

IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

IXABISO 3d.]

ISAZISO.

“ Imvo Zabantsundu ” zishicilelwa ngoku ngolwesi-Tatu evekini.

KANIPE UMKONDO.

BONISANI Umfana okwiminyaka eyi

29 ubudala bake.

Untsundwana, akanamzimba mkulu ndahlukana naye e Bayi (Port Elizabeth) ngomnyaka we 1879 esebenza kwindlu ye Gas. Ke esisicelo sam ndisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Aka. yise Abraham Gobongwana Kinass. Ndicela amehlo kumanene, nama nenekazi endawo ngendawo.

Umntu onokundilandisa angatumela ku

UMNTU omnyama onomfazi okwaziyo

ukulima isitiya. Ukuba umfazi uya-kwazi ukusizila naye wofumana imali. Owufunayo umsebenzi lowo makabalele

OCELA UMKONDO.

WEHASHE, imazi emfusa, enqina lase j

kunene litecu ngokuba mhlope kancinane. Iminyaka mihlanu linalombalo A.P. ondilandisayo wovuzwa angati ukundi-balela.

BONISANI.

IMAZI ebomvu yenkomo; seyifaka; upau; yi venkil-hak kweyasekohlo; itwe cupe

IMAZI emnyama yenkomo ewasakazi um-tshoba umhlope ayina lupau. Ondilandi-

OCELA AMEHLO.

NDICELA amehlo ngomfana wam u GILSTAIN MEKENI ubese Bekesdolopu.

QEBEYI H. MEKENI. Komgha, 6 May, 1885.

Ukujikwa Kwegama.

NGETUBA lokuxakwa kwabantu ligama likabawo u ONVERWACHT ebendibizwa ngalo ixesha eli lonke, ndazisa izihlobo ukuba ndigqibe kwelokuba nditabate elobawomkulu. Emandibe ke ndiyakwaziwa emva kolusuku ngokuba ngu.

KUBIWE.

INKABI yehashe emtuqwa okufosi, eminyaka mitatu. Upupu Iwenqina lase kunene lasemva limhlope. Libukutuka emhlana.

Isaziso Sabapati Bomzi. Sa 94.

Indlela emayingahanjwa.

KUYAZISWA kubo bonke ukuba Abapati bomzi wase Qonce bazisiwe ukuba kuko indlelana eyilwe ngaba qubi benqwelo kumhlaba womzi, ngasetoleni yale ndlela iya e Komani. Ubani ofunyenwe equba inqwelo ngale ndlela, mhlambi engahambi nge ndlela yenqwelo kakade uyakudliwa £5; lento ke iyakwenziwa emva kolusuku.

W. DUNBAR, Umpatiswa. K-wi Ofisi Yomzi,

E Qonce, 13 May, 1885.

J. HILNER,

Umenzi wentsimbi zamaxesha, E-QONCE.

Nontengisi wempahla ezinjengemisesane

(NATIVE OPINION).

KING WILLIAM'S TOWN, NGOLWESI-TATU, MAY 2 1885.

[No. 30.

AMALAHLE ASE NDWE

Abanini bamalahle bagqibe namapati bololiwe ukuba bamane ukulayishela Kwa Komani (Queenstown).

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

Abafuna ifulura abasakuzidinga kwisituba semingxuma yamalahle ne Queenstown. Akusakubako kubambezeleka ekulayisheni amalahlwe nasekuwatuleni e Komani. Indlela yenqwelo intle yonke isagudiswa ngokunye.

Inani yi nayipeni (9d.) ngekulu.

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiligana {McGREGOR'S}

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfu-tshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofi;

njalo, njalo

INGUBO, IKELEKO, IFRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko

Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU, Kwindlu Ekangelene no W. O. CARTER & CO.,

E-QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

POS' ISO A PA BO I

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET, E-QONCE.

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zomshato zenziwa ngokokufuna komntu kwisituba se yure ezilishumi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

Kufunwa into eninzi ye

Botile kwa W. BEHR & CO.,

kwisitrata se Cambridge Road, e Nyutawuni.

T. H. KELLY,

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye ezezwa ngamagqweta.

Akabizi mali ininzi ngokuteta amatyala nokufeza imicimbi yabantsundu. Uyakutetelela abamcelayo kwa Qoboqobo nase Xesi.

Apo i-ofisi yake ikona kukwi Maclean Chambers (ngase TownHall), e-Qonce. Make

PASCOE BROTHERS.

Lempahla intsha inokubonwa

KWA-PASCOE, A YLIFF STREET.

I-SETINE (Silika) emhlope ne Alpaka, Izivato zomshato esenziwe, nezi-tofu zokutshintsha zentlobo ezininzi, Izigubungelo zomshato neNtyantya-mbo, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakazi ke leyo) Izitezi, ne Bonet, Iprinti ezikanyayo, nezidaki nezi brown (mfusa) ziqala kwitiki-iyadi... Ikeleko ezimhlope nezi-brown, I-linzi eziqala kwi-tiki iyadi. Ikwilt ezimhlope nezinamabala.

Impahla yomshato nezitofu ezitengiswa nge yadi azidli amaxabiso makulu. Into eninzi yetyali ezifanele intombi ezizakutshata nabatshakazi.

Uhlobo esigcina ngalo ingubo esenziwe zabatshakazi lubanga ukuba abantu abaza kutshata abavela kwindawo ezingama batenge babe noku goduka kwalomini. Kwivenkile yakwa Sisingqi, e-Qonce. 29th October, 1884.

IMVO ZABANTSUNDU.

LIXESHA LOKUHLAULA. Kambe kule nyanga silindele inkozo zenyanga eziqala ngo May 1, 1885. Oku kubekiswe kwababehlaulele ezintatu inyanga kupela. Amapepa angahlaulelweyo ayakubanjwa de ifike imali yokuwa kulula. Abamnkeli bayacelwa ukuba intlaulo yabo bayise ekupeleni ko September, 1885, ibe 5/. Abafuna ukuyisa ekupeleni konyaka bangahlaula 8/.

Abantu abaqala ukulamnkela ipepa ekuqaleni kwalo nyaka bahlaulela inyanga ezintatu bayaziswa ukuba ixesha labo lipele ngo 31 March. Ingafiki imali yabo liyabanjwa ipepa.

IRISITI ZENTLAULO.

Abamnkeli beli pepa bayaziswa ukuba abanakutunyelwa irisiti (receipts) ngemali engapantsi kwe 10'. Ixesha abahlalela lona boliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa kubantu abangahlaulanga kwa-ngapambili.

IZAZISO ZE MVO.

Siyabacela abafundi betu ukuba izaziso ezisakuba zibonakala kwelipepa bazikangelise. Makukunjulwe ukuba ezi zindlu zingenisa izaziso sazeke zingenyane mali yamntu mnyama njengokuba ezinye zinjalo, abangati ke abayakutenga kuzo bafumane ukulungiselelwa nemfanelo. Sibacela kanjako abafundi betu lento inye inkulu ukuba bati xa sukuba beyakutenga bapate ipepa eli “Imvo” ukuze bazazi izindlu eziqwenela ukutengiselena nabo, bazibuze ngokumhlope izinto esazeke zibalulwe epepeni ukuba zinokufunyanwa kwezo zindlu. Xa abafundi beyakutenga kwizindlu ezingekabi nazaziso kubalungele ukuba babuze imbangi yokuba izindlu ezo zingaceli umzi omnyama ngezaziso.

Amagosa e “Mvo.”

SAZISA umzi ukuba lamanene amiselwe ukupendula zonke izinto ezingelipepa egameni lomninilo kwezindawo :—

Cala.....Mr. P. Figlan

Grahamstown.....Mr. Peter Nkosinkulu

ANDREW GONTSHI

Umteteleli ematyaleni,

I-Ofisi-e-NGQAMAKWE.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi

WEMVUMELANO,

Umanani Weziqiniselelo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujike igama lesiqiniselelo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

W. F. S. BOOTY

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

W. BOTTRILL,

Umsiki Wentlobo zonke zengubo,

Ukangelene ne Town Hall,

E-QONCE

Ngoyena misiki utshipu kulomzi.

Umsebenzi wenzelwa ndlwini nye. Intlo bo ezintsha zokusika nazipina i fashini.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E-QONCE

U Abraham K. MALO

Umteteleli ema-Tyaleni,

ENGQUSHWA.

Iveki

KUBONAKALA ukuba ezimvula zisand' ukuna zibe ngonogumbe kwelase Bolani (kwindawo ezinjengoma Beaufort West, Oudsthoorn, noma Prince Albert).

U RULUMENI umise u Mr. Dick ukuba acedulele umcimbi wokutyolwa ko mnumzeto u Mbovane Mabandla.

ABANTU abanengqakaqa e Bompasi kwa Qoboqobo bakolisa ukuba ku 40 ngemini. Isifo asandi noko, sibonisa impau zokupela.

INDODANA eyafa ngebaqo e Somerset East ngu Nanise September yakwa Maduna;

U MR. WILLIAM HAY ufike e London ngo-Iwesi.Ne.

KUKO umfo omnyama e Dayimani abati ngu Jaggia osentolongweni ngokuba ingxowa yegwangqa abati ngu Charles Braun, eyayi- nemali zamapepa ezikwixabiso le £500 ne- ngumwenzala eku £6,500.

UCUKU lokuba ngubanina owaqala ukubeta kwidabi ebeke lako pakati kwama Afghani- stan nama Russia ekujinga kulo imfazwe pakati kwe England ne Russia, lubekiswe ku kumkani wase Denmark ukuba alugwebe. Akuko nto iyakwenziswa ngamacala omabini ngendlela yokusondezela imikisi.

U RULUMENI wa Pesheya ucele igunya le- bandla eliyi Palamente ukub' anikwe imali exabiso eliyi £11,000,000 yokuhambisa imfazwe ezingati zibeke.

IMFAZWE yase Yeputa isengati ilityelwe nga Mangesi ngenxa yale ibungwayo ne Russia. Akuko kuhanjiselwa pambili kuyakubako malungana nayo.

ITSHAWE elingu Khamalezizwe ezingapaya kwa Barolong lilinikele kwi Nkosazana lonke ilizwe lalo eliyi lema nge Zambezi ngoku- tsho kwalo.

ULAULO Iwa Pesheya lugqibe kwelokuba lungabi sazamelu ukuyingenisa e Khartoum imfazwe.

LE Palamente ihambisa imisebenzi ya Pesheya iyakupeliswa ngo November ukuze kunyulwe entsha.

INGQAQAQA isavakala ngase Tsomo nangakwa Kentane pesheya kwe Nciba.

SIVA ukuba u Captain Veldtman selelahleke zinkomo ezi 30 ngenxa yemanz' abomvu okoyo Pesheya kwe Nciba.

U MR. EDWARD H. BURNES obeyitshala yesikolo sa Malau e Bayi usentanjeni Kutuwa akagcinanga kakuhle imali zebandla labaki abangungcini-ndyebho wazo.

UKUBA amaxesha ebengemabi ngeba siti u Mr. C. Musgrove onesaziso kwelipepa umema umzi ngento enefa kuwo. Kodwa singaqwa- laselwa isaziso okwaso sodwa.

KWAQALA ngo Mgqibelo kwada kwaba lu suku lo Mvulo izitora ezikulu zalomzi ziva liwe.

UMANZ' abomvu uzibonakalise kwifama emele ukungena kwe Nciba elwandle.

ISIPITIPITI esaka sati siko e Canada kwe. Iase Amelika sipelile, inkulu yondiyalwa u L Riel ubanjwe.

ABAFUNDISI batumele umtandazo e Palamente wokuba indawo ezingqili zabantu abantsundu bezitili zase Ngqushwa, e Dikeni, e Qonce, e Monti, e Cumakala, e Qumra, kwa Daliwe, nakwa Komani, zingatengiselwa utywala.

U HON. J. H. HOFMEYR, M.L.A., oyinkulu ya Mabulu ase Palamente uyawela ngaleveki ngenxa yokungapili.

NGOLWESI Hlanu kwakuko umdlalo webola pakati kwe Champions (zabantsundu) namajoni. Amajoni avena ngamangeno okuqala etsho nge 148, i Champion zatsho nge 94. Isikora esikulu se Champions senziwa ngu

W. C. Umvalo.

BEBEXE bada base sitandatwini abantu abanengqakaqa esiqikini sase Xesi, ngezintsuku, kodwa baseko abehliwayo emakaya, abanye bayafihlwa ngabahlabo babo.

U REV. C. W. POSSELT wama Jelimeni wase Swazini ubube ngolwesi-Bini olungapaya.

IMANTYI yase Xopo, e Natal, isetyaleni ngokubeta omnye wababafo bamnyama base Amelika.

U SUTTON no Brown amadoda amiselwe ukulinda imingxuma ye Dayimani kwelo abanjwe ngokusuka abulale umntu omnyama.

U REV. THEO. CHUBB, B.A., wase Mgwali ukwele emkombeni ngolwesi-Bini ukusinga e England kunye nosapo Iwake. Ufumene ixesha lokupumla lonyaka.

E PALAMENTE u Mr. Dyer ungenise indawo yokuba u Dean Williams angafumani mali kwa Rulumeni, ngenxa yesimilo esibi ezati ijaji unaso oko wayemangalele n W. B. Shaw.

IMVO ZABANTSUNDU

IVOTI ZABAMNYAMA.

INGXOXO yevoti yabamnyama iyenkulu kunene, sivuyisa ukubona ukuba inxenyi yabahlobo betu iyinikele iliso kakulu. Sisati tina boze bati bakuyiqonda abo namhla bangagqibiyi ukuyiqonda ihambiso yetu malungana nevoti babone ukuba bebefumane banexala. Bambi bebenoloyiko lokuba Amangesana ambalwa, ngakumbi abafundisi, abengati kulomandla akuwo asebenze ngewonga analo ukuba ilizwi labamhlope linywiliselwe “ ngamaqaba ” (njengokuba besenjiwanjalo ukubizwa bonke abamnyama kulemicimbi). Asingi singayikanyela into yokuba beyakuhlala beko bona abantu abacebo liyakuhlala la-Pulapulwa kwezizinto. Kuyinene ” ukuba umqukuqela wa Mangesi seloko ukokelwe licebo labanye, esingati le Mbumba ya Mabulu ikoyo imele ukuba baze bati abo bazintloko zayo bakokele onke amalungu. Sisatike abo bakwaziyo ukukula kwe Mbumba leyo ya Mabulu abasakukukanyela oku. Seloko kuti ingummangaliso ukuba ukuvota kwetu kuhlale kucasiwe ngezizizatu; ze ukubako kwabapambili abakokela abamnyama kube yinto yokutetwa nqa kangaka. Esiti ngoko abo kwabamhlope abateta ngoluhlobo mababe abayazi ihambiso ya Mangesi akowawo ngomhla wonyulo, okanye sazeke besili abo bateta nabo bazi-zidenge.

Esinga singakubonisa mhlope kukuba xa ukuvota kwabantsundu kukangelwa kakuhle bekungafanele kubako loyiko lunjengolo siluva imihla nezolo. Lendawo siyicazayo singayikanyisa ngokusuka salatekunyulo Iwamadoda okuya e Palamente olwaluko kwisitili sase Dikeni, unyulo olubaluleke kunene. Singati mhlaimbi exesheni sibe nezwi esile-nzayo ngolunyulo, salate into enye nezimbini ezingati aziqondiswi ngabantu abatile kwabamhlope. Singa lenyaniso ingaqondwa leyokuba ngexesha clo lungemu ulaulo Iwe NKOSAZANA kweli lizwe. Inxenyi yabavoti abamnyama yaaqeqeshwa ezikolweni ezikulu nase mizini ya Belungu. Latike lakufika ixesha lonyulo abantsundu benza intlanganiso bacikida into ezibahlalise kubi, nomntu ongayakuba mela ebandla. Zabako intlanganiso zemizi ngaminye nezemizi ibandakanyiwe. Indawo ezipatelele kumandla abakuwo abantu abo, nendawo ezipatelele kwi koloni yonke

—ezinjengemicimbi yemfundo—za-qwalaselwa. Enye yento ezaqi tywayo yaba yeyokuba abantsundu bangazibopeleli nakubani uti makan-nyulwe ade eviwe into ati uyakuyenza xa ateta nabamhlope nabamnyama. Ndoda nganye yagcakamela ukucikidwa, inteto zayo zapaulwa. Kute kuba kwakusaziwa ukuba landlu yem- buto yase Dikeni ayingebatwali bonke abantu abamnyama abanga- bavoti kwatunyelwa amadodana atile aziwayo ukuba ayakwazi ukusoma awati wona amana ukuya kubikela umzi osekhaya. Ziviweke inteto w- andula ukugqiba apo wagqiba kona umzi ontsundu. Kusenziwa oku abako abo bafundisi boyikwa kunene. Uninzike siyazi ukuba luyasibulela namhla isenzo somzi omnyama ngokunyula u Mr. INNES. Sinenkolo yokuba yena u Mr INNES kwanjengomzi wonke omhlope akazi ukuba wayehleli pantsi kokupendulwa okungaka, kuba nakuba kusitiwa abamnyama bangabantwana, njegabantwana banemvo ezizezabo bodwa ngehambiso yabantu abakulu. Kwanjengabanye abantwana abadli ngakuposisa. Sike saboniswa amanqakwana awenziwe ngelixesha lonyulo lidlu-

lileyo, abonisa ukuhamba kwengca- mango zamawetu ngeloxesha. Ke ezimpawana zazingabalelwa ukuba zezishicilelwe, kodwa zahanjiswa ngokubanzi kwabaziwayo ngumninizo- Sizingenisa apa kuba zibonisa ukuba uyakulisebenzisa ngengqondo ilungelo lokunyula ngalo lonke ixaxano ontsundu nakuba singatshoyo ukuti abantsundu bayakuhlala balihambisa ngokufanelekileyo njengokuba benjenjalo abanye e Dikeni. Nangezinye indlela sicinga ukuba lamanqaku ayakuba mnanidi kwabanye esitembayo ukuba ayakuba lu- ncedo kwabo abanga bungati ngexesha lonyulo bafumane ivoti zabamnyama. Uquba ati lombali wamanqaku:—

November 1883 ... Mandiqawule

..... - lendawo ndiyiqawulela ukuze ndibuyendiyi kumbule exesheni ukuba (1) u Stephen Johnson, ngenye indlela atanda ukuzibiza ngayo u " Mna Stephen Johnson," wabanga ukuba mna nditi inteto yake uyifunda epe-peni elinteto yabalwa nguye kuteta kodwa omnye umntu. Lenteto yabonakala inde ngohlobo lokubalwa kwayo, ngati naye wayifumana ekuqubeni ukuba inde, kodwa kwannqabela ukuyenza mfulshane... Kwaba lusizi ukumbona ewanyusa ewahlisa nepepa amehlo, eman' ukuti akasakuyiqqiba yonke inteto yake. Isigqibo, akaciko lokuteta. 2. Incwadana ecaza ukubizwa kwamazwi ngati ibingaluncedo ku "Mna Stephen Johnson." Xa ati Alice usuke ati Halice, u origin uti ngu oreegin. Endiqondayo ke ngoko ukuba elitshawe lizakuba lilungu lase Dikeni litshawe eliyakuqala ezalo zodwa indlela, itshawe eliyakuyenza imfanekelo kuye wonke ngapandle kwenteto ye Nkosazana. 3. Ngomnye wamadoda adlule amanye ngokwenza amadinga. Wayiqala inteto yake ngokutemba, wayiqqiba ngokutemba. I Dike liza kuba nololiwe nemicanato, kokwam ukuqonda ude ngati uti ndawo nganye enevoti iyakuba nololiwe. 4. Lomfo ungu "Mna Stephen Johnson" yinzulu yesazi. Yinto eyaputuma isiteto apa esiti " yenza e Roma oko kwenziwa ngama Roma." 5. Ngumfo olumnke kunene ekupenduleni imibuzo. Mna ndandandingempikisi ekupenduleni kwake imibuzo. Impendulo zake zinde, aze ati akugqiba ukupendula unge ungabuye uwu- pinde umbuzo wako. Omnye waka wabuza ukuba ucinga ntonina yena ngengxoxo yokunikela ipesheya kwe Nciba kulaulo lwa Pesheya, ute u " Mna Stephen Johnson " ndingavuma ukuyinikela kwi Nkosazana lomihlaba, ndim kodwa omakamise iminqopiso yokulunikela elo endingayenzayo lonto kwisituba seminiti ezimashumi mabini! Andiyazi indawo engaba lompndulo isinga kuyo, kodwa ndahleka kakulu ndakucinga ngetshawe elikulu le Nkosazana lileheli etafilaneni lipete usiba imisizi nentsiba zokubala sezilapa, u " Mna Stephen Johnson " selehleli kule- kehle yena wesitulo elungele ukuteta, ipakati libale ngeminiti ezimashumi mabini. U Mr. Johnson uti akagushi nto ekuteteni kwake kodwa ndati ndakubona omsebenzelayo ngemicimbi yonyulo apo e Dikeni ndanga ndingati kunganina ukuba ungazipenduleli mfonadini, naye wasuka walinga ukusiqondisisa ngalendawo. Kantike noko wati u Mr. Johnson omnye umbuzo wakubekiswa kuye seyiza kupela intlanganiso, ubependula ngokute tye kodwa lompndulo yokugqibela uza kuyenza ngokute tye ngapezulu (straighter). 7. Ezintlanganisweni into eyayinkulu kuye kukuba (1) engu Stephen Johnson (2) etyebile, (3) engoyena ufanele ukuya kutetelela i Dike e Palamente. Indawo yobutyebi wayinyanyatela ngokunye udada ndaqonda ukuba inkulu kubapupapuli. Mna ndikolwa ngondyebho zisentloko kunondyebho zise ngxoweni, ngakumbi kumcimbi onjengowokwenzela abantu be koloni imiteto. Angaba u Mr. Johnson unayo kanene indyebho entloko nase mpakatweni..... Eku- peleni kwentlanganiso ndati mna eyona nto ifunwa lilelizwe ebandla NGAMADODA okucinga.

"YOUNG. — Ndingatinina ngawe Mr. Young? Napezu kwako mandiwisa isigwebo esingento kuwe, esiyinto kodwa kum. 1. Mna nditi akasakunyulwa kuba usuke wazonela. Kwinteto yako ungenise into eninti enganakuvisiswa, yimpi entsha ngokukodwa, esuke yenza ingxolo. Ukuba ubute waludibanisa namanzi ubisi Iwako Iwapesheya olusezibekilani ngesite sakolwa lulo tina : ngoku luyiye kakulu, asilufunike. Usiteti esingatomalalisiyo. 2. Ungati uyayiqonda into oyitayeto unokuyimela nase Roma. 3. Ndiyavuya kuba inteto ye Nkosazana akuyirodomishi, akutembis' into yonke kumntu wonke. 4. Akuteti nto ngendyebho zako, kanti noko uyazifuna ivoti ze tu! Ungumntu osimanga andivumi kukutemba ivoti yam, ukuba ndinayo e ndiqonde ngapezulu ukuma kwelizwe, nenteto yams- nye amatshawe afuna enyulwe. Kodwake akwazi nto kakulu ngabantu abantsundu. Ukuba okwaziyo ngabo ubuya kuzama ukukucola pakati kwabo kunokuba uye kukufuna entlanganisweni zamafama bekuyakudlu- lisela. Kodwa ivoti endinayo ndiyakuyinika u "Mna Stephen Johnson" kuba ndiyabutanda ubuganga bake. " INNES.—Yiyo lendodana kade sisiva ngayo? Ndiyakuke ndiyiqwalasele. Ngati isencinane. Emi u Innes paya ngati akuko mntu umvelayo kumawabo, uti akuhambisa ukuteta ndifumane ukuba nakumgcinisi-sihlalo akafumani mfanelo yake. Nanko eteta noko; yindoda ndiyambona. Akabukeki nganto kakulu noko kodwa uteta ngokukulelekileyo. Uyakauleza ukuteta, kodwa ubucopo bake buhamba pambi komlomo wake. Uti ukuhambisa entetweni ndide ndilibale ukuba ngumntu omncinane, ndikolwe yinteto yake ndingake apa ndingapaula ezintloko. 1. Akasipi lubisi luyijilileyo Iwapesheya njengokuba enjenjalo u Mr. Young, mhlaimbi amanzi njengokuba enjenjalo u Mr. Johnson, kodwa, usipa ubisi olungangxengelweyo. Ndiyasele ke ngovuyo, ndiqonda nabo bebengafuni kusela ngoku bayasela. 2. Yena yindoda emele imfanelo zalo lonke, amanye emele ezalo. mzi wawo kupela nje. Yena usicelela ukuba siqwalasele kwi lungelo le koloni kunokuba sinyoshe i koloni ukuba ikangele kwilungelo yetu. Into esisixaki. 3. Ingcinga zake zeziziqambileyo akazifihli. Ngati tina bantsu-

ndu usilungele kanye. Uyicasile impato egadalala yabamnyama, unga abantu aba- mnyama bangapatwa ngemfanelo, afuze' Amangesi enyanisoke ngaloxa : unga i Pesheya kwe Nciba linganikelwa kwi Nkosazana. Ewe, siyayilangazelela Inkosazana. 4. Zonke ingxakeko uzikangela njengendoda ufika anike imihlaba ngento akolwe zizo. Ufunde kanye, nabani umelwe kuziqwalasela into azitayeto nokuba akazammkeli, abo ba- zama ukumpitizela basuka bamnika ama- ndla ngakumbi. Nto ndayitandayo kuye kukuba engatembisanga ukwenza yonke into. Akafihli ukuba uyatanda ukuya e Palamente eyakudana engangenanga. Nabanye ngati baya kubanjalo nakubeni ngati bayidukisile lonto. Ukuba yakuteta ngoluhlobo waku- hlanguana nabamnyama alisakuba lityala lako ukuba akubatibanga. Ndigqiba kwelokuba uyindoda eyona."

Akuko nto ke singayelekayo kwe- zinteto. Silila ngendawo yokuba umbali wazo engabangako ekuteteni kwamanye amadoda. Singati apa kupela ku Mr. STEPHEN JOHNSON; asikukuba igama lake ulipate ngapandle kwentlobo lombali, singa kungakunjulwa ukuba lama- nqaku abalwa ngapambi komhla wo- nyulo, engabalelwa ukuze ashicile- lwe. Siyazi ukuba zininzi impawana ezenziwayo ngabanye abantsundu ngalomhla, ezibonisa ukuba benza yonke imigudu ukuze banyule eyona ndoda ifanelekileyo —intoke ebonisa ukuba unyulo olulandelayo luyakuba lololohlobo. Njengokubake i Palamente izakusingata umicimbi wokuba nepesheya kwe Nciba libe namadoda alimeleyo ebandla, ezi- mpawana ziyakubonisa uhlobo aci- kidwa ngalo amadoda afuna ukuya e Palamente yimpi entsundu.

IMBANDEZELO EKOYO.

SEKE samana ukubuzwa ngamanene amaninzi amhlope ngendawo yokuba amawetu aha ayakupila ngantlonina ngelixesha limdaka lendlala. Sithikuba singazi nathi sikohlwe.Elyine lide lathi lite-nqa kukuba ingabi ibise isimbonono esinye kwibala lababalelani ngokucinga indlela yokulungiselela impilo. Kumanene amhlope apambili alapa e Qonce siyazi ukuba maninzi abengayilayo iqinga lokunceda ngeli ngelixa lembandezelo kodwa kusanqabe indawo yokuba amawetu engekati nto ngokwawo. Atike kuwaxakile ukuba ayakuti xa ayila iqinga aliyila ngenxa yo- banina abebeke batinina. Akwanele ukuti into ebezilinywe zitshile lilanga kuba beyakuti abaninzi nabagama aziqali ukuba njalo kanti noko abamnyama basapilile. Ndawo yokuba owakowetu umzi pakati kwawo wodwa uyayiteta kakulu lento yendlala, asiyikanyeli tina. Nantsi into, ayaziwa lonto ngamagwangqa anokuti avalise iqinga elinoncedo. Emangesini apa into iwiwa xa ixoxwa kunene emapepeni, naxa kwe- nziwa ingxolo ngentlanganiso ezingati ingxelo zazo zibonakale emapepeni. Ezinye indlela zokuteta nomzi omhlope zifana kanye nalento sazeke umntu atete kongapandle yena esenkotyolweni yesisele. Ukubake amadoda omzi ontsundu abona qinga kuyakupunyelwa ngalo ngumzi ngalendlela mawalivakalise apa epepeni asebekangele kulo bonke abamhlope ukuba lilelaxa *Imvo Zabantsundu*. Siyakutike ke tina yakwanela ingxoxo sizivakalise ngokwe Singesi.

Kakade akuyikusiza luto ukuba abantu bafumane balile kungeko nto bayizamayo ngokwabo. Siti kodwa kuko nto ingaba luncedo xa bate bazama bemana ukubonisa indawo ezibaxakayo. INKOSI ebubeleni bayo, iyinisile imvula ngokubanzi, iyinisa ngexesha lokulima ozingqolowa, ozihabile, ozirasi, nozi- mbotyi, (ngakumbi ezimtuqwana apa). Bekufunekake bete bukuqu abantu ekulimeni ezontlobo zembeu. Kuyavakala ukuba umzi uyakusilelelwa ezimbewini. Kusinqabele ke nokuyitetelela lendawo de abantu ngokwabo baxele mhlope ukuba ingxakeko yabo ikweso situba. Ma- yikaulazelwe ke lento ngumzi. Si- yishiyela kuwo tina.

UMCIMBI KA MABANDLA.

UTE u Mr DE WET, umpatiswa micimbi yabantsundu, ngalomoya wake wokungu kungenziwa imfanelo, wasammkela isicelo sabo besibesti indawo yokukutshwa komnumzeto u MBOVANE MABANDLA Mayipicotwe ; u Mr. DICK, Imantyi yabantsundu yalapa umiselwe ukuba ayicikide, siyazike ukuba akasayi kudlelwa ndlala. Ekuwutabateni

Kwetu tina lomcimi welitshawe be-singa lingenzewe imfanelo, sayeke simazi u Mr. DE WET ukuba asimtu unगतonyalaliswa kukuba kwenziwe okungeyiyo imfanelo. Isiqamo so-lucikido Iwalomcimi siyakusijonga ngemihlali kwanjengokuba sisazi ukuba baninzi abayakwenjenjalo kumawetu.

Amanqaku.

IBANDLA labafundisi besebe le Rabe eliyi Independent lihlangenen onyakange e Rafu. Umgcini-sihlalo ibe ngu Rev. R. Birt. Intlanganiso iqale ngo Mvulo 11 May yapela ngolwesi-Ne ngo 14 umhla. Kwi-nto eninzi yemcimbi egqityweyo yintla-nganiso singabalula owokuba kugqitywe kwelokuba elibandla liqinise isebe lomse-benzi walo okwela Batembu na Mamfe- ngu; okwenenene wamiselwa kwindawo yokuya kwelo u Rev. S. P. Sihlali, indoda- na chhalele ukutata igama emfundweni etyalilevo. Sisiva ngati u Mr. Sihlali uya- kunduluka e Rafu ngo August ukuba aka- ndulukanga ngo July. Into ezafezwa kwintlanganiso yabafundisi ababeniyulwe- ngamasebe eramente yase Rabe uku- ba baqwalasela umcimbi wokumisa isi- kolo sokufundisela abafundisi baloma ba- ndla e Lovedale, yamkelwa lisebe lase Independent. Lontlanganiso eyayise Rini yagqiba kwelokuba iziko elinjalo limiswe nokuba ibandla ngalinye kulawo ase Rabe libe netitshala yalo apo e Dikeni eyakuhlulelwa kwalilo. Abase Independent bayamkela lendawo lada neba- ndla eli Pesheya e London ngapezu ko- kuwuvuma lomcimbi ngokunikela ira- mente ekweli £2,500, latembisa ukuba nalo loncedisa ekuyihluleni indo- da engati inyulelwe ekufundiseni abafu- ndisi e Dikeni. U Rev. T. Durant Philip, B.A. (London) wanyulelwa ekubeni yiti- tshala yelo sebe e Dikeni. Intshumayelo yonyaka yenziwa ngu Rev. AV. Buxton Philip, B.A., (London), wase Kap. Le ibe yene yentlanganiso ezinkulu zelibandla.

KWIVEKI ezagqitayo kwaka kwako ulure lokuba u Rulumeni uza kumisa pakati kwa Mangesi na Batembu lamda wawufunwa nga Mabulu, awayesiti u van Rensburg M.L.A., kwikomityi maube ngowona umayo. Sateta bukali ngelo- xesha ngalombimbi, sisiti, u Rulumeni makavakalise eyona nto kuyiyo, bangamfani abantu bapitizelise ngamare. Ngendlela esingayaziyo wayakuxelwa e Kapa u Mr. Newman Marks ukuba nguye lo wayitayo lonto ati u Rulume- nte ibuxoki obumhlope. Kakaade k u Mr. Marks uyakanyela ukuba nguye owa- vusa oluvunduvundu ngokuba wasuka waluvakalisa emapeeni. Tinake noku- ba ingaba ngu Mr. Marks asinguye sinina owaluvusayo utuli akuntoyanto kuti, nto imandi kukuba u Mr. De Wet ete wakau- , leza ukubonisa oku lento ayinyaniso. Oku sikufunda kule ncwadi ayibailele ku Meja (Major Elliot).—

Kwi Ofisi Yompatiswa Micimbi Yaba- ntsundu. E Kapa, April 23, 1885.

Ngokupitizela kuka Mr. Newman Marks abantu bomandla wase Xalanga.

NKOSI,—Ndiyamkela incwadi yako ya 70 yomhla we 8 wale nyanga kunye nezinye into ebezipakati kwayo. Kuti- wa manditi kuyabonakala ukuba umantyi wase Xalanga mazise ngokubanzi kwabamhlope nakwabamnyama ukuba u Mr. Marks akaseko kwidniso lakwa Rulumeni.

Unke Umpatiswa u De Wet u Mr. Levey makabehle enze intlanganiso yabantsu- ndu abaxelele ukabhele ka Mr. Marks ibuxoki obumhlope, nokuba u Rulu- meni akacingi kupitizelisa abantu naku- misela mda ongomnye kulowa wamiselwa yi Komityi. Ndinembeko yokuba,

N kosi,
Sicaka sako esilulamieyo J.
ROSE INNES
Umpatiswa osisandla.
Kumantyi omkulu welase Batenjini.

UKUVIWA kwabafuna iziqiniselelo zeba- ndla elikulu lemfundo kuyakuba ngale nyanga iziyo. Kwipepa elivakalisa inda- wo oluyakuba kuzo uviwo sifumana uku- ba luyakubase *Bloemfontein* apo oyako- ngamela iyakuba ngu Rev. Professor Brebner, M.A., abayakuviwa kwi Matriculation 9. *Burghersdorp*, umongameli Rev. W. Cormack, Matriculation 3, B.A. 1, bebonke 4; *Cape Town* (nezitili ezimele elo) Abangameli ngabavavanyi, naatric, 58, 1st B.A. 22, B.A. 6, LL.B. 2, Umnto 10, Ukucanda 7, bebonke 105 ; *Graaff-Reinet*, Rev. Canon Steabler, matric. 5; *Graham's Town* (ne Cradock, Somerset East) Rev. J. A. Chalmers, matric. 26, 1st B.A. 6, B.A. 3, LL.B. 2, Ukucanda 4, bebonke 42; *Kimberley*, Rev. Canon Gard, matric. 11, Umnto 4, bebonke 15. *King William's Town* (no Dalivwe, Nkxuwebe, Dike, Monti, Komani. Mpoifi) Rev. John D. Don, matric. 14, 1st B.A. 6, B.A. 1, i Umnto 1, bebonke 22; *Murraysburg*, Rev. B. Pienaar, matric. 7; *Paarl* Rev. C. H. Hahn, matric. 12; *Panmure*, Rev. H. Baumagarten, matric. 6; *Port Elizabeth* (ne Tinaru) Rev. R. Johnston, matric. 4, 1st B.A. 3, Umnto 2, bebonke 9; *Rondebosch* (ne Claremont) Rev. Professor Foot, B.A., LL.B., matric. 27, B.A. 3, bebonke 30; *Stellenbosch* (ne Worcester) Professor Ritchie, M.A., matric. 39, 1st B.A. 19; B.A. 4. Ukucanda 4, bebonke 63; *Swellendam*, Rev. W. P.

Scheirhout, B.A., matric. 3; *Wellington*, Professor Thompson, M. A., B.Sc., F.R.S.E., matric. 12. Iyonke impi eyakungena ekuviniwe kumasebe apambili nonyaka 344, 237 iya kwi matriculation, 56 kwi B.A. yokuqala, 18 kwi B.A., 4 kwi LL.B. 16 Kumteto, 13 Ukucanda.

IZIKOLO ezifundisa abantsundu ezitu- mela intsapo yi Heald Town ne Lovedale. Siyatonyalaliswa kukubona ukub' i Heald Town itumela amadodana amane antsu- ndu kwi Matriculation.,—inani elingako alizanga litunyelwe nasisipela isikolo sa- bantsundu apa e Africa. Basebabini aba- mnyama abasalupumeleleyo oluwiwo lwe Matriculation nabo bapumelela nzima ngeyabo imizamo engeyiyo yesikolo esi- pambili. I Lovedale itumela ingesana linye. Siyatumba ukuba lamadodana mane ase Nkxuwebe ayakubonisa into eyiyo nento esiyiyo isikolo esitawume- leyo.

“ *Imvo Zabantsundu* ” zishicilelwa ngoku ngolwesi- Tatu evekini.

Ezababaleli.

EZOMBUSO.

NKOSI MHELI we *Mvo*,—Kaundincede ngalamazwi am ambalwa endiwafumene kwipepa lo 4 ku May lo, abalwe ngu Mkoloni obuhlungu, otsho nam ndacu- kumiseka yinteto yake, akukankanya ukuba i Rulumeni yelilizwe yoyisiwe ku- kupata “ abantsundu.” Sonke ngoku si- yabona ukuba okwenene kunjalo, kanti ke besingavuyayo ukuba inokusikuhla isinikele kulaulo lwe Nkosazana, kuno- kuba senziwe amakoboka, kanti ngati sekukudala sakululekayo kubo. Isicelo sona sokuba sipatwe yi Nkosazana asita ndabuzeki siyafuneka kanye, kanye uku- ba wonke ontsundu apa apatwe yi Rulu- meni ya Pesheya kolwandle, logungxu- ka- ndinyuke akasoze apumelise bani. Lenteto akwaba owakowetu namhla ontsundu uyakuyikangela ngeliso elome- leleyo. Mhleli, wena ungadinwa kuku- mana ushicilela kwelopepa lako lidumi- leyo, kukona ngoku ipepa lako siliqondayo ukuba lilo kanye, akwaba zonke ezizi- lilo zomzi wakowenu ontsundu opantsi ngengqondo uyakumana nawe ukwe- zelela kuwo uwunika ukuba uha- mbele pambili kunokuba ufumane uwulahlle. Xasa umzi wakowenu ngoku- ngadinwa kukumana ukuwubonisa kwi- zinto zolaulo ngokubake nawe uyawubo- na ukuba usepansi ngengqondo. Ka- ngela nawe ngokwako u Rulumeni unce- do akade elutwele kuwo lomzi wakowenu ontsundu ukukupi imalel yezikolo zomzi wakowenu ewupakamisa ebupantsini ba- wo, namamhla usawutweleke—xa nditsho- yo nditi pambili mfo wakowetu waselu- hlangeni lokungazi olugubungelwe lilifu lobunyama. Oko kambe kukuba lomfo ndaneza inteto yake ubete kwakubi ka- nye wangati usateta okuya besingekaka- nyselwa nalelilizwi namhla lisikanyise- leyo; u Rulumeni wanga Pesheya singa singapantsi kolwake ulaulo ngokumsi- nyane ukuba oku kungenzeka, ngokuba sekubonakala ukuba sesipantsi kwesiqu esoyikekayo. Nditomba ukuba zonke ezizililo sinazo apa zingalalisa wotemba ukuba zonke ezizililo ubuko- yo ngoku apa. Manditshonele mfo ka Jabavu, ngena apo kuyikekayo, duma kulo lonke, pambili,—siyeza ungadeli.

Ndingowako vvenene M. R.
Indwana, 7 May 1885.

IZIKITI.

Kalipa ndini Mgcogeli, nani manene akowetu, lomtwalo nazilwase ngabom, amaqelele obudenge betu siyakumana siwapupumelisa kuni. Kuziqingeta *zonke* zekoloni ndibona *kuko* izibaya ekutiwa “ zizikiti ” apo isakuti impahla yakuba ifunyenwe iduka isiwe kona, nebanjwe eseleni igcinwe kona, njalo- njalo. Itheke lonto iluncedo olukulu kubanini mpahle.,—mna ngokwam nditi kuko indawo engekafezeki, xanje isiti impahla xa iza kute- ngisa ibalwe kumapeza ama Ngesi kupela anjenge *Kaffrarian Watchman* namanye, ze ati umntu onnyama osidenge mhlau- mbi obudenge bupela ekungazini Singesi kupela nokungatati mapeza aso, ahlale ide ihashe laka litengise, kanti belikwisikiti esikufupi naye, ate waya kabini kuso akalifumana wancama, lasala lifika. Nakanjalo nditi mna oku kuxamleka kungape- la, kokuti umntu ahambe ilizwe lonke xa anempahla elahlekileyo. Ukutsho oku nditi, iqinga, iqinga ntozakowetu! Kunjanina kungakuhle kangakanina xa impahla iloluhlobo ndiluculeyo ite ya- *ko* epeeni lohlanga lwetu—eliteta inteto yohlanga —mandipe le.

Ndingu JAS. JAMA.
Idutywa, 23 April 1885.
[Yindawo yabantu ngokwabo ukuba bacele komantyi babo ukuba lento yenz-

uwe. ED. Imvo.]

INTLALO E DAYIMANI.

Kimberley, 22 April 1885.
MHELI wendaba, zamanane akowetu, kauncede undifakele lamazwana ngengeto

ka Tanda. Inyaniso andipendule ngayo Mr T I umoya wako awukuyo lendawo bendibekiselele kuyo. Kuba mna ndibe nditela ndisiti. nto Rulumente; ngenxa yokukubetwa, nangenxa yale pasi. Ke andazi ukuba utinina xa wenjenje ukupe- ndula kwako, nokuba uti beta bamba, kwenziwe ngabo mlungu. Ke mandikwa- zise ukuba uti makubenjalo, uyafunza. Lentoke singasayi kuze sibe nandawo yi- leyo ; nditi ndikalanje, kanti wena uyavuv- ya, fundake ukuba nawe wenjenjalo aku- nandawo nalomtonjana ukuwo wobuye ukutshelwe, u Jan Bulu yena apo anyatela ^{kna} akumili ngeca. Mna ndakuva lomo- ya wako uteta ngayo, abaveli bohlanga oluntsundu bangati uyilento kusakutiwa ngama Nyange, lunyavo lwe Ngewama oko kukuti umbaxa- mbini.. Kodwa noko mna ndiyakuvela; kuba ndiyasazi isondlo asukuba umntu ondlive ngaso, ukuba ku- banzima ukwahlukana naso, kwanesonka asukuba umntu esizuka kubanzima ukuba ashenke kuso; ezondawo zingade zimenze ade abe ngu fund' inyaniso. Nditike mfondini nakuba ulapo wobuye utshelwe siceko. Enye into ubenza abantu bakow- wenu amasela, yilumнкеle lonto; nento ezingavumi kusebenza ezinqenayo mfo- ndini, nditi kuwe soloko mna ndafikayo andizange ndiyibone. Nditike mna be- gotyelwa ngentambo imihla ngom bequ- tyelwa emsebenzini, kuba kaloku kutiwa bayangena ukusebenza, kanti ngu Mvulo kusasa bebebangele kuzo zonke ezizitratl befuna ukusebenza, abanakuwufumana ke bebeyela apo balala kona bobanjwa ke basiwe entolongweni, itiyala abanikwa lo- nake leloukunqena ukusebenza; yinyanga ke lonto entolongweni. Ngewundoyisa ngalinye, uti abantu baninzi apa isizatu sokunqaba komsebenzi apa; yiyona nya- niso inkulu leyo yokusweleka komsebenzi, bona ubusela nokuba bukona, siyazi tina buveliswe yindlala, ukuba buko apa be- nzive yindlala—uxolo ngokutabata inda- wo engaka kwelopepa linqabilye lama- nene.

TSHANANDA BOLLILITYE.

IZIKOLO KUBAFUNDISI.

I Kunganina ukuba izikolo Rulumeni i,be pantsi kwabafundisi? Ukuba ngaba kukuba betenjwa. 2. Akuko mntu uno- kujenjwa ngakuba akamfundisi? 3. E- zizikolo zingena Komintjinje zona zinani? Iselwa xa hlisitsayo kufuneka uqale wa- lihluhluha; kodwa ukuba uqale ngokuli- subukula yosuka ifitize ingqaka. Ukuba nondibonisele ndova, kodwa ukuba niqua

ngokundidlokovisa, ndofitiza ingqaka. Ukutsho manene nditsho kuba abafundisi banemisebenzi ebanelayo ngapandle kwezikolo. Yiyo lento bengenakubafeza kuhle otitshala, okanye kuko ukuteta okutsha abati abafundisi mhlambi mnye, “mna ndinokufumana ititshala ezilungileyo, ezi- neziqinisele nge £30 ne £40. Ezintwana zineratshana zifuna ngapezulu ziyakumka kum.” Kanti ukuba ubeyakunikwa lomali naye ubeyakulikula kwaoko igina elimhlope, aye kutengela evenkileni. Kwincwadana (Circular) eyatunyelwa kubafundisi ngu Dr. Dale, kuko izinto abangazenziyo abebefanele ukuzenza. Ukuba abantwana bayehla esikoleni usuke umfundisi amelane no titshala, ngokuti, “ imali iyehla ukuba inani alinyuki.” Akangeze atete nesibonda; kodwake ngabo abanini sikolo abongamileyo. Kutiwa kwakuloncwadi: “Ozibonda abanganako ukuhla- nganisa ngapezu kwe £10 mabenjenjalo.” kodwa banako ozibonda, koko abafundisi abavumi kuzixelela. Basuke bati ititshala itanda imali. Ndinggeta ngapezulu ndipandawo. Opendula lembuzo mitatu azancede angandituki, nakuba ndilahlekile kuba yimvo yam leyo ndintsundu—

Uxolo Nkosi Mhleli ungadinwa ndim.
Ndingu TITSHALA.
Pesheya kwe Nciba, 8 May 1888.

IBANDLA LE PALAMENTE.

Ivekhi yokuqala.
Akukabiko nto zimandla sezenziwe kweli Bantla, ngapezu kokuba ite inxe- nye yamathawase yazanelisa ngokungeni- sa izaziso, ngento eyakuti exesheni indu- lule ingxoxo ngazo. Kwezi zaziso siba- lula esenziwe ngu Mr. J. ROSE-INNES itu- ngu lase Dikeni, esibiza amapepa anente- to yabapati bemcimbi yase matyaleni, ngetyala le Bulu elingu William Pelser, eladubula umntu omnyama e Bekesdolo- pu. Ekuwabekeni pambi kwebandla u Mr. UPPINGTON ipakati eliyinkulu yala- madoda mahlanu alalulayo, nelite libe lemitedo, lite igqweta elikulu lejaji zase Rini eliyaziyo lomcimbi yena akawazi. Kuleswe ncwadi yelonene u Mr. Maas- dorp. Kwezi zaziso sibalula esenziwe ngu Mr. DYER, ilungu lesitili sase Qonce. obiza ku Rulumeni amapepa angokuku- tshwa kuka Mbovane. Ebhesisukye ngu- cingo ukuba kumiselwe umantyi ongapa- ntsi u Mr. R. J. DYER, walaya ukuba ape- ndle ubunyaniso benteto ati nyatolwa ngazo u Mabandla. u Mr. DE WET, umpatiswa micimbi yabantsundu, ungenise indawo yokuba Abalembu, Amagcaleka. Amabovana amanywe ne Koloni. U Mr. UPPINGTON wangenisa umeto omtsha wehambiso yamatyala pesheya kwe Nci- ba u Mr. SAUER'wabiza ingxelo yenani labantu abeya idayimani abakuhlulwayo ngu Rulumeni. U Mr. DYER wabaza ukuba seke yevivwana into yokuba aba- ntsundu base Zeleni nakwa Qoboqobo bayalila ngenxa yokuhlutwa imihlaba abeeyilima yamahlati ngumncimi- mahlha- ti. Lomcimbi unikelwe ezandleni zo Mr. S. Melville, Mr. Hemming, Mr. DicA, no Mr. Hutchions ukuba bapangulule.

Ingxoxo enobom seke yako pezu kwe- nteto engokuyekelela kwalamadoda alau- layo isono sokubwina kwe Dayimani, ebi- ngeniswe ngu Mr. MERRIMAN. Kakade u Rulumeni uzame ukuzihamba akavuma ukuba lomcimbi ucedululwe.

Ibandla Lemfundo Epambiii.

Ngeligama sizama ukubalula ibandla lemfundo ekutiwa yi Cape University. Ixesha lamanene abepete ngapambili li- pele ngawo lonyaka. Asand' ukunulwa ngawo la:—ngu Rulumeni: Sir J. H. De Villiers, C.J., K.C.M.G.; Langham Dale, Esq., M.A., LL.D.; Dr. H. A. Ebden, Right Rev. W. W. Jones, D.D.; Rev. Fred. C. Kolbe, D.D.; Rev. A. D. Luckhoff; J.W.G. Van Oordt, Esq., Ph.D.; Hon. Justice Smith, M.A., LL.D.; Hon. John Tudhope, M.L.A. Likaba elifundileyo :— Mr. J. R. Whitton, Professor W. Thompson, M.A., B. Sc., F.R.S.E.; Rev. Professor II. M. Foot, B.A., LL.B.; Professor Hahn, Ph.D.; John G. Gamble, Esq., M. A. ; Ven Archd. Badnall, D.D.; Professor Peter MacOwan, B.A. ; Rev. Canon Ogilvie M.A.; Professor Walker, M.A.; Rev. Professor Marais.

ABALIMI NA BARWEBI.

E-MARKEMI

E-QONCE (May 26).
Inkuni, 5/ to 23/ ngefllara
Thabile, 3/4 to 4/6 ngeukulu
Umbona, 11/ ngeukulu
Amazimba, 15/ ngeukulu
Imbeu yehabile, 17/ ngeukulu
Itapile, 4/3 to 8/10 ngekiuu
Amatanga, 2/9 to 3/6 ngedazine
Ibotolo, 2/8 to 3/ ngeponti
Amatanga, 1/8 to 1/11 ngedazine
E-KOMANI (May 22).
Ibotolo 1/7 to 2/ ngeponti
Amaqanda, 1/6 to 3/ ngedazine
Amazimba, 27/ to 30/ ngenxowa
Umbona, 27/ to 30/ ngenxowa
Irasi, 12/ to 14/6 ngenxowa
Ihabile, 7/6 to 9/6 ngeukulu
Ibran, 7/6 to 8/ ngenxowa
Itapile, 8/ to 14/ ngenxowa
Umatanga, 3/9 to 6/9 ngedazine
Umungo, 13/ to 14/ ngeukulu
Inkuni, 30/ to 57/ ngefllara

E-MONTI (May 22).

Amaqanda, 1/9 to 2/ ngedazine
Ibotolo, 2/4 to 3/2 ngeponti
Ibran, 6/6 ngenxowa
Itapile, 15/ to 21/ ngenxowa
Umbona, 9/6 to 11/3 ngeukulu
Ihabile, 3/ to 4/3 ngeukulu
Inkuni, 5/ to 17/6 ngefllara
Irasi, 6/6 to 7/6 ngeukulu
Amatanga, 4/3 to 9/ ngedazine

EMTATA (May 22).

Ibotolo, 2/ to 2/10 ngeponti Amaqanda, 1/9 to 2/2 ngedazine Itapile, 6/ to 12/ ngenxowa Ihabile, 2d to 4/ d ngesitunga Inkuni, 30/ to 30/2 ngefllara Umbona, 24/ ngenxowa Ikalika, 4/3 to 5/ ngenxowa

E-Ngcobo.

Ngolwesi-Bini 21 April ilitye legumbi letyalike eyi St. Cyprian yama Ngesi labekwa kulo mlambo. Letyalike ikwanye naleyo ipetwe ngu Rev. T. W. Green Elulakweni Lwenyanga eyi All Saints, zaye kanjako inkonzo zabamnyama ziyakuhanjiselwa kuyo kanye ngenyanga. Ilitye labekwa ngu Right Rev. B. L. Key, D.D., kuba u- Mr. Stanford (Undabeni) oyi mantyi yase Ngcobo wayese Kapa ngemicimbi yakomkulu.

Umhlambi wadwela kwindlu yamatyala wasinga kwindlu yesikolo sase Ngcobo ukokelwe ngumnqamlezo nelapu—izinto ezazipetwe ngamakwenkwa anxibe ezimhlope (surplices) ; alandelwe ngabavumi abantsundu base All Saints, yaza yangamagosa eramente leyo nabalesi be Zibalo etyalikeni yabanniyama, yangabafundisi—wonke umhlambi lo ute ngqi u-Bishop ngelwasemva. Ingoma eyayivunywa ngumhlambi yeti “ Lityakazimla ilapu esilipakamisileyo ” (Brightly gleams our banner)—ivunywa ngabavumi abantsundu. Asikalosi ngokuyiva imvumo emnandi kangako, ngalamanqakuke amagosa etyalike leyo anqwenela ukuvakalisa umbulolo wawo kubavumi ngonedo lwabo olufa, nelekileyo nolobubele ngolomhla. Lite lakubekwa ilitye lapakanyiswa ilapu elibalula ulaulo lwama Ngesi, latakazelelwa ngezitonga libandla lamapolisa elise Ngcobo apo. Kwenziweke inkongozelo pezu kwelitye eyadubula kwi £13. Emva kwestiamaqneliso u-Bishop nomhlambi ubuyele kwakwinkundla yamatyala.—J. B. W.

UMPANGA KA HEBENI.

Mntaka Hebeni siyakulilela : Mntuzi wabantu benyakange, Mntan' ovele e Skotilani

Wafika kweletu wali “ Qamkezi.”
Bel' olunduna lwe Invanesi, Saku koba tina uye Sutherland ;
Kanti yayingesiti yayilizulu, Namhla ute shwaka yokuqulke.

Nging' emcoloshe yase mlungwini, Nzwana eyasilamlela emashweni; Ntak' esunduz' umqal' ukub' isuke, Kant' isunduz' umqal' ukub' ihlale. Siyakukuza Mkgangao ulahlekole : Lila Salem noMgqwakobe ngemfanelo; Andikulibele Kama no Ndllovukazi Madoda ane Tayitile ngo Hebeni.

Ngati nesika Davide isikalo sincinane, Ndingakaneyazi, awako Tunyiswa nga. [ba nditsho;

Ngati esika Jeremiya mna sindifanela, Ndinga esam isikalo besingati:

Akwaba amehlo nenkope zam Zingaliqua nomtombo wempopoma Ndiilele ukundishiya kwako Hebeni Ndonwabe mhla ndefik' ap' ukona I "Ntlaba mkosi ka Hebeni," Umsebenzi wako uwufezile ; "Amadab' ale Koloni uwalwile, "Ewe! Hamba uye kupumla."

Ntsimb' enzima yokwenz' ezinye, Mfuteleli wendwadube zakowetu, Ngokungafuteli kwako zibandzelvve Nakuba sendigxwal' emshweni.

Ndebekisa kuwe ngxongony' impondo ! Mbanga bunzima yase sikolweni ; Uyavuya ngabone seti Stellenbosch Yena owaka waqgibela.

Gcinani mawetu amadoda ase Skotilane, Abona balweli nabalamleli betu, Kwintshaba zomzimba nompefumlo; Wowabona wena ngezokotilana Ezizele ubulungisa ne Vangeli.

Kuba abezimbi abafundisi Andiboni bnfundisi beze ngabo, Na Vangeli beze ngayo kuyifundisa, Ngapandle kwe Lakana no Jobela.

Goduka Qaji lika Hebeni siyalila Kuba u Tixo lo akabuzwa mntu ; Xa esahluta into esiyintandayo Soba kade sibuyisa ebityeake.

Zinga e Kapa ezindaba zingedume." Nase Koloni zingabi ndaba mlonyeni, Hleze intshaba zote bantsundu ziyuye "Nabanga u Kaffile angehlumi bagobwe." Siyakulixisa Tunyiswa ngobunkedama Sizinkedama sonke midaka ngalendoda; Masitandaze sibe nelitemba Lokubulwana naye kwelipezulo.
M. K. MTKATI, The Merriman Towers, Stutterheim, 15 May 1885.

Otitshala Bela Batembu.

[NGU MB. THOMAS TELE.]

Indwana, 12 May 1885.
Intlanganiso ye Teachers zase Batenjini yahlnganana ngo March umhla we 28,1885, e Mount Arthur. Yangena emva kwexe- sha layo, ngenxa yokufika kade kwama- lungu; ngakumbi e Secretaries, ezide za- pelela ekungatikinji zona. Kucelwe u Mr. Mashiyi ukuba atate indawo ka Mr. Ntanta ngokuvula intlanganiso, ngeculo nontandazo

Emva koko i President u Mr. Malasi yaela i minutes zentlanganiso egqitileyo azabiko kuba i Secretary yayingeko, kwa- gqitywa kwelokuba intlanganiso iqutywe, kuhnajiswe imcimbi leyo. Kwacelwa u Mr. Tele ukuba abe yi Secretary, kwavu- nyelwana. I President ingenise ukuba kwakunyelwe kwintlanganiso egqitileyo i Committee ukuya kuhlngana e Southey Ville ngokupieota izigibho zentlanganisib leyo nokutumela incwadi kwintlanganiso ezimbumbanye nale. Ingxeloke ye Com- mitee leyo yayixonye pezu kwe Seere- taries ezo yonke kwalusizike ukungabiko kwazo.

I President yanikela isiteto ngokuboni- sa ukulunga kwentlanganiso, nokucaza indlela amele ukuzipata ngayo amalungu, nokuba ahlonelwe ukungayapuli imiteto ayimisileyo. Emva koko kuxoxwe ka- kulu ngomcimbi we (Inspectors), ekuha- mbeleni kwazo izikolo, nokwahlukana kwazo ugenqamango zokupatya kaku- hle kwezikolo. Ibe ngumcimbi obanzi kunene, otate imini yonke, ode wapelela. kwisigibho sokuba kwenziwe isicelo solu- hlobo lokuba izikolo zikangelwe yi In- spector enye yeso siqingata, endaweni ko- kuza leya naleya iminyaka ngeminyaka;

kwamiselwa i President ukuba ize ibeyiyo esitumela ku Dr. Dale ngoluhlobo:

I. Okokuba kuyanqweneleka ukuba izikolo kwiziqingata zabantsundu zikangelwe yi Inspector enye yonke iminyaka.

II. Okokuba izimvo ezahlukeneyo pakati kwe Inspectors zodwa, ngendlela eyona ilungileyo yokupatwa kwezikolo zabantsundu nezinto ezimelwe ukufundiswa, njalo- njalo, zenza okokuba kunqweneleke kungenganxa yazikolo zodwa, kodwa ngokulungela ne titshala.

Kunyulwe yi President ukuba u Mr Ndzoi aze abale ingxelo yentlanganiso ayitumele kwi *Mvo*. U Mr. Mtongana wanyula u Mr. Tele, kwahlulwa yivoti ba 11 ku Tele, ba 3 ku Ndzoi. Amalungu ayeko yayingo Mr. Malasi, i President., Mr. Tele, (acting Secretary). Mr. Mashii yi, Treasurer, Mr. Ntanta, Miss Ntanta.Mr. Ndzoi Mr. Mhlebi Mr. Mona, Mr. Mtongana no Mr. Madliwa, namanye anjengo Mr. Zazini, yazake yavalwa intlanganiso ngomtandazo.

NATIVE VOTES.

THE question of the Native Vote is a very important one, and we are pleased to see that some of our friends are paying so much attention to it. We believe that when it is better understood the fears which have been expressed will disappear. Some have been afraid that a few Europeans who may have influence in a Division, especially missionaries, will be able to drown the voice of the white population through the “blanket vote.” We do not intend to deny that there are likely to be some men whose advice on such matters will be respected. Indeed we believe that the majority of European voters have always been guided by such advice : and if such organisations as the Bond mean anything at all, they mean that the majority of those who are connected with them are to vote as they may be “ directed ” or ordered by the “ heads ” We suppose that no one who has followed the history of the Bond will deny that such has been the case. It has often appeared strange to us that the Native vote should be opposed on such a ground, and that the existence or, rather, the suppose I existence of such influence should be referred to as if it was singular. Those who speak or write in this way must surely either be ignorant of the history of elections, or they must have a low estimate of the audiences they address.

What we wish specially to point out, however, is that in so far as the natives have voted, it appears that there is no real ground for such fears as have been expressed from time to time. We may illustrate our meaning by a reference to the Victoria East election of 1884. An election which was more significant and more instructive than many suppose. We may refer to this election again if it be necessary, and point out one or two lessons which do not seem to have been understood, although that election should have made them plain to all. What we wish to insist upon today is that at Victoria East no such “ European ” or “ missionary ” influence was exercised. We believe that in

some quarters the worthy principal of the Lovedale Institution was blamed for the result by those who thought the election of Mr. Advocate INNES a misfortune. The truth however, is that in the Victoria East District you have a large number of intelligent natives. Some of these have had their training in Kafir courts, or *inkundla*, and can grasp a political situation much more intelligently than some whose right has not been questioned, and who have gone with a party who wish to decrease British influence in South Africa. The other voters have received their training in some of the Institutions and in the towns. Well, then; when the elections came the natives held meetings among themselves, and fully discussed their grievances, *and the kind of man* they required. There were “local” meetings and there were general meetings. Questions affecting the District, and questions affecting the Colony—such as Education—were gone into. Among other things it was agreed, though not by a formal resolution, that the natives were not to bind themselves to any candidate until such

a candidate was heard when addressing his countrymen, and when addressing the natives. The "man" was to be estimated, his opinions carefully noted on both occasions, and minutely compared. As it was supposed that the Town Hall of Alice would not contain all the Victoria East electors, men who could be relied upon were sent to take "notes," and report. These reports were compared and it was only then that a decision was arrived at. All this, we repeat, was done without the help of these dreaded influential missionary wire-pullers; and as the discussions were very free it will appear that the native voters deserve to be called "independent electors." The country generally has, we think, acknowledged that the natives in this instance did good service to the colony in sending Mr. Advocate INNES to Parliament. We believe that Mr. INNES as well as the rest of the European community is not aware of the close examination they had to undergo; for although the Natives are regarded as children, like other children they form an estimate of their own of what the grown-up people are. We fear that like other children they are not always wrong. We have been shown some notes which, we can assure our readers, were taken down on the occasion of the last general election, and which give a *bona fide* native's impression of the state of things then or during that examination. These notes were not intended for publication; but they were widely circulated among those concerned, and they were compared with the estimate of old men and of the young men who were present. We,

that the natives will exercise the privilege of voting intelligently, although, of course, they cannot be always right or so fortunate as in the Victoria East case. On other grounds we believe that the following extracts will be found interesting and, we hope, useful to those who may wish to gain native votes. The writer proceeds thus :

"November, 1883.....I may here note for my information hereafter that (1) Stephen Johnson, or 'I Stephen Johnson,' as he is fond of calling himself, gave me the impression that he was reading a speech which had been composed or dictated by somebody else. The speech, as written, seemed to be very long, and he seems to have seen or felt that it would be too long for his audience; but he did not seem to know what to leave out or how to condense what was written. ... It was distressing to notice how he glanced at his papers backwards and forwards, while repeating that he was not going to deliver all his speech.—Conclusion : he is no speaker. (2) A pronouncing dictionary would be of immense advantage to this 'I, Stephen Johnson.' Alice, I notice is HAlice, and origin is Oregon. So the future representative of Victoria East is to be a truly original man; a man who is to do justice to all men and to all things except the Queen's English. (3) He is one of the best men I ever listened to so far as promising is concerned. He began with promising and ended with promising. There are to be railways and bridges for Alice, and so far as I could make out, there will one day be a railway for any place that has votes. (4) The man 'I, Stephen Johnson,' must be a great genius. He declared as plainly as language can make it, that "I am Liberal" principle and Conservative in politics." This definition of what the man is bfats me altogether. It is either too deep or too high for a native. Do in Rome as the Romans do," a saying which was quoted by 'I, Stephen Johnson,' perhaps throws some light on this Liberal. Conservative doctrine. (5) He is very clever in answering questions. I for one could not disagree with any of his answers. They are generally long and neatly worded, and as a rule they did not do away with the necessity of repeating the question. As an instance, someone asked him what he thought of the Transkei being taken over by the Imperial Government, and 'I, Stephen Johnson,' said he would by all means agree to the Imperial Government taking over the Transkei, on the terms that 'I would dictate to them in twenty minutes! What this answer amounted to I dare not say; but I could scarcely picture to myself the Earl of Derby by sitting at a side table with pen, ink, and paper, ready for a dictation exercise of twenty minutes, and 'I, Stephen Johnson,' sitting in an easy chair 'dictating terms!' (6) Mr. Johnson professes to be very straightforward in all he says, and his agent (to whom I felt inclined to say, "why don't you speak for yourself?" man.) tried to impress this truth on all present. And yet when one question was put, near the close of the meeting, Mr. Johnson, before answering, said he had been answering in a straightforward way, and that he would answer the said question "straighter." One felt that there was room for what we used to call the comparative degree; and I felt that there was room for the other degree

oo. It was a great pleasure to see that he recognised the necessity of answering *freighter*. (7) While in the meetings he,

seemed to be convinced of three points only, viz.: (a) That he is Stephen Johnson; (b) That he is very rich; (c) That he is the best representative Victoria East can have. The second point especially was repeated again and again with increasing emphasis, and my impression was that it was a power, ful point with the audience, and that it will probably help him out of his present difficulties. My own preference would certainly be for a man who had his treasures in his head than in the pocket, especially for the business in hand, viz.: making laws for a colony such as we live in. Perhaps Mr. Johnson has treasures both in the head and in the pocket. ... (8) My conclusion at the close of the meeting was that the chief requirement of the colony at the present moment is MEN."

"YOUNG.—Now what about you Mr. Young? About you, too, I must record my judgment, a judgement which is worth nothing to you, but is something to me. (1) I am of opinion that your chances or prospects are not very bright, and that you have damaged your own cause. In your speech you put in too much matter for, let us say, the younger portion of our audience. They cannot assimilate all you say in so short a time, and they must consequently 'kick up a row.' If you had only put in some water in your condensed milk we would have enjoyed it; as it is, it is too thick, and we refuse to drink it. In plain, you are a dull speaker. (2) You seem to me to grapple fairly enough with difficulties. You appear to have an opinion, and to be ready to express it, and to stand by it even in Rome. (3) I am relieved, and glad to see that you do justice to all classes of men in the colony. (4) You are very sparing with your promises, and you don't say much about your riches, and yet you want our votes? You are a strange man, and I must refuse to promise you *my vote*, if I have one, until I consider the situation a little more, and hear what other candidates have to say on the great questions of the day, viz., their money and the railway bridge across the Tyume. But more especially your information on native matters is defective. If you would take the trouble to ascertain from the natives themselves, what they think and say, instead of the farmers in congress assembled you would find it better for you to do so. Anyway I would advise you to do if you wish us to take you for an authority and guide on native matters, as you seem to be anxious that we should. Perhaps such a vote as I command will be given to 'I Stephen Johnson,' "for I admire his daring."

"INNES.—Is this the man we have heard so much about. Then I shall look at him. He seems to be young. As he stands I notice that he has not much sympathy from the audience, and as he proceeds I fancy he has less from the chair. He speaks with ease, and nothing seems to put him out. He is inclined to speak fast, but his brain appears to be always ahead of his mouth. As he goes on I entirely forget that he appears to be young, and I am taken up with what he says. And here I wish to record more particularly, (1) That he does not give us condensed milk, like the last candidate I listened to, nor water like the first, but sweet milk. The result is that I can drink with pleasure, and so far as I can see, he has compelled even those who did not wish, to pay attention to what he is saying. (2) He is a colonial, as distinguished from a local, man. Unlike the others he seems to call on us to consider the interest of the Colony, instead of asking the Colony to consider our need. A fine state of matters indeed. (3.) His views are pronounced and he pronounces them. So far as we natives are concerned he seems to be the man. He is against 'vigour,' as it is now understood; there is a ring of an Englishman's love of fair play, and above all he is for handing back the Transkei to the Queen. Yes, we sigh for the Queen. (4) He faces all difficulties manfully, and gives reasons for his opinions. He is evidently well informed and one can respect his opinion, even where he may not agree with it. He is a ready speaker, and those who interrupted him only seemed to give him breathing time, and enable him to take a fresh start and make a more vigorous onslaught on Mr. Sprigg's policy. (5) Perhaps what I like most about him is that he does not promise that he will do everything. Then he is frank enough to state that he is anxious to get to Parliament, and that he will be disappointed if he does not get there. The rest will be so too I fear, although they don't say so. If, when you meet the natives, you speak as you have done now, it will not be your fault if you are disappointed. I conclude that you are a man, and that you are a man of the right sort."

We need add nothing more to these extracts. It is regretted that the writer was not present when the other candidates delivered themselves. We may only here assure Mr. STEPHEN JOHNSON that the way his name is referred to in the notes is not due to want of respect Let us hope, too, that it will be recollected they were written before the election day, and that they were not intended for publication. We have no doubt that a great many notes of this kind were taken by the natives, and they sufficiently show that they made an effort to make a *bona fide* choice, which is, so far, a guarantee that the next choice will be of the same character. Seeing, moreover, that the matter of the representation of the Transkei will shortly engage the attention of Parliament, these "notes" will not have been given in vain if only to show the country what an ordeal candidates for legislative honours go through among Native Electors.

MABANDLAS CASE.

WITH his usual uprightness and decision, Mr. DE WET, THE Secretary for Native Affairs, has acceded to the demand for an inquiry

from those who thought MBOVANE MABANDLA had been arbitrarily dealt with by the Government in the matter of his dismissal, and Mr. DICK, the Special Magistrate, has been appointed to conduct the inquiry, which, we may depend upon it, will be strictly impartial. In interesting ourselves in the case of this Native chief we have been urged only by a desire to see that justice, which is the boast of every Englishman, and which Natives are not incapable of understanding or being grateful for, measured out to one of Her Majesty's liege subjects. And as we have known the present Secretary for Native Affairs for years as a man keenly sensitive of committing an injustice we knew we would not appeal to him in vain. We shall watch, as every Native will do, the progress and result of the inquiry with rapt interest, only fervently desiring that justice may be done.

Editorial Notes,

THE session of the Congregational Union this year was held at Graaff-Reinet, the Rev. R. Birt (General Chairman) presiding. Business was begun on Monday, the 11th of May, and closed on Thursday the 14th inst. The Union has, we understand, appointed the Rev. Simon P. Sihlali, an Under Graduate of the Cape of Good Hope University, to take charge of the several Stations of that Church in Tembuland and Fingoland. Mr. Sihlali will probably leave for his new work in July or August. The proceedings of a Conference of delegates from the Congregational Union, United Presbyterian, and Free Church denominations, to consider the question of establishing a Theological College at Lovedale were confirmed by the Congregationalists. The Conference agreed, if we forget not, that such a college should be established at Lovedale, with as many professorships as there were denominations represented, and that each denomination should support its professor. The scheme has been heartily accepted by the Union and the representatives of the Mother Church in London, who, beyond giving £2,500, have promised to assist in paying the salary of a Theological Professor. The Rev. T. Durant Philip, B.A. (London) at present at Graaff-Reinet, was unanimously appointed professor to represent the Congregationalists at Lovedale. The annual sermon was preached by Rev. W. Buxton Philip, B.A. (London) of Cape Town. Thus it will be seen that the last session of the Union was an eventful one.

SOME weeks ago a rumour was on foot in Tembuland that Government was about to change the boundary between European and Native Tembuland to please the Europeans, and revive the line proposed by Mr. van Rensburg, M.L.A., in the Commission. We strongly urged Government to take such action as might at once put a stop to the rumour. Somehow or other Mr. Newman Marks, who was Secretary to the Tembuland Settlement, Commission was reported to Government as having started the report, which in official quarters is characterised as "a deliberate false statement." Mr. Marks, of course, denies that because he happened to state in the newspapers that such a report was in existence among the Natives, therefore he was its originator. But, so far as we are concerned, be Mr. Marks the originator of the report or not, we are pleased to find that Mr. de Wet lost no time to brand it as "a deliberate false statement" in the following letter to Major Elliott

Office of the Sec. for Native Affairs, Capetown, 23rd April, 1885.

Mr. Newman Marks unsettling the Natives in the Xalanga District.

SIR,—In acknowledging the receipt of your letter No. 70, of the 8th inst., with enclosures relating to the above matter, I am directed to state that it appears desirable that the Resident Magistrate, Xalanga should make it known to both Europeans and Natives that Mr. Marks is no longer in any way connected with Government.

For this purpose Mr. Secretary de Wet considers that Mr. Levey should call a meeting of Natives, inform them publicly that Mr. Marks made a deliberate false statement, and that Government has no intention of disturbing them by altering the line defined by the Tembuland Commission.

I have the honour to be, sir, Your obedient servant, (Sd.) J. ROSE INNES, Under Secretary for Native Affairs. The Chief Magistrate, Tembuland.

RELATING to the above subject one of our countrymen, who is an idolater of Mr. Newman Marks, and who seems to have lost that shrewdness with which Providence would seem to have endowed the Natives, thus rushes to print to air his pious indignation at what he considers the maltreatment of his idol, and we give his senseless effusion as he has received it.

To the Editor of Native Opinion. SIR,—I trust you will allow me a small space in your valuable columns, as I want to say some few remarks of what I have read from the *Frontier Guardian* complaining about Mr. N. Marks, the good man who sympathizing the Native race.

Sir, I have the honour to inform you that this white gentleman has done a great good-ness to the Natives. Natives are not complaining of what he has done, although some of the white people saying that he get up meetings of the farmers to protest against the Magistracy being retained at Gala. Mr. N. Marks is a very good man, faithful man, and straightforward naan, wanting to elevate

the Native tribes from the low step up to the high degrees.

Well, of course, I say that Mr. Marks is quite liable to detail the grievances of Xalanga farmers, as well as the Native farmers. I don't see the reason why the white people spoke so roughly about him, as there is no mischief done by him here in this part of Emigrant Tembuland. Those who have spoke so roughly of this respectable gentleman, I believe are those cannibals who wanted to abolish the Native race. If I were an Englishman as I am a Native man, while these enemies of the Natives spoke so badly about this respectable gentleman, I believe are those cannibals who wanted to abolish the Native race. If I were an Englishman as I am a native man while these enemies of the natives spoke so badly about this esteemed gentleman I would have taken a spear and put it in one of my side and murdered myself if I was not afraid to shed my blood, because I see that the white people here are wanting to make a plunder of this country in which we are. As we see that these Europeans does not want to see the Natives going on well on their privileges. As I am still astonished to hear that Mr. Marks has been going round the country creating dissension and ill-will the farmers. I believe that this man who said he has been going round the country creating dissension are those who are against him, those who does not want to see the Natives in a happily state. Well, Mr. Editor, I am not afraid of saying that I contradict all what was said by him. Mr. Marks is not? a man who speak to tongues like other white people in this part. When I been reading about all these nonsense I was in a great indignation, as I know that Mr. Marks is a man sympathising the Native race, and he is quite different from all these European belonging into this country. As his deeds show that he is not an European born in Africa.

Sir, Mr. Editor, I conclude by saying this gentleman is good as what ever. From the time he began this employ of being a commission in the year 1883 in connection with the Tembuland Commission, he has done a very fair progress to all the Natives. Natives were well satisfactorily.

I should be glad, Mr. Editor, if you could publish all these remarks in your famous paper, *Imvo Zabantsundu*.

Yours, &c., ROBT. MADLIWA. Little Tembu. Blackfontain, 7th May, 1885.

THE various Examinations in connection with the Cape of Good Hope University come off next month. From a copy of the list of centres we find that Examinations will be held at *Bloemfontein*, Rev. Professor Brebner, M.A., being Commissioner, and where 9 candidates for matric. will assemble; *Burg hersdorp*, Commissioner, Rev. W. Cormack, matric. 3, B.A.I., total, 4; *Cape Town*, (including some of the Western Districts), Commissioners, the Examiners, matric. 58, 1st B.A. 22, B.A. 6, LL.B. 2, Law Certificate 10, Survey 7, total, 105 *Graaff-Reinet*, Commissioner, Rev. Canon Steabler, matric. 5; *Graham's Town*, (including Alexandria, Cradock and Somerset East), Commissioner, Rev. J. A. Chalmers, matric. 27, 1st B.A. 6, B.A. 3, LL.B. 2, Survey 4, total, 42. *Kimberley*, Commissioner, Rev. Canon Gaul, matric. 11, Law Certificate 4, total, 15; *King William's Town*, (including Cathcart, Heald Town, Lovedale, Panmure, Queen's Town and Seymour), Commissioner, Rev. John D. Don, matric. 14, 1st B.A. 6, B.A. 1, Law Certificate 1, total, 22; *Murraysburg*, Commissioner, Rev. B. Pienaar, matric. 7; *Paarl*, Commissioner, Rev. C. H. Hahn, matric. 12; *Panmure*, Commissioner, Rev. H. Baumgarten, matric. 6; *Port Elizabeth*, (including Uitenhage), Commissioner, Rev. R. Johnston, matric. 4, 1st B.A. 3, Law Certificate 2, total, 9; *Rondebosch*, (with Claremont) Commissioner, Rev. Professor Foot, B. A. LL.B., matric. 27, B.A. 3, total, 30; *Stellenbosch*, (with Worcester), Commissioner, Professor Ritchie, M.A., matric. 30, 1st B.A. 19, B.A. 4, Survey 4, total, 63; *Swellendam*, Commissioner, Rev. W. P. Schierhout, B.A., matric. 3; *Wellington*, Commissioner, Professor Thompson, M. A. B.Sc., F.R.S.E., matric. 12. The total number of candidates proceeding to University distinctions this year is 344, of which 237 are for matriculation, 56 1st B.A., 18 B.A., 4 LL.B., 16 Law Certificate, 13 Survey Certificate.

AMONG purely Native schools sending candidates to the Matriculation Examination are Heald Town and Lovedale. We are pleased to find Heald Town sending up as many as four Native students—the largest number ever sent up in one year from any Native school in the whole of Africa. There are at present only two Natives who have passed this examination, and these by the skin of their teeth, and both more or less through private study. Lovedale sends up one European candidate. We hope these Native candidates will give a good account of themselves and of the institution which sends them.

OUR publishing date is now changed to Wednesday.

ISAZISO

[INCWADI E COLWE ENDELELENI]
Tyinira, May 1st, 1885.

Sitandwa John—
Undicela ukuba ndiku tumela indaba Andinazo, ngako mandiku zeela ukuba ngoku sinenye ivenkile apa. Inyanga zintatu ivuliwe. Ingubo zitshipu ine ntwana-ntwana ezisandu' nkufika. Uzeke ufike uze ku nditengela enye. Umnini wevenkile unika amanani alungileyo ngezikumba noboya nempondo zenkomo. Ivenkile ingakwa (Msesani endleleni yenqwelo epuma emcancatweni ising' e-Tsomo. Ukuba kuko into esiyifunayo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumela. Kupela myalele kupela wokufumanisela. Igama lake ngu.

P. H. POTTOR.
Owako otandikayo
IDA.

ISAZISO ESONA

Kutengiswa ngoku ngamanani apantsi natotiyiweyo—
Into eninzi kunene yencawa ezifanele abantu basesikolweni, kwanezimigca ngaminye nangamibini ezilungele amaqaba

Kusand' nkufika kanaanalo impahla yetu entsha evela e Amelika amakuba amashumi asixenxe anantlanu awona ohlobo aye enokufunyanwa ngamanani abulula bungazanga babako.

Kufike nesukila emhlope nebonmvu evela e Natala amanani azo atotywa nanga pezu kokwalenyanga ifileyo.

Kufike namakulu omabini etauli ezidla idobilityi zone nehalafu inye, oko kukuti zintatu ngesheleni.

Intlobontlobo zengubo zamadoda nezamakwenkwe.

W. O. CARTER & CO
Maclean Square.

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, Inqgqesho, Iminqopiso nokwananwa kwezi qinisele zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

OFutetelela ematyaleni, aquke nemali engamatyala.

M. L. GERRARD

Umteteleli kwi Ofisi yemantyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uyayifeza kwaneve mvumelano.

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

Abanemali ebanjwa ngabangena kuhlala amatyala ivakaliswa nguye into leyo ematya- leni. Iminqopiso yamafa uyayibala, kwane- zinye into zase nitetweni. Uhlanganisa izo kweliti, ayinike uminyo imali kwa oki" Incwadi zabasebenzi usigcina kakuhle.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK	Elika
COOK	Iyeza Lesisu Nokuzazazo. 1/6 ibotile.
	Elika
COOK	Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.
	Aka
COOK	Amafuta Ezilonda Nokwekwe. 9d. ibotile.
	Elika
COOK	Iyeza Lepalo. 1/6 ibotile.
	Ezika
COOK	1/ ngebokiaana.
	Eka
COOK	Incindi Yezinyo. 6d. ngebotile.

Abawafunayo lamayeza mabaye kwivenkile ezimelene nabo bawayaleze. Enziwe kupela ngu

Chemist and Druggist,

Downing Street, e-Qonce,