes and races in the colony, and to provide for the well-being of all the inhabitants of the country.

I shall never forget, nor will the colonists forget, the services rendered by the loyal natives of Natal in time of war. Nothing short of disloyalty to the Government will warrant any curtailment of existing privileges, which have not been misused.

We are anxious to see the natives advance in civilisation and fit themselves to make good use of the advantages they enjoy under British rule. I accept your letter as evidence that you, at any rate appreciate and value these advantages, and understand the duties and obligations that go with them.

JOHN ROBINSON.

COMING events, it has been said, cast their shadows before them; and it is with deep satisfaction we observe that in the preparation of the Estimates for the coming financial year the Cape Government has allowed the Votes for the Native Affairs Department to remain as heretofore. The mooted root and branch changes in Native affairs administration, both as to the abolition of the Office of Secretary for Native Affairs, and of the invaluable machinery for the control of young men who are subordinate Magistrates in the Native Territories, have occasioned much anxiety among our people and those who are acquainted with their condition. These innovations had better be left where they are—among changes which are yet to come as soon as the people have been educated up to them. It is difficult to see what urgency there is in pulling down in a day an administrative fabric on the rearing of which has been expended the energy of experienced architects. We are well aware that much has been said and written about the Territories having been granted representation in the Parliament of the country, if representation by two members of such a wide area with its diversified and momentous interests may be so called. But when one takes into account the estimated Native population of 300,000 for these Territories side by side with the number of voters which does not exceed 1,500 the dullest of the dull cannot fail to see what a satire on representation the system in vogue is. The fact of the matter is that the overwhelming mass of the Natives in these districts is not yet fit for absorption among the general body of Colonial citizens, and a heroic policy applied to large masses of people so circumstanced is very much to be deprecated. With large schemes of internal development such as those of railway construction, and other public works demanding its unremitting attention, Government might very wisely allow things Native to remain *in status quo*; and we wish we could impress these convictions on the Premier of the Colony.

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mond Road; and a coal line to be constructed from Indwe to Molteno; also a Junction is to be effected between the Eastern and the Midland Systems—where, much depends upon the rejection of the Bethulia Extension by the Free State Volksraad, which has taken place. Two references to Natives occur in the speech. One relates to the proposals to cut off certain districts from the Transkei to which the Colonial system of administration is to be extended, and other changes are contemplated, of which the House will be duly informed. The Native view of these changes we have striven to give, and it is that the people are not advanced enough to be operated upon by the new system. The Bill for the Registration of Marriages, Births, and Deaths—its principle has been advocated in these columns a short while ago. If the Railway Scheme is carried it will throw open to the Native labourer a rare opportunity of making money, while the line projected will be useful in distributing Native labour from the Eastern to the Western Districts, thus assuring the prosperity of the Colony.

ON Monday last the Premier announced in the House of Assembly the resignation of Sir J. A. de Wet, of the portfolio of Secretary for Native Affairs in the Ministry, on account of ill-health. With the exception of a few grievous errors, in Native estimation, Sir J. A. de Wet’s term of office has been one of rest and repose for our people. He recoiled, as a rule, from making experiments on the people placed under his charge. Hence we had not to mourn any sudden and violent changes while he held the reins of his Department. Those who know Sir Jacobus de Wet well know that he is a gentleman who is imbued with common sense, and one who would not willingly do an injury to any one. He has always appeared to us as a steady force in the Ministry so far as Native affairs were concerned. His speeches were often more to be dreaded than his actions. From his side of the House we fear that it will not be an easy thing to find a gentleman in whom Natives can be entrusted with equal confidence, blurred as has been Sir Jacobus’s administration with errors, which, we are sure, were done in ignorance and not willingly. His seat in Parliament he will probably retain until the Session is over, as his vacating it would entail a loss of a representative for Somerset East. That retirement from anxious official duties may bring him his wonted health is the desire of all.

WE are very sorry to find that provision is made in the Government Estimates of Expenditure for the year 1890-1, for new Inspectors of Native Locations at King Williamstown, Queenstown, and Stutterheim. The multiplication of officials, dressed in a little brief authority, among the Natives has never tended to promote order and repose among Natives; and we can honestly say that an element of disturbance and confusion of authority is being introduced by Government—all for nothing as Inspectors have never served any useful purpose wherever they have been employed. At Peddie, where they exist, they have scarcely anything to do, while Natives and Europeans alike do not want them. It is of absolute importance to carry the hearts of the people affected to render these laws to be carried out effectively, and Natives are only painfully aware of the fussy officiousness of Inspectors to fall in with them. We regret to see that Government still deems it the wisest policy to pounce upon the people with these appointments. The wise administrator would strive to carry these changes with the concurrence of the people concerned. It is not too late for Sir Gordon to pursue this course rather than court sullen opposition among the people which will nullify—if it will do nothing more—all the good he expects from these appointments. We mourn the introduction of the reign of suspicion and distrust among the Natives as its results are injurious and pernicious.

CURRENT OPINION.

IN the course of observations on the Basuto address to His Excellency the Governor the *Journal* says

“We think they are ill-advised in going out of their way to impugn the native administration of the Cape Colony, and unwise in asserting that the Colony is coveting them or their lands. If they are in so much dread of us, they would have done well to consider that words such as they have chosen to address to the Governor are not likely to increase our goodwill. The Colony is taking very little note of Basuto matters, and has no wish to alter the present arrangement, but we dare say it may occur to the Cape Premier, that a tribe which can turn out 12,000 horsemen at a few days’ notice, can very well afford to pay for its own government; without any further contribution from the Colony. In the meantime, it is manifest that the Basutos prefer the Imperial rule to ours. Certainly we should not care to rule them after the present fashion. A nominal government, under which all real power is left in the hands of the chiefs, would not suit colonial ideas; and in fact it can only be regarded as temporary. Someday, even the long suffering Imperial Government will get tired of being flouted and disobeyed. The matter does not concern us much at present; but there is something in this Basuto protest that wounds our self-esteem, and puts us on the defensive. Are the Colonial natives less happy and prosperous than the Basutos, and if so, is it all owing to Colonial rule? Is there any ground for the Basuto insinuation that the lands of natives under the Cape Government are less secure than under the Imperial rule? We dare not say there is no whit of truth in the assertion; and commend those colonists who are always urging that “the natives have too much land,” to consider the character which transactions like the recent Glen Grey business bring us, and the suspicion and aversion they create in native minds. There is another point on which our rule compares most unfavourably with that of Basutoland; we deny to our natives the right of keeping sober, whereas the Basutos have been allowed to abolish, and have abolished, the fatal liquor traffic. If

The most notable event of the past week is, of course, the beginning of the sittings of the Cape Parliament on Thursday last. Bouyancy of spirits, owing to continued prosperity, seems to be the marked characteristic of the speech with which Governor Loch opened the Session. A far-reaching Railway Scheme has been submitted to the House, comprising of a grand coal line from Ashton, near Worcester, on to Mossel Bay, and from Mossel Bay to Oudtshoorn, from there to Klip-plaats on to Somerset East, Cookhouse, Bedford, Fort Beaufort, Alice, and King Williamstown; the Graaff-Reinet line to be extended through Richmond to Rich

these faults were amended, we honestly believe our rule would be better for the Basutos than that of their chiefs, bolstered up by Imperial protection. Nor will the latter arrangement, we may safely predict, be indefinitely prolonged. The return of Basutoland under colonial rule is one of "the changes that are sure to come," some time or other; and we should endeavour so to amend and perfect our native policy that such tribes as the Basutos, Pondos, and Bechuans may be sure of the same justice under our rule as they now enjoy under the administration of the British Crown.

COMMENTING on the Pass Law as dealt with at the Cathart political meeting the Queenstown *Free Press* remarks:—"It would perhaps be better if no passes were issued to those who are travelling on foot without stock, but every person in charge of or driving stock should be armed with a pass bearing a Revenue Stamp, cancelled by means of a Government embossed seal, and thus guard against any person granting passes which may be forgeries. And that no pass granted supposed to bear the signature of a farmer for the removal of stock from one district to another shall be valid, every farmer whose servant may be leaving his employ with stock, shall grant to such a servant a pass to proceed to the Magistrate's office, or the issuer of passes for the division, to be there provided with such a pass as that above mentioned."

On the proposed alterations in the Native Affairs Office the same paper writes:—"We quite agree with the necessity for a Minister of Agriculture, and fully believe the country would reap great benefits for any additional expenditure in this direction, but cannot for a moment agree to this taking the place of the department of Secretary for Native Affairs. The native question has for years been the greatest and most burning question this Colony has had to battle with, and we can rest assured that we are far from being rid of it. In the future which is still before us, we believe that this very question is to become a serious one, and of much greater magnitude than most people seem to think."

ISAZISO

WONKE ubani, makazi ukuba Umtshato obupakati kwamu, mna JOHN MASIBA wase Ngcobo, no SILIXA NTANTISO wase Tsojana, ngesizatu sokurexeza, nokuba nomntwana (oyise inge ndimu), kuka Silina lowo, *uqaulwe* ngesigwebo se Mantiy engu Mongameli osobambileyo, Entlambe ngosuku lwe 14 May, 1890.

JOHN MASIBA.

Sxonxweni, Ngqamakwe,
2 June, 1890

Witnesses:

A. Gontshi, Petitioner's Agent.—3itl9690

BONISANI

I 102 Ihamble, ubuninzi zinemisila, zilahlake malunga ne 21st ka April, 1890. Akucacile ukuba besezine ama, zicetyiwe. Igama belingu N.G. ngasekohlo. Indlebe yase kunene yinkonjane ne half-mantyi ngapambili, eyasekohlo yivenklaak ngapantsi; kwane 17 imazi zegusha namadunana ambalwa kuzo, zikway ilencazo yezingentla. Kwaza kulo lonke amapolisa axatise. Ndingowako futi,

BUZANI S. NGOMA.

Otitshala Abatatu.

ABE neziqiniseko. Bafunelwa Izikolo Zomjikelo wase Tembani, Umzimkulu, East Griqualand. Kubhalelwa ku

REV. CHARLES PAMLA,

3itl9690 Etambeni, Umzimkulu.

KO TITSHALA

REV. T. W. GREEN wase Matatiele ufuna i Teachers ezine Certificat esziphileyo zemfundo nentlalo, ukufundisa ezikolweni zabantsundu ezitsha.—2itl269D

ISINALA YENTOMBI YASE GCUWA

IHOLIDE ziyakuqala ngolwesi TATU, 18 JUNE; ZESIVULWE kwakona ngolwesi-NE, 24 JULY, 1890.

NJENGOKUBA amanani enziwa Yintsapo ayaku

bonisa amabanikwe amabhaso nge Kresmesi eyakubhalwa kwamhla savulwa, kuyafuneka Intsapo ifike mhla kuvulwayo. Ukutintela ukudaniswa abazali abanga bangatamela Intsapo mabatumele bazise kwangoku.

Ngapandle kwamasebe aziwayo emfundo kufundiswa *Ukusika Nokutunga* kwentlobo zonke, *kwanokupeka nokulungiswa kwengubo*. Kuzanyelwa imfezeko entweni zonke, ekuti nakubeni ujongiweyo umteto, kube kujongwe ukuba *Intombi zihlale ngokonwaba kwekayi*.

Kubhalelwa kwi Lady Principal (Inenekazi elongameleyo), okanye ku REV. W. J. HACKER, tomdd Butterworth.

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

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

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umnino, uliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyenza elinga tata intuku ezilishumi. Ibhotele nganye ihamba nencwadi ene nnto yesi Xhosa.

Lilungiselelwa umnino kupela ngu

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KA

JESSE SHAW (U-Nogqala)

E-BHOFOLO.

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L AMAYEZA aya yalezwa kakulu ngumnino, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyfu; ngenxa yokuba enziwe ngemifundo nginwayo ukuba ingamayeza.

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Lisetyenziswa neli kutiwa Lelona ' xa isifo sokunamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwa ngokuzalisekileyo zatwa nea kwi bhofilana nezitofilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, mandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehlil.

Akandwa enziwa ngu JESSE SHAW, igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisana nange Bhotile nangamagosa ake kwi nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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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' ezizinye everything, Kumbulani Ivenkile leyo.

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

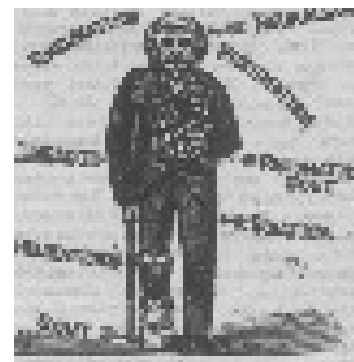
Ityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S' true, intengo yetu iyodwa. Ibhathi, ihempe, nemiqwa, Nebhulukwe ezisikweyo,— Zonk' impahla zamaledikazi Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa zihlobo zetu Knde kube ngu napakade Nitenga kweya kowetu.

Ningayilibili indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,

King Williamstown.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

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