

Imvo Zabantsundu

(NATIVE OPINION.)

Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories,

IXABISO 3d.]

KING WILLIAMS TOWN NGOLWESI-NE, JULY 17, 1890.

[No 296

IXESHA LO MCHEBO!

Ihempe zamadoda ezinamaqosha e perile 1/6 inye.

Ibhulukwe ze stofu 3/, 5/ inye.
Ibhatyi zamadoda 5/, 6/9 inye.
Ibhatyi ze twidi emnyama 15/, 18 6 inye.

Ilokwe Zokutshata, Iminqwazi Tokutshata, YONKE Impahla Yoku-tshata

BEAUCHAMP, BOOTH & CO

E-QONCE, KING WILLIAMS TOWN.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

E-GBAHAM'S TOWN.

Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.
Ikaliko Emhlope ne Brown, iqala 21/2d- yd.
Amicako etungelwa kwi Blanket, iqala 41/2d. yd.
Ezona Ntlobo zintsha ze Print, 3d., 41/2d., ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala inye.
/blanket so boy a siqala 51- inye.
Amabhayi 2f lilinye; i Cotton Sheets 116 inye.

YONKE IMPAHLA YABATSHAKAZI !!

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

INGUBO ZAMADODA.

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

Oze kutenga apa ngokwalatiswa yi " Imvo " maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye uyakubuye ayinikwe isiheleni ngeponti nganye.

JOHN. W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN.

Inyama ne Zonka,

iNento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi

kwe ofisi ngase mcantcatweni.

„Ibhatyi „ „ „ 9/TIMOTHY .K. MAYISELA & CO.

„Ioundulubhatyi „ „ „ 3/3 Bavule IVENKILE ngo 7th April, 1890, e

„Ibhulukwe „ „ „ 6/ DULCIES NEK, HERSHEL.

Ibhatyi ne Bhulukwe ze Kodi

(ZAMANANI ONKE.)

INTLOBO EZINTSHA ZETYALI.

[suti Zetwidi emnyama zamadoda

(ZAMANANI ONKE.)

Iminqwazi, Izandla, Amaqhina, Ibiankete, njalo-njalo.

IMPAHLA IZINTSHA EZIYI FISHINI

(Ngo Stemele bonke.)

DYER NO DYER,

KING WILLIAMS TOWN.

EKA GRAY
Incindi Epitikeziweyo

—YE—

LINSEED NE

HOREHOUND.

Lelona Yeza le NKOHLOKOHOLO
INGQELE, nazo zonke Izikuhlane
zo MQALA ne MIPUNGA.

1/6 NGE BHOTILE.

LITUNYELWE NGE POSI.

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

ISAZISO.

NDIYA waaisa umzi wakowetu ose Maxboseni, 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 ekutivra yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixbaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahasbe esine groom epapame kunene,
ROBERT XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

ISAZISO.

NDAZISA izihlobo zetu ukuba i " Family name " yetu ibingabizwa njengoko injalo, nokuba xa zindibhalelayo mazenjenje: REV. J. J. XABA, endaweni ka REV. JOHN JAMES, S. John's Mission, Umtata.

—5i317

Kwi Waggon-Makers zjntedu.

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

S. D. SNOOKE.

St Mark's 28 May, 1890.—tmdd

I Ayliff Industrial Institution, (FORT PEDDIE.)

YOYULWA ngowe 31ST JULY, 1890.
Kuyakubako indawo yama Bhodas amatsha (Intombi). Kulungiselelwa ukuba kuvulwe Usikolo esitsha ekuqaleni kwelo xesha Bonke abafundayo zebabeko ngalomhla wo Mvulo. Abafuna ukungena bangasingisa ku

REV. E. GEDYE, 5i317
Durban, Fort Peddie.

KO TITSHALA.

KUFUNWA Umfundisi Wentsapo ongu Mtshetshi, oteta Isisutu (ontsundu nokuba ago mhlope), owoncedisa Ezinkonzweni. Umvuzo ngofanelekileyo. Oyifunayo wotumela ku REV. O. JOHNSON, St. Augustines, Rorkes Drift, Zululand.—

10i4990

IVENKILE YOWOHLANGA E HERSHEL.

9/TIMOTHY .K. MAYISELA & CO.

3/3 Bavule IVENKILE ngo 7th April, 1890, e
DULCIES NEK,
HERSHEL.

Batamba Umsi ukuba Ubaxhase.

Isaziso nge Concert e Bhai.

NGE 22 ku JULY, Abaculi bama Wesile ase Tinara, biya kwenza Umculo (Concert) e Bhai kwindlu ye Sikolo Semini sika Rev. B. Dlepu. Simema umsi ontsundu ose Bhni ukuba mauze usixase ngokuza : ngalomhla. Imali yalo meulo iya kuncedisa kwityala lomhlaba wendlu yomfundisi neye tyalike, otengwe ngnmzi wase Tinara ontsundu.

DAVID MSIKINYA,
2R17790 Uitenhage, July 7, 1890.

Ihashe Elilahlekileyo.

KULAHLEKE Imazi emfusakazi elingeneyo, lipanlwe i half-mantyi kweyase kunene, kwatiwa copc kweyase kohlo. Lilahleke e Lovedale Station. Ondilandisayo . wobhalela ka
DAVID MCGUWE,
Pirie, King Williamstown,
11 July, 1890.—2i247

DYER-DYER

EQONCE, KING WILLIAMS TOWN.

Bafikelwa ngamanani amakulu

Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

IMPAHLA YAMADODA,

Ezamadoda Isuti ze Twidi ezinzinza 17/6

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 Zabatehatayo Kwesi Siqingata, Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifisa.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,

E-Dikeni.

Banika awona manani apakamileyo ngo BO YA, IZIKUMBA,

IMFELE, UBOYA BESEYIBOKWE njalo, Injalo IZILIMO zitengwa ngamani ase Marikeni.

UKUBA

UFUNA elona xabiso lilungileyo nge NQHOLWA,
UMBONA, AMAZIMBA, nokuba ZITAPI-
LE,

Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni

TUMELA okanye UVE

GILBERT FOX AND SON,
MARKET SQUARE,
KING WILLIAMS TOWN.

IFANDESI ELIKULU

-LE
MPAHLA NE NGUBO,
-KWA-
GIBBERD & BRYANT.

ZIYAL AHLWA !

I-kaliko emhlope iqalela kwi 21/2d.

I-lokwe ziqalela kwi 3M.

EZISEKOYO !! EZISEKOYO !!

NGAMATAMSANQA AMAKUL U!!!

Eza 25s, Isuti-Zamadoda ze zitofu zitotyelwe kwi 14/11. Ibatyi Zezitofu Zamadoda ziqalela kwi 311. Ibhulukwe Zezitofu ngesiqingata se xabiso.

KUXONYWE NGAZO

GIBBERD & BRIANT,

E-QONCE

Iveki.

MCGIDDY no Jefferson amabantinti abebaleke nomnye obanjwe ngeviki engapaya bayebabanjwa sebese Clanwilliam.

IQELA lama Zulu elilwe emududweni kushatwa e Tshowe, lihlahlusiwe, kungene imali yezi kwi Rulumeni £400.

I-PALAMENTE yama Bhulu e Transvaal yenze umteto ayakuti pantsi kwawo otengelele umntu omnyama utywala adliwe imali engengapantsi kwo £24, ngapezu koku ivalwe inkanti yake.

UMHLA wesitatu kule imiyi, ubungumhla omkulu e Nyanyadu, Natal, ekwabekwa ngawo ilitye lendu ye cawa yakona ngu Mr. James Mtembeni.

ENTSHATSHONGO kuvulwe ngo 22 June ityalike entsha yase Rabe, abashumayeli ingo Rev. Dr. Ross no Rev. Dr. Soga. Ixabiso letyalike laye liku £306, intlanganiso yalomini yapelelwa kwi £150.

KUTIWA induna apa ka Cetyawo ebfudula idumile u Mnyamana ifa ngokukulu.

UKUFIKA kwama Tshayina e Kimberley kuyarorelwa kanye. Sekuke kwako intlanganiso ebalulekileyo—ukuvakaliaa incaso yomzi.

NGO 29 May, kuvulwe ikeri yase Wesile e Kelvingrove e Natal. Abafundisi ababeko ngo Rev. J. Metcalf no Rev. A. P. Chaplin abati bashumayela kammandi. Abanye kubafundisi ababeko ngo Rev. B. Taylor, Rev. D. Lutuli, Rev. R. Xala.

UKULUMENI wase Natal unezigithimi ezikwipeshaya ko M'bhase, ezimfunela abasebenzi bakaloliwe. Tmpo emnyama ibunqumngqisi kuba isiti ikolisa ngokukohliswa ngaba koatleiki, ingati nokuba iyaya ingaziyela.

ELILITYE lisila iflawa lase Qonce lide latumela e Russia nase Australia nkuba lifumane ingqolowa, eliyakusila yona de silunge eselilizwe isivuno. Kuvakala ukuba ixabiso eliyakulelwa ingqolowa evela kwamanye amazwe liyakufika kwi £250,000.

UBU Archdeacon base Kokstad obebuno Bishop Gibson oya kwa Zulu bunikwa u Rev. T. Chamberlain, M.A., wase Monti.

AMANANI arolelwe impahla ehambayo kumsito obuse Mtonjeni kulomandla ahambe kwi 12s ne 15s. ihamile; £5 ne £8 inkabi.

UMLUNGU wenkanti ongn Dantzig e Johannesburg udlwe £50, yavalwa inkanti yake ngokutengisela u Kafile.

IXABISO loboya linyuke nge Id, kwimi. sito yase London, ngeviki egqitileyo.

IRULUNELI yase Natal u Sir Charles Mitchell, ubekile ilitye letyalike eyakiwa e Geordedale ngama Wesile ngo June 30. Iruluneli itete amazwi okukhulisa isiti iyavuyiswa kubona ityalike zivulwa; inga yinto entle nkuzibona ziko kwindawo zonke ezinabantu. Ute onke ama Kristu makabe ngabafundisi ngezimilo zawo, kuba oudelwe ngabangakolwayo, abayakuti bakuwabona esenza into zemvelo, bati aknko nto kanti kulento iyinkolo.

E MOSSELBAY ngo-Mgqibelo ongapayn ute um'bhaxeshi ngwelo esihla ngedesil-bom wexha ngengubo entweni wati ukwala walunga nemilenze eyivotele esifubeni, wafa kwa-oko.

AMABHULU amabini abulele kakubi umntu omnyama ngase Kantor kufupi ne Barberton. Aqale ngokumkaba, aza akubon' nkuba enenjalo amnyatela ngamahashe wafa. Sekufunyanwa umfazi walomfo elila pezu kwesidumbu sendoda yake, ati oku kubangwe kukuba isuke indoda leyo yanqanda inkabi emhlabini yama Bhulu lawo.

KUBEKUKO intlanganiso enkulu ngobusuku bolwesi-Ne Iwegqitileyo e Kapa, ukuxhasa uluvo lwaba picoti-bonkilo ngendawo ezipatelele ekulaweni kokutengiswa kotywala kontsundu. Intlanganiso ibipetwe linene elingu Mr. H. Beard, ote wangungwa ngo Rev. Dr. McCarthy, Rev. Father Osborne, Rev. Rice Thomas, Captain Hollis, j Hon. A. Wilmot, M.L.C., Hon. G. Blaine, M.L.C., Hon. C. W. Hutton, M.L.A., Mr. I. T. E. Fuller M.L.A., no Dr. Jane E. Waterstone,

seyoqutywa ngu Rulumeni omtsha. Upume ecaleni u Sir GORDON ngelithi ingxelo abezakuyinika yebibambe ukuba yeyohlobo olutile wasuka wayihambisa; yaselimnya mezela i Palamente. Egqibile ute malahlukane ibandla de kube ngo Mvulo. u Mr SAUER ute endaweni yo Mvulo mayibe lolwesi Tatu Iwale; kude kwahlulelwana kwema ngelika Mr. SAUER. Ngolwesi Hlanu u Sir GORDON uvakalise kwibandla lengwevu ukuba isaziso sokupuma em'busweni usinike i Ruluneli ngezelo; yasamkela. Selebambele u Rulumeni omtsha ngoku de amiswa. Ruluneli itumele ku Mr. SAUER ukuba amise u Rulumeni endaweni ka Sir GORDON. Uqale kwango lwesi Hlanu lomnumzana ezama imvisiswano nabaxhasi bake kude kwangolwesi Bini olu, ekubonakele ukuba impi ema Bhulu edinwe ngu Sir GORDON SPRIGG ayisakulahlaza mzimba pantsi ko Mr. SAUER, inga umbuso ungamiswa yenye indoda yelocala lo Mr. SAUER etenjwe kanye nangama Bhulu—lowo ke ngu Mr. RHODES. Use elo kwi Ruluneli u Mr. SAUER, ote nakubeni anako ukumaka u Rulumeni, kodwa kubonakala kungalunga okunye ebize indoda enjengo Mr. RHODES enokuti idibanise iqela elininzi labetelela kuyo nangapezu kokuba enjalo yena Mr. SAUER. Ibezite u Mr. RHODES i Ruluneli; esigqibele kusitwa akasakupata sebe lamsebenzi yena woba yinkulu kodwa yombuso. Ibandla ayakubhunga nalo ngo Messrs. SAUER, MERRIMAN, INNES, SIVE- WRIGHT no MARRAIS. Eliqela litsha ngokumisa indoda kwi ofisi ye Micimbi Yabantsundu kumhlope ukuba alisakuyibhuhisa. Linqaku elihleke eli abaqala ngalo. Lamane ebesakuma kunye kakade ngezamini zo Rulumeni wokuqala ka Sir GORDON ukumchasa kuma-bhuhubentsu aka mayelana nempato yabantsundu. Ati ukuze ahlukane kwakula ibhongo apa le Mbumba Yamabhulu lokugxota um'buso wama Ngesi kweli, kuvelele owawo. Namhla litshabalele elobhongo; esiti yiyo lonto abuyeleneyo ekubeni ayehlukene ngo 1884. Ibhunga elino Messrs. SAUER, INNES, SIVEWRIGHT abahlobo be-mfanelo kontsundu, laza la n o Messrs RHODES, MERRIMAN no MARRAIS abate noko bengapokele ngobuhlobo bahlala beyityiye into yokuba abe usamana enqwanjwanjwanjwa omnyama— lililitembi-saq mayelana nentlalo yokupumla kwetu. Zinokuhanjiswa izinto zamalungelo abantsundu pantsi kwalombuso mtsha umntu elahle umzimba.

Kwi Bhunga elipete umzi wase Johannesburg, u Dr. Matthews waneke ingxelo yonyaka engempilo yabantu kulowomzi, engokuba kubhubhe (abamhlope bodwa) ama-doda a 434, amankazana 182; okokuti kwi waka labantu kufa 38'5. Ugqira nti okukufa kungaka kubangwa ngamanzi angulungi. leyo.

USUKU olumiselwe unyulo Iwelungu lase I Somerset East esikndleni sika Sir J. A. de Wet, lolwe 12 August. Amadoda akankanywa ngokungati ayakuba pambi komzi ngolnyulo ngo Mr. G. M. Palmer, Mr. H. J. Moolman, Sen., Mr. H. J. Monlman, P's son, Mr. du Plessis, no Dr. Moolman, Kokwetu ukubona akungebe naninani u Dr. Moolman kulumpi.

UNYULO lwamalungu e Bhodi yase Nxukwebe nkonyaka oqala ngo 1 August, ngo Messrs. Jantyi Jonas, Henry Mbikwana no William Ndazi.

INKULU ye Jaji zeli u Sir H. J. de Villiers ukwele emkombeni ukubuya e Ngilani ngeviki engapaya,

U REV. T. S. MERRINGTON, wehlelo lase i Dipente e Bhai, ubhnbhe ngebhaqo ngo.-lwesi Bini Iwegqitileyo. Uwe ebenyuka nge Havelock Street esiya kwintlangani. swana ebikwa Mr. T. Stevenson. Ubenesifo ekutiwa sentliziyo.

SIVA ngati amadodana ebala abehambisa, incwadi zocingo nezeposi e Kimberley, agqibe kwelokuwuyeka lowomsebenzi kuba , kusuke kongezelelwa kuwo owokulungisa indawo zangasese ngabongameli. Njengokuba ezakuba selulaulweni u Mr. Sivewright uvawulela abetu lomsebenzi ngebe. bhanela kuye.

INKULU ye Jaji zase Natal, u Sir Henry Connor, ubhubhe ngo-Mgqibelo ogqitileyo.

NGO-MGQIBELO e Tinaru kubulele inkwenkweni yomlungu yenye bebesilwa. Efileyo ityalwe yayakuwa pezu kwelitye—laqam' itshoba.

NGASE Bhai umlungu ongn Hatagar uzibulele ngokuzixhoma emnti. Ubudala ube 68 iminyaka, waye ebesela nzima, ekingelwa ukuba siqamo sako esi zenzo.

ENYE ingozi yedeselbom ixelwa ngase Nyara, ubom akuko temba ngabo.

U MR. A. D. THOMPSON wangase Mka. ngcio, wenziwe umhloli webhula kwa Qobo.

Imvo Zabantsundu

NGOLWESI-NE, JULY 17, 1890.

INGUQULO YOBU RULUMENI.

KWIPEPA elandulela eli bokumbula abafundi balomhlati ukuba savakalisa ukuba 'nhu Rulumeni buka Sir GORDON SPRIGG buhopile. Namhla esinazo zezokuba bupumile ekupateni imicimbi yom'buso yeli lizwe. Kuvakala ukuba indoda ipume inga ingepumi. Kekwako kumadoda abesakumxhasa iqela eliti mangapumi ewongeni noko lidlale ngaye ibandla ekuboniseni ukungamtembi kwalo kumcimbi kaloliwe, kwafumaneka ukuba ekubeni eku 28 amadoda ati axolile ukumxhasa kwakona, amashumi amatatu anesibini awasengaye, kwaye kuko alufihlileyo uluvo Iwawo. Ufumene ke u Sir GORDON enyanzelekile, xa inani labaxhasi lincipile, ukuba aroxwe kwisihlalo sokulauJa abesibambile lemnyaka mitandata. Ngo-Iwesi Ne ukudibana kwe Palamente uvakalise ukuba uzakuqaba ingxelo engemali apume. Uyimqange lonto u Mr. SAUER ote longxelo

seyoqutywa ngu Rulumeni omtsha. Upume ecaleni u Sir GORDON ngelithi ingxelo abezakuyinika yebibambe ukuba yeyohlobo olutile wasuka wayihambisa; yaselimnya mezela i Palamente. Egqibile ute malahlukane ibandla de kube ngo Mvulo. u Mr SAUER ute endaweni yo Mvulo mayibe lolwesi Tatu Iwale; kude kwahlulelwana kwema ngelika Mr. SAUER. Ngolwesi Hlanu u Sir GORDON uvakalise kwibandla lengwevu ukuba isaziso sokupuma em'busweni usinike i Ruluneli ngezelo; yasamkela. Selebambele u Rulumeni omtsha ngoku de amiswa. Ruluneli itumele ku Mr. SAUER ukuba amise u Rulumeni endaweni ka Sir GORDON. Uqale kwango lwesi Hlanu lomnumzana ezama imvisiswano nabaxhasi bake kude kwangolwesi Bini olu, ekubonakele ukuba impi ema Bhulu edinwe ngu Sir GORDON SPRIGG ayisakulahlaza mzimba pantsi ko Mr. SAUER, inga umbuso ungamiswa yenye indoda yelocala lo Mr. SAUER etenjwe kanye nangama Bhulu—lowo ke ngu Mr. RHODES. Use elo kwi Ruluneli u Mr. SAUER, ote nakubeni anako ukumaka u Rulumeni, kodwa kubonakala kungalunga okunye ebize indoda enjengo Mr. RHODES enokuti idibanise iqela elininzi labetelela kuyo nangapezu kokuba enjalo yena Mr. SAUER. Ibezite u Mr. RHODES i Ruluneli; esigqibele kusitwa akasakupata sebe lamsebenzi yena woba yinkulu kodwa yombuso. Ibandla ayakubhunga nalo ngo Messrs. SAUER, MERRIMAN, INNES, SIVE- WRIGHT no MARRAIS. Eliqela litsha ngokumisa indoda kwi ofisi ye Micimbi Yabantsundu kumhlope ukuba alisakuyibhuhisa. Linqaku elihleke eli abaqala ngalo. Lamane ebesakuma kunye kakade ngezamini zo Rulumeni wokuqala ka Sir GORDON ukumchasa kuma-bhuhubentsu aka mayelana nempato yabantsundu. Ati ukuze ahlukane kwakula ibhongo apa le Mbumba Yamabhulu lokugxota um'buso wama Ngesi kweli, kuvelele owawo. Namhla litshabalele elobhongo; esiti yiyo lonto abuyeleneyo ekubeni ayehlukene ngo 1884. Ibhunga elino Messrs. SAUER, INNES, SIVEWRIGHT abahlobo be-mfanelo kontsundu, laza la n o Messrs RHODES, MERRIMAN no MARRAIS abate noko bengapokele ngobuhlobo bahlala beyityiye into yokuba abe usamana enqwanjwanjwanjwa omnyama— lililitembi-saq mayelana nentlalo yokupumla kwetu. Zinokuhanjiswa izinto zamalungelo abantsundu pantsi kwalombuso mtsha umntu elahle umzimba.

Abafundisi ababekokuyiwe ngaba — Revs. A. F. Bulmer wase Kimberley; W. Forbes wase Kapa; S. J. Helm wase Rini; T. G. Jones wase Hackney; W. Oates wase Somerset East; T. Durant Philip B.A., wase Lovedale; J. F. Philip B.A., wase Bedford; C. Phillips wase Graaff-Reinet; J. Pritchard wase Port Elizabeth ! J. Ramage wase Dysseldorp; J. P. F. Read wase Phillipbn; J. P. Ritchie wase Queenstown; W. Rubusana wase Pecton; S. Sijhali wase Cala; S. Sihunu wase Tinaru; J. Van Rooyen wase Tinaru; T. S. Van Rooyen wase Kimberley N. Matodlana wase Hankey kwano Mr. Isaac Wauchope ofundela ubufundisi e Dikeni.

ABATUNYWA abavela kwindawo-ngeednawo bebeko kakulu —sesiya kukankanya abakutshwe ziramente ezintsundu. Eyase Cala itumele u Mfengu Sisilalna, eyase Ggugesi u Mr. Xegwana Joseph no Mr. Peter Congwane, eyase Ncenera Mr. A. Maci, eyase Hankey Mr. Chas. Bell, eyase Mta Mr. Z. Kondlo.

ABEBENGEKO. Ingxoxo ziqale ngo-Mgqibelo nakuba kwake kwahlanganwa ngolwesi-Hlanu. kuqutywe ngoluhlobo:— I. Kubuzwe amagama abafundisi abalunge nolumanyano — o Revs. T. J. Lloyd, T. S. Merington, T. J. Paterson, James Read, Senior, N. Goezaar, J. Harper, batumele izaziso zokuxakeka kwabo. U Rev. W. Dower wase Kokstad upendule ngokuxela ivesi esi Bhalweni ku Nehemiya 6 3, amazwi ati "Ndenza umsebenzi omkulu, ndikohlilwe kukuhla ke yimna ukuba kungamke umsebenzi ngokuyakuba ndihle ukaza kuni?" Yinto eculule umhlambi ngentsini lize.

UKUMA KWEMALI. 2. Kufundwe ingxelo ye Executive Committee exela imicimbi equtywe kulo mnyaka. Emva koko Kufundwe ingxelo yemicimbi yemali ebonise ukuba imali engenileyo ngalomnyaka yi £518 17s 6d. Incito yi £157 6s, useleyo yi £361 1s 6d. Kwimali ye College Committee kusele £92 emva kwencito.

ABAFAYO NAB A FELWEYO. Kugqitywe ekubeni kubhalwe incwadi zokutuzela Umfundisi u Rev. Richard Birt wase Ncenera no Hon. Charles Brownlee kwano Rev. James Read abafayo; nenye eya ku Mrs Atkinson wase Placardorp osandulukufelwa yindoda.

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AMABAMDU ASE DEPEHTE. (CONGREGATIONAL UNION.)

Intlanganiso yomnyaka yelibandla ihleli e Somerset East nonyaka. Abafundisi

ABEBEKO KUYO ngaba — Revs. A. F. Bulmer wase Kimberley; W. Forbes wase Kapa; S. J. Helm wase Rini; T. G. Jones wase Hackney; W. Oates wase Somerset East; T. Durant Philip B.A., wase Lovedale; J. F. Philip B.A., wase Bedford; C. Phillips wase Graaff-Reinet; J. Pritchard wase Port Elizabeth ! J. Ramage wase Dysseldorp; J. P. F. Read wase Phillipbn; J. P. Ritchie wase Queenstown; W. Rubusana wase Pecton; S. Sijhali wase Cala; S. Sihunu wase Tinaru; J. Van Rooyen wase Tinaru; T. S. Van Rooyen wase Kimberley N. Matodlana wase Hankey kwano Mr. Isaac Wauchope ofundela ubufundisi e Dikeni.

ABATUNYWA abavela kwindawo-ngeednawo bebeko kakulu —sesiya kukankanya abakutshwe ziramente ezintsundu. Eyase Cala itumele u Mfengu Sisilalna, eyase Ggugesi u Mr. Xegwana Joseph no Mr. Peter Congwane, eyase Ncenera Mr. A. Maci, eyase Hankey Mr. Chas. Bell, eyase Mta Mr. Z. Kondlo.

ABEBENGEKO. Ingxoxo ziqale ngo-Mgqibelo nakuba kwake kwahlanganwa ngolwesi-Hlanu. kuqutywe ngoluhlobo:— I. Kubuzwe amagama abafundisi abalunge nolumanyano — o Revs. T. J. Lloyd, T. S. Merington, T. J. Paterson, James Read, Senior, N. Goezaar, J. Harper, batumele izaziso zokuxakeka kwabo. U Rev. W. Dower wase Kokstad upendule ngokuxela ivesi esi Bhalweni ku Nehemiya 6 3, amazwi ati "Ndenza umsebenzi omkulu, ndikohlilwe kukuhla ke yimna ukuba kungamke umsebenzi ngokuyakuba ndihle ukaza kuni?" Yinto eculule umhlambi ngentsini lize.

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INGOQESHO YOTITSHALA. U Rev. C. Phillips wase Rafa ungenise icebo lokuba abafundisi bazame ukuqeqesha amadodana anje nge titshala ezi-pantsi kwabo ebu Vangelini ngokuba nika izifundo ezitile. Lendawo ute ayi casene nokutunyelwa kwabo e Dikeni, kodwa kukunceda abangena malungelo okuya kona. Yamkelwa ngovuyo lendawo. [Nantso ke itshanis madodana. EDITOR Imvo.]

UMBULELO. Isé July, 1890. — Kwenziwe umbulelo woncedo olufunyanwa lolumanyano e Dikeni ngenxa yezibele zika Dr. Stewart. IBANDLA ELISE NYARA. Abantu base Nyara bafuna umshumayeli ontsundu, kodwa ke basemva nge minikelo, into ke ebanga ukutandabuza kumalungu omanyano ukuba angaba nokuxhaswana umntu atunyele kona, kubhalwe incwadi ebulela Zusebenzi owenziwa ngu Mr. Gladwin fona.

IMITETO YERAMENTE. U Rev. C. Phillips, S. Sijhali, W. Cates no S. J. Helm banuselwe ukukanele imiteto engenziwayo yokukokela iramente zetu ngokukodwa ezitshala.

ABATUNYWA. Iramente ezitumela abafundisi kwi Union, inazibatumele ngabanye, ukuba bangapezulu kwelbnani, mnye kupela oyakuncedwa yi Union ezindlekeweni zehambo yake, nakuba beyakuvunyelwa ukuba bategi bobabini. Ekubeni lenyanga sihlange ngayo (u June) ibanda, kugqitywe ekubeni sihlange ngo September. Kugqitywe ekubeni umsebenzi uqutywe nase Transvaal. U Mr. Newton umshumayeli ucelwe yi ramente yase Dysseldorp, kwavunyelwana ukuba abekwe isandla ngokubona kwe Qumru.

Malunga nesicelo seramente entsundu yase Hankey sokuba inikwe u Mr. Nathaniel Matodlana abe ngumfundisi wayo ekubeni ixesha lika Rev. Henry Kayser lipellelwe ngo June kona, kutiwe, nakuba u Mr. Matodlana ekufanele ukungeniswa ebufundisini obuzuleyo kuba wapumelela ngokuncomekayo eluvineni lwake, akubonakali okwangoku ukuba yahlulwe kubini iramente yase Hankey —eye Holanisi neyama Xhosa — kuba ingekaziwa into eyakwenziswa libandla le London Missionary Society ngomzi wase Hankey. Makake aqube ngoku shumayela kona u Mr. Matodlana, zonke incwadi eziya e Haukey ziya kntunyelwa kwi endaweni ka Mr. Kayser ekufuneka ede waya e Knapps Hope apo acelw' kona.

AMABANDLA AMATSHA. Kuko ibandla labamhlope eliyakuqalwa e Tsoelveni. Elase Murraysburg eliquzuke kwi Dutch Reformed Church, Koko kubalelwe kntfundisi wakona pambi kokuba lamkelwe lolumanyano.

Kuya Kuqalwa umsebenzi kwabamhlope e Bechuanaland, nase Aberdeen kwabantundu. Abamhlope base Burgershordp bafuna umfundisi noncedo kolumanyano. Sekubhalelwe peshaya ngomfundisi kwaza kwatengiswa uncedo lwamashumi asixenxe anesihlana (£75) wase Craak ukuba imnye Abamhlope e Beaconsfield bacela uncedo lwamashumi amane anesibhola (£48) oluya kunikwa ukuba bayakurola bona £250 yokuxhasa umfundisi.

UKUBEKWA IZANDLA. U Mr. Matodlana no Mr. de Villiers bayakubekwa izandla kamsinya kwakuvuleka indawo abaya kusebenza kuzo. (U Mr. de Villiers ngati angatunyelwa e Murray sb u rg.)

UNCEDO. Kukutshwe £10 yokunceda umvangelji opantsi ko Rev. S. Sijhali. Malunga nesicelo se Ramente entsundu yase Hankey soncedo lwe £10 ku Mr. Matodlana, kufundwe incwadi evela ku Rev. H. Kayser eti alufuneki oloncedo kuba a Mr. Matodlana uyahlula ! Ibe yintle-kisa lonto, Iwanikwa lona uncedo lolo, kuba u Mr. Matodlana elufanele. Uzielzo zo Rev. W. Dower, wase Kokstad, no Rev. Ramagoo (£75) wase Craak ukuba imnye kwizakawo ezitile azamkelwanga ngenxa yomteto omiyo wokuba imali yo Manyano ingakutshelwa ukwaka. Kibikwe ngu Rev. Pritchard ukuba u Mr. I. Wauchope liza kufudukela e Lovedale nosapo lwake ngalonyaka, makubekwe uncedo

THURSDAY, JULY 17, 1890.

THE political events

The I of the past week situation, have excited the curiosity and exercised the ingenuity of the community. When the last issue of NATIVE OPINION went to press last week Sir GORDON SPRIGG had moved the adjournment of Parliament to consider his position. We construed this as an intimation of his resignation, and wrote accordingly, expressing our satisfaction at the prospect of a change of Ministry. We had, of course, taken it for granted that Mr SAUER, the Leader of the Opposition, would be called to the Councils of His Excellency and entrusted with the work of forming a new Ministry. His success in the undertaking would have been a phenomenon, seeing that he would have to look for the support of his Government to men, to whom but a short while back he was in the sharpest possible opposition on most matters involving questions of principle. Indeed the sudden revulsion of feeling against Sir GORDON SPRIGG, and in favour of the Opposition, can only be accounted for by those in the Metropolis ; at this end it is a Chinese puzzle. But there it is; and we have to make the best we can with it. It took Mr. SAUER a long time to arrange the elements of his Cabinet, but the prospects of making anything of it seemed to recede with every moment, until he had, on Tuesday afternoon, to call in to his assistance Mr. RHODES, who, of members of the Opposition, seems to stand well with the Country Party. It would have been a revelation for this party, after so long a term of friendship with Sir GORDON SPRIGG, to have dropped him to unhesitatingly take up that gentleman's formidable opponent—Mr. SAUER. Here then we have the explanation of the news that Mr. RHODES was forming a Cabinet, the likely pieces fitting in as follows:

Hon. C. J. Rhodes, Premier.
Hon. J. W. Sauer, Treasurer-General.
Hon. J. X. Merriman, Commissioner of Crown Lands and Public Works.
Mr. J. Sivewright, Colonial Secretary.
Mr. J. Rose-Innes, Q.C., Attorney-General.
Mr. J. S. Marais, Secretary for Native Affairs.

The next thing to consider is what the policy of the Ministry is to be. To understand this we have to go back a little in reflection to find that the whirligig of Time has brought matters political to what they were up till 1883. Then Mr. HOFMEYR and Mr. MARAIS stood side by side with Mr MERRIMAN and Mr. SAUER against Sir GORDON SPRIGG'S Basuto policy. Although Mr. SIVEWRIGHT was then in the Civil Service his sympathies were supposed to be with Mr. SAUER. At one time, if we mistake not, Mr. SIVEWRIGHT was hauled over the coals by Mr. JOHN LAING, then Commissioner, for what was supposed to be his connection with Mr. MERRIMAN in engineering into existence the *Cape Post*, under the joint editorship of those powerful journalists—Messrs. F. R. STATHAM and MCLOUGHLIN. The aims of the Bond with *ons flag* as the talismanic words engraven on the tablets of Bondmen's hearts, had the effect of rending asunder these politicians. We believe the Bond now sees its I aims vanished, and there being nothing to keep them separated, has gone back to its first love. In this case the coalition is one of happy augury for our people, and the perpetuation of the Native Affairs Office is, no doubt, the first fruit of it.

IT is very gratifying to see that the lead-ⁱⁿs statesmen of Natal cherish a wholesome solicitude for the condition of the Natives in that Colony. The sentiments which found expression during the Responsible Government debate, furnish a key to the situation in this respect as to what will be after the introduction of self-government. We admire Sir JOHN ROBINSON'S ideal Native policy founded on the prudent avowal “ that the Government “ should command to the fullest “ extent the confidence and sympathy of the Natives.” But it may be pointed out that the *crux* is to hit upon the correct course to pursue to reach so worthy an end. In our estimation the first step, which is also the most essential condition, lies in the full knowledge of the wishes and feelings of the Natives, and leading them on by degrees from the known to the unknown. Hitherto it has been the fashion for those charged with Native Affairs to obtain information concerning the wishes and feelings of these people second hand, through those Europeans who profess to have lived with them and know them. But we have almost invariably found that people who have never lived among

Natives, and whose only light as regards them is that afforded by reason and commonsense, manage to take a pretty fair gauge of the feelings of Natives than the majority which from having come in contact with them, would have its prejudices taken for sound opinions on Native matters. For example, a Native would sooner endorse the subjoined opinions of Sir JOHN, ROBINSON, than prefer to have taken as his wishes the utterances of the average native authority whose title to the designation rests solely on having lived among them. This is what Sir JOHN ROBINSON said on Native Affairs in the course of the Debate in the Natal Legislative Council on Responsible Government

I say there is an absence of direct touch between the natives and the Native Department of this colony. My hon. friend the Secretary for Native Affairs performs the official duties of his office I have no doubt with the utmost diligence and zeal; but owing to the system which he has inherited, and owing to the form of government he represents, I maintain that the administration of native affairs such as now exists does keep the Government of the country apart from the native population of the colony. We had it from the hon. gentleman's own lips that he never or rarely visits the natives in their locations, as we have it on record that the magistrates of this colony do not confer regularly with the chiefs with whom they are brought into contact. We know also that the magistrates of the colony do not confer periodically, as they ought to do, with the hon. member. The native department is like a body with a wooden head, and in making that remark I do not desire it to be personally offensive to the hon. member. I say the department is a body with a wooden head (laughter). It has all its members more or less in activity, but it is presided over by a head which is wanting in that nerve activity and that brain force which we might fairly have expected under the circumstances (laughter). I should like to know how often this House receives from the Secretary for Native Affairs any general statement as to the condition of the Natives in this Colony. I am well aware the hon. gentleman does from time to time with great courtesy furnish replies to questions that may be put to him, but he does not put this House in possession of information which it ought to have. We were told the other day that Government intends to take the Native census on the basis of the hut-tax collection. That is not such a census as will be taken next year throughout the British Empire, and I can understand how astonished the hon. gentleman's chiefs in Downing Street will be when they find there is one corner of the Empire—and I believe it will be only one corner—where that census can be obtained in the proper manner. A census is the rudimentary element of all good government. If a government does not know the condition of the people how can they be expected to govern and legislate rightly and righteously for the people. Two things are necessary. The first is that the Government of the country should exercise full authority over the Natives; the second is that the Government should i command to the fullest extent the confidence and sympathy of the Natives. Natives are part and parcel of our population. They correspond here to the masses, to the peasantry, to the lower orders of other countries/ I have always maintained that it is impossible to get rid

of them. There is only one opening, and that is Zululand; but the relations between the Natives of Natal and Zululand are getting so mixed that it is obvious we should not be rid of our responsibilities in this direction. It would be the first duty of a responsible Ministry to secure the respect and confidence of that vast people. The locations are getting more and more occupied. It was only the other night I astonished the hon. member for Durban County by informing him how largely occupied was a location of which he was speaking. There are no more locations to give them, and Government has gone to the length of its tether in creating these locations. We were told the other day that 47,000 acres had been set apart in Alfred County; but I do not think any further locations will be set apart. Whatever lands the natives of this colony require in the future they will have to obtain as other citizens in the colony obtain theirs, either by lease or by purchase. Nevertheless, we know the natives are spreading and crowding out of the locations on to private lands, and as the country gets more and more occupied it is obvious that the difficulties must multiply in connection with this question. Can we consider the Native Department, as at present constituted, equal to coping with this? I say the action of that department is paralysed by fear of the Aborigines' Protection Society, professional agitators here, home philanthropists. The natural tendency is to drift.

Notes of Current Events.

It is gratifying to learn that Mr. Hartley's motion in the Natal Legislature to secure 270,000 acres of land in the Southern part of that Colony, at present occupied by Natives, for European allotments at £1 per acre was strongly opposed, an amendment being carried asking the Governor if the land could be obtained for the purpose without injuring the present occupants. It is an attitude such as that taken by the Natal Parliament on this matter that will ultimately succeed in winning the confidence of Natives for the Colonists, and dispel the fears of the Natives and of their friends as to the introduction of Responsible Government. We could wish that it were possible to get an assurance that such was likely to be the course pursued by the government of the Colonists.

ALLUDING to Rev. A. Mabile's view that the way to bring the Natives to give up heathen customs such as circumcision and others lies perhaps more in educational efforts than in evangelistic work, the *Journal* observes:—"For our part, we see that the old heathens appear to be so successful in debauching and corrupting the young school-Kafirs with heathen customs, in spite of their education, that the chains of heathenism are almost as firmly riveted upon the present generation as on their predecessors. We suspect that Government will have to add Rs efforts to those of the missionary and teacher, if any appreciable progress is to be made."

IN our paragraph on the Missionary Conference in the last impression, a "not" slipped in by some oversight and makes Mr. Andrew Smith to say just the reverse of what he meant. Mr. Smith holds that Prohibited areas are simply a form of Local Option, and will be productive of great good; but towns should, in his view, be excluded from these areas, otherwise as canteens must be there for Europeans, you have to treat the Natives individually in a way that lowers them in their self-respect. We hasten to correct the impression conveyed by our resume, since the importance of a statement on this subject by a gentleman of Mr. Smith's acknowledged authority cannot be gainsayed.

CURRENT OPINION.

ANSWERING a suggestion that Native were not to be taken into account in the forecast of the destinies of the Cape Colony the *Cradock Register* writes:—

Our impression is that if the coloured people were to clear out to-morrow, the country, as far as business is concerned, would feel it very severely. Granted that the burden of taxation falls mostly upon the Europeans, it is equally certain that it is anything but heavy as yet, and that however glibly we may talk of the country owing some "millions," the burden of taxation is not yet felt to any appreciable extent compared with the money that is made here. And will anyone seriously maintain that the thousands of coloured people in South Africa do not make any difference in the consumption of groceries and general goods? Let the storekeepers of King Williamstown, East London, Queenstown and other towns in the vicinity of the Kafir tribes say whether they would do the immense business they are doing now without the Natives. Even on the railway lines, the number of Natives travelling third class is already very great and daily increasing; and as the number is increasing and will still further increase with greater activity in public works, we anticipate a very considerable addition to the trade of the Colony. However much they may steal, they must still spend a portion of their earnings on food, blankets and slop clothing, and their numbers j must tell in the long run.

AN ADDRESS.

Correspondents please address: Rev. W. HOLFORD, UMTATA, 4178 TRANSKEI.

NATIVE LABOUR.

WANTED AT ONCE 500 Natives for the Colonial Government Rail. Ways. Wages 3s. per day. Apply at the Stores of Messrs. Hadnott & Co., General dealers, Queenstown. tcmd

ISEBENZA NGOBUGQL.

I-RHEUMATICURO !

IYEZA ELIKULU LASE SOUTH AFRICA.



Amazwe anguqela ngaphakathi kazo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

ABATSHATILEYO.

MQOBOLI-JACOBS.— Kutshatiswe ngu Rev. James Davidson e Mbulu, ngo June 17th, 1890, u ELIAS JNO. MQOBOLI no ZUZIWE P. JACOBS.—3it107

ABAZELWEYO.

BOTTOMAN.—E Nchwazi u MBETHOS. BOTTOMAN ubeleke Unyana ngo 27 June, 1890.—3it24790

MBIKWANA.—E Healdtown, ngowe 17 June u Mrs. ROBERT J. MBIKWANA, ubeleke UNYANA.—3it177

IMIBIKO.

SILANA.—E Kimberley ngo 23rd June kabhubhe u ESTHER SILANA obeseyikakapela kwake kwindlu yakokwabo.—abazali bake sebengaseko. "Ufele e Nkosini." Lombiko ubhekiswa kwizihlobo ezise Mxumbu, Epeuleni, e Rini nakwa Centane. 31177 T. MGXOJENI.

MBAMBISA.—Kabhubhe ngohvesi Ne, 3 July, 1890, Entahatshongo u ANDRIES MHLOKO MBAMBISA obefudula engowase Nxakwebe, ubudala bebumalunga na 60 iminyaka. Izihlobo mazaneliswe sesizaziso.—11177

KUFUNWA,

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Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiza, e Bhofofo, atengiswa nenge bhoxisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Feet State, e Transvaal, nase Indiya.

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Kangela Encwadini abapiliseleyo nendlela elisetyenziswa ngalo, zibhalwe nge Ngesi, Jelimeni, si Bhula nesi Xhosa.

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