IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, APRIL 20, 1885. [No. 25.

Iveki.

IJAJI iyaknteta amatyala e-Bayi ngolweei- Ne 23 April, ibeke igqibile okwesisiqingata sonyaka.

KUTIWA inani elikuln lamakonxwa lizaku- behle limiselwe e-Kapa ukwaka indonga zo- kukuse'.a lomzi kwitnfazwe ezingati zibeko ngolwandle.

SIGQIBELE uknva ngeveki edluleyo sebe- mashumi mabini anantatu kubantu bakwa Mabandla asebe bube ngenxa yengqakaqa.

AMANENE amhlope amabini ango Hallack no Girdlestone anduluke e-Bayi ngo 23 March esinga e-Kapa ekwele kwivile apa sa- zeke bake bazikwele Abelungu, kutiwa zi *Bicycles,* afika e-Kapa ngo 10 April. Ake abanjezelwa zindlela ezitnbi.

OKO beke kwatiwa uyagula u-Mqikela, inkosi yama Mpondo ngoku kuvakala ukuba ubupila.

KUTIWA ngoku bekungeko nyaniso kunteto apa yokuba u-Mr. Osborne ongamehlo ka Rulutneni kwa Zulu, umerne An a » u ama 200 ukuba aye kumohlwayela unyana ka Sirayo u-Mehlokazulu ngokusuke atimbe impahla kulomzi ka Mr. Osborne.

E-BAYI, nge Cawa engapaya kubanjwe umfo abati ngn Pye ngokusuke aqaue nge- mela u-Mr. Boleston u,mpati venkile e-Russel Road, ate xayena u-Pye agqobozela endlwini- ni ukuya kupanga wafumana unminindlu eko. Upateke nzima kakubi u-Mr. Roleston.

IMVULA ezinkulu zisand' ukuna kwizitili ezingase Kapa.

U-DAVID SOLOMON ulindiselwe ijaji yitna- ntyi yase Prince Albert, kwelase Bolani, ngokusuka ahlahle umntu ng?zetnbe.

TSITILI sase Tinara kutiwa ngoku sikulu- '.ekile kwingqakaqa ebike yabikwa kuso.

KUBAFUNDISI abantsimdu base Wesile abaye kwingqungqutela ese Tekwini e-Natal ngo Rev. Ebenezer Magaba, wase Rini, no Rev. David Msikinya, wakwa Marela, abayele uku- bekwa izandla yilontlanganiso inkulu. Si- kolwa ukuba o Rev. Jonas Goduka (Kotnani), no Rev. Makhobotloane (Monti) nabo benje- njeya kwangalomicimbi.

IZITALI zika Rev. Henry Kayser, e-Hankey zitshe tu ngumlilo nge Cawa engapaya kwa- kunye namahashe amatatu, nenqwelana erailenze mine, nesali nentambo zamahashe ekari, nento eninzi yehabile namashumi ama- bini engxowa zengqolowa.

INGQAKAQA ebike yabikwa e-Dauwa ngase Lukalweni Iwe Debe ibize nomritu owaye- vela e-Regu kwa Kama. Umzi lowo ufudu- selwe esiqikini eso yongelwa kuso e-Xesi kwa Mfiki.

KUSATENJISIWE ukuba uza knceduluIwa umcimbi wokudutyulwa ngengozi kuka James Nyanga ngu Mr. Miles Rowker e-Tye- nera ngase Somerset.

AMADODA amatatu asuke e-Xesi kutsha nje aya e-Nyara ahliwe yingqakaqa kwita. ma ka Kulute (Cloete). Asebekwe nxatnnye.

U-PLAATYI no May amakwenkwe amabini alindiselwe ijaji yimantyi yase Kofani ngokusuka abeke amatye endleleni kaloliwe absngamwisayo.

IQELA lempi yakwa Qoboqobo elikwishumi linandatu lifunyenwe emantla alomfulana unetekeni fentla kwama Esile) ngolwesi-Bini, kanti ishutni eliva ngamntu mnye lonke liyafa yingqakaqa. Igqugula elipete lomzi libabuyisele kwisiqiki sengqakaqa kwa Qo- boqobo apo. Abantu abo bati balambile.

KWAMNKELWE imali ekwi £63 kulandawo kwakusenzelwa kuyo umdlalo ngo Mgqibelo opambi kodluleyo. Bedibene bonke ababo- neli ingangabom bebengafikanga ku 2000.

AMAJONI akwezi balakisi zase Qonce anduluke ngo Mvulo ukuya kncita iholide e-Monti. Obaveki mbini kwelo.

ISTPANI esasivela pesheya kwe Nciba sa. funyanwa sinenkabi ezihliwe ngu manzabomvu ngolwesi-Ne Iweveki engapaya. Savalelwa ndaweni itile ngapandle komzi. Akukabiko sezihliwe kwakona kuzo.

AKUNGANGANQWELO ezikoyo kulomzi ezifuna iflara. Kufumareka kodwa zinqabe kakubi ezinye zigoduka zingazifumananga. Amaxabiso okuxoma ehle um'mangaliso.

EKUQALENI kwalonyaka kwatunyelwa umtandazo kwi Nkosazana ngamawaka amabini abantu base Natal wokuba lonke ilizwe lakwa Zulu libe pantsi kwayo. Ipakati eli- kulu u-Lord Derby utembise ukuba umcimbi lowo uyakuqwalaselwa lulaulo Iwa Pesheya.

UQWITELA oloyikekayo lubeko kwisiqiti sase Madagascar ngo 24 no 25 lo February kwapuka inqanawa ezinkulu zama French kwako nabatshona el wand le.

UMTSHAKA udutyulwe ngengozi kwingqina ebise Alexandria County e-Natal ngo Mgqi- belo 11 April udlulileyo.

INTLANGANISO ezinkulu zisand' ukwenziwa e-Dayimani nase Rini zibulela inqubo ka General Warren kwela Bahlambeli, kwane Nkosazana ngokutumela imikosi ya Pesheya.

IMVULA ike yana apa e-Qonce ngolwesi-Ne olugqitileyo.

IJONI abati ngu MacKenzie e-Kapa lizidu- bule entloko nge Cawa edluleyo kwizindlu zawo.

IPEPA lase Monti liti kuyatshilwa zintuli kumaqaba aiomandla.

AMAJAMANI ngoku angene ekutengeni ifama ezinkulu. Elinye liyitenge nge £1000, elinye nge £12,000 ngase Monti.

KWA Qoboqobo kunconywa ukuba mahle kwamatapile. Into engumbona yona ayisakuvunwa. Yonke into ekangelelwe ukulu- nga ebusika isakangeleka, oku kubangwa zezimvula zimana ukubako.

SIVA ukuba umanz' abomvu usatyikitya pesheya kwe Nciba. Impi yakona incoma ukungabiko kwemfuyo yenkomo eti yaku- ngenelwe sesisifo umniniyo asale ebalihlwe- mpu.

U-SAMUEL MOROKO usese Lusutu.

ENQANAWENI ekutiwa ngu Mtata ebise Te- kwini e-Natal ibali loboya liwele umntu omnyama wafa kamsinyane emva koko.

NGE Cawa engapaya kwedlulileyo e-Natal umfazi we Kuli untywilisele abantwana bake ababini kwicibi ekutiwa lelase Mbilo e-Natal. Uti ubengxamele ukuba naye atshone kodwa icibi belingenzulu ngokwaneleyo.

U MR. W. B. CHALMERS beke kwatiwa makaseleqiniselwa kwindawo yobumantyi obukulu base Kokstad, kodwa akavuma. Sivuya kuba esiza apa.

INTLANZI enkulu (shark) ibanjwe e-Zwaartkop e-Bayi nge Cawa edluleyo.

ABACULI beramente yase Rabe e-Bayi be-benobusuku bomvnmo ngolwesi-Bini oludluleyo bepetwe ngu Mr. Paul Xiniwe.

INKOSI u-Libenya usand' nkwenza utyelelelo Iwentsuku ezintatu e-Barkly East.

KWAKULOMZI wase Barkly indoda etile entsundu yayihleli pambili enqweleui, yawa imilenze yaqabela pezu kwentloko kwapela.

U REV. Mr. ELLINGHAM wase Ngqushwa : ufunyenwe enetyala lokulieta ipo. . lisa, wadliwa £10, mblaumbi inyanga ezintatu entolongwetii.

KUKO inteto e-Natal yokuba u-Mr. F. B. Fyntiey umiselwe kwindawo yokongamek? imfundo yabantsundn kulo koloni.

EMA Mpondweni kuvulwe izibnko elitsha lenqauawa ekutiwa yi Grosvenor. Amatshawe elo aye kulivu'a ngu Umhlangazo Faku no Cetywayo unyana ka Mqikela.

ABANTU base Kokstad abavutwa sisenzo salo Rulumente wase Kapa ogqibe kweloku. ba abute irafu ngayo yonke impahla eza kulomzi ivela e-Natal.

U-TAMANA Umpondo usand' ukubulawa nga Maxesibe apantsi ko Rulumeni. U-Ru- lumeni uhlauliswe isizi ngu Mqikela senko- mo ezimasbumi matatu sezisiwe ngu Captain O'Connor, umantyi wase Mzimkulu.

KUFE inkabi ezimbini ngapezulu kweziya zibekwe nxatnnye ngenxa yokuba kufunye- nwe umanz' abomvu pakati kwazo.

LE Konferens ise Natal namhla yonga- nyelwe ngu Rev- Richard Ridgill wuse Kapa, umbali micimbi ikwangu Rev. Robert Lamplough.

INDABA ezifike zivela Pesheya no Stemele oyi Moor zize kuti ga ngolwa 26 lo March, zibika ulungiselelo Iwemfazwe pakati kwe England ne Russia, nakuba incwadi eyayiya kupelisa inteto yayingekapendulwa e-Russia.

KUSAND' ukubako idabi elishushu pakati kwa Mangesi nama Arab e-Soudan. Ipiko lomkosi elipetwe ngu Sir John McNeill lifunyenwe ngama Arab aku 4000. Oyiswa noko, kutiwa kufe kuwo amadoda ali 1500. Kubulewe inkamela ikakulu ku Mangesi.

AMA Arab kuvakala ukuba azimisele ukuIwa kude kube sekufeni.

AKUKO ndaba zityulu kwela Bahlambeli. U-General Warren usalungisa imicimbi yolaulo Iwase Stellaland nganeno kwelika Montsiwa.

INGQAKAQA ibikwa kwifama ka Pringle esesitilini ease Nyara ekufupi kodwa kwesa- se Somerset.

IFANDESI elikulu liyakuba se Dhone ngase Cumakala ngolwesi-Ne oluzayo (23 April).

U-MR. ROACH obengumongameli we ofisi yeposi kulomzi wabelwe ekongameleni iposi no cingo e Rafu.

KUKO inteto yokuba izakubehle ibenye imantyi enkulu yalo lonke elipesheya kwe Nciba elibandakanya o Mitata noma Adamkok nela Mfengu.

IHABILE inqabe ngangokuba ingabinakufn- nyanwa e-Mtata.

AMAMFENGU akwa Mabandla kuvakala aya-yifihla ingqakaqa—eyona ntoke eyakuyibanga ukuba ingapeli.

KUBUYE kwehliwa umfazi yingqakaqa kwifama ka Amos e-Tyume. Lowa ubenayo ngapambili namhla nfile.

KUMDLALO webola ngo Mgqibelo ongapaya pakati kwa Mansresi ase Bofolo nekaba eli- ntsundu lase Heald Town. Idliwe i-Heald Town, kumangeno oknqala i-Bofolo lenze 58, kwawesibini 59; i-Nxukwebe 62, awesi- bini 32. Amangesi ati ukubola nokunqanda ibola kwabantsundu kugqite oko bake bakufumana ngelixesha. Impi entsundu isilelelwa ekubeteni ibola.

EZTMVULA zinile koma Bofolo noma Komani.

" MONEY does everything for a man," said an old gentleman, pompously. " Yes," re. plied the other one, " but money won't do as much for a man as some men will do for ! money."

A STORY is going the rounds of 'a Georgia man who broke his neck with a sneeze." It isn't supposed to be true, but it is used as a warning. A well aUthenticated account of the man who broke his neck with a snore [1] would be much more useful.

UMANYANO LWABA NTSUNDU.

SATI mhla sabika intlanganiso eyayimiselwe ukuba se Tyume ukucinga, ngemfaneleko yokuba kwenziwe intlanganiso emiyo, eyakusekwa pezu kokutobela INKOSAZANA, sayakalisa ukuba ingegqibe nto mhlaimbi ungati urnsebenzi wayo gqitywe kwezinye intlanganiso ezingalandelayo. Enye yezintlanganiso ibeko pantsi kwe Ntaba-ka-Ndoda ngolu lwesi-Bini ludluleyo, lo 14 April, apo kwakuhlanganisene abantu bendawo ngendawo ezimgama. Zakukova ukuxoxwa ngenyameko enkulu ezindawo kuvunjlwene ngazo :

I. Lentlanganiso inga ingabala epepeni intobelo nokuzinikela kwayo kwi NKOSAZANA.

II. Lentlanganiso ingakukalisa inkoliseko enkulu yayo zindawo ajonge zona u-Sir C. WARREN kwela Bahlambeli, noxoliseko Iwayo yindlela aquba ngayo ukucedulula amapepa abo abangabapangi bemihlaba yabantu abantsundu.

III. Lentlanganiso ivakalisa umoya wayo oshushu wokunga INKOSAZANA ingatabatela kuyo ilaule ngokwayo yonke imizi yabantsundu epesheya kwe Nciba ; kuba ukulauIwa kwayo yi Palamente engenazwi kuyo kuvelisa inkatazo, yabe ne Koloni, okwangoku ingena kuyikusela kubapangi bemihlaba yabantsundu abangati bavuke.

IV. Intlanganiso kwakona iku-mbula impato elukuni eviwe ngaba-mnyama oko kwati kwangena olulaulo lungu gungxuka-ndinyuke, ingavuya ukuba Ikoloni inoku'buyiselwa kolo yabikulo ngapambili, icelake ulaulo lwa Pesheya ukuba luyicinge lendawo.

V. Lentlanganiso njengokuba ivile ngemizamo ete qo yo Mhlekazi i-Bulunele u-Right Hon. Sir HERCULES ROBINSON ukumela imfanelo yabantsundu bela Bahlambeli, nokumela kwake imfanelo nokupatwa ngokobuntu kwake wonke omnyama, ibala umbulelo wayo ku Mhlekazi okwalipakati elinewonga, nokumtemba kwayo ekupateni kwake eli le NKOSAZANA lise mazantsi e-Afrika.

VI. Lentlanganiso iqukumbela ngelokuba ezizigqibo zitunyelwe ku Mhlekazi i-Ruluneli nesicelo esi-oekekdeyo sokuba zitunyelwe kwi pakati elikulu le NKOSAZANA elipatiswe Ikoloni.

Kokwetu ukucinga akuko nto ingummangaliso kwezinteto ezivakalisa umpunga wabantu bonke belilizwe ngokubekisele kwingxoxo ngengxoxo ezibacukumisayo. Isigqibo esibekiselele ku Gungxukandinyuke (olu lauio lukoyo) singakangeleka ngokungati sisesigwenxa nihlaumbi sesingenakufezwa. Okwenene oku kubonisiwe entlanganisweni. Kodwa uhlobo loncekelelo ate amadoda amakulu ayimela lendawo lubonisa ukungakolwa kwawo ngaba bebebapete oko lati elilizwe lanikelwa igunya lokuzipata. Kunganelisa mhlaimbi ukukangela isizatu esibange ukuba benjenje. sinokufunyanwa kulanteto iti isiziba siviwa ngodondolo;" ekotike nokuba abayifumani eyona nto bayifunayo, babe bona bewuvakalisile umnqweno wabo. Eyetu inkolo bangati ababantu bakowetu befundisiwe indlela olusetyenzwa ngayo olu laulo sinalo, babe bavane nalo abantu bakowetu, balutande kanjako.

Kuko nezinye izigqibo ekufikwe kuzo entlanganisweni. Esinye sesokuba kubalelwe ko Nobala be Bandla la Mangesi elise Kapa ukuze kuti ukuba kunokwenzeka kumiswe kwabantsundu intlanganiso yolohlobo yokuzama ntlalo pantsi kwe NKOSAZANA. Kunokwenzeka ukuba izimiselo zentlanganiso levo yase Kapa zingamnkelwa xa ziguquIwe kwindawana ezitile ngamawetu-bezingaguqulwa ngokukodwa kwi-ndawo ebikiselele ekuxoxeni nento zelilizwe ezinxwenywayo lelo Bandla libotwe lise Kapa labantsundu kuyafuneka bazene nento zase epalamente ukuze babe nokuyihla-mbulula kwezonto zityekele ukupo-gomela INKOSAZANA. Esinye isigqibo sesokuba zonke ezizigqibo

zitunyelwe kwimizi emikulu yabantsundu kunye nesicelo sokuba nayo yenze intlanganiso zokuzixoxa zizitumele njengemvo zazo kwase Kapa. Oku kwenzelwa ukuyakwenza ubunzima kwela Mangesi. Siyatemba amawetu kwezinye indawo ayakukwenza oko.

Lupawu oluble sibona tina ukuba umzi wakowetu uzinikele ekuxoxeni izinto zase sikweni, ubonise umnqweno wokunxulumisa nokuka- nya ukuhamba kwawo. Yeyona nto ibonisayo ukuba sizama uxolo, nokuba awako lamayelenqe kumana kusitiwa siyawazama okugxotela elwandle umlungu—into layoke ebonisa ukuba elilizwe linokuqubela pambili ngapandle koloyiko Wonkeke olitandayo elilizwe uyaku- watakazelela lamanyatelo awakutaze.

ITYALA LIKA PELZER.

BAPATISWA mteto be NKOSAZANA kule Koloni bayakuqonda ukuba baposisa ukutelekelela umoya wa Mangesi ukuba banokwenza ukuba isikalo selogazi lomntu umnyama. wabulawa kufupi ne Bekesdorp basipelise ngokuti bangasitumeli pambi kwe Jaji. Inyaniso ezabonakala kuqala kwi *Cape Mercury,* zibanelisile nabangafundiswanga mteto, ukuba elityala ngelalitunyelwe kwi jaji. Kodwa kutiwa ngendawo yokuba olu laulo lupeteyo luxaswe nga Mabulu alunakugweba kakuhle kwindawo ebanga ubuhlungu kwelocala. Into ekoyoke ye-yokuba abantu bafuna kwenziwe imfanelo, abafuni mpindezelo, ba- nyanzela isipola kumpatiswa wamatyala ukuba avakalise izizatu ezimbange ukuba lomcimbi angawubekisi kwijaji mhlaumbi abuye aliyeke litetwe ityala elo. Amapepa angacingi ngokufanayo kwimicimbi exoxw'ayo imihla ngemihla anjengala—elase Qonce, *Cape Mercury,* ne *Journal,* elase Rini, ne *Advertiser,* elase Monti, ne *Advertiser,* elase Nyara, ne *Advertiser,* elase Rafu, adibene ukumbongoza u-Rulumeni ukuba ahlambe abantu belilizwe ubungcwalisa babo bubekwe kuye, ngokupelisa ukurana kokuba ukubulawa komntu okumdaka kunokwenziwa kwelilizwe aze urnbulali
angohlwaywa. Njengokuba lento selimi ngoluhlobo nje makukunjulwe ukuba ayisayikupelela kulendawo ikuyo, kodwa imiyalelo elukuni inokuvela na Pesheya kolwandle inyanzele abapati apa, lontoke iyakusitoba emehlweni oluntu. Kufanelekile ke ukuba abantu belilizwe bangavumi ukuba nesabelo kulentobeko. U-Rev. J. D. DON, umfundis. wase Rabe walapa ebala ngalomcimbi wosizi, yabe incwadi yake ifanele iviwe ngokubanzi, uti:—

NKOSI,—Ndayifunda ngosizi inteto ye *Cape Mercury* ngeveki ezidlulileyo ngetyala lika PELZER, eyayikoliswe ngokutatyatwa kwincwadi zamatyala zakomkulu. Kwabamhlope kulonteto, manditi U-PELZER wavuma ngokwake, ukuba ubulele umntu ngokumda. ka; wonke umntu ocingayo makabe wabona
ukuba wabefanele ukusiwa pambi komgwebi. Kubonakala kodwa ukuba lomntu usahamba pandle ngenkululeko, u-Rulumeni akavumanga ukumsa pambi kwejaji.

Inteto zepepa lako zazizezohlobo lokuba u.Rulumeni wayefanele ukuzikangela, oku ikuti cwaka abe uyavuma ubunyauiso bazo. Seloko ndilindile ukuba koda kuvele incazo mhlaimbi inteto etetelelayo esisenzo se Rulumeni, njengokuba kwakufanele ukuba yenje-injalo, ukuba wabengazitetelelayo; kodwa akuveli nto. Kubonakalake ukuba manditi noko intliziyo ingavumiyo inteto yako iyinyaniso, abapati betu bate ngenxa yokusekeleza ukuxaswa nga Mabulu abawuhambisa Umteto. Kuqinisekile ukuba ibingumntu
omhlope lo ubuleweyo, urnbulali ubengasakuyekwa lingeviwanga ityala lake mhlaumbi engohlwaywanga. Ukuba mhlaimbi lento abite yenzeka kwesisitili umapuli-mteto ngepambi kwamatyala. Kodwa kumandla wa-Bekesdorp ukuba i-Bulu lidubula umntu
omnyatna elotyala maliyeketiswe, u-Rulumeni makale ukwenza imfanelo yake, zekudutywe bonke abantu.

Bendilindile ukuba ekubonakaleni kwenteto yako, onke amapepa oti akubona kungeko mpendulo amnyanzele u-Rulumeni ukuba akuguqule oko akwenzileyo, kodwa ambalwa amapepa ayisabelayo lento. Manditi akuko into indenzakalise njengoludukiso lungelulo olobuntu mayelana nomcimbi omkulu ka-mgaka.

Kuookwenzeka na ukuba ibe lento iyakubangela kwisituba ekuso ? Akusakuba Benziwa mhlaimbi satetwa ntona ? U-Rulumeni woyekwana enze into ebuhlazo enjena ngokuti angazifezi imfanelo zake, enzakalise into eninzi yabantu eugamfanyekiswe kukwahluka kwebala nakusekeleza ukuxa.

swa ? Nokuba inyaniso bezingamgwebi njengokuba zisenjenjalo u.PELZER, yena ngokwake ukuba ungumbulali, ubefanelwe kupatwa njengomnye—apendule pambi kwejaji ne juri pambi kolnntu, kunokuba umcimbi wake ugqitywe ligqweta elikulu e-Rini umhlaimbi e-Kapa, ngasese. Imfanelo ayisakwaneliswa nayintoni engapantsi kwale, ndiyatemba nabantu abasakwaneliswa nto.

Andinguye nowalipina icala ; anditeni nento zolaulo ; andizanga ndaba se Bekesdorp; andibazi abantu bakona, ndingazanga ndivento ngo PELZER ngapambili. Kodwa ndingomnye wabantu abingatwala ihlazo ngesituba senzenzo zo Rulumeni wabo, nomfundisi wengqoboko engacaluli bala, luhlanga neqela ; sindalela isazelo sam ukuba nditi cwaka kwesisono.

" Wenze ntonina ? Igazi lomzalwana wako liyalilela ngakum emhlabeni." Igazi lalomntu ulusizi lilila pambi kwezulu, ulilileli mbulali yedwa kodwa u-Rulumeni owalileyo ukuba liviwe ityala lake, nesizwe esivumelana nento exinjalo. Okwesam isiqu andivumelani nokutwala ityala lesisenzo. Ukuhlambulula isazelo sam ndivakalisa mhlope incaso yesi senzo egameni lika Tixo, lesiko, lemfanelo, nokuzola.

Ndisicaka esitobekileyo sako
JOHN D. DON.

Kwindlu Yabafundisi,
E-Qonce, 11 April 1885.

Impawana.

Ndiyaqonda ukuba akuko luswazi buhlungu kubantu bakowetu abangavumiyo ukuhlaulela amapepa abo njengokuba ebanjwe xa bengahlauliyo. Abanye abahlobo bam bebesebekalele besiti abasakubasalitabata boyiswa bunandi (batsho) bepepa. Ndiyavuya ukuti sebebuye bangena. Omnye umzalwana ulila kuba engatunyelwanga ipetshana yedwa lokumkumbuza ukuba ixesha lifikile. Lomhlobo, kakade, akakolwa, akaneliswa kwakona sisaziso esingaba siyafakwa epepeni. Omnye umzalwana ukulele kwapela. Manditi mhlope lemali ibizwa ngelipepa incinane kanye yenziwe ngabom ukubanjalo ukuze irolwe ngabo bonke, irolwe ngexesha ukuze incede. Ongayiroliyo ngexesha—oko kukuti kwangapambili makazi ukuba ayiyifezi indawo yayo yokuhlaula abashicileli, abasebenzi, namapepa nezitampu. Xa bonke beyakuhlaula emva kwexesha wohamba nganina umsebenzi. Mawangalwi amatu ngokubanjwa kwamapepa. Sikumbuzo kodwa.

Kuko inkolo yokuba ezityalikeni intshumayelo zintlobo mbini. Ziko ezihambisa umxolo welizwi zona ezingaze kazekani nezenzo zabantu—ezi zishunyayelwa ku Mangesi; ezo zizekazekana nezenzo zabantu nentlalo yabo ezindlwini napandle zezimele abantsundu. Isizatu sokubanje—esona—ndisive ndoyiseka mna ngomnye wamadyakana akowewetu, ote yena akasoze ashumayele ezi kutiwa zipendla ilizwi intshumayelo kwabantsundu kuba izenzo zabo zonke zihamba pandle kanti eza Mangesi azibonakali. Yiyo lonto lenjiwanje ilizwi. Mabafihle izono abo bazenzayo nentshumayelo azikudlaesiqwini kubo. Kunjanike?

***

Bangake bandicebise na abantu bakowetu ngeyonanto iyakuba luncedo ukupelisa isiko apa elindihlanzisa nokwezolo mna? Nditeta eli likwintsapo vakowetu lokuti xa uhamba ngendlela umane ucelwa"umlilo," "uncazwa" zezizilekehlana. " Ondip'umlilo! " Ubekiswe kum ndikwele ehasheni ngaleveki idluleyo, ndapantsa ndawa isiduli ngumsiudo ofaneleyo. Obuye watsho kum ndiyeva ukuba ndiya----------oh, mandiyeke. Lento kodwa mayipeliswe. Ilisiko elibi. Intsapo mayiyalwe emakaya. Yintsapo yamaqaba kakade le yenza oku. Yeyonake esenokuxeshwa ipatelwe intswazi kungabiko nto.

***

Lomtandazo kutiwa ubalwe li Bulu elite mawenziwe kuzo zonke iramente zawo ekupeleni kwezinkonzo: "Sipe ufefe lokuba sibone ingozi esibeka kuzo ngenxa velikwele lobuhlanga linengozi. Njengokuba Inkosi inye, inkolo inye ubaptizo lulunye, emnye u-Tixo u-Bawo wetu sonke, ngamana Amangesi na Mabulu antlizivo 'nye nampefumlo 'mnye ukufuna uxolo, ubuhlobo notando, ze bande Ubukumnkani bako nentsikelelo yamazantsi e-Africa."

Ndifumana ukuba inxenye yempi yakowetu eya kwi Konferens ifikile e-Natal. Le nditeta ngayo ifike e-Tekwini ngo- inkombe oyi *Danube* ngo April 9. Ama- gama atikileyo avakaliswa kwipepa eli- kulu lase Durban ayakuxaka abalesi. Enjiwenje—*Rev. J. Monyantsi,*—eli lisa- lungisiwe; *Rev. Pawld*—loke ngu Rev. C. Pamla ; *Captain Feltman*—lisalungile; *Captain Theodore*—lo ngu Mr. Theodore Ndwandwa, mna ndimgqibele engekabi- viyo i Kapteni ; *Rev. Miskruiza*—lo ngu Rev. D. Msikinya ungu Miss Kruiza namhla; *Captain J. Pamla*—ukuba u- Jimmy Pamla selaba yi Kapteni na; Asazi kambe nokuba nguye. Oku sikufumana Awi *Natal Mercury.*

***

Umhlobo ose Bayi unditumela ipepa lalomzi elinengxelo yetyala lalankosikazi kwaka kwatiwa kwakwelipepa yemka nento eninzi yemali za Matshaka ase Ba- yi awaveyenze i-Banzi. Lentokazi ngu Mrs. Cathrine Titterton. Olulwabici be- lupambi komantyi wase Bayi ngolwesi- Hlanu olungapaya, Awaviwa amangqina amane awati ayengenise imali ezikwiponti ezilishumi nangamashumi mabi, kodwa awazange azifumane. Lamadoda amenza i-Banki kuba amfumana ekwazi ukuteta Isixosa! Ingesikazi limelwe ngu Mr. O'Brein. abamnyama ngu Mr. Brown. Ityala lisabekiswe kwigqweta le Nkosazana.

Indaba eseke ndaziva ngalentlanganiso yabafundisi base Wesile ise Natal zezokuba kuyakubako inguqulo ezininzi kubafundisi abamhlope; noko anditsho ukuba akungebi njalo kwabantsundu. Sebeke babiwa ngoluhlobo:—u-Rev. James Fish (ose Rini) wabelwa e-Kapa, u-Rev. C. Pettman (ose Tinara) no Rev. George Golightly (ose Kapa) babelwe e-Durban, e-Natal; u-Rev. T. A ChalAer (ose Verulem, Natal) wabelwe e-Bayi; u-Rev. W. Wynne (ose Durban) wabelwe e-Kimber- ley ; u-Rev. W. Sargeant wabelwe e-Tinara.

***

NgxatshoAe, maledi ;! Lento intombi ifanele ukufundiswa kakulu. Imfundo yawo iluncedo kumadoda nakwintsapo ngendlela ezininzi. Sezimbini ingquva zamadoda afundisiweyo pofu, ebesingazi kankanya ngamagama zaziwe luninzi, zi- ngena kule ofisi ye *Mvo* zisiti zifuna ama- gama azo engeniswe epepeni. Mna, " Be- nipina ixesha eli lonke ? " " Besingalikatalele." Mna " Sizukulwana ndini senyoka. nivuswe yintonina ngoku?" " Ndi- xaliswe yinkosikazi isuke iti iyalifuna ipe- pa. Kube kwehlani yena ' ipepa le *Mvo* ngelixelile.' Umfazi undidinisile, andifumani kupumla." Siyazincoma ezintokazi zilwela ukukanya azamana nokukubeka pantsi kwetafile amadoda awo. Lamadodana omabini asand' ukutshata. Ilizwi lomtshakazi asinto iwa pantsi kakade. Bananina abafazana bakowetu bakwenjenje bonke?

***

Udatyana eke ndaluva Awakona ngehambiso yentlanganiso ese Natal yama Wesile lolokuba indawo ka Rev. W. Sargeant e-Xesi iyakutatyatwa ngu Rev. E. J. Barrett, ose Kamastone, eyake ngu Rev. H. B. Warner, ose Tsomo, ze eyake ngu Rev. Joseph Start, obese Bensonvale e- Gqili, eyake ngu Rev. G. E. Waterhouse. U-Rev. II. Cotton, ose Bekesdorp uya e- Salem, u-Rev. W. S. Caldecott, uya e-Be- Aesdorp. U-Rev. J. Metcalf uzela Amangesi esi sitili sase Qonce uyakuhlala e-MAangiso. U-Rev. J. P. Back, obelapa e- Qonce uya e-Verulam, Natal, u-Rev. T. A. Chalker obelapo uya e-Bayi, u-Rev. W. H. Price uyawela.

ABALIMI NA BARWEBI.

E-MARKENI

E-BOFOLO (April 17).

Ikalika, 2/ to 2/6 ngenxowa
Amaqanda, D3 to 2/3 ngedazini
inkuni, 13/ to 1G/9 ngeflara
Ibotolo, 1/4 t<> 2/3 ngeponti
lhabile, 4/ to 4/6 ngekulu

E-MTATA (April 15).

Ibotolo, 2/ to 2/7 ngeponti
Amaqanda, 1/9 to 2/2 ngedazini
Jcnba la Mxosa, 4d ngeponti
Itapile, 6/ to 12/ ngenxowa
Ihabile, 2d to 4d ngesitungu
Inkuni, 19/ to 25/ ngeflara
Umbona, 18/6 ngenxowa
Ikalika, 4/3 to 5/ ngenxow a
Amahashe, 52/ lukabi, 40/

E.QONCE (April 18.)

Inkuni, 13/ to 21/ ngeflara
do. ezioandiweyo, 5/6to 12/6 ngeflara
Ihal.ile, 4/5 to 6/6 ngekulu
Itapile (ezintsha) 12/9 to 14/3 ngekulu
Do. (ezindala) 3/ to 12/9 ngekulu
Umbona, 12/6 ngekulu
Umgubo, 14/3 to 15/9 ngekulu
Do. (ongasefwanga) 10/9 ngekulu
Irasi, 8/ to 9/ ngekulu
Imbotyi, 19/6 ngekulu
Ibotolo, 1/9 to 2/4 ngeponti

E.MONTI (April 17).

Amaqanda, 1/7 to 2/3 ngedazini
Ibotolo. 2/ to 2/11 ngeponti
Ibran, 6/ ngenxowa
Itapile, 5/ to 8/6 ngekulu
Umbona, 10/ to 10/3 ngekulu
lhabile, 4/6 to 4/9 ngekulu
Inkuni, 5/ to 16/6 ngeflara

E-RINI (April 17).

Ibotolo, 1/6 to 2/9 ngeponti
Irasi, 11/6 to 13/6 ngenxowa
Ibran, 7/ ngenxowa
Amaqanda, 1/9 to 2/ ngedazini
lhabile, 4/2 to 5/6 ngekulu
Ikalika, 1/6 ngenxowa
Umgubo, 22/ to 25/ ngenxowa
Umbona, 23/ to 24/ ngenxowa
Itapile, 6/6 to 14/6 ngenxowa
Inkuni, 20/ to 30/ ngeflara

Ezababaleli.

INCAZO.

Mngqesha, April 13th, 1885.

NKOSI MHLELI,—Ndiyakucela ngoku tobekileyo ukuba uke undifakele lamazwana kwelopepa lako lidume kunene. Kuko ndawana indiqwetayo, eman' ukubonakala kwipepa lase Lovedale. Mandenjenje ndisingisa ku Mhleli we *Sigidimi Samaxosa.* Ndiyaluva ugweleqo, nemitshontshi yenteto ze *Sigidimi*; uditelekelela ukuba ezonteto zindululwe yindawo endayimisa kwintlanganiso yase Debe vo Manyano Ngemfundo, ndike ndacinga ukuba nditalalise ndinge andiziva ezonteto. Kodwa kute ngokupinda-pindwa kwezonteto kwabonakala ukuba mandizinqandele ihlahla namhla nokuya ndingayi kungxuta mandla inani, ndiyakuti nqanamfu kodwa ndiyeke. Inteto leyo ye sigidimi ipantse ukundihlunamisa ndakubona ukukutalelwa kwayo ngabaniniyo ngokuyijoka kumapepa alandeleleneyo, kwelika March nakwelika April. Indawo mna endayimisayo yayiyile :—

" Ekubeni kubonakala ukuba izikola zabafundisi (Mission Schools) ziwe nganeno kwindawo ezibe zifanele ukuba yiyo, lixesha elifanelekileyo ngoku ukuba zinikelwe ku Rulumente mpela."

Ndaye ndibangwa zezindawo:—Akuko bani ukanyelayo ukuba lomsebenzi wemfundo asingowabafundisi kwelilizwe lakowetu. Pezu koko kwangena u-Rulumente wancedisa kwezizikolo.zabafundisi, Iwaye oloncedo lwake lumi ngendawo ezitile kupela emazifezwe ngabo bancediswayo ezinjengezi:—

I. Kubeko inani elitile losapo elongena kwisikolo eso.

II. Abazali ngecala labo bayirole imalana yokuxasa i Teacher.

III. Kubeko indlu yesikolo efanelekileyo, kwakunye neyomfundisi wosapo.

IV. Imfundo yosapo ibe yekolisileyo ku Rulumente. Ezike yinxalenye yendawo ezifunwa ngu Rulumente pambi kokuba alunike uncedo lwake. Wonke ke umfundisi osukuba ecela uncedo luka Rulumente sabe tembisa okokuba zonke ezondawo zofezwa. Umbuzo wam ke

Native Opinion

NATIVE ASSOCIATION.

WHEN, a few weeks ago, we gave publicity to the meeting of Natives at Tyume to take into consideration the advisability of forming something in the nature of a League, the most prominent feature of which would be a pledge of loyal devotion to the QUEEN, we also stated that subsequent gatherings would take place to enter into the real business in view. Such a gathering took place at the foot of Ntaba-ka-Ndoda on Tuesday last, the 14th April, and was thoroughly of a representative character. After full and careful consideration and discussion, the following resolutions were passed unanimously:—

1. This meeting desires to record its continued loyalty and devotion to Her Majesty the Queen

2. This meeting wishes to express its un.-qualified satisfaction with the objects of the mission of Sir Charles Warren in Bechuanaland, and its admiration for the fearless manner in which he has set about examining the claims of those who must be considered as robbers of the lands of the natives until they prove themselves otherwise.

3. This meeting expresses its strong opinion in favour of the Imperial Government taking over and administering as a Crown Colony all the native territories beyond the Cape Colony; as the anomaly
of their administration by a Parliament in which they have no representatives is productive of mischief, and the colony is moreover, at present unable to protect them from possible filibustering expeditions.

4. The meeting having in view the fluctuations of native policies to which natives have been victims ever since the introduction of Responsible Government, would rejoice if the Cape Colony would revert to the form of Government which previously existed, and would respectfully urge the Imperial Government to consider this matter.

5. This meeting having heard of the unceasing efforts of His Excellency the Right Honourable Sir Hercules Robinson to secure justice for the natives of Bechuanaland, and of his advocacy of a just and humane Government for the natives generally, places on record its cordial thanks to the Governor
and High Commissioner, and its unlimited confidence in his administration of Her Majesty's dominions in South Africa.

6. This meeting resolves that these resolutions be sent to His Excellency the Governor with a hnmble request that His Excellency should transmit them to the Secretary of State for the Colonies.

There is, to our minds, nothing extraordinary about these resolutions which may be taken to embody the talismanic words emblazoned on the hearts of the Natives in this part of the country respecting the leading questions which affect them. The one referring to Responsible Government as being unsuitable for the Colony may, at first sight, appear far-fetched and impracticable Indeed, this was pointed out at the meeting. But the pertinacity with which the older men fought for its adoption showed that they regard the injury done them by administrators under this form of Government as having been very great. It might, no doubt, be of interest to learn the motive that prompted them It is contained in a familiar Native adage—" The depth of a stream can only be measured by a stick "; and though they might not attain their end, still, it was as well that they should record their convictions. A little education in the leading principles of Responsible Government would, we think, reconcile our people to it, and the present activity among the Natives bids us hope that the day is not far distant when they will enter into it heartily and appreciate it.

Two other resolutions were passed at this meeting: one to the effect that the Secretaries of the Empire League be communicated with a view to the starting of a branch among the Natives. It is probable that a modified form of the Empire League constitution to suit the Natives will result from this communication, and such modification, will, we trust, take the shape of enabling the Natives to interest themselves in the politics of the Colony with a view of purging them, of such influences as may be destructive to British supremacy. The other resolution was that these re-solutions be sent to other Native centres to enable other Native communities to pass them with such amendments as they might think fit. Due weight will be attached to the universality of this movement, and we trust other Natives will follow suit.

We regard it as a good sign that our people should thus interest themselves in current politics, and evince a desire to march in step with civilisation and enlightenment. This is the surest guarantee of peace and absence of scheming and intriguing to drive the white man into the sea, of which we have heard so much, and it insures the prosperity of the country. Every lover of the country, then, will, no doubt, welcome and. encourage these efforts.

THE PELZER CASE.

THE law officers of the Crown in. the Colony must have greatly miscalculated the temper of Englishmen and others whose training and instincts are English if they thought they could hush up, by declining to prosecute, the cry of the black man's blood which has been spilt by PELZER near Burghersdorp. The evidence which first found publicity in the *Cape Mercury* would seem, to lay minds, to be enough to constitute a case sufficiently grave to be submitted to a jury. But political considerations are said to have warped the judgment of the Protectors of Justice. The consequence is that the country, through the Press and the Pulpit, is demanding, not vengeance, but justice, and is applying-the spur to the Attorney-General with the object that he should either state the points that weighed in his mind and led him to drop the prosecution, or have the case re-opened. Journals holding as diversified views on current politics as the *Cape Mercury,* the *Journal,* the East London *Advertiser,* the Bedford *Advertiser,* and the Graaff-Reinet *Advertiser* are unanimous in urging the Ministry to do its duty by the country whose honour is confided in their keeping, by dispelling the

suspicion that murders, the most vile, can, under certain circumstances, be perpetrated in this Colony with impunity. Now that the matter has taken this form it must be remembered that it will not end here, but peremptory orders may come from without and humiliate the Colony still more. It is well that the inhabitants of the Colony should decline to share in such humiliation. The Rev. J. D. DON, the Presbyterian Minister here, writing in the *Cape Mercury,* thus delivers himself on this painful subject, and his letter deserves the widest publicity:—

SIR,—I read with painful interest an article in the C*ape Mercury* some weeks ago on the Pelzer case, consisting mainly of evidence called from the official records. It was plain from that evidence, indeed it was practically confessed by Pelzer himself, that a foul crime had been perpetrated; and every right-thinking person must have recognised it as a necessary consequence that Pelzer should have been committed for trial. It seems, however, that the man is still at large, and that the Government has declined to prosecute.

The statements in your article were such as the Government was bound to rebut and refute, or by silence be held to admit their truth and force. I have been looking anxiously for some explanation or defence of the action of Government, such as it was its duty to the country as well as its interest to issue, if of defence is possible; but none has appeared. I am reluctantly compelled to come to the conclusion that your statements are true ; in short, that our rulers have been influenced by political instead of such legal considerations as are alone applicable to the case. It may be safely assumed that if a white man had been the victim the murderer would not have been left untried and unpunished. Indeed, it may be confidently affirmed that had the same thing happened in this district, the offender would have been brought to justice. But it would seem that, in the district of Burghersdorp, if a Dutchman shoots a Kafir, the crime must be overlooked, Government refuses to do its duty, and the conscience of the whole com- munity is offended.

I fully expected that, when your article went forth through the country, especially after its statements remained unchallenged, the press would have taken up the question and compelled the Government to break silence, if not to alter its decision. But the press, with lew exceptions, has paid no attention to the case. I confess I have met with nothing more disheartening for a long time than this *immoral* apathy in connection with such a grave business.

Is the matter to rest here ? Is nothing more to be said or done ? Is the Govern- ment to be permitted ignominiously to abdicate its functions in this fashion, and to offend the consciences of all not blinded by race prejudice or party feeling ? Even were the evidence against Pelzer less damning than it seems to be, he himself admits a criminal act, whether murder or man-slaughter, which ought to be dealt with in the prescribed and proper manner—tried by a judge and jury in open court, instead of settled off-hand by Solicitor-General or Attorney-General in a hole and corner fashion. Nothing less can satisfy justice, not to speak of decency, and I trust nothing Jess will satisfy the country.

I belong to no party ; I am not a politician ; I never was in Burghersdorp; I know nothing of its people, and never heard of Pelzer before. But I am a member of the community which has to bear the responsibility in the last resort of its Government's unchallenged acts, and a minister of a religion which knows no distinction of race, caste, class or colour; and my conscience refuses to put up silently with this offence.

" What hast thou done ? The voice of thy brother's blood crieth unto me from the ground." The poor man's blood cries to heaven, not merely against the wretched murderer, but against the Government which refuses to prosecute, and the country which condones such conduct. I, for my part, will have no share in this responsibility. Therefore, to clear my own conscience, I solemnly protest, in the name of God, of law justice, and order, against the manner in which this foul crime has been dealt with.

I am your obedient servant, JOHN D. DON.

The Manse, King William's Town, April 11, 1885.

EDITORIAL NOTES

WE are requested by a Committee member of the Agricultural Society to correct the statement in our last issue which would appear to have created an impression that Natives were not allowed to compete for prizes at the Show. The Show is a puplic institution, and Natives fulfilling the conditions are as free to exhibit as any European. We state this with great pleasure ; but we may say we granted it when we made our comments last week. The fact, however, remains that the Executive Committee of the Show impliedly ignored Native products by omitting to give them an invitation to exhibit through our own paper just as well as they did with the English speaking portion of the community.

THE attack of the *Cape Argus* on General Warren, on what appears to residents on the Frontier and Eastern districts a matter of little or no moment—the alleged breach by the General of a doubtful engagement between the Stellalanders and Mr. Rhodes—these attacks, we say, have been persistent and virulent, so much so that readers of that paper have been a little mixed up in their minds as to 'whether the object of Sir C. Warren's mission were still worthy of support or not. The opinion of the country on the matter would seem to be that Sir Charles may have been right or wrong in slighting the Bower-Rhodes agreement, but this matter should be classed with the very many which come under the hackneyed phrase, " *In armis leges silent."* Wehave been religious readers of the *Cape Argus* for many years, but we do not remember that it ever took as unpatriotic and weak a side as it has in harassing and hampering the General commanding in the ill-fated districts of Stellaland and Land Goshen for having, in its judgement, erred in distinguishing between tweedledum and tweedledee—the treatment of Stellalanders and Goshenites. Graham's Town, Port Elizabeth, and Kimberley have held meetings to strengthen the hands of the General, and we agree with those who think that this can be done without the least abuse of Mr. Rhodes and those who think with him on this matter.

WITHIN a very short time, shorter, perhaps, than most people expected, the position of the paramount Power in South Africa has changed. Not a few public men would have been, three years ago, horrified to find the question of the annex- ation of Bechuanaland, Zululand, and strips of country extended to the Zambesi considered as practical questions. Yet so they are. A meeting of Graham's Town citizens recorded its conviction last week that Imperial authority should at once be extended over Zululand and the entire coast line between East London and Delagoa Bay. The Zulus when they found the fabric of their own rude yet stable government broken, never ceased to ask the Home Government to take them over for fear that they might find themselves in the cruel mercies of the Dutch and other powers, not recognizing any rights as belonging to subject races. With painful stolidity Lord Derby has spurned these prayers. We now have a small Dutch Republic in Zululand with its rising town called, as if in mockery, Vryheid (Freedom). It is, as usual, not until some harm has been done, vested interests created, and, above all, Germany is in search of fresh fields that Lord Derby is beginning to move, as it is clear he is doing so from the subjoined communication in reply to a petition from Natal:—

[Copy.] " Colonial Secretary's Office,
Natal, April 7th, 1885.

SIR,—With reference to your letter of the 2nd February last, forwarding a petition signed by 2,300 inhabitants of this Colony praying that British jurisdiction should be extended over the whole of Zululand, or that the country should be annexed to Natal, I have the honour, by direction of the Governor, to request that you will inform the petitioners that the Right Hon. the Secretary of State for the Colonies, in acknowledging the receipt of Sir Henry Bulwer's despatch of the 3rd February last transmitting the petition to his lordship, has desired his Excellency to cause the petitioners to be informed that their petition has been duly received, and that the matter referred to will receive the attentive consideration of Her Majesty's Government

I have the honour to be,
Sir,
Your obedient servant,
F. S. HADEN,
Assistant Colonial Secretary.
Robt. Topham, Esq.,
Maritzburg."

After this we are compelled to think that after all the Colonial Office at Downing Street is nothing more nor less than a weather-guage of the state of opinion out here.

IT must be clear to the natives that there is just now a scramble for them or their lands going on among powerful nations, and the choice lies between affecting a *modus vivendi* with the English Government or complete swamping by Germans or Dutch. There can be no doubt that our people will prefer England's Hag which represents the views of colonization which have been thus given expression to by England's greatest statesman of the past and present generation—Mr. Gladstone, who, recently speaking of Germany's pro- jects at colonizing, observed :—" A limitation is dictated, not by the law of nations, but by the law of humanity and justice, and also that they shall be con- ducted with due and full regard to the interests and the rights of all aboriginal nations. If Germany is to become a colonizing Power, all I say is God speed her. She becomes our ally and partner in the execution of the great purposes of Providence for the advantage of mankind. I hail her in entering upon that course, and glad will be to find her associating with us in carrying the light of civilization and the blessings that depend upon it to the more backward and less significant regions of the world."

THAT Natives are possessors of a talent for singing is now admitted on all hands, and that they have not as yet followed the example of their brethren in America, whose gifts in the same direction are marked by the Jubilee Hall of Fisk University, is perhaps due to a want of enter- prise. We have before us the accounts of two musical entertainments by Natives— one at Kimberley and another at Port Elizabeth—which have been patronized by influential inhabitants of the towns in which they have been held. Of the Kimberley one, conducted by Mr. Pelem, we read in the *Independent* that " among those present were Mr. G. G. Wolf, M.L.A.,Mr. Justice Jones, Mr. Bottomley, Mr. Rogers, Mr. Fletham, Mr. Calder- wood. &c." The Mayor of Kimberley presided. At the close the Mayor con- gratulated Mr. Pelem upon the successful manner in which he had conducted the concert. The fault in the arrangements, however, was the length of the Pro- gramme, which was, nevertheless, religi- ously carried through. The Port Elizabeth one was, judged from the enthusiastic report, a complete success. The chair was occupied by the ex-Mayor, Mr. James Brister. The *News* says " the choir sang with great precision, and it is evident that Mr. Paul Xiniwe (who acted as conductor) knew how to keep the dusky songsters under control. It goes on to say: " One native lady, Miss Balia by name, possesses a voice of sweetness and power, and her singing of ' Rocked in the Cradle of the Deep' and 'Wings' was characterised both by expression and feeling, and she was deservedly encored. Mrs. Pritchard (wife of the respected pastor of the Church) tastefully rendered ' the Chorister.' During the evening, Mr. Isaac Wauchope (who was facetiously announced by Mr. Brister as 'Mr. Walk-up ') delivered a lecture on ' The Christianisation of the Natives.' A vote of thanks was accorded to almost everybody at the conclusion of the affair.". So enjoyed was the singing that we under- stand some of the Europeans have given an invitation to the Native singers to take part at an entertainment which will take place in the Town Hall next month.

IN justice to our courteous Traffic Manager we take the following from the *East London Dispatch: " Native Opinion* has noticed the letter in a recent *Dispatch* stating that all natives travelling by rail-way must ' show a certificate from some competent person that they are free from small-pox ' and that ' the doctors charge 2s. 6d. fon these certificates, which the native has to pay.' With regard to this we find that the Traffic Manager does not demand a doctor's certificate, but merely a voucher from any householder or other person who is able to state that the native desiring to travel has not been in an infected place within so many days. This being so, there is no such hardship as would at first appear."

" THE same paper," the *Dispatch* says, " devotes a leading article to the subject of Mr. Hay's retirement from the *Cape Mercury,* and suggests something in the shape of a testimonial to the ' noble editor ' from the natives. Such a recognition of the way in which Mr. Hay has written on behalf of the natives would undoubtedly be graceful. But *Native Opinion* should not describe the principles of Sir Bartle Frere as those of ' blood and thunder,' or think that Mr. Hay is immaculate and that Sir Bartle was the vilest of the vile. In losing Sir Bartle Frere the natives los t a friend such as they may probably never see again, if they could only be made to understandit. But he was never allowed his opportunity.' Perhaps to meet the taste of our contem- porary we should have said the carry- ing out of Sir Bartle Frere's principles was signalized by blood and thunder.

SITUATIONS.
Vacant and Wanted

"THE "IMVO" having an exceptionally _L large weekly increasing circulation for a New Paper throughout the Colony and the adjacent Territories, is the best means of advertising for Native Servants with recom- mendations.

Terms—Three insertions, 5s. cash, for parti s advertising Vacant Situations.

BONISANI

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

MBAMBORADEBE

Emyeni, Debe Nek, via King W. Town

KANIPE UMKONDO

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

ISAAC A. MOTAUNG.
Zuurfontein, Tarkastad,
March 6, 1885.

OFUNWAYO

SINOMNTU esimfnnayo ote wasilahleka indoda yegqirakazi ebeke lako nakwesika mabandla, lihlala lihamba namakwenkwana arrabini. Bahlnkana o Qonce ngo March ; wayebamba ngenyawo esiti usinga e Katala eyakutata inqwelana yamahashi kengoku akuvakali nto ngaye. Uze uhlabe umkosi ube mde. Igama lomnene lowo ngu Mr. P. M. VAN DER KOETSVELD. Inkosi kazi leyo ngati li Belu, inkosi ya Mabele ingayazi. Ndibekisa kwinkosi nezikulu namanene.

JOHN MZAMO.

Bira, Fort Peddie.

I- "CAPE MERCURY."

Ofuna ukulibona elipepa angatumela atunyelwe libelinye.

Elipepa lishicilelwa e-Qonce ngabo bonke o-Lwesibini, no-Lwesine, ne-Migqibelo, litunyelwe kwaoko kuzo zonke indawo.

INTLAULELO:

Apa e-Qonce 9s., Ngeposi 12s ngenyanga ezintatu.

Ngonyaka kwangapanibili, esi xekweni apa 30s., ng posi 42s.

HAY BROTHERS,
E-Qonce.

ABATSHATILEYO.

LOKWE-MAYA.—Kutshatiswe e Ncolosi, ngo 7 April, 1885, ngu Rev. A. Gibson, M.A., u JOHN LOKWE, unyana ka Stephen Lokwe wase Waqu no ELIZA MAYA intombi enci ka Bizo Maya wase Ncolosi, kwa Tsolo.

NDLELA-MAYA.—Ngo 7 April, 1885, e NcoJosi kwa Tsolo, kutshatiswe ngu Rev. A. Gibson, M.A. U-JEREMIAH NDLELA wase Nxu no REBECCA MAYA intombi enkulu ka Bizo Maya.

Wonke umntu ontsundu ose Jagersfontein makaye kubona u

Mitchell no Greenlees.

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izi hlangu ze 12/6 ; Iblankete ze 10/; Iminqwazi ye *5*|.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilungile zi tshipu.

Eyona mpahla ininzi e Jagersfontein.

U-M. no G. bayitenga Engilane nase Skotilan eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo aba " se kaya " kwindawo ezingedulu, amaxabiso abizwa ngabo alunge nangangawapina anokufunyanwa apa e South Afrika.

Akunaku fumana nto igqite eyabo ngoku-htnga ngexabiso olirolayo.

KANGELA APA

Umhlobo wenu u Mrs. STEINMETZ,

Ovenkile ipambi kwe Kantoor, uyazisa ukuba ivenkile yake usandukuyilungisa wayandisa.

Ininzi impahla entsha efikileyo. Yonke impahla yalevenkile ngoku ihlisiwe-emananini. Yiyona venkile itengelayo e-Jagersfontein. Inempahla zentlobo zonke zamadoda nomankazana. Ngena ngapakati uzibonele.

IBULUKWE zokusebenza nezokavata ziyalala.
Ibatyi, Ihempe, Iminqwazi, Imibalo, kunye nezihlangu, &c.

Intlobo zonke zokutya ziko.

Iswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwe- Ozikook, nziwa intlobo zonke zezonka. Nesonka-Somtshato. Yiyona Bakhuis inezonka ezilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.

Izixaso zifunyanwa amaxa onke. (Akutengiswa tywala).

Qonda— Impahla yalevenkile ilunge (i good koop) yonke.

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 nagahlawulelwanga kulomzi bawasingise kuye .Ze bati bonke abanamatyala abamelwe kukuwahlaula bati ngapandle kukolazisa bawakupe bayingise intlaulo — kwakuye, kuba hleze bade basondelwe ngokwasemtetweni

LAWRENCE C. GOERGE, Ogciniswe lomzi

E-Lucwecweni, e-Batenjini, March 12th, 1885

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwa-nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

ANDREW GONTSHI

Umteteleli ematyaleni,

I-Ofisi—e-NGQAMAKWE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo,. noncedisa, abafuna ukutenga nokutengisa,.

e-Town Hall, Kwisitora esinga pantsi ese- sitatu, No. 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma. zimba, ne Tapile, ne Bran, ne Kalika. njalo njalo, ayitengisa tshipu.

Amazabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkehva nguye asitumele kuma- calana onke e-Koloni.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle

Zokinika amabaso ngamaxesha atile

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS Smith Street King William's Town.