IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, MARCH 23,1885.

[No. 21.

J. HILNER,

Umenzi wentsimbi zamaxesha

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobontlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha atile

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uya. yifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abanakuwahlaula amatyala abo ngokubala amapepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematyaleni. Iminqopiso yamafa nyayibala, kwanezinye into zase mtetweni. Uhlangamsa izikweliti, ayinike utniniyo itnali kwa oko. Incwadi zabasebenzi usigcina kakuhle.

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WE MVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

U Abraham K. MALO,

Umteteleli ema-Tyaleni,

KWA-QOBOQOBO.

Kanipe Amehlo!

E-MTWAKU ngo February ndilahlekelwe ngama hashe am a'mabini: Inkatyana ebomvana enebalana elingwevana mayela emva komkono inesilonda emhlana. Itokazi eligwangqakazi elitshoba limnyama. Oma. bini akurninyaka emitatu ubudula.

WALTER KOBE NTSIKANA.

Maci's Kraal, St. Matthew's,
27th Feb., 1885.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ngo 1878.

Amafa, Ingqeshiso, Iminqopiso nokwanziwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

KANIPE UMKONDO?

BONISANI umfana kusoloko wemnka apa ngo kubanjwa, waya Emonti ngo January 1883. Igama lake ngu Sanisi elinye ngu John Nkomo; u yiae ngu Jacob, ibala lake umnyama ; lirwanqa mfutsham. Umnytu osilandise umkondo wovuzwa ngo kwaneleyo.

ISAAC A. MOTAUNG.

Zuurfontein, Tarkastad,
March 6, 1885.

ICAM ELIKULU! ICAM ELIKULU!

Ngeli-xesha lokutengisa uboya.

C. FENNELL & CO.,

ABAYITENGISELA UKUBA IPELE TU IMPAHLA YE VENKILE YABO.

BAZIMISELE ukuyitengisa yonke impahla esaseleyo, yengubo zamadoda nezamankazana.

Njengokuba kuzakutengiswa u boya nje bayakuyitengisa ngamaxabiso ade agqitisa ngobupantsi.

APO BAKONA KUSE MACLEAN STREET,

ISAZISO KWABANTSUNDU.

'Kwa PASCOE BROTHERS,

E-AYLIFF STREET.

Iprinti ezintsha ezimfusa, Iprinti ezintsha ezidaki, izitofu zelokwe, Ilinzi ezi Ngwevu okumdaka, Ngwevu oku- kanyayo nezi Mfusa. Ityali ezintsha ezingwevu, nezimfusa nezimnyama, zentlobo ezintsha, zamaxabiso ngamaxabiso. Izihlangu zamankazana eziqala kwi 1/. Ikeleko eziqala kwitiki iyadi.

OMAKUPAULWE.

I-Seteni emhlope esezenziwe izivato (zitshipu). Izigubungelo neveyile zomtshato njalo-njalo.

Yonke impahla efunwa ngabantsundu abazakutshata ihleli iko ilungele ukunxitywa.

IZISULU! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

D. THOMAS,

Ibaki Umenzi nomtengisi wento Ezimnandi,

E-BANK STREET

E-QONCE.

Uvulele aba ntsundu indlu eyodwa yezixaso kumnyango olunge nowalanalu yake indala.

Izixaso kusoloko zilungile amaxesha onke. Kuko nendlu eyodwa eyokutyela yona. Izonka Zomtshato zenziwa kwanguye.

JOHN J. IRVINE & CO;

Abatenga impahla kwamanye amazwe,

Kakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumamni eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Abatenaa impahla kwamanve amazwe

Malungana nelifa elishiywe linge nzelwanga myolelo lika WILLIAM SNODGRASS, wase Lucwecweni e-Batenjini.

EKUBENI lo ugama kuqukunjelwe ngalo ngapantsi apa emiselwe ukuba abe *Ngoye Oneso Kulomzi* ushiywe ngulo ogama lingasentla apa, uyabacelake, ukuba bati bonke abanamatyala abo angahlaulwanga kulomzi bawasingise kuye. Ze bati bonke abanamatyala abamelwe kukuwahlaula bati ngapandle kokuzilazila bawakupe bayisingise intlaulo kwakuye, kuba hleze bade basondelwe ngokwasemtetweni.

LAWRENCE C. GEORGE, Ogciniswe Lomzi.

ELucwecweni, e-Batenjini, March 12th, 1885.

Iveki.

U-RULUMENI wase Kapa uvakalise ukuba uza kumisa Isebe lakwa Rulumeni lokulnngi- selela into

INKOSI engu Secheli engapaya kwa Barolong itumele isicelo ku Mr. Upington sokuba itatyatelwe pantsi kwepiko le Nkosazana kwangoku. Ama Bulu ebeyawaqalile nku- ngena ezweni lake.

KUVAKALA ukuba umanz'-abomvu ungxa- mele ukutwal' amehlo e-Mtata nase Mampo- ndweni; selede wafuna

I-CUMAKALA lipitizeliswe kwakona kuku- htiwa komntu ontsundu obedlula yingqaka- qa. Ubehle wabekwa nxamnye, upiwa imi- ciza ngu Rev. Mr. Beste.

IPEPA lase Alvani liti u-Samuel Moroko usand' ukugqita e-Herschel esinga e-Ndenxa. Beke seva kutshanje ukuba ubese Lusutu.

UKUZA kusuku Iwe 10 lo March abantu abebeaemnqubeni apo yongelwa kona ingqa- kaqa e-Burgheradorp bebe 39. Ababini kwe- linani basafa kakubi, amashumi amatatu ana- ntlanu basingisela ekupileni, ababini sebe-hlalele ukukutshwa kuba sebepilile.

BABINI abamhlope abebehliwe yingqakaqa e-Burghersdorp, ngoku aebepilile.

U-RULUMENI wela Mangesi ugqibe kwelo- kuba ape usapo azalwa nalo umfi u-General Gordon imali exabiso likumawaka amashumi mabini eponti.

EPENDULA umbuzo obubekiswe kuye kwi- nkundla ye Palamente pesheya ngokumelana kwe Ngilane nama Rashiya, ute u Mr. Gladstone inteto isahambiseka pakati kwezo zizwe ekungafanelekile ukuba ivakaliswe okweloxa.

UDABA olusand' ukuvela kwela Mangesi luyetembisa ngempilo ka Mr. Jonathan Ayliff.

AMABUTO amabini amajoni alungiselelwa Pesheya ukuya e-Natal. Ngala—1st. Batta- lion Weish Regiment ne 2nd. Battalion South Lancashire Regiment.

AMA Jelimeni ase Dayimani abute imali ekn £200 ati aza kuyitumela kwipakati eli- kulu lelama Jelimeni u-Prince Bismask ukuba aqube ekumiseni ikoloni eziya kupatwa kwelozwe apa kweli letu.

IBUTO lama Bulu ela Bahlambeli elihlal' e- Rooi Grond lihlangene no General Warren lamcela ukuba acedulule imfanelo zabo kwe- lozwe. I-General ite mabawatumele amape- pa abonisa imfanelo zabo, kodwa mabanga- hambahambi besiti banefama kwelozwe, enye into akayazi into abasikungu ngayo e-Rooi Grond.

INDODANA abati ngu Petrus Johannes Pelser yase Burghersdorp eyalingisa u-W. F. Irvine ngompu, nekwaka kwako inteto epiti- zelayo ngayo kulomzi igwetywe yimantyi ukuba ihlaule iponti ezintatu okanye ihlale inyanga ezintatu etolongweni.

KUFUNYENWE nmntu onengqakaqa ngo Mvulo kwindlu etile yase Maxambeni ase Bayi. Ubehle wakauleziselwa kwi hospital yabengqakaqa. Umntu lowo ubevela e- Tyume.

I-BISHOP yakwa Zulu yaka umzi wesikolo ekutiwa ngowakwa Magwaza.

LEMVULA yona yale Cawa idluleyo. yana kuzo zonke indawo zeli.

INGQAKAQA ayikabonisi kudamba kwisitili sase Alvani. Sekungcwatywe abantu aba- mnyama abakwishumi elinesixenxe kumca- ncato wase

U-MR. LONGDEN obelikumsha e-Komani ulupumelele uviwo lokuba ngumguquli we- nteto e-ofisini.

NGEZINTSUKU ijaji iyakuteta amatyala kwe- zindawo: ngolwesi-Tatu 25 March, e-Bur- ghersdorp, ngo Mgqibelo 28 March, e-Coles- berg, ngolwesi-Bini 31

IZIKOLO zapgapandle ziyakufumana ixesha lokupumla. ngolwesi-Hlanu oluzayo 27 March. Ixa lokuzivula kwakona izikolo lolo Mvulo 13 April.

ABANTU ababese ntolongweni yase Maritz- burg e-Natal ngosuku lo Mvulo 16 March babe 223 ; amadoda amhlope 31, amnyama 149, abafazi abamnyama 4, ama Lau 4, ama- Laukazi 2, ama India 32, abafazi bama India 3.

ULUBO kutiwa lusangati lute nqum kanye ngoku e-Cacadu (Lady Frere), amapolisa akona akalele abukali kanye.

NGASE Monti, litsho elakona, kuko umlu- ngu ofama ebete ama Xosa aqesha kunene kuyo. Ngeveki edluleyo xa umlungu lowo ebehlanganisa imali yake, ute akuba engayi- fumani wabuta inkomo zabo.

KUTIWA abantu abantsundu base Cacadu bayawala umsebenzi xa banikwa 2/ ngemini bafuna 2/6. Lonto iyawarorisa amagwa- ngqa.

AMAZULU aceba ukuba inkomo kulendawo kutiwa igcinelwe u-Rulumeni, oku akwenzele ukuba ade u-Rulumeni awalungiselele umhla- **ba.**

liwe osuka e-Gqili oya e-Dayimani lelika Fairbanks & Co., eli belisimba

AKUKABUTE kuhliwe bani yingqakaqa ku- mzi ka Mfiki e-Xesi kwezimini.

SIQONDA ukuba ngolwesi-Tatu 25 March kuyakubako intlanganiso e-Ncemera yoku- ngenisa kubufundisi obuzeleyo, ngokubekwa izandla ngabafundisi kuka Mr. Walter Ru-

Imvo Zabantsundu.

UKUMIWA KWELA BATEMBU.

KUYINTO ebuhlungu ukucinga amagqugula yindlu ye Palamente, ngamabini, ne Komityi ukuba alungiselele ukumiwa kwelakwa HALA, unanamhla elolizwe alikadanga lilungiselelwe. Oku kususela kwimfazwe ya Besutu. Ngambalwa singati pambi kokuba zihle izipitipiti ezehla kunye nemfazwe eyaqala e-Lusutu, umhlaba wakwa HALA ongundaba mlonyeni ngoku wawumiwe zinkosi ezine U-MATANZIMA no NDARALA, no GECELO, no STOKWE. Ite yakupembeka imfazwe e-Lusutu yafumana isikota nakwela Batembu, yabandakanya U-GECELO no STOKWE kondiyalwa, kodwa U-MATANZIMA no NDARALA baba ngamagogotya. Ipelile imfazwe usuke u-Rulumeni wawutabata umhlaba wezinkosi zone njengokungati bezilwe ngobune bazo, ngokwenjenjalo wenza okungafanelekileyo okungasoze kulityalwe ngabantu. Kwakubona ukuba ilizwe la Batembu litshayelwe lacokiswa ngamavolontiya, kute kuba imvelo ingamelani nokuba kubeko isituba nje esize, Amabulu afuduka kwizitili ngezitili kweli lizwe—-ek' oko ukusinga kulo. Wabeke yena u-Ruiumeni ebeselemisele ukuba ke limiwe ngabaninilo abebengalwanga naye de alibonele uhlobo elingati limiwe ngalo. Ate kuba Amabulu asuko enza umqodi omnye likungena adibana nabemi bemangqanzi belozwe, lonto yadala isidubantini. U-Rulumeni upange ngokumisa i-Komityi ete yona yakuleza ngokumisa umda pakati kwalomhlaba ebeya kumisa Abelungu kuwo nalowo ebeya kuwabela abantsundu. Nakubake kumhlope ukuba nomhlope nomnyama wabeya kuzama ukuba elake icala ligqitise kwelomnye—Amabulu akwenzile ooku—amawetu anelisiwe yilondawo abetenjisiwe ukuba aya kusikelwa kuyo yi Komityi. Zicandiweke ifama amacalana omabini omda zicandelwa abamhlope nabamnyama, site ke tina base Koloni mayibe namhla inkani ipelile. Ukanti akunjalo. Kufuneka utyelelenje e-Batenjini ukuze wena mtandi wentlalo ezolileyo ufumane ukuba ixesha eli lonke ube upakati kwalento bati abase Mangesini yi Paradesi yezibanxa. Imbangi zoku kupitizela kwezinto zizintlobo ngentlobo. Sakuke siziti gqaba-gqaba kulenteto, ze sivakalise umoya wabantu bakowetu malungana nazo. Besesite bati bakubona ukuba abakufumani abebengatanda bekufumene abantu bakowetu basebexolela ukuhlala pantsi bazisikele izikaka ngangokuba lomgqweto wabo wawungako- Bakubona ukuba. bapalaze inyembezi ezininzi—ukuba azipumanga ngalamehlo abonwayo kodwa zapumela ngapakati—abaya bantu babene fam ezinkulu pantsi kwenkosi, ezazihamba kwi mokolo eziliwaka nakumawaka amabini, ababezifumene no Rulumeni esazi, ababantu bavuma ukutabata kwi Komityi amakulu ngamahlanu abanye ngasixenxe.

" Kwabako kwakona indawo ezashiyelwa abantsundu abaziwayo ukuba ngabayitobeleyo Inkosazana (ke ngoku sicapula kwingxelo ye Komityi) abanezimilo, nabangenamfuyo ininzi, ngapandle kokucalula luhlanga, ababekelwa iziqiti ezisuka kwi mokolo enye ziye kwishumi linantlanu zomhlaba wokulima ababeya kurafa ngesheleni ezintlanu ngemokolo ngonyaka, ezimokolo zokulima zibafumanisise idlelo eliya kucandwa ngohlobo lokuba ngemokolo enye yokulima afumane imokoloeziyakuqala eshumini ziye kwishumi linantlanu zedlelo: umhlaba wokulima neziza ucandwe kwindawo ezingalungela ukwakiwa kwemizi. Idlelo licazwe mblope ngebakana." Ezi zindawo ezizintloko ezamiselwa y Komityi ezazimelwe kupaulwa ekumiweni komhlaba wa Batembu ngabantsundu. Sesite ezindawo zonke zazamnkelwe ngabantu; singena apa ke isikalo—ekokubeni zingafezwanga. Abantu ababetenjiswe ifam ezimokolo zilinani elitile bazifumene ezimokolo epepeni kwakupela ; "ezambedlenge " ezazitenjiswe imokolo ezilishumi nezilishumi linantlanu ngemokolo yomhlaba wokulinia zanele ukufumana isitunzi njekodwa ubumburu bona abuko. Zinto ezinjengezike ezidala ukusweleka kokuzola.

Pezu kwako konke oku, kuvakala ngoku kuko inteto eyenzelwa ukukolisa Amabulu ase Xalanga ekuvakala ukuba akakoliswa yindawo yokuba ebandakanywe ne Cala—inteto yokuba lamda aye funa wona Amabulu owaummelwe ngu Mr. VAN RENSBURG otabata ku Mtintloni upose ama Cala no Mnxe ku Mangesi uza kuba nguwo ngoku omayo. Oku sikuve kuqala kwincwadi yelinye lamafama akuteleyo lase Batenjini esiyishicilele ngeveki engapaya kwedluleyo. U-Mr. MANKAYI RENGQE ogama laziwayo yinkoliso yabafundi betu, usibalele esibalisela ngentlanganisq abebenayo e-Cala, abahlangene kuyo zwini linye lokukuba kucelwe umantyi ukuba ababelele ku Rulumeni ukuba lomda ungavunyelwa. Umbaleli omhlope we *Cape Mecury,* elinyelamapepa endaba alapa e-Qonce, obonakalayo ukuba akamhlobo ku Mr. LEVEY imantyi yase Cala nase Xalanga, uvakalisa kwalonto, esiti into leyo yenzelwa ukukolisa Amabulu angakolisiweyo kubandakanywa ne Cala. Nokokuba yintonina engaba ingxanyelwe ngokuguqulwa komda siyatemba ukuba, egameni lokuzola lenteto ayinyaniso. Ukuba lonto yinyaniso iyakuba ikutaza abo bateta ngokuhva nangokusongela ukuze bayifumane into abayingxameleyo, ikutaza kwakona abo babonakala befuna wonke umntu omnyama welilizwe epetwe ngoluya hlobo wapata ngalo U-NABOTT ngukumnkani wakudala entweni zomhlaba: ngenye indlela into enjengale iyakubanga ukuba ontsundu angabisakolwa yinto etetwa ngu Rulumeni. Lento kwakona iyakubanga ukuba abantu abamnyama babesoloko bengonotwal' impahla apo e-Batenjini. Ukuba into le ayinyaniso kumfanele u-Mpatiswa Micimbi yaba Ntsundu ukuba ayikanyeze ngokungashiyi matanda. Lifikile ngoku ixesha lokuba lemicimbi imiswe apo imiswa kona kube kanye, abantu baxunywe ezintweni zoxolo nokuhambela pambili ekukanyeni, oku kumana besuswa bebekwa akusakubanga ukuba ezindawo zifezeke.

Amanqaku.

KWINGXELO yonyaka odluleyo ye Sikolo saba Ntsundu sase Kapa ekutiwa yi Zonnebloem, ebesitunyelwe ukuba siyikangele sipaule ukulunga nokungalungi kwaso, sifumana ukuba eso Sikolo s'ipantsi kwelifu elitile. Baya bencipa abangenayo, kwaye kute kwimviwo-mviwo ezibakoyo asaze sibe nakuzibalula nganto. Uhlobo-lwenteto ka Warden Peters ige- ziziitfo aiyaluncoma kanye, kuba indicia abebequba ngayo abazintloko kwezinye izikolo ibe iyile yokuzivutelela amaxilongo abo kwabona ngokwa- bo nokuyihambisel' apa impu- melelo abasukuba bete ngexa elitile bayi- fumana, ze bati xa ngaba bate abapume- lela babiye babiye ngokubonisa izizatu- endaweni yokusuka bayixele into njengo- ko injalo mayelana nezikula zabo bayeke- ke. Kuyinifaneloke ngoko ukuba siti ukuyisondela kwetu lengxelo siyisondele ngolovelwano India ngokutikelela esifu- beni somntu xa ngaba uva isikalo somnye umntu osengcinezelweni. Inkoliso yaba- fundi abantsundu abebete elixesha bayibangela i-Zonnebloem ukuba ihlal' inento yokwenza, ngababevela e-Batenjini kulo- inafama aquba kakuhle kona. Batunye- Iwa kona ngabazali ngokuti bacinge oko- kuba yeyona ndawo ingumzi wemfundo onika imfundo ngokufanayo komhlope nomnyama ngapandle kokuba kubeko kete lani. Ukumana bewunyeka ngabanye ukupuma abantwana abo kubange-Iwe ngelinye icala lilanga eli likoyo, ngelinye kubangelwe nakukungapumeleli kwentsapo yakona ezimviweni. Ingxelo yomzi lowo'ke, yona iti ngokungapezulu kuwunyeke abafundi abamhlope, ekutiwa ke bona bemnkiswa " kubabecekisa uku- dibana nabantsundu. Ngelaxa abafu- ndi abantsundu bebengapantsi nakwesitandatu," iquba yenjenjalo ingxelo, "aba- fundi abamhlope bebekumashumi ama- bini anantlanu. Kodwake lati kwalakut' ukut' ukwanda elabantsundu inani lawu- nyeka elabamhlope." Utike yena u- Warden Peter's " ngokumayelana neli- kwele akukonto ingatetwayo ngapandle kokusuka kutiwe likwele." Yena aka- kolwa ukuba kuko bubi baka bada be- nzeka "bokonakalisa isimilo nompefumlo nowayipina indodana emhlope e-Zonnezaba Tembu esibangele ukuba abantwana bazo zibatumele e-Kapa, sesi sokuba benga bangaxubana nama Ngesi ukuze isingesi babe nokusiteta ngokuhlambululekileyo. Bekutelekelelwa ukuba mayibe lamakwele asinto ikoyo apo e-Botwe njengalapa kwelicala langaneno e- Koloni. Njengoko saka saya nati e-Kapa apo kwiminyaka emibini edluleyo, sina- ko ukuti ngeloxa ebengekabiko lamakwe- le. Silusizike ukubona ukuba nase Kapa ngoku aseleyivusa lempembelelo yawo ikohlakeleyo.

OKOKUBA imfundo enikwa abantsundu naba jnhlope e-Zonnebloem inye iyafana oko koqondiswa yiriteto ka Rev. Canon Peters ngohlobo ati uyinika ngalo imfundo kulutsha olusukuba lusiwe kuye. Isininzi ebesingekangenwa ngumoya wa- lemfazwe kade iliwa, ngacalanve ku- njalonje, kuliwa nemfudiso yelisebe le- nteto zasemzini, boba nokutelela kulama- zwi asidima sinje ka-Peters ngento eyiyiyo imfundiso yezinteto neyobulu- mnko bamanani nemilinganiselo :

"Indlela esiyiquba ngayo imfundo yetu si- yimise kwesisiteto sokuba ezinteto (Classics) nelisebe lemilinganiselo (Mathematics) kupe- la kwezonanto zaziwayo zinengqitisela eku- buqeqesheni ubucopo ngokwecala lengcinga nasekubeni bube namandla ekuzityileni ingcinga zabanye abantu."

" Esisalelo sahlala sinokuvelwa side site- twe nokutetwa kubantu abamisebenzi isaku- ba ingayi kuba yepakamileyo, ekubeni bafu- nde ezizifundo nabo, ezikangelelwe ukuba zi. yimfuyo yabazizityebi, kubonakala ukuba olo luvo lutatwe ngendlela engeyiyo, into eyi- yo imfundo kwanemfanelo yongafundisayo ayigqalwa."

" Imfundo le kukuqeqeshwa komntu ngapa- kati nasemzimbeni, ngokuyicazululayo kanye imizimba yetu masiti, kuqeqeshwa komzimba nompefumlo. Kukumenza uluto nmntu. Eyona nto ikangele kuyo asikukuvelisa aba- kandi bentsimbi, abasiki-ngubo umhlaumbi amagqweta (nakuba ndikolwa ukuba imfu. ndiso yobugcisakwanengqeqesho ezonto zinako ukubandakanywa zigutywe kunye nemfu- ndo), koko kukufuna ukuvelisa amadoda ane- ngcinga ayakuti awasebenzisele onke amandla awo eluzukweni Iuka Tixo—elungelweni loluntu nase lonwabeni Iwawo ngokwawo no- mvuzo wawo. Imfaneleko yongofundisayo yena kukwenza ngalomalinga abonakala ku- ye ingawona kunokuti ngawo zifikelelvre ezi ncam. Ngokoke kuti xa inkwenkwe emnya- ma nokuba yeyalipina ibala inikelwe kuti, kubonakala okokuba yoka ngokufunda imisebenzi eyenziwa ngamadu- da adumileyo akudala—ukuba kuko ukunga- viaisani pakati kwabo bapantsi (kutshiwo) kuba beaebeuza ngezandla, kwanabo bamse- benzi iyeyapandle noqeqesho Iwengqondo, elo asityala lofundisayo laye lingenaye neyeza —nokoke aaiyiyo leyo eyona nto aikangele kuyo ekuzifundieeni ezilwimi zakudala."

" Sizisebenzisa njengezintonje zokusebenza, aaazi ndlela yimbi inokuyenza ukuba icinge inkwenkwe—ukuyenza ukuba ibe nokuziqonda ingcinga zabanye nokuba ibe nokuzivakalisa kakuhle ezayo—ngapandle kokuba siyenze ukuba iguqulele olanye ulwimi kolunye, ekubeni nokunika lomandlake akuko Iwimi zinjengezi zimbini olwase Greece no- Iwase Rome."

" Ekungakatalekiyoke nokubana yapumayonje esikolweni inkwenkwe leyo ezinteto yaka yazikangela ayizanga kusinina, kodwa zona zilenzile elazo icala, ngangoko sizisebenzisela indawo yona eyona bazifundiselwe yona. Zibe zizinto zokusebenza ukuquba imfundo, enokokubana ibisate ga pi inkwenkwe, akukataleki, kweso siganga ikuso ingqeqeshelo yengqondo yaye ibiqutywe kakuhle."

" Abo bangavisisaniyo nezindawo bonwatyiswa kukuva ukuba kusekubantu abamba- Iwa esitate sazilinga, zaye neziqamo ingezizo nezingade zoyikiae ukuba lo Mxosa ude wa. fundiswa ngokupakamileyo.—Bambalwa abahlala ixesha elidana esikolweni

ASINGI singenzakalisa bani kuma Ngesi ezinye intlanga xa siti, nakuba singenakutsho ukuti Amen, kuko konke akutetileyo u-Mr. Goschen, ngakumbi ngemicimbi yemali kuba asigqibe kuyiqonda, kodwa njengaba ntsundu abakanyi- selweyo masiti tina sincedwe yimizamo yonyana bama Skotshi, abangabafundisi nabangengabo. Ama Skotshi ngabantu ababehle bayifumane indlela yabo entwe- ni ezirabaxa. Yiyo lonto bateke kubantu abantsundu babazinceke, kukuba seloko bapatwa kakuhle ngabo. Koku kuba nokujika inkataZO bazenze amatye okucancatela kwi mpumelelo okubange

ISIZWEKAZI esikulu kunene sase Mangesini, esipiko kade sikoncile pantsi kwalo enkululekweni, sadla uyolo Iwama- lungelo adliwa nayiyona ncekenceke ye Ngesi, esosizwe kungoku sisezingxaba- nweni nenkoliso yezizwekazi ezinama- ndla zase Europe. Ngokwenyaniso u- Rulumeni wa^e Mangesini sitelanje iha- inbiso

sikizini kanye, mayelana nokungenela pakati e-Asia kwama Russia. Akukabi kade kananjalo abete ainapepa endaba ase Germany nawase England ada imfazwe abonakala seleyipete emilonyeni ngoku- suka u-Lord Granville azizilize ukupen- dula u-Lord Bismarck (oyinkosi yama Jelimeni) mayelana nenteto eyayinge Angra Pequena. Ekute kananjalo kuba ama Ngesi ete akakoliseka yimpato ye France kwindawo ezinjenge Madagascar ne Koloni zase Australia, aselevuyelela ama French ngokwazi ukuba kanene i- Ingilane inkatazo ziyivelele ngamacalana onke, ngase Yeputa, kwela Bahlambeli nangase Asia

NAKUBANJE sekubonakala ukuba u-Rulumente wa Pesheya kungoku uhlelwe lilishwa lokusuka abe nempambano nezi- uye izizwe ezikulu, yona inyaniso yoko- kuba isizwe sama Ngesi sinamandla kwa- ye kananjalo kungabonakali okokuba ku- ngabako esinye isizwe esingafumana singxamele ukulwa naso, asiyiyo netanda- tyuzwayo. Ne Russia le nangoku ku- ngokuba icinga okokuba ngokuba into engayifumanayo e-Ingilane ekunzima ukuyifumana ngamanye amaxesha, ngo- kukangelake kwezizipitipiti zikoyo apa e-Afrika nalentswela mvisiswano nama Jelimeni nama French. Ke zona i-Kolo- ni zase Australia nase Kanada sezikupe uncedo lokunceda elozwe lisisinqe kwasikolisa kuneneke isizwe sase Ma- ngesini oko, ukubona ukuba kanti maxa lemfuneko

NAKULE yetu i-Koloni kekwavakaliswa izwi lokokuba makubeko into eyenziwayo eyakubonisa ku Rulumente Omkulu oko- kuba nakule yetu i-Koloni kungalindelwa uncedo, suka lonto yayawa tiwa yaba nga- bandayo amanzi kwangalomoya sikesawa- lata ngapambili koku, umoya onga ungalutimba amandla, ukub' awunakuti sewu- lutshabalalisa mpela kanye Ulaulo Iwe Nkosazana kwelilizwe. Ukubake amako- wetu ibingabapengululi zinto zasentlalwe- ni ababaz' amehlo bebeya kuwagqwes' impela ama Yulopu kwelakowawo, ngokuti bakupe amadoda ukuba aye kunceda u- Rulumente wa Pesheya kulamfazwe ise Yeputa e-Soudán nokokuba kungayipina indlela angati ayinqwenele yena ngokwa- ke. Kungati kwenziwe into enjengaleyo yenziwa zezizizwe zingamaroti nezinga- bafo basezimfazweni zase South Africa apa lonto ingabangela uknba sitandeke kuma Ngesi apesheya, ize ke ngoko abe kapu- kapu ngakumbi ekupulapuleni kwizikalo zetu, babe kapukapu kananjalo ekuzeni kusinceda kwizipitipiti ezinjengeziyake zela Bahlambeli, abate besuka pezulu uku- za kusikusela kubantu ekusoloko batana mbende nemihlaba yetu. Masingakulibali okokuba ziseninzi intili ezintle kumaxa anjalo. Singavuyake ukuva elamakwetu kulenteto.

NJENGOKUNGATI ipepa lase Bayi *i-Advertiser* lituna ukubonisa ukuba abo bangene ekudlaleni lomdlalo udume kanga- ka ngelixesha uyi Bola, baka basebenza unangoku basasebenza baye lelela yobom bayinyuka ngentembeko yokuzisebenzela litika lisinike amagama ododana oluntsu- ndu Iwase Bayi obeludlala ibola ngo Mgqi- belo odluleleyo ne club yamagwangqa ekutiwa yi Port Elizabeth C. C., kunye ne- gama lendawo elowo asebenza

Amagama abadlali. Indawo zentsebenzo.

F. Makwena (Capt.) kwa Messrs. J. Joseph & Sons
H. Pezisa ..... „ Messrs. W. R. Jecks & Co.
G. A. Ross..... Messrs. W. R. Jecks &Co.
M. Foley ..... „ Messrs. Ryall, King & Co.
J. Morley..... „ Messrs. Poppe, Schunhoff A Guttery.
J. Mdana ... ... kwa Messrs. Savage A Hill. A Koster.
B. Swaartbooy Mr. J. A. Holland. Mr. W.
A. Mabope ... C. Thomson. (Teacher E. M. School).

ABAPETE IZITOKWE kulendlela ka Loliwe iya e-Alvani abakayeki inanamhla ukubapata ngqongqo abantsundu abasebe- nza endleleni apo, njengoko siyayo kwela- se Burghersdorp *1-Albert Record* ukuba ngo Mgqibelo odluleyo kekwako inkatazo ezikoyo mayelana nomamnkelo ezide za- bangela ukuba amadoda angavumi ukuse- benza. Nokoke kuyanelisa ukuva ukuba Umongameli wabapete Izitokwe wenze indawo yokokuba umsebenzi wona unge- mi nakuba kuko lompambano ikoyo naba- sebenzi. Ilizwe lipela kubonakala kuti ngati laneliswe kakulu kukubona ababantu bantsundu beyibekela nxamnye imi- kwa yabo emidala yobunqenera nokuso- loko befumana behambanje ngapandle kwento yokwenza, engelisitike ngoko i-Rulumente yalo iyikangele injengengozi yonke into, emisebenzini

INYE into, masitembe njalo, ayakuti u-Rulumente, nakuba engazise so intwana ezingati zincinane, ayakuti yona ayilumnkele, yileke yokunqumla olulilobo Iwalenqubo ati kwa umnini stokwe abanike ukudla ngetyala abasebenzi ze selebamba into abayityileyo emalini yabo. U-Firbank & Co., abangabo ngoku abata- te isitokwe sonke salendlela yase Alvani, basinike esosigxeko ngokwaneleyo. Ixa abalolulelweyo lelenyanga ezimbini. Ukucelwa kokolulwa kwaka kwatiwa kungenxa yokuba kuko ingqakaqa pakati kwabantsundu, esendibuye ndeva kwicala endilitembayo okokuba kungokuba ama Xosa akavumanga ukusebenza pantsi kwe- zo zimeko zolohlobo, kuba ngomhla wo- mamnkelo yakupela iveki bebesuka bapu- me ze bangabi nayo nento le abayibamba esandleni. Ukuqalwa kokusetyenzwa kwa- leya iya e-Kimberly kuyakubangela ukuba kutandabuzeke ukugqitywa kwaleya yase Alvani, xanje abantu bona bayakusuka bapume baye kungena kuleya intsha, nokubana nayo ibuye

IMPROPER PRACTICE.—A quack doctor's

A WEDDING TRIP.-Stumbling over the bride a train.

ANOTHER FORM OF " DO UNTO OTHERS," *& c.* –Mr. Ruskin ig garcastic on the young lady sunday-gchool teachers. "At present," he say, "you keep the dancing to yourselves, and graciously teach your scholars the Catechism. Suppose yon were to try for a little while learning the Catechism yourselves, and teaching them to dance?"

Ibala le Cricket.

PEELTON C. C. NE MAQOMA C. C. (BROWNLEE).

Ezi club zingentla zibuye zaqubisana nge 14th March apa e-Peelton. Ziqalene lamaxa kusengwayo, ekute zakuqubisana kwaoko kwabonakala ukuba yi Ncemera endala le, ibingede ibuye ime pambi kwayo inkunzana yakwa *Mnqayi.* Umfo ka Genge noka Rubusana abavumanga ukuba abafana bakwa *Ncinda* benie, ibe nguqwiteqwite yanga yilento kubulawa amatole amaboni. Ite kuba eliqela lizibiza ngegama lenkosi u-Maqoma ibike yakubona okwezolo, okwenziwa ngumfo ka Maci ekuboleni, yavakala isiti hayi yena makaugaboli.

Masendisiti kuwe nofunda, lahlaziswa ngababafana igama lomntana ka Ngqika, engesililile ukuba besinga *Majingqi.*

Hlala ! uncame *Maqoma* kuse fam' apa, kwakusenziwa ngabom ngapambili kurwetywa wena uti umele u-Buluneli.

PEELTON C. CLUB.

EIRST INNINGS.

T. Richard, b Jonathan	0
A. Maki, c Ngantweni	0
E. Thom, b do	4
A. Genge, b E. Genge	12
A. Maci, c Ncapayi	17
N. Bana, run out	0
F. Hartland, b Ngantweni	0
E Vena, b do	11
W. B. Rubusana, not out	1
S. George, b Ngantweni	1
E. Bakaco, b E. Genge	0
Extras	16
Grand Total	62

MAQOMA C. C.

1ST. INNINGS.		2ND. INNINGS.	
Edward, b Rubusana	7	b Rubusana	0
Alexander, c do	2	c Bana	2
Meya, c Maci	0	c Fred	0
Mafuta, c & b Rubusana	0	c A. H. Maci	0
Ngantweni, c A, Maci	0	b Rubusana	0
Nqumati, run out	4	b A. Genge	7
Maqo, b Genge	3	c A. H. Maci	1
Tom, c Vena	3	b Rubusana	1
Dumile, b Rubusana	1	b do	2
Jonathan, b do	1	b do	0
Egbert, not out	0	not out	0
Extras	4	Extras	5
Total			

ONCE MORE C. C. VS HEALD TOWN C. C.

Lomdlalo webola wabako e-Nxukwebe pakati kwamadodana aqeqeshwa kweso- sikolo adlala ibola pantsi kwegama loku- ba *Once More Cricket Club,* nawase sixe- kweni, ati ayi *Heald Town Cricket Club.* Amanani abonisa ukuba anyatelene ngo- bontsi. Umdlalo uhambe ngoluhlobo :—

ONCE MORE CRICKET CLUB.

(HEALD TOWN INSTITUTION.)

1ST. INNINGS.		2ND INNINGS.	
Magaba, J. J. b Tshomela	0	run out	0
Jabavu, J. c Mahlubi	0	b Majiya	1
Mbongwe, J. b Tshomela	0	c Kwaza	0
Ndlazulwana, c do	4	b Tshomela	3
Mali, A. c Mahlubi	3	b Majiya	0
Rwexwana, c Tshomela	0	b do	3
Jubeju, R. c Mahlubi	6	b do	6
Bontshela, b Mahlubi	0	c Jabavu, J. B.	2
Mdolomba, b Tshomela	0	not out	3
Bikwana, c Jabavu	5	b Tshomela	0
Kwaza, J. not out	0	c Mahlubi, A. S.	3
Total	18		21

HEALD TOWN C. C. (LOCATION),

1ST. INNINGS.		2ND. I NNINGS.	
Mqedazwe, b Mbongwe	3	lbw Mbongwe	4
Jama, C. c Jabavu	0	b do	0
Majiya, B. c Mali	1	b Mali	o
Mahlubi, b Mdongwe	4	b Mbongwe	7
Stuart, W. b do	3	b do	o
Mahlubi, b do	0	c Mali	0
Hoko, J. b do	0	run out	o
Mjokozeli, b do	1	b Mali	o
Jabavu J. B. b do	4	not out	i
Kwaza, T. c Jabavu			
Total	18		19
			18

Grand Total ... 37

AMANGESI NABANTSUNDU.

Umdlalo wangomqibelo, ubonise ukuba kudlala amadoda. Amangesi okwenene afumene uloyiso njengokuba lamanani ebonisa ; kodwa alufumene nzima. Bafise okwamaboni abantu bakowetu ngamangeno okaqala, ngawesibini sibize kumashologu akowetu kwafaneleka. Ingxelo yiyoleyo. Umntu owancedileyo amangesi nga Scherm- brucker.

ALBERT CRICKET CLUB.

Leary, c G»wler b Ngcumbe	5
Gordon, c Gawler b Ngcumbe	5
Simpson, c Zondani b Ngcumbe	19
Schermbmcker, not out	110
Tully, b Mtakati	10
Byrne, run out	6
Sheehan, c Umhala b Ngcumbe	18
Randall, b Gawler	1
Straker, b Gawler	17
Total	210

CHAMPION CRICKET CLUB (NATIVES).

1st Innings.	2nd Innnings.
Umhala b Schermbrucker	2 run out 46
Gawler c Leary b Straker	1
Tshatshu b Straker	0 c and b Sheehan 1
Mtakati, c Richmond b Seti b Schermbrucker	0
Nozwane c Straker b Schermbrucker	17 c Gordon b Straker 12
Sidaia e Crozier b Schermbrucker	9 not out 6
Umculo c Gordon b Straker	0
	6
Soga, b Schermbrucker	16 run out 16
Ngcumbe c & b Straker	1 c Schermbrucker
Zondani not out	b Sheehan 8

INGQAKAQA.

Esisifo siko kwesika Kama e-Requ siyanda. Siko kwesika Mabandla, e-Ncera pezulu nasemantloko e-Kwezana kuvakala kufe amadoda amane nexegokazi nomntwana. Singene kwesika Mqalo kwimizi emitatu. Omnye usecaleni kwevenkile ka Mr. Terwin, eti ibe yinkanti ngamanye amaxa. Inkosi ziwenzile umteto ukuba kungahanjelwana, lonto abantu abayikatalele kakulu. Bayilandula nokuti ayiyiyo ingqakaqa lirashalala njekodwa.

Igqira likude e-Xesi alifikeleli kanye kwezi- ndawo zimalunga ne Tyume. Intwana ebitenjisiwe yinqwelo yokuza kutabata abafayo.

Impawana.

Lixesha lokuqala eli ekungumsebenzi wetu olusizi ukuvakalisa ukuba ama- Africa akowetu oyisiwe kumdlalo we Bo- la ngamagwangqa. Eli bandla loyisiwe- yo leli lizibiza ngetshawe lakwa Tshiwo u-Ngqika lase Monti. Bekuko umdlalo ngo Mgqibelo (14 March) pakati kweliba- ndla nelakwa Loliwe lama Ngesi. Sesi- bulela ukuba ebambene ngokwamadoda noko amakaba lawo.

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Abahlobo betu Amatshaka ase Bayi awalamnkelanga icebo esawanika kwezi " Mpawana " ngelahleko yemali xa inike- Iwe elugcinweni lo mlungukazi ongeyiyo ibanki ngokwase mtetweni. U-Dabane walahlekelwa yimali yake ngo October ngayo lento; saba abanye bayakufunda. Amatshaka siyaqonda ukuba ngabantu abantloko zitabata kade ukuqonda. Sifu- nda oku kumapepa ase Bayi: " Kwezi- ntsuku zidlulileyo i-ofisi yemantyi yase Bayi seloko izele zizihlwele za Matshaka zifuna icebo kumantyi ngonicimbi wolu- hlobo: kubonakala ukuba abantu aba- mnyama batembe umfazi we Ngesi ohlala e-North-End e-Bayi bemana bemnika into eninzi yemali ukuba ayigcine, iqala kwi £3 de iye kwi £100. Lemali ibide yaku £2000 eponti ikulomfazi. Lebanki yabo ngoku ite shwaka, akubonakali uku- ba abantu abamnyama baya kubamba ne- nto le kulomali. "" Abasemtetweni bayalinga ngawabo amaqinga kodwa -akukonto itembisayo." Ziko nje ibanki zase Posini asazi ukuba babetakatwe yinina ababa- hlobo betu ukude bazisotonge ngoluhlobo.

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Kwelinye ipepa umbali owati ukuzibiza ngu "Mhambi" wateta ngento esicinga ukuba abantu bakowetu bebefanele ukuyityisa. Wati u " Mhambi " amadodana antsundu azama ukumisa ivenkile nehotele kwabantsundu akangele ukuxaswa ngamawabo " kuba umntu ontsundu akalindele ukuba omhlope uyakuza ku- mxasa." Kanti kukangakananina esifumana abantu bakowetu besiti boxolela ukudliwa ngumlungu bona kunokuba igazi labo lidliwe ngowebala labo. Njengohlanga olungxamele ukuma masiqinise ukuxasa abantu bebala letu kuyo yonke into abayizamayo, hakuba singatsho ukuti makungatengwa ku Mangesi, kodwa masikumbule ukuba lo umnyama ukangele kubantu bakowabo bodwa. Lendawo ibanzi.

Kucingelwa ukuba i-Palamente iyaku hlangana kulenyanga izayo. Kusemhlotsheni ukuba ku o inyatelo eyakulitabata malungana nomcimbi wokutengiswa kotywala kwabamnyama. Kuko abantu abayakuzamela ukuba ezindawo bezenziwe amabala okuba kungatengiswa tywala kuzo zipeliswe ze utywala butengiswei kuti njehgokuba bekunjalo ngapambili. Kuyaziwa ngokucacileyo ukuba imvo yo- mzi ontsundu, obuselay.o nongabuseliyo utywala bo Mlungu yeyokuba babukweleliswe kuwo utywala. Intoke eyakulunga kukuba yonke indawo enabantu abantsundu yenze umtandazo e-Palamente wokuba utywala bungabi satengiswa kuti bamnyama. Ezi zicelo mazibalwe nga- bafundisi nangabafundileyo abantsundu zisayinwe ngabo bonke abantu zeziye zi- ngumsinga e-Palamente ukutunyelwa kwazo. Okuke makwenziwe kwangoku !

E-MARKENI.

E-BAYI (March 21.)

Imbotyi, 11/ ngekulu
Irasi, 8/9 ngekulu
Ibran, 9/6 ngekulu
Ibotolo entsha, 2/1 to 3/ ngeponti
Amadada, 2/ to 2/6 lilinye
Amaqanda, 2/ to 2/6 ngedazini
Ihabile, 3/6 to 6/9 ngekulu
Itapile, 5/ to 13/ ngekulu
Umgubo, 12/ ngekulu
Umbona, 10/6 ngekulu
Inkuni, 20/ to 50/ ngeflara

E-CRADOCK (March 20).

Ibotolo, 3/ to 3/6 ngeponti
Amazimba, 29/ ngamakulu amabini
Umgubo, 23/ to 25/6 ngenxowa
Umbona, 33/ ngenxowa
Ihabile, 9/ ngekulu
Itapile, 10/ to 12/ ngekulu
Inqolowa, 21/ to 22/ ngenxowa
Ibran, 12/ ngenxowa
Inkuni, 33/ to 47/ ngeflara

E-KOMANI (March 20).

Ibotolo, 1/2 to 2/ ngeponti
Inkuku, 1/ to 4/6 inye
Oranisi, 3/ to *5/* emnye
Amazimba, 27/ ngenxowa
Umbona, 27/ ngenxowa
Irasi, 13/ to 16/ ngenxowa
Ibran, 7/ to 8/ ngenxowa
Itapile, 6/ to 10/6 ngenxowa
Ihabile, 5/ to 7/ ngekulu
Umgubo, 12/ to 16/ ngekulu
Ubusi, 2/6 to 3/6 ngembodlela
Inkuni, 30/ to 42/ ngeflara

E-MONTI (March 21).

Ibotolo, 1/11 to 2/9 ngeponti
Amaqanda, 1/6 to 1/9 ngedazini
Ibran, 5/6 ngekulu
Itapile,2/6 to 10/6 ngekulu
Umbona, 12/ to 12/6 ngekulu
Ihabile, 2/6 to 4/ ngekulu
Irasi, 6/6 to 7/6 ngekulu
Imbotyi, 13/ ngekulu
Inkuku, 1/ to 1/3 inye
Inkuni, 5/ to 15/ ngeflara

E-QONCE (March 21.)

Ihabile, 2/3 to 3/8 ngekulu
Itapile, 5/10 to 12/6 ngenxowa
Ibran, 4/6 ngenxowa
Umgubo, 15/3 ngekulu
Irasi, 8/6 to 9/2 ngekulu
Ikwakwini, 4/6 to 6/6 inye
Amatanga, 2/9 to 6/ ngedazini
Ibotolo, 1/8 to 2/8 ngeponti
Amaqanda, l1d to 1/ ngedazini
Inkuni, 7/ to 22/ ngeflara

E-RINI (March 20)

Ibotolo, 2/ to 3/6 ngeponti
Irasi, 15/ ngenxowa
Ibran, 5/6 to 6/ ngenxowa
Imbotyi, 21/ ngenxowa
Itapile, 6/ to 9/ ngenxowa
Umbona, 25/ ngenxowa
Umgubo, 23/ ngenxowa
Ikalika, 2/ ngenxowa
Inkuni, 20/ to 34/ ngeflara

UMPANGA KA REV. D. GEZANI.

Abalesi betu abamaziyo u-Rev. Daniel Gezani bayakuva ngosizi ngesipelo sehambo yake kwelilizwe esiva ukuba sifike ngolwesi-Hlanu 13 March, 1885, e-Ngcisininde, pasheya kwe Nciba. U-Mr. Gezani zipela imini zake eseyindodana elixa ebeqala ukuyisebenzisa imfundo abeyihlanganisa ixesha elikulu lobom bake. Akubona ukuba ugqibe ixesha elinobom esikolweni sase Lovedale u-Daniel Gezani wapumelela uviwo lo Titshala ngokunco- mekayo ngo March 1875. Lonyaka ikaba elalifunda nelalifunde e-Lovedale lenza into entle kunene. Igwangqa lase Kapa elaliselifundisa latabata indawo yokuqala eluviweni, indawo yesibini yata- tyatwa yinto ka Sihlali, u-Simon Petrus ongumfundisi ngoku e- Rafu, eyesitatu yeka Mzimba u-Samuel, ekumsha ematya- leni e-Dikeni, eyesine ngulomfo ka Gezani u-Daniel, zapela i-Honours. Into entle kunene. Akukova ukupumelela u- Mr. Gezani uye kufundisa intsapo e-Tunxe, wabuyela kwase Lovedale ukufunde- la ubufundisi ngoku. Ibandla lase Rabe ekutiwa yi United Presbyterians lifune eye kuyigqibelela e-Stellenbosch imfundo yobufundisi. Okwenene wenjenjalo nge 1879. Ubuye kona ngo 1884. Ubesa- ngena ebufundisini kumkolisa nje ukuba Umlauli wento zonke amtabatele kuye. Sikuza abazali nosapo Iwakowabo ngalemigca

IMVO ZABANTSUNDU

THE TEMBULAND SETTLEMENT.

IT is most distressing to think that notwithstanding Select Committees of the House of Assembly, by twos, and Commissions, to settle Tembuland, still that unhappy country is not settled. This state of things has existed since the re- bellion of 1880. In brief the facts are that previous to the troubles that occured in 1880 Emigrant Tembuland was peopled by Tembus under four chiefs—MATANZIMA, NDARALA, GECELO, and STOKWE. When the torch of war was, in 1880, lighted in Basutoland it found inflammable material in Tembuland and affected GECELO, STOKWE and their followers while the first two professed loyalty to the Colonial Government. At the close of the rebellion, however, the land of these four chiefs was confiscated without discrimination, and thus an injustice was perpetrated which is not likely soon to be forgotten by the people. After this portion of Tembuland had been swept and garnished by the Colonial forces -nature abhorring a vacuum—people of Dutch extraction trekked from various divisions in the Colony into it. Meantime Government had given orders that the loyal natives who originally lived there should remain in it while it awaited settlement. The Burghers coming into contact with the aborigines in this manner after unpleasant encounters at once complicated the situation. A Commission was appointed with the object of permenantly settling the country; and with commendable courage they boldly fixed a boundary line on one side of which the whites were to be located and on the other they placed natives. Although either party would have been too glad for another slice of the others—and the Dutchmen actually strove to have this—the natives acquiesced in the decision of the Commission. Farms were then surveyed on each side of the line for Europeans and Natives, and those in the Colony, at all events, hugged the fond impression that all was quiet there. Unfortunately this was not the case. It only needs but a trip to Tembuland to enable the lover of settled government to find that he has all the time been living in a fool s paradise. The causes for the unsettledness are various. We mean briefly to touch upon them in this article, and to representthe native view in respect of each cause. Failing to get all that they desired, our native friends at once recognized the wisdom of cutting their coats according to the size of their cloth. After shedding many tears—if not outwardly, Heaven knows, internally—the original holders of large farms, varying from 1000 to 2000 morgen, under the chiefs with the knowledge and approval of the Colonial Government—these grantees accepted some 500 others 750 morgen from the Commission. Provision was also made for " Natives of known loyalty (we qoute from the Commissioners' Report), good character, with small means irrespective of nationality who were to receive small locations of from 1 to 15 morgen of arable land at a Quit Rent of five shillings per morgen per annum which should give them the right of from 10 to 15 morgen of grazing land to each morgen of arable land registered in his name, the arable land and building plots to be beaconed off in localities suitable for village communities, the commonage to be clearly defined and beacons erected." These would seem to be the main features of the scheme adopted by the Commissioners for the settlement of Tembuland by natives. The scheme, as we have said, was accepted by the natives concerned; but herein lies the gravamen of their complaint, that it has not been fully carried out. Some who were promised farms of a certain number of morgen have simply got them on paper; the, " Natives of small means " who were

promised grazing land varying from 10 to 15 morgen to one of arable land have got it in shadow but not in substance. These things have an unsettling effect.

Over and above and behind all this, a report has been started that to please the Dutch farmers in the district of Xalanga, who are enraged at being added to the Cala District, the boundary proposed by Mr. VAN RENSBURG, the recognition of which would add a large portion of the country now filled by the natives to European Tembuland is to be revived. Of this we first learnt from the letter of an energetic native farmer which we published in our columns a fortnight ago. Mr. MANKAYI RENGQE, whose name is not new to most of our readers, sent us a short account of a meeting of native farmers at Cala, at which they resolved to ask their magistrate to write to Government not to sanction the VAN RENSBURG line. A European correspondent of the *Cape Mercury,* between whom and Mr. LEVEY, R. M. of Cala and Xalanga. there is apparently not much love lost, judging from his communication, confirms this report which he states has been set on foot to secure the consent of the Xalanga Europeans to the adding of their district to the Cala. Whatever may be the object of the report, in the name of order and settled government, we sincerely hope it is not true. If true it would, on the one hand, put a premium upon agitation and what we choose to call " NABOTHING " the natives, and, on the other, go much to undermine the faith of the natives in the plighted word of the Colonial Government; while it would reduce considerably the chances of settled, orderly, and peaceful Government in Tembuland. If the report is merely a report and nothing more, it is the bounden duty of the Secretary for Native Affairs to contradict it empha- tically, and that without delay. It is time these questions were closed and people encouraged in the path of peace and progress and partial settlements, or re- opening of settlements, are far from calculated to advance these ends.

NATIVES AND CRICKETS

THE return match between the European team drawn from the Albert Cricket Club, and the Natives belonging to the Champion Cricket Club, came off last Saturday, and was decided by one innings in favour of the whites. There is now, we believe, not even the shadow of a doubt in any one's mind that the play that the whites and Natives show is alike When the Natives were hurried out of their first innings with 47 against 210 of the Alberts it was supposed that the team of colour would leave the field with their tails between their legs, like whipped curs. It became evident to the superstitious sons of HAM, when a dust storm of con- siderable magnitude came over the Town Lords, which compelled the Alberts to lie flat on the ground, that the *Parentales Umbrae,* who used to be worshipped by the fathers of these Natives about these very scenes were coming to their aid. The omens were not misread, as the second innings showed more vigorous playing on the Natives' part. The Alberts perceived during the second innings that their anticipations, if they had formed any, of a mere walk over the course, were not to be verified. Bowlers were changed and all devices—fair devices let us say—were tried, but in vain. Six o'clock however came to their rescue, when the blacks had raised the score up to 142 with five wickets to tall. All felt that no side could crow lustily under the circum- stances. The Alberts must now know that in the Native Champions they have foernen worthy of their steel.

Taking the matches all round, the Natives are virtually victors It must not be forgotten that cricket enthusiasm has within the last two years been noticed among the Natives, and adult muscles have had to be trained. European cricketers, on the other hand, commence the game' from the knickerbocker stage to—well, we would not be wrong in saying old-age It would be very easy and satisfactory to us to dilate on the morals to be drawn from these friendly contests, but we have no time for that within the limits of this article It is enough to say that the contest shows that the Native is a rough diamond that needs to be polished to exhibit the same qualities that are to be found in the civilized being, and that he is not to be dismissed as a mere *schepsel,* as it has been the habit of the pioneers to do so heretofore "

Editorial Notes.

CONTRACTORS on the railway lines to Aliwal North have not desisted from treating the Natives on the works shabbily in the matter of the truck system, as we learn from the *Albert Record* that there was on Saturday week some difficulty as to payment which resulted in the men refusing to work. It is satisfactory to learn that the head contractor has made arrangements whereby there will be no stoppage of the works in consequence of disagreements with the men employed. The country at large, it seems to us, is deeply interested in these natives changing their old lounging, dreamy, and lazy lives to work, and it should, through its government, resent anything on the public works savouring of disinclining them to continue working.

As one way of putting the evil down we trust Government will be careful to note the following remarks occuring in the *Cape Argus:—*

" There is one thing, it is to be hoped, which the Government, in all their inattention to details, will be careful to guard against, and that is the perpetuation of the "tommy-shop " system. Firbank & Co., contractors for the Aliwal line, having treated us to enough of that particular form of abuse. They have now got an extension of time for two months. The ground on which the indulgence has been claimed was that of small-pox amongst the natives, but I hear from a very reliable source that the truth is the Kafirs would not work for the contractors, as under the " tommy-shop " system they had little or nothing to draw when t heir week's work was done. The commencement of the work on the Kimberley line will render the completion of the Aliwal line, even within the extended period, very uncertain, as a good many men will be drawn off for the new works whether Firbauks get the contract or not

THE Rev. R. J. Mullins is to be con- gratulated on the success of the Kafir Institution over which he presides at Graham's Town. It has not been our good fortune to see the report of last year of this useful institution. The editor of the *E. P. Herald,* printed at Port Elizabeth, has the following, which we are glad to reproduce, concerning this school:

Mr. Mullins [in writing his report} has not aimed at effect or indulged in rhetoric or sentiment, but he has given the community a plain unvarnished tale which reflects infinite credit on himself, and is full of promise and hope for those who seek by the slow but certain processes of education tO' elevate the Native character and fit them for higher duties in the future. The report deals with facts, and its statistics on the whole are reassuring. Notwithstanding the blighting influence of the wars of 1877-78— of the subsequent hard times, and of the establishment of other educational centres in the Transkei itself, notably at Blyths- wood—the pupils in Graham's Town, who in 1880 numbered 37 had risen in 1884 to 39, although the scale of fees had meanwhile been increased. The lads came not from the Cape Colony only, but from the Republics, and even from Natal. During the five years 132 pupils passed through the Institution, and not the least interesting portion of the report is that which traces the sub- sequent eareer of the Kafir lads educated byCanon Mullins. We cannot give the full statistics here, but they are very creditab'e to all concerned, and show that 20 students are now in service, 27 are employed as teachers, some are in the Colonial Civil Service, one is studying medicine, and two are preparing for the church. This is an honourably record, nor is education in the ordinary sense the only achievement of the

Institution. Industrial work plays an important part in the *curriculum,* and in the carpentry especial distinction was gained at the Cape Town Exhibition and elsewhere. Canon Mullins points with just pride to the work done by his boys for S. Andrew's College, the Diocesan Girls' School, the proCathedral, and other places, and he ventures on the assertion that in workmanship, material and price he can compete with ordinary imported furniture. It is with pleasure we give publicity to this statement, which contraverts the common idea that native students are more often taught psalm-singing than an honest handicraft. We would only draw attention in conclusion to the gratifying fact that out of the receipts of the institution (£5,032 12s.), for the five years, no less than £1,825 5s. 4d. arose from the sale of work, and £697 2s. 5d. from garden produce; £1,012 Os. Id. was contributed in schoel fees by the scholars themselves, and only the insignificant sum of £181 15. came by way of voluntary contributions from the outside public. We would ask is it too late to suggest that at the Port Elizabeth Exhibition in December next, special prizes should be awarded to the best furniture made entirely by native hands ? If we are not mistaken, the Kafir Industrial Schools at Graham's Town, Lovedale, Blythewood, and elsewhere, will run their white competitors very hard, and open the eyes of the public to the amount of real practical work now being done by the native races of South Africa.

THE great English Nation under whose wing we have so long lived free, enjoyed privileges that the best blue blood Englishman can enjoy is at present generally suppose to be at logger heads with most of the mighty Powers of Europe. Indeed, the British Government is at present engaged in very delicate negociations with the military movements of the latter in Central Asia. It is not very long ago that the German and the English Press were engaged in some verbal war, consequent on the dilatoriness of Lord Granville in vouchsafing a reply to Prince Bismarck respecting Angra Pequena. Again, because the English people would not approve of the dealings of France with such places as Madagascar and the Australian Colonies, the French, too, rejoice at the thought that troubles in Egypt, Bechuanaland, and in Asia, are thronging .around England.

NOTWITHSTANDING the fact that the English Government is at present in an unfortunate position in regard to the other powers, there is no doubt that the English Nation is still powerful, and that it is not likely that any power would risk a war with her. Even now it is because Russia thinks she can get out of England what she thinks she cannot get at other times with the troubles in Africa, and misunderstandings with the Germans and French. The great colonies of Australia and Canada have offered assistance in men to help the Mother Country, and it has gladdened the English people immensely to feel that in time of need the many Colonies under the Queen would willingly offer assistance.

IN our own Colony the proposal that something should be done to show the great Government across the sea that willing assistance can be expected from our Colony also, has had cold water administered upon it by the same spirit which, as we have pointed out before now, is working to weaken, if it cannot do away altogether with Queen's Government in South Africa. If our people were astute politicians, which we believe they are, they would beat the Englishmen or the Europeans on their own ground by offering their able-bodied men to go against the Mahdi in the Soudan, or to assist the Imperial Government in any other way that it may wish. Such a stroke on the part of the brave and warlike tribes of South Africa would go a long way to endear them to the British people and to make them more ready to listen to our cries and to come to our assistance in circumstances similar to those of Bechuanaland where they have come to protect us against people who are forever hankering after our lands. We must not forget that there are still many fair fields .and pastures at present in possession of the natives that freebooters are every day praying to possess, and we must remember that the English Government alone is able to secure us justice under such circumstances. We would be glad to hear what our people think about this suggestion.

As if to show that those who engage in the ennobling time-honoured game of cricket have either worked or are working their way up the social ladder by hard, honest labour, the Port Elizabeth *'Advertiser* gives the names of the Native players in the cricket match " Port Elizabeth Cricket Club *v.* Natives" played last Saturday on the Port Elizaeth Cricket Ground with the following particulars:—

Team.	*Employers.*
T. Makwena (Capt)	... Messrs. J. Joseph & Sons. ...
H. Pezisa.....	Messrs. W. R Jecks & Co. ...
G. Ross	Messrs. W. R. Jecks & Co. ,..
M. Foley.....	Messrs. Ryall, King & Co. ...
J. Morley.....	Messrs. Poppe, Schunhoff & Guttery
J. Mdana.....	... Messrs. Savage & Hill.
T. Klaas.....	... Messrs. J. Brister A Co.
B. Cristian	... Messrs. Faehse, Eaton & Koster.
	... Mr. J. A. Holland.
	... Mr. O. C. Thompson.
	... Teather E. M. School.

BONISANI.

INKUNZANA yehashe engwevana, embombo uneqina, etshiswe BR kwinyonga yokunene. Ubudala likowesine umnyaka. Ote waba nokuva umkondo ngalo wosingisa kogama lingezantsi. Wovuzwa oncedise ukufunyanwa kwalo.

MBAMBO RADEBE
Emyeni, Debe Nek, via King W. Town

BONISANI!

UMFANA warn, ngebala umhlotehana, igama ngu RICHARD YENANA ndahlukana naye mzazu ese Bayi. Ongaba unoIwazi ngaye wocingisa e-Qonce ku Mhleli we *Mvo.*

NED MFAMA.

Etafini, 11 March, 1885.

KWABAFUMANA "IMVO."

ABABEHLAULELE inyanga ezintatu zokuqala kupela ezapela ngo 31 January, 1885, bengekazihlauleli ezintatu eziqala ngo February lo mabaqonde kakuhle ukuba aya kunqunyanyiswa amapepa abo bade bawakulule ngentlaulo.

Umntu unokublaulela ixesha elingapezu kwelenyanga ezintatu kodwa angahlauleli ngapantsi kwelo. Amagosa ayacelwa ukuba abeble azitumele imali Zabantu abagaseleyo.

J. TENGO-JABAVU.

February, 1885.

ISAZISO!

IMUTUAL Improvement Society iya kuba se Gcuwa Butterworth nge 31st ka March, 1885. Solindela amane nekazi namanene ukuba abeko.

JOEL JOHN MADUBELA,
Unobala.

KULAHLEKE

NGOBUSUKU bolwe 15 ku March e-Qonce Ihashekazi lam elibomvu, elitshiswe WM enyongeui elieinci nomtshoba siqamileyo. Linekolwana encinane ebunzi, lanyisa ngenkonyakazi ebotnvu esenyanga ntandatu. Angatike ngoko onolwazi ngalo asingise ku Mhleli we Mvo — uyatenjiswa nan gomvuzo kananjalo.

THOS. BANGANI. E-Qonce, 23 March, 1885.

W. F. S. BOOTY.

—

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuceli kwabanamatyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

Kwimpi yase Dikeni.

INTLANGANISO yomanyano lokuqubela pambili uhlanga iyakuba se Mxelo, ngo-Mgqibelo ngomhla we 28 ku Marc

W.J.DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa,

e.Town Hall, Kwisitora. esinga pantsi esesitatu, No. 3, *Kwinkundla ye marike,*

E—QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo I njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.