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, SEPTEMBER 18, 1890. [No 30

KING WILLIAMSTOWN ADVERTISEMENTS.

IXESHA LO MCHEBO!

Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & CO.)

Eyona venkile yengubo ezilungileyo, nezitshipu edolopini apa.

Ihempe zamadoda ezinamaqosha e perile 1/6 inye.
Ibhulukwe ze stofu 3/, 5/ inye.
Ibhatyi zamadoda 5/, 6/9 inye.
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Ibhulukwe ze kodi egwangqa ezilungileyo 7/6 inye.
Iminqwazi yamadoda eyi Soft felt 1/9, 2,' umnye.
Ityali zoboya 5/, 6/, 7/, 8/ inye.
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E-QONCE, KING WILLIAMS TOWN.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekileZzitengeni ko

KING WILLIAMSTOWN ADVERTISEMENTS.

DYER-DYER

EQONCE, KING WILLIAMS TOWN.

Bafikelwa yinto eninzi yempahla ukongezelela kwebihleli iko.

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ZABANTSUNDU KANYE,

(Ngo Stemele bonke).

QONDANI:—Zitshipu Ngakumbi

Ihempe zamadoda zokusebenza ziqalela kwi 1s.
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Ezamadoda Ibhatyi Zokwaleka Ezinzinzwa 8/-.
„ I-Ondulubhatyi ze-Lakani, 1/6.
„ I-Bhulukwe „ 2/-.
„ I-Bhatyi „ 2/- and 3/6.

Isuti, Ibhatyi, ne Bhulukwe ze Diagonal Emnyama.
Isuti Zokutshata zipelele 38/6.
Iminqwazi emitsha, Izihlangu, Ibhatyi Ezinkulu, Amaqhina, Izikafu, Ikalala, Iblaukete Nezibhalala, njalo-njalo.
londulubhatyi zezitofu 1/6.
Idyasi zemvula 8/6.-
Ibhulukwe Eziluhlaza 2/.

DYER NO DYER,

EKA GRAY

Incindi Epitikeziweyo

—YE—

LINSEED NE HOREHOUND

Lelona Yeza le NKOHLOKO . INGQELE, nazo zonke Izikuhran. zo MQALA ne MIPUNGA.

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2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,
KING WILLIAMS TOWN|.

ABAZELWEYO.

MACEMBE. — Inkosikazi ka ROBERT MACEMBE e Port Elizabeth ibaleke Unyana ngo 20 August, 1890. 3il89

IMIBIKO.

HLATI.—Ngomhla wesi 2 ku September, 1890, ngolwesi-Bini, ukutshona kwe langa, kubhubbe u Louis MONAKALI umntwana ka Charles no Georgina Hlati base Komani. Ubudala, unyaka 1, onenyanga

Umbulelo kwiziblobo etisiveleleyo elusizini lwetu. 2tl89

KHOTE.—Kubhubhe e Rini ngomhla we 4 September. 1890, u WILLIAM TURPIN KHOTE obeyitoliki kwi office ye Mantyi. Izihlobo mazatnkele lombiko. 3t259

ISAZISO.

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

ROBERT XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

Ikaya Labantsundu.

UK UTYA ! UK UTYA ! !

Ndinawo Umbona na Mazimba, Imbewu Yengqolowa ne Tapile, ngamanani ALULA konke-na.

PAUL XINIWE, General Agent.

King Williamstown, 13th August, 1890.st2111

INKONZO ZE LIZWI.

UBEKO LWEZ1MDW E MKAMGISOT

UBEKO LWE ZANDLA Ink. Rev. Samuel Nohe, Umfundisi wase Wesile e Tamara luya kuqutywa (D.V.) e Mount Coke ngolwesi Bini emini, 23 September, ngexesha 11. Umongameli we Konferene, encediswa ngu Rev. R. Lamplough nabanye baya kuwnhambisa lomsebenzi. Iil89

EZINGE MFUNDO

St *Matthew's — Keiskama Hoek,*

UTITSHALA ONE SATIFIKITI ufunwa kwangoku ukuwuqala umsebenti ngo 1 October, ukutabata INDAWO YESIBINI kwi Sikolo Sododana. Makabe lilungu le Church of England.

Ababhalayo ngalendawo mababalule nobudala nengxelo ngesimilo babhekiseku CHARLES TABERER, Principal.

September 13, 1890.

AB ALAHLEKELWE Y O.

INKABI EBOMVU.

ILAHLEKE e Xilinxa kwa Piet Qongo ekaya, kuse ingeko ivela e Lovedale ibise amakwenkwe ngomhla vve 1 Sept., 1890. Inkabi ebomvu ; ebumpemvu bunci. nane buyi kolo pezulo. baza begcwi baba bukulwana empumlweni ; upawana angeluqondi umntu kwindlebe yekohlo—sisikeyana sincinane ; sisilondana emqolo kwicala lekohlo ; umsila wawutiwe shunqu kancinane, ukangewuqondi kanjalo omnye ; mpi yecala lakwa Blayi neyakwa Dalindyebo zindlela zalo ezo elingabamba zona, ke kuni Batembu nxa nga lidungudelela ekaya. Olibonileyo ndombhatala kanobomi. Tumela ku Rev. William Goodwin or Rev. .J. Jas. Xabu, St. John's College, Umtata.

JOSEPH NDUNGANE, 2i259
St. Andrews, Nqadu.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile apa e-Komani, Amagumbi, nezitale, nentlalo yonke

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

GRAHAM'S TOWN ADVERTISEMENTS.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

GRAHAM'S TOWN.

Saneke Ityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 31- inye Ikaliko Emhlope ne Brown, iqala 2/d. yd.
Amicako etungelwa kwi Blanket, iqala 4/d. yd, Ezona Ntlobo zintsha ze Print, 3d., 4/d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye, Iblanket zoboya ziqala 51- inye.
Amabhayi 21- lilinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI!!

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

INGUBO ZAMADODA.

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

Oze kutenga apa ngokiualatiswa yi "Imvo" maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (1) uyakubuye ayinikwe ishelen ngeponti nganye.

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KING WILLIAMS TOWN.

UFUNA elona xabiso lilungileyo nge NQHOLOWA, UMBONA, AMAZIMBA, nokuba ZITAPILE,
Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni
TUMELA okanye UYE

GILBERT BOX AND SON,

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I FAM engu No. 1, e Kei Mouth, 2,000 Acres. Kanjalo i Fam engu No. 2, e Kei Mouth, 1,500 Acres, imelene nengu No. 1. Ezi Fam kutiwa zezona zizilungeleyo inkomo kulo lonke i Pesheya kwe Nciba. Zinamahlati namanzi ngokwaneleyo. Kananjalo kuya kutengiswa Ibhokuva ezimbini ezintsha ezenziwe ngemiti eyomileyo yodwa.

Bhalela ku GEO. TROW, Teko Springs, kumandla wakwa Centane, Transkei. ' 311 8

GIBBERD & BRYANT.

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IZITOFU ZELOKWE EZITSHA.

ITYALI! ITYALI! !

EZE 4/- ITYALI EZE 4/-

EZONA ZILUNQILEYO E QONCE.

ETYALI ZE KESHEMIYA, Amabalana onke.
IZIHLANGU NE SHUZI EZINTSHA.
INGUBO EZINTSHA.

GIBBERD & BRYANT,

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(MAGALA),
E-DIKENI.

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Print!, 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 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.

Ololiwe ba-Komkulu-4-base Mpumalanga.

EMONTI.

Umboniso Woboya ne Mveliso, November 20 ne 21. Imidlalo, November 21 Imidlalo kwakona, November, 22.

ITIKITI ze First, Second, ne Third Classes, zokuya nokubuva ngamaxabiso atotyiweyo ziya kunikwa ukuya e Monti, ukusuka e Aliwal North nezinye izitishi uknza e Peelton ngo November 17, 18, 19, 20, ne 21; nokusuka e Qonce nezinye izitishi ngo November 19, 20. 21, 22 ukuya e Monti, ekunokugodukwa ngazo de kube ngo 30 November.

Ingxelo ezeleyo ngamaxabiso okuhamba inokufunyanwa kwizalatiso ezincanyatiselwe ezitishini.

: T. R. PRICE, Umpatiswa.
London September, J8&0. t2Qll

Kubo Bonke Abalesa 'Imvo.'

BANGABA banceda kwa Ipepa lendaba labo abantu bakowetu ukuti, xa basukuba benento abatuna ukuzitenga, bavelele, ngangoko banako, kuzo zonke indawo, Ivenklle ezimpahla ihlokonyiswe ngezaziso kwi " Mvo." Kungalilungelo nakubo bengayifihlanga lonto kubaninivenkile.

IWU!! ZIMKILE !

NGOWAMA 29th August, 1890, kubiwe e Mkonkoto, kufupi ne Qora kwa Gcaleka AMAHASHE AMANE,—amahashe oluhlobo :—

1. Yinkunzi efosi, ene Kolo enkulu, enomcwe omhlope ozekuma ngempumlo, inqina langemva lasekunene limblope, itshoba Mnqunyulwe—ubudala yiminyaka emitata.
2. Imati egwangqakazi enomtshiso kwi nyonga yo kunene ongu C.L.
3. Imati egwangqakazi, enomtshiso kwi nyonga yokunene. Inekolwana ebunzi.
4. Inenkonyana engweun buvivane.

Ongalandisayo wovuzwa, angatumela kwi Ofisi yelipepa.

3it259 HERMANUS NTLABATI.

Transkeian Teachers' Association.

OLUMANYANO luya kuhlangana nge 29TH nange 30TH of SEPTEMBER e Taorno Post, ernzini ka Mr. J. Ntozini; luya kungena ngo 4 p m. Zonke i teachers ze Fingoland, Gcalekaland and Tembuland ziyafuneka siko lomini ngenxa yomcimbi omkulu ozanywayo lolu Manyano—i Com. pulsory Education. I Committee yalomcmbi ngati seyi qube kamnandi, kuko itemba.

r. 8. LU8ASENI, Secretary.
Ndakana, Toleni,
8th September, 1890. 2t l89

KANIVELELE

IZISULU, IZISULU,

BEET BROTHERS,

Abamise ivenkile kwelo bala lino " KATA " esazulwini se Qonce.

IMPAHLA yabo INTLE INTSHA. lsali, Ilokwe, Ikeleko, Impahla yonke yase zinqweleni.

Amakuba eponti eneshumi linesibhozo ; Impahla engonoxesha iko nayo.

IZISULU, IZISULU, IZISULU.

st 1112

IVENKILE YASE BANKIES, e Glen Grey, inayo ngoku yonke into eti ifunwe ngabatenga kuyo abantsundu. Irola awona maxabiso apakamileyo ngento eziveliswa lilizwe—UKUTYA, UBOYA, IZIKUMBA.

B. HARTLEY. 4t210

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa nkuba ukangelise lamayeza abalulekileyo.

Elika
COOK lyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika
COOK lyeza Lokukohlela (Lingamafuta).
1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.

Elika
COOK lyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo. 6d. ngebotile.

Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka
COOK Umciza we Cesine. *1J6.*

Niqondise nkuba igama ngu

G. E. COOK, Chemist,
E QONCE.

uba ngawenkohliso angenalo igama lake

INKONZO EZIBALULEKILEYO

ZASE SEPLAN.

NGOLWESI.HLANU, September 26, *Yirona Enkulu.*

Ngo Mgqibelo, September 27, *Ngumlulelo rve Sivuno sika* 1890. Kunyakubako Izityo eziyako ngenwa ngemali.

Nge Cawa, September 28, *Ngumvulo uendlu ye Mvuselelo.*

Ukusuka kolo Mvule, September 29, kuye kolwe Cawa, October, *Yimvuselelo Enkulu.*

Imantyi ne Nkosi u Dalindyebo baya kubako kwezi Nkonzo. Kuya kubako Indlu Yezityo kono kozo.

J. M. DWANE.

Iveki.

U RULUMENI uzakwaka e Cumakala i ofisi ezintsha zexabiso le £1,000. Kungo. kubonisa kuka Mr. Warren, M.L.A., ate wakwenza ku Rulumeni omtsha ukutatya. twa kwelibakala.

UCINGO oluvela pesheya luxela ezoku. mangalwa komsebenzi ngamadoda asebensa ezibukweni lase SentNwnpton, esiti maku. nyuswe umvuso. Ikolisile ngezinyanga ukumana isihla lento yokumangalwa kom. sebenzi.

KUVAKACA nkuba kuyakiwa kakulu kumatafa ase Lundini kwa Zulu — kuma imizi emitsha. Into eniuzi yabantu ivela kumhlaba owaw ungowakwa Zulu ongowama Bhulu ngoku.

E MNAMBITI (Ladysmith) kumiwe umlungu esitya wafa. Ushiya umfazi nosapo.

UZIQALK nge-Cawa egqitileyo e Rini n Rev. Alex. McAulay inkonzo zake zemvu. aelelo, waye eyakuyigqiba kona yonke leveki.

INDUNA edumileyo yakwa Zulu Umnya. mana usagula.

UMHLOLI-ZIKOLO wemimandla yase Mpumalanga, u Mr. Howe Ely, umana ekulo mahlulo we Qonce.

AMADODANA awayefunda e Lovedale malungana no 1880 1, angaba asalikumbula igama lendodana emhlope u Mr. Robert U. Moffat; kuyakaba mnandi kuwo ukuva ukuba upemelele uviwo lobugqira, Iwe M.B , M.C., Edinburgh. Simnqwenelela impilonde-ntle emsebenzini.

INDAWO ezike zanetamsanqa lokufumana imvula kutsha nje yi Cookhouse ne Tarkastad, amazantsi e Rini nawe Ngqushwa. Zisalila esimantshiyane ezinye indawo.

SINOSIZI ukuva nkuba kuko nmfo omilenze yomibini iehunqulwe yi treni ngolwesi-Ne, kumcancato we Stormberg.

UM'BHALELI oku Mgqwakwebe ka Dikweni uncoma uti, " kuyafiwa kakulu. Nge-Cawa singcwabe babini ngamini 'nye. Kunjalo nje ikwafa ngokunjalo impahla, kuhlinzwa ngantatu ngemini siaidiya. Ikwankulu nemvuselelo. Umsebenzi uqutywa yinto ka Madikazi."

INDODANA emhlope engu A. Reis e Monti, ayapnle umhlati bekudlalwa elikapoyi likatywayo ngo-Mgqibelo ogqitileyo.

JUNE imvula ezimnandi kulo lonke eli. lunge e Rini. Abasalili ngokubalela kona.

UMLUNGU uzidubule eaiswini e Bloemfontein ngenye imini. Sigqibele esagula kutandabuzeka ukuba angapakama.

U SEPTEMBER yinyanga yokupela ye Kota amabaqoshelise abatabati be Mvo.

IBANDLA lase Dipente litumele pesheya ukufunela i Hankey umfundiai omhlope.

IBE nentsuku ezidbhoso i Jaji e Bhai.

ABASEBENZI abebapongomile e Southampton, babuye balitoba igazi, babuyela em. ebenzini.

KUKO inetevu erodonyishiweyo kufupi ne Pretoria.

KWIPANDLE lomzana oyi Walmer ngase Bhai, kucolwe ngenye imini ubugoxo bamatambo omlungu ongabanga nakuqondwa nokuba ingaba wayengubanina. Igqira libe nento eliyixhokoshayo nakobo bunjalo.

IZIKOLO zamapandle zipumla ngolwesi Hlanu lweveki ezayo 26 September.

KUHAMBELO Iwayo i Ruluneli kwelama Betshwana oluyakupatelela nakwimimandla yela Matebele, iyakupelekwa ngo Lord Elphinstone, Hon. Cecil Rhodes. Captain Graham Bower, Mr. Loch, no Major Sapte. Banduluka ngo-Mvulo ngengapaya iveki (29 September).

NGETUBA lokuba eseloko engapilile kubonakele uknba u Rev. R. W. Lewis wase Kamastone ake asinge e England. Ukwele e Monti ngolwesi-Bini olu. Simnqwenelela ihambo entle, nokubuya enempilo.

UM'BHALELI ose Bloemfontein uxela ezomntn obulele omnye kona osentolo. ngweni; kwakulontolongo kungene utitshala wakona ngokunxila butywala bomlungu. Lento yokuzidla ngoty wala bomlungu yanele kulutsha lwezimini, yaye seyinomdintsi.

IMISELWE ukuhlala e Monti ngolwesi Hlanu, (19) Ijaji, e Komani ngo-Mvulo (22).

U REV. R. LAMPLOUGH wase Komani uyakushutnayela e Qonce kwityalike yabo mnyama base Wesile emini nge Sabata ezayo.

KUKO uvuyo kwabamhlope base Qonce kuba i "Jubilee Singers" abavumi abangama Afrika use Amerika, kuvakala ukuba bayakulindwendwela i Qonce ekuqaleni kuka October. Okwangoku base Rafu; E Rini bayalungiselelwa. I Council yakona ibaqeshisele i Town Hall nge £22 10s. ngeveki.

E JOHANNESBURG i Bhulu elingu Du Plessis linikwe iminyaka 24 ngokupanga inetevu ebigoduka £5.

Imvo Zabantsundu

NGOLWESI-NE, SEPT. 18. 1890.

Ama Afrika ase Amerika.

UMHLOBO wetu obhala komnye umhlati kwakwi Mvo yanamhla, ngezifundo ezinokufunyanwa kuma Afrika avela e Amerika, utsho ngenteto abaya kuyivuma bonke abalesi ukuba yeyendoda, yengqondo. Izifundo aza nazo zizezikulu, ekuya ukuba luncedo ukuba ate amawetu azikangela ngengqondo ezendeleyo. Nyani-nyani sishiyiwe elugqatsweni lwemfundo nokuhlambuluka ngamawetu ase Amerika, po ebengamakoboka, tina sikululekile kakade. Yaye nentwana encinane engeba iyazanywa sisuka sinyhilane kuyo singayipumelelisi kwangobubudenge busambeteyo. Sivuyile ukuba umcimbi onjengalo ute wasondezwa liciko lomfo elingu m'bhali ozigqubutela ngegama lokuba ngu " DOROTIL' ONGWEVU-NGEZIHLATI." Sinosizi ngendawo yokuba ingqondo yamadoda odidi lwalom'bhali, esimbeka kwisiqibi sababhali abango " HADI WASELUHLANGENI," " USINQE SENQULO " okwangu " NTABA-KA-NDODA " obesakuti ubhala eku Zanyokwe—siti sibuhlungu ngendawo yokuba oludidi lwababhali lukunqabisile ukukanya kwalo kumzi wakowalo, sekumana kugcadiya inkunzana ezisasuselayo zisebenza amasheyi namayelenqe ngomzi. Sisacela amehlo nengqondo zabalesi namhla sizicelela izifundo zengqondo ezixhokoshwe yingqondi u " DOROTILE." Ndawana sifike singagqibi ukuyiqonda tina kumacebo omhlobo wetu singa singayipaula kwangoku. Singabe siyaposisa mhlaimbi, kodwa ngati kuti ama Afrika eli akasakuncedwa luto kukupa imindwakela engaminye ukuya e Amerika, ize ibuye izinjojeli eziyakuti ngemfundo yazo kubonakale zirwaqele kumbindi womzi wakowazo zikohlwe ke kuwuzamela ngoncedo kuba zingeko nase mphungeni wawo. Enye into ngati selalile Umlauli-zinto-zonke ukuba ama Afrika esi siqingata sise zantsi se Afrika aye kutabata imfundo mgama aze abuye azokuba noncedo kuti, kuba sekufuti sibona abate benjenjalo bangahlali maxesha ukuba babe luncedo. Konakala impilo kulomazwe amgama bebesinge kuwo, bebuya, sanele ukuba buka nokubancoma, bagqite; abangagqitileyo bafika babuye bengamakatshakowe, amakapela, azimilo zibete kwanqaba nokuba abenomsebenzi onganikelwa ingqondo ngumzi. Kwala um Afrika etunyelwe e Kapa, asuke abuye engati washwatyulelwa watshazwa, inqubo yake ingenaluncedo kubanzi. Ingqandedana ofun' ukuti uginye amate ngazo umzi ngezizifundise kwakweli zazama ngamatutyana ezite zanawo ukupumela kumgxobhozo ka TISAYO wemfundo le acanileyo umzalwana ukuti ye yengozi." Kwakona ubengefumane asibeke kweli UNKULUNKULU kanti amalungelo etu uwabhebhetele e Amerika. Udla ngokuti embeka apa nje ubani namalungelo ake akwalapa. Ukuya e Merika kukuya kudla ukubila kwamanye amadoda, ekubeni sibe sinqena tina ukuzenzela isonka—into leyo achaseneyo nokutyila kuka NKULUNKULU, ukuba elowo makazibilele ukuze atye isonka. Kulungile ukutabata amava namavo kumawetu awaya engazinyulele e Merika, kodwa masiwasebenzise paka tikwetu ukuze asincede. U BACON ingqondi yamanyange yasema Ngesini yaka yati, " Whatever man has done, man may do." Okwenziwa ngama Afrika ase Amerika, nati singakwenza kweli. Sosuke sibe yiminxeba engenamandla sakutembela ekwayameni nasekukuleni ngemikoba yase Amerika. Sasisakolwa tina yilantshukumo eyaka yabonakala e Batenjini ngako Rev. J. M. DWANE. Kwada kwaba yintonina ngayo ? Izwi elingumtyangampo liti, Sebenzani olwenu usindiso. Ama Afrika ase Amerika ami ngenyawo esabela olomemezo. Siyalumangalana tina ma Afrika ase Afrika ? Makuyekwe imbudede yokucukelana ngezitete nezilili abe lowo asebenzise eyake italente kwisituba abekwe kuso ngo M'bekileyo.

Impawana.

ISIPOMPOTELA esimhlope esingu Charles Loring sikwintolongo yase Chicago siteta nje ngetyala sokusuka sitshate isiswenye seshumi linambini sabafazi. Ufike kumzana oyi Brighton kwelama Ngesi wati, kuba eyinzwana wavelela pakati komtinjana, wabamba isikukukazi esingu Esther watshata naso kuba sisiba usihandiba sase Amerika. Uwele naso waya kwelo apo alike wasipepa watshata nezinye intokazi. Uyiqube lento wada walifeza isbumi elinambini ukuze andu-1' ukubanjwa.

IMINI yolwesi Bini Iweveki ezayo iyakuba yebalulekileyo kwi Bandla lika Krista elise Mkangiso. Kuya kwahlulelwa ku Bufundisi obuzeleyo base Wesiie, ngobeko Iwezandla nga Bafundi- ==si, u Rev. Samuel Nohe wase Tamara. U Mr. Nohe wayamkelelwe ebufundisini obuzeleyo yi Konferens le ibise Kapa, kokona kufumaniseke ituba emvakwayo ukuba amkelwe ngokubalulekileyo pambi kwe Bandla. Sivuya naye ukuba kude kwalapa Inkosi imnceda. Umsebenzi wolwesi Bini uya konganyelwa yinkulu ya Bafundisi be Wesiie ngalo nyaka u Rev. S. Evans Rowe wase Mgugundlovu encediswa ngowongamele isiqingata esihlangana e Komani, u Rev. R. Lamplough. Ukuba asiposisi iyakuba yintlanganiso yokuqala yoluhlobo kwi Bandla lase Mkangiso, saye sikolwa ukuba ziya kuseselelela ngakona izizwe ngalomini.

AMAWETU ase Hankey apete ngqongqo umsebenzi oncomekayo, esiwalangazelela impumelelo. Igcudwana labantsundu lizakela ityalike yalo eyakuhlala abantu aba 350 ne 400. Ilitye libekwe ngo September 4. Intloko yomsebenzi lowo ngu Mr. Nat. B. Matodlana owabefundela ubufundisi c Lovedale; yaye imi ngokomelela impi yakowabo ukumxhasa. Um'bhali omhlope kwipepa lase Bhai ubalula njengento engumangaliso ukuba kwabapete umsebenzi wokwaka kungeko mlungu. Ikomiti yokwaka ngama Afrika odwa—o Messrs. Nathanael Matodlana, James Gwadzi, Jan. Dlamini, Jonas Kessa, Samuel Dlamini, Chas. Bell, Jan. Bell, Jan. Skosana, Solani Grootboom, Hans Matwa, no Piet Witbooy. Abaki ikwazi netevu o Stoffel, Botha A Sons. Ilapo indlela yokuzama ma Afrika. Pambili ke !

E-GCUWA.—Ngomhla wokuqala wale- nyanga u September, besipulapula uku- gwetyelwa kuka Mcetywa igqira ebelinike umntwana iyeza okuhlanzisa ote kwa oko wabhubha, ate u Mcetywa wabanjwa. Kutunyelwe igqira lase Gcuwa lomlungu ukuya kumtyanda, elifike imipunga izele kukufa obekuza kumbhubhisa kakade lomntwana, wasinda kweso situba ke umdaka wakuti. Sibukele into entle xa imantyi yetu elungileyo imqondisa into aze pzilunjkele lomfo kuzo, yanyameka betu imantyi ukumqondisa ukuba iyeza lingabogqitiswa emgceni walo, nokuti angaboza ashiye iyeza lake ukuze lisezwe ngabanye abantu, into ezininzi amyale kuzo wagqibela ngeliti goduka, wakhuza —Ungati ukangele nge-Cawa ubona into entle xa efalile amantombazana abafundayo apa e Gcuwa esiya ecaweni, ngoku inani lawo onke lingamashumi amane anesixenxe. Amanye avela kwesika Maranjana Bikitsha e Ntshatsho ngo, amanye avela e Tsomo, amanye avela kwesiya sikolo sinomfundisi wegazi lase Nxukwebe u Rev, James Mjila; zipetwe ngumzukulwana wake, ezinye zivela e Ncehana ku Mr. Simon Gasa, njalo-njalo ke. Iqina esijange kulo, kumhla kulika umkangeli wezikolo, sozixela apo nokuba siso nokuba asisiso.

UMJIKELO WE JAJI.

AMATYALA EJAJI E-TINARA.—Uhleli ■e Tinara u Sir Jacob Barry ngolwesi-Bini lwegqitileyo, ele Nkosazana ingu Mr. Lardner Burke. Kusondezwe u *Solomon Afrika,* ngokugqobhoza nokupanga ivukile yakwa Rudmap. Isigwebo 18 inyanga.—*Tiwana Mtunu,* ngokugcagca nentwazana engu Lizzie ebiseselugci- nweni lwabazali, 1 unyaka. — *M. A. Francisco,* ngokutshisa indlu ka W. Harvey e Commando-Kraal. Ufunyenwe engenatyala.—*Martinus du Preez,* ngokuba 14 ibhokwe. Iminyaka 3.— *Wm. George,* ngobusela benkomo 6, ukululwe. Kupela kwamatyala ase Tinara ke lawo.

IJAJI E BHAI. — Iqale ukuhlala apa ngolwesi-Tatu Iwegqitileyo (3 Sept.) Ele Nkosazana ingu Mr. Blaine. Ilau elingu *Scheepers Ruyters,* ngobusela bobugoxo bezinto e Human. Iminyaka 3, nekati 25. —*Halisi Vermaak,* Umxhosa ngobu- dlwengu kwintwazana e 13 iminyaka, e Snyklip. 3 iminyaka, kukuba ebutatake ukujaa zingabiko ikati.—*C. J.* Ibhulu ngokutwala intwazaua ngumurmbi wotando, ete kuba ibiyekelele intwazana ijuri yamcelela inceba, inyanga 9.—*Piet Andries,* Umxhosa ngobunja, 36 ikati.—Into ezintatu zika *Sandue,* e Human ababanjwe ngokura- nelwa ngobusela. Bakululwe.—*Joseph* jjOtowon, Umxhosa ngokwenzakalisa u X elebai owafa yingozi leyo, no James Majola. Iminyaka 2.— *W. Prince.* ibhastile ngengozi yokubulala umfazi wake. Iminyaka 5.— *Robert Mvubu,* ngobusela bemali ka James Mandlingozi ngobu- qinga. Iminyaka 2. — *David Hawkins,* Ibhastile no *Joseph Ramsden,* umlungu ngobusela boboya. U Hawkins unyaka, u Ramsden wakululwa.—*Jacob Whitting,* ngokwenzakalisa u Leya Plaatjes ishweshwe. Udliwe £10 okanye 6 inyanga— *William Vetbooi,* ngokulinga ubudlwengu ku Fibi Stoffel. Ukululwe.— *Louis Klein,* ngokungena ezikwelitini ngobumenemene. Inyanga 6.

IJAJI E NYARA.—U Mr. Justice Maas- dorp ubese Nyara ngolwesi Tatu lwegqitileyo, ingu Mr. Tamplin Elakomkulu. Kusondezwe o *Piet Jafta* ababini ngo-busela, ngobumenemene bokufaka impahla esikiti egameni lika Mr. H. H. Pringle. Omkulu 12inyanga, omncinane imivumbo 12 ngelotana.—*Boot Mbalane* ngokabulala unyana wake ngengozi ebembeta. Umelwe ngu Mr. W. S. Webber wakululeka.—*Jim Jackson* untamnani ngokuba imali ka Bani Duka eyi £20 15s. ebemcele ukuba aye kulala endlwini yake. Umelwe kwangu Mr. Webber. Unikwe unyaka.

IJAJI E QONCE.—Amatyala abelinde i Jaji atetwa e Qonce aquka navela kwizi- qingata ze Cumakala ne Qumra. Uhleli ngo Mvulo u Judge Maasdorp e Qonce, Elenkosazana ingu Mr. Tamplin. U *Jonas Gxamza* obekusitiwa udlwengule ute uyatyolwa. Litetiwe ukululwe.— *Abram Valtyn* igroom, ngokuba ihashe, ulivumile ityala. Iminyaka 2.— *William Kleinbooy* wase Rini elenduma* udliwe £2 5s. okanye intsuku 14—'*Mpayipeli* no *Baleki* ngokugqobhoza indlu, balivumile ityala, inyanga 18. —*Ernest Tshatshu* no *Smith* be Ncemera ka Tshatshu ngokuba into eninzi yemnahla kwindawo ngendawo e Qonce. ~ U Tshatshu ulivumile ityala, lisela lidala. Iminyaka 4. U Smith ukululwe kwangu Tshatshu ote yena akonanga nto okwenene wakululwa. —*Josiah Mvabaza* obekutiwa udlwengule u Tukuna e Twecu, umelwe ngu Mr. Blaine. Kufunyenwe ukuba bebesazana. wakululwa.—*Balani* ngokubulala exabanweni u Samola. Inyanga *Q.-Ntlanganiso Bavuma* ngokubeka amatye endleleni kaloliwe. Abuqinanga ubungqina wakululwa.—*Myeke* no *Philip* ngokuba igusha 48 zika Keth. Ngabase Tshoxa, abuqinanga ubungqina, bakulu- Iwa.— *Mtyangaza* wase Tshoxa ngokwenzakalisa u Tuko exabanweni. Inyanga 9.—*Maxoza* ubekwe ityala lokudlwengula yinkazana, kwabonakala bungeko ubungqina, wakululwa.—*George* ngokubulala. Ufunyenwe ebulele exabanweni, wanikwa iminyaka 5. Kuqaulwe um- tshato ka *James* no *TAbi Ncapayi* base Mgwali ngorexezo lomfazi.

EZABA BHALELI.

UKUTITSHA KWETITSHALA.

DEAR SIR—Ndifuna ukuba undifakele lamazwana alandelayo: — Ndibone kwi Mvo ye 14 August, inteto ebhalwe ngumbhali wama Capaza ase Kimberley, nge timiti yase Rabe. Lombhali ugxeka ukuvuma kwe choir yase Wesile epetwe ndim, ngokungapezulu ugxeka isimilo sam. Mandenjenje ke ngokugxeka nokunyelisa kwake isimilo sam; ukuba lom'bhali ubengumntu onengqondo enge ngakwenzanga ukude apatelele esiqwini sam nokokuba ubekugxeka kangakana- nina ukuvuma kwe choir yam. Kum- hlana ndilivayo elilizwi libhekiswa kum ukuba " ndidakumbile." Into endiyibonayo kulom'bhali uqutywe likwele nazizilandwana anazo ngakum. Makangandiluleki mna; xa ndenze isiposo bako abantu ababhetele kunaye, abane- ngqondo, nabangenakwele namoya umbi ngakum abangandilulekayo. Ubeyakuba ulungise ngokungapezulu ukuba ubeze kum ngasese wandalatisa elidlala alibonayo ngobuzalwana. IMVO le lipepa lomzi labautu ababekekileyo, alenzelwanga kugxekwa nokuhlaziswa kwe- zimilo zabantu ngabautu abanomoya ombi ngakwabanye. Pulapula ke "m'-bhali" zungabuye upate igarna lam ngapandle kwesizatu. Usifumene ngenga kuba usifihlele ukuba iyakuba lugqatso lokuvuma kule timiti yase Rabe, kanjalo fanukuba ulibele ukuziwelisa zonke i choir ezazivuina kulo timiti zazintlauu. Nawo Mhleli wakuke uzifun-de ezincwadi pambi kokuba zishicilelwe, tina asingabo bokudlala amaquina nendlavini ezifala emqombotini lonke ixesha.—Ndim,

PHILIP J. MAYEZA.

Kimberley. Malay Camp, August 1890.

[Mayelana ne *lesson* asinika yona u Teacher kowokuhlela umsebenzi asivumi ukufundiswa ngowayeqeqesh e 1 w e ukufundisa intsapo ingekuko ukufundisa ukuhlela ipepa, kuba nalo wetu umse-benzi unesikolo. Ngemiteto yeyetu i *Profession* besiyakuyalela into engapaya kwe- mfanelo. Into ekutiwa yi " want of vivacity " ibisakupaulwa nakwi School i Management; xa sitshoyo sala ukuba ukudakumba " kutiwe ngesite lidlala. —EDITOR IMVO.]

Isifundo Afrika ase Amerika

[NGU DOROTIL' ONGWEVU NGEZIHLATI.]

NKOSI YAM MR. EDITOR.—Kaundivumele ke nditete ngezi "Jubilee Singers " osowuke waziva. Ndite ndakuva ibali lomfo wase Kimberley ndanga ndingalila ezimatontsi inyembezi, ndakubona ukuba esona simbuku sento akasiqondi umfo wase Kimberley, usuke wafuza ama Afrika amanye. Kupela izolo nemihla tina ma Afrika ungafika siwungula uboya sibusa ekaya ize intaka siyishiye endle isale ityiwa zizizwe. Ezona zinto ziukulu zigqite nokucula kulamadoda ase Amerika ebezifanele namhla ukuba zizifundo ezikulu kumakowetu zezi.

1. Ababantu ugabantwana bama Ko-boka—kanti kwiminyaka ema 20 mhlaumbi ngapezulwana bekululekile sebefunde njengama Ngesi. Tina kwiminyaka eseyisondele ekulwini siugazange sibe sebukobokeni sisezi "Barbarians" ngapandle kwabambalwa.

2. Ababantu bepumile nje behamba kwezindawo abafuni mali yenxhowa zabo, bafuna imali yokwaka izindlu zemfundo zokufundisela abantu abantsundu bakowabo base Amerika kwanabeli lizwe abanokufikelela kwelo.

3. Ulangazelelo abanalo ukunyusana; xa tina neliswana elinye esibona ngalo IMVO ZABANTSUNDU sizama ukulityapaza ngenxa yomona, namakwele, ngokungayiroli imirumo, nokungazami ukuba lande, kuba soyikela ukuti hleze umninilo atyebe angawoti.

Yintonina imbangi yokunyuka kwabo kamsinya kangaka? Yinto yokubuzwa kubo leyo, kodwa inxalenye yalombuzo ndolinga nam ukuyipendula.

(a) Kukuba bazipatele imfundo: oko kukuti bayazifundisa — ngenteto elula bayafundisana —abanyiswa mntu kofileyo umbele njengokuba tina sivuma ukwanyiswa kofileyo ngabelungu belilizwe. Andikwekwi, nditsho. Tina imfundo esiyinikwayo yile ekutiwa iyingozi, esuka umntu imdalele iratshi, ufike umntu ehamba ezincoma ngokwake, ati izidenge zakowabo azikangelele pantsi; ati, ote wambona ukuba imfundwana yake ite tyi kweyake, asuke amtiye enze zonke indlela zokumtoba. Akuko mntu ontsundu angade atsho kumlungu ukuti sifuna imfundo epakamileyo, yinqaba. Ungafika esiti umlungu alikafiki ixesha lokuba nifundiswe into zama Ngesi—inteto eseyingenwe nangabantsundu abafuna ukuba kuzokutiwa bafundile. Into esisimanga kukuba lijikela ngapina ixesha lemfundo ukuya kufikelela ku ma Amerika angamakoboka ? Manditete ngemizi yemfundo embalwa. I Lovedale, umzi wokuqala wernfundo, mandiwushiye okwanamhla. I Ngqushwa, ikaya lama Mfengu, i Fort Peddie yamzuzu, apo ubudenge buvalelwe njenge *preserved fruit,* emnyameni wapakade—impi yakona seloko yakumatela kofileyo umbele kwakwimini zo Elefu nezo Debese kude kube namhlanje. I Healdtown (i Nxukwebe), inkulisa bantwana kwambaimbai, apo kulityelwe kukwe-nziwa lomdlalo wabantwana kutiwa ngumtyibilizi, kupela umntwana ukuya pezulu, aze ati tyibilili ayokuti kahlahla ezantsi, aze abuye enyuke ehleka, uyakwenza lomdlalo ade adinwe. Lomtyibilizi wase Heald Town waqalela kwa kwimini zika Rev. John Ayliff, ise nguwo nanamhla. Into e worse kunentsuka-ndihlale yamakwenkwe. Wakala wakala no Rodolo kwi *Sigidimi* wada wapelelwa, suka kwahlaliwa kulo mtyibilizi.

(b) Imbangi kukauleza kwabo ; bona umntu ofundileyo bambeka pambili bati kuye, SikokeLe, siya kukulandela, sicebise, amacebo ako sowabamba. Xa kuko intlanganiso babeka yena esihlalweni. Tina akunjalo, kusuka kunxame okalipenise (amaxegokazi egusha). Ziti inkau, xa enye iblinzwe isikumba yayekwa, zibaleka zizapule ezinye; inkuku, ukuba ixwitwe intsiba yayekwa, ziya kuyixhola ezinye ide ife; inkomo xa inegazi, iyagxwalwa zezinye. Sinjalo ke tina ma Afrika ase Afrika. Umntu akutunda uyagxwalwa, axholwe, abalekwe, angancedwa, angancedi bani. Nangoke amashwa etu. Abanjalo abafundileyo. Nokuba li Jamana ebelipantsi, mhlaumbi beke lane famana ngase Bhalini, mhlaumbi belitula inkuni ezitrateni zase Qonce, mhlaumbi lada latetela ne Marike, ukuba lifundile ama Ngesi wona awakatali kukulisa e Palamenteni ati Sikokele. Anjalo ke ama Amerika. Yinxalenye le ke yokunyuka kwawo kamsinya kangaka.

Pambi kokuba ndize kugqitela ekuculeni kwawo manditi kuza kwenziwa ntonina ngumhlambi wakowetu ? Akuko nantshukumo, akuko nasifundo esiya kufunyanwa kula madoda? Manditi, Mr. Editor, kuko ifa kulama-doda endikolwa ukuba alaziwa ngamakowetu endinga ndingalityila. Ati lamadoda imfundo yonke epakamileyo singayizuza yonke e Amerika. Ati into enyusa umntu asiyiyo imfundoyencwadi kupela; uhlanga olufuna ukunyuka malufande namashishini. Ati kwenye ye Institution zabo amashishini afundwa kona ama 20. Ati, ukuba sinokuzibonela indlela yokuya kona, singamkelwa ngemivuyo. Ati indlela imhlope, se- kuko ama Afrika ake afunde kona abuye atunyelwe kweli, ngati matandatu afundayo ngoku. Umnqopiso wawo ngulo wokuba umntu makatembise ukuba uyakubuya aze kufundisa umhlaumbi aze kusebenzela abantu bakowabo.

Mandiyaleze kwinto zo Makiwane nezo Wauchope nezo Jabavu ukuyakuhla-ngana nalamadoda beve yonke into engalilungelo letu. Lamadoda matatu anele kanye ukuya kusivela ize xa sivile sityape ukwenza amaqinga okutumela amadodana. Ndiyatemba ukuba u Mr. Jabavu akayikushiya uanye into engayipengululanga aze atyele umzi wakowabo, nemali engafunekayo yonke ndawonje neye mfundo.

Ngokuvuma u Mr. O. M. McAdoo uzi- kupile zonke imvumi eke ndaziva ezinjengenqawa zo Hoha nezo Sambula wada wangapaya kwento ka Bidli u Mfuleni, noka Madotyeni. Ufike wali- ngana nemvumi yanye, umfo ka Mxaku u Mbamla. Amankazana ade aqabela nakuntokazi ka Nobadula. Into engamandla afundisiwe kunene ; kodwa nati singati siketile kuyo yonke i South Africa ama- doda amane avumayo, namankazana amatandatu, saza sawanikela kwinqawa ka Magaba encinane,

U Mangxata at' ukuhamb' axel' abelungu, samnika umnyaka, ingako into, noko singeqale sifike kula madoda; nokuba siwanikele kwe nkulu inqawa ka Magaba kunga kwanjalo. Bekusakutshiwokudala ukubizwa kwamadoda engoma ngenxa jemibombo ukuba mide kutiwe zinqawa njenge nqawa ka Remenyi.

Nantso ke into yokucingwa ngamado- da.

ABALIMI NA BARWEBI.

E QONCE, (Sept. 15.)

Atnaqanda—5d to 9d ngedazini Amatanga—1/3 to 4/9 ngedazini Irasi eluhlaza—1/4 to 2/ ngekulu Ihabile—1/1 to 6/ ngekulu Umbona—4/1 to 4/6 ngekulu Amazimba—4/ ngekulu Imbotyi—9/ ngekulu Inkuku—1/2 to 1/11 inye Inkuni—15/ to 42/ ngeflara

E KOMANI (Sept. 13.)

Imbotyi—7/6 to 11/3 ngekulu Ihabile —3/ to 6/ ngekulu Umbona—4/3 to 5/3 ngekulu Itapile—7/6 to 11/ ngekulu Amaqanda—6d to lid ngedazini Inkuku—1/3 to 2/ inye Inkuni—5/ to 20/ ngeflara

UMTATA (September 13).

Atnaqanda—1/ to 1/9 ngedazini Ihabile—Ijd ngesitungu Ihabile eluhlaza—3d ngesitungu Umbona—6/ ngekulu Itapile—8/ to 20/ ngekulu Inkuni—18/ to 30/ ngeflara

E RINI (Sept. 13.)

Inkuni—24/ to 44/ ngeflara Amaqanda—6d to 1/ ngedazini Inkuku—1/8 to 3/6 inye Irasi eluhlaza—1/6 to 1/10 ngedazini Itapile—9/6 to 13/6 ngekulu

E MONTI (September 16.)

Isemile—4/6 to 5/ ngenxhowa Amaqanda—1/6 to 1/11 ngedazini Inkuni 5/ to 23/6 ngeflara Ihabile—3/6 to 7/1 ngekulu Umbona—4/6 to 4/9 ngekulu Itapile—7/6 to 11/ ngekulu Inkuku—1/3 to 2/1 inye

UYIWO LO TITSHALA.

Kukutshwe komkulu isazieo sokuba oluvi- wo luyakuqala ngo Sept. 30, ngexesha le 9 a.m., knndawo ezibalulweyo, kwaye kuvaka. liswa amagama amanene ayakuba ngabapati. swa-micimbi yalo :—1. Beaufort West, Rev. L. Hugo ; 2. Bedford, Rev J. F. Philip, B.A.; 3. Bensonvale, Rev. Wesley Hurt; 4. Blythswood, Rev. .1. McLaren, M.A; 5. Butterworth, Rev. W. J Hacker; 6. Caledon, Rev. 0. F. Atkinson; 7. Cape Town, Education Office; 8. Clarkebury, Rev. W. S. Davis ; 9. East London East, R. Dix, Esq.; 10. Emgwali, Rev. A. Welsh; 11. Fort Beaufort, Rev. A. Hanesworth; 12. George, Ven'ble Archdeacon Fogg, M.A. 13. Graaff Reinet, Rev. Canon Steabler; 14. Graham's Town, Rev. G. W. Cross; 15. Hanover, Rev. A. H. Hormeyr; 16. Heald Town, Rev. R. F. Hornabrook ; 17. Kimberley, Ven'ble Archdeacon Gaul, M.A. 18. King William's Town, Bev. J. D. Don; 19. Ladysmith, Rev. J, W. Louw; 20 Lovedale, Rev. W. J. B. Moir, M.A; 21. Mossel Bay, Rev. D. Bosman ; 22. Morija, Basutoland, Rev. R. H. Dyke; 23. Paarl, Rev. J. F. Curlewis ; 24. Peddie, Rev. E Gedye; 25. Port Alfred, F. W. Waldron, Esq.; 26. Port Elizabetn. Rev. S. Brook ; 27. Prince Albert, Rev. A. J. L. Hofmeyr ; 28. Queenstown, Rev. J- F. Ritchie; 29. Richmond, Dr. Malan ; 30. Shawbury, Rev. C. S. Lucas; 31. Somerset East, Rev. W. Leith ; 32. Stellenbosch, A. N. Rowan, Esq ; 33. Uitenhage, Rev. W. Llewellyn, B.A.; 34. Umtata, Rev. W. A. Goodwin, M.A.; 35. Wellington, J. H. Brady, Esq , M.A.; 36. Worcester, H. Hill, Esq, B.A.

THURSDAY, SEPTEMBER 18. 1890

IT is stated that the Directors of Gold Question. Companies in Natal have decided to join with the Rand in reducing Kafir wages from £5 to £2 a month. £75,000 *per mensem* is said to be paid to 15,000 Natives. We cannot be expected to admire the action of the companies. Viewed from their own standpoint it may appear as likely to lead to the saving of so many thousands of pounds a month, but its effects on Kafir labour will be pernicious. Loud and long have been the complaints that Kafirs will not work. Countries like Natal that cannot possess their souls in patience, impressed by the laziness of the Kafir, have even risked being placed under a ban occasionally by introducing Asiatics with all their vices and epidemics. But no sooner does the Native come forward as labourer than the only inducement —good wages—is cut short in the manner proposed. He is driven to labour on starvation allowances. The result is he will return to his kraal and the companies will be compelled to import labour from abroad. For the sake of the Natives themselves the resolution of the Gold Companies is to be regretted. There can be no question that the country generally derives good from bands of Natives coming forward to enter the labour market. It increases its purchasing power, leading to a general rise in revenue obtained from customs duties. Thus the money paid to Native labourers is spent in the country, and indirectly the Companies get the money back, since the rising in the customs leads to the reduction of taxation now falling directly on the Companies. Discouraging Natives from work, contracts the purchasing power of the community, with the result that Governments keep their claws on rich companies, when revenue from customs seems to decrease. Looked at from this point of view, then, the proposal to reduce wages for Kafir labour, which can only end in discouraging Natives from coming forward to work is as short sighted as feeding a hungry dog on its tail. This is much to be deplored as the development of in-dustries such as the Diamond and Gold mining are the only opportunities on a gigantic scale which offer themselves for teaching the black inhabitants of this country the pleasures and dignity of labour for its own sake. The opportunity is lost when schemes are contrived carefully calculated to cause these people not to come forward at all with the labour which the country needs so much. For these reasons we hope the proposal of the Gold Companies will receive no countenance from the press of the country.

Notes of Carrent Events.

THE Somerset East Parliamentary contest ended in the return of Mr. Palmer by two votes, and with the discomfiture of the Bond since its nominee was defeated. Mr. Palmer, although also a Bondsman, supports any party that appears to him to serve the country, but anything more vague it would be difficult to conceive. It is as President of the Zwaart Rugens Farmers' Association, which passed, with one dissentient, strong Free Trade resolutions the other day, that Mr. Palmer is known outside his own district—Pearston.

ROUR worthy friends of the Aborigines' Protection Society will soon have to put up shutters when even in the Transvaal justice is meted out evenly in cases in which a Burgher and a Native are concerned. Although we believe that this at present is still ,the exception rather than the rule, the time is not distant when such will not be the case ; and it will be an ordinary thing to read, as we have had the pleasure of reading this week, that " At Johannesburg a Dutchman named Du Plessis was sentenced to two- and-a-half years hard labour for sticking up a homew.ard bound Native and taking from him £5."

THE preparations in the Legislative Council election have during the past week being entered upon in earnest in the Border Circle, the Bond, as usual, leading the way. A meeting of the Provincial Bestuur was held in Queenstown last week to decide upon the candidate the Bond should support for this Circle. The result was, that although Messrs. Snyman (Komgha), and P. van Heerden (Tarka) had, at a public meeting previously, announced themselves as candidates, they were passed by. Mr. David de Wet of Aliwal North being nominated as Bond candidate. Mr. de Wet it may be mentioned, sat for Aliwal North, in the last Parliament as Mr. Sauer's colleague. As a member of the lower House he showed himself a moderate and sensible Bondman. It remains to be seen, however what sort of an appearance a Bondman can make in the Border Circle.

MUCH capital has been made by South African scribes, who resent any and every uncomplimentary reference to matters South African by people in England, of a statement made some time ago by Sir George Baden-Powell, M.P., that Natives in this country were lamenting the effects of the drink traffic. The statement would appear to have been put in such forcible language as to compel inquiry on the part of His Excellency the High Commissioner in regard to places immediately under his jurisdiction — Basutoland and Bechuanaland. As might have been expected the response from these two countries showed that there was no occasion for Sir G. Baden- Powell's sweeping language. So when they were printed in England Sir George was compelled to seek shelter under the plea that he was misreported: thus laying himself open to attack in this country among a class of writers referred to in our first sentence. But who in the Cape Colony does not know that an inquiry on the subject conducted in respect of the country under the Responsible Government of the Cape has proved Sir G. Baden-Powell's misreported speech to be literally and absolutely correct?

THE Responsible Government fever continues to run high in Natal. The elections about to take place are being fought on the question whether that Colony is to be governed on the present lines, or that Responsible Government should be introduced. Those who, like the Cape Colonists, have had the form of Government which some of the Natal politicians regard as the panacea for all ills, cannot resist a smile at times when advocates of Responsible Government say that the sister Colony will be better served as regards the conduct of public business under Responsible Government than under the present system. Among the other hallucinations of the fever that has seized Natalians may be mentioned the fear that Natal is to be absorbed in the Cape Colony if Responsible Government is not demanded at once, also that it, cannot enter properly into negotiations with the other Colonies and States if without Responsible Government It bodes ill for the introduction of the new form of Government when those who fight for it do not scruple when it suits their purposes to disfranchise the coloured classes as they have attempted lately, and nearly succeeded but for the Supreme Court. The advocates of Responsible Government by resorting to such expedients only make outsiders think they are wishing to establish an oligarchy under the guise of Responsible Government, and it would be unwise to entrust an oligarchy with the full freedom and absolute control of the Natives.

GREATER interest has been shown during the week throughout the Colony in the preparations for the Legislative Council elections. The Western Circle with Cape Town as its principal centre is bein'' canvassed for Messrs. Combrink and Neethling in the Bond interest, Mr Moodie standing as one outside the Bond pale. A new candidate, Mr. Faure is mentioned, but we are not in a position to say whether he comes under Bond auspices or not. In the Midland Circle the Bond, which is showing a wonderful foresight in trying to have the Upper House as far as possible composed of its adherents, has put forward three gentlemen for the three seats that are available —Messrs. Herholdt, Sieberhagen, and R. P. Botha being the elect of the Bond It would be well if Graaff-Reinet would put forward a popular independent candidate. In the South Eastern con-stituency that association not daunted by the existence in that circle of such large English towns as Port Elizabeth Grahamstown and Uitenhage, is trying to insert a candidate of its tenets, although Mr. Ebden, Dr. Atherstone, and Mr. Wilmot, the old members remain in the field. Among those said to be probablecandidates are Messrs. W. Ayliff Moolman of Somerset, Maasdorp of I Graaff-Reinet, F. H. Lange, De La Harpe and C. Lee. No doubt a large number I of these will retire from the field. In the North Eastern Circle the Bond appears to dread no one. Messrs. Danie van den Heever, Fred Wienand and W. J. Michau being its nominees. ML Wienand who is an intelligent able Afrikander will secure votes from those who are not of the Bond. But here also a popular independent candidate would have a good chance of coming in For the Border Circle the Bond cleverly puts forward one candidate Mr. D. de Wet; but the non-Bondmen have not shown a hand.

WE have been placed by the Secretary of the Newspaper Press Union in possession of the conditions imposed, by the Government, on journalists in connection with the free conveyance of " Exchanges" by post. Our sense of gratification at this concession was expressed last I week ; and while we have no intention of withdrawing anything we said, we confess to a feeling of disappointment that the concession should have been accompanied by conditions which we cannot in regard as a *leetle* excessive, strongly redolent of the fumes of burning red-tape and sealing--vax. We had been under the opinion that Mr. Sauer, whose department has to do with the matter, would have been a little more practical, and, as a good Radical, not so strait-laced as to insist on petty and subtle distinctions, for example, as that newspaper wrappers, which will be passed free by the Post Office, being "addressed to the 'Editor of,' in his capacity as such, and bear on the cover the words Exchange copy» with the signature of the Editor or Publisher transmitting the newspaper, attached." Why insist on " exchange copy " being written ? The very fact that a copy is sent from one newspaper to another is conclusive evidence that it is an "Exchange." Then what is the signature of the Editors to attest? Had anyone versed in journalism been in the Colonial Secretary's office he would have known that Editorial work leaves no time or inclination for signing newspaper wrappers. There are 75 newspapers published, in the Colony. Is the Editor of the *Cape Times* to write his name to the wrappers of all the papers sent as " Exchanges " to I all these papers every day. We seem to hear the maledictions that will be heaped on the devoted head of the official who sends his gifts forth accompanied by such conditions when it comes to the attaching of one's signature to a pile of 75 labels. It will be said that it does not consort with good manners to look a gift horse in the mouth. Perhaps it is so; but being so much identified with the giving party we may be permitted to advise that- the gift be as free and unfettered by impossible conditions as not to render it valueless or worse than valueless.

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

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Kangela Encwadini nbapiliaiweyo nendle- la elieetyenziswa agaso, zibhalwe ngea Ngeai, Jelimeni, ai Bhulu neai Xhoaa.

Emva kokuli aebenzisa ixesha elide sele. narnava amaninzi nmninilo, uliyaleza nge- ugqiniseko eliyeza ukuba liyayi piliaa inko- iso yezifo zabantaundu base Afrika, kwa. mile Fiva (ceaina) yaee Dayimani, kone kwesi sifo eabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. aheleni zontatn, izele liyeza elinga tata intsu» ku eziliahumi. Ibhotile nganye ihamba ne- ocwadi ene nteto yeei Xboaa.

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Ityal ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— - Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhatyi, ihempe, neminqwazi, Nebhulukwe eziaikiweyo, ________________ Zonk' impahla zamalediLzi Ngenene zezifanelekileyo. Siti kwaba baienga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade itenga kweya kowetu.

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Scotch Church, King Williamstown

Apo nombona kona u PASCOE (salufu).

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