# IMVO ZABANTSUNDU

## NATIVE OPINION

IPEPA LAMAXOSA LAVEKI ZONKE

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, MAY 18,1885.

[No. 29.



## E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

*Ingubo zomtshato zenziwa ngokokufuna komntu kwisituba se yure eztlishumi.*

Ublobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

## G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

*Kwivenkile ebisakubu yeka Magiligana (McGREGOR'S)*

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

'Uhlala enento enenzi yentwana ezinjenge zi-ti, swekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

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

Yonke impahla idla amaxabiso ahlisiweyo.

Ololiwe baka Rulumeni—Belase Maxoseni.

## Imidlalo e Monti,

Ngo 23 May, Neholide Yango-Mvulo, 25 May, 1885.

TTIKITI zehambo yokusinga paya nokubuya zehambo engapezu kwe mayele ezi 40 ziya. kwabiwa Ngolwesi Hlanu, *22* May, nemini ezilandelayo, angati umntu abuye Ngolwesi-Hlanu, 12 June.

Itikiti zekilasi zontatu zokusinga paya nokubuya, zexabiso elingange le hambo enye ziyakwabiwa kuzo zonke izitishi Ngolwesi-Ne May 21, Ngo- Iwesi-Hlanu, May 22, Ngomgqibelo May 23, Nango-Mvulo May 25, angabuya ngazo umntu Ngo-Mgqibelo May 30.

Abantu bakwaloliwe abayi kutvrala, babute, mpahla ngo Mvulo May 25.

T. R. PRICE, Umpati.

Kwi ofisi Ezinkulu, e Monti, May 1885.


### KANIPE UMKONDO

BONISANI Umfana okwiminyaka eyi 29 ubudala bake. Untsundwana, akanamzimba mkulu ndahlukana naye e Bay! (Port Elizabeth) ngomnyaka we 1879 esebenza kwindlu ye Gas. Ke esisicelo sam ndisisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Akayise Abraham Gobongwana Kinass. Ndicela amehlo kumanene, nama nenekazi endawo ngendawo.

Umntu onoknndilandisa angatumela ku Mhleli we *Mvo Zabantsundu.*

MARCUS KINASS.

Mount Ayliff, 25 April, 1885.

### KUFUNWA.

UMNTU omnyama onomfazi okwaziyo ukulima isitiya. Ukuba umfazi uya- kwazi ukusizila naye wofumana imali. Owufunayo umsebenzi lowo makabalele axele nomvuzo ku

R. W. WRIGHT, Engineer.

Blackwood, Queenstown.

### OCELA UMKONDO.

WEHASHE, imazi emfusa, enqina lase kunene litecu ngokuba mhlope kancinane. Iminyaka mihlanu linalombalo

A.P. ondilandisayo wovuzwa angati ukundibalela.

ANDRIES MPILA.

Bengu, Lady Frere.

### BONISANI.

IMAZI ebomvu yenkomo; seyifaka; upau yi venkilhak kweyasekohlo; itwe cupe kweyasekunene, itshiswe u B pezu komkono kwicala lase kunene.

IMAZI emnyama yenkomo ewasakazi umtshoba umhlope ayina lupau. Ondilandisayo makatumele ku Mhleli we *Mvo.* Ndim,

JAMES MAVUSO KALA.

Sheshegu, Alice.

### 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 elobi womkulu. Emandibe ke ndiyakwaziwa emva kolusuku ngokuba ngu.

ANDRIES MHLABANE.

Eziqwaneni, St. Matthew's, 12 May, 1885.


## W. BOTTEILL,

Umsiki Wentlcbo zonke zengubo,

*Glean gelene ne Town Hall,*

*E-QONCE*

Ngoyena misiki utshipu kulomzi.

Umsebenzi wenzelwa ndlwini nye. Intlobo ezintsba zokusika nazipina i fashini.


### ISAZISO.

[INCWADI E COLWE ENDLELENI.]

Tyinira, May 1st, 1885. Sitandwa John—■

Undicela ukuba ndiku tumela indaba. Andinazo, ngako mandiku xelele ukuba ngoku sinenye i venkile apa. Inyanga zintatu ivuliwe. Ingubo zitshipu ine-ntwana-ntwana ezisandu' ukufika. Uzeke ufike uze ku nditengela enye. Umnini weve- nkile 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


## I BRANDI

Elungileyo engapitikezwe nanto zinjenga- manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

e-Qonce

## JOHN J. IRVINE & CO

**Abatenga** impahla kwamanye amazwe, **nakweli**,

Nabatengeli bofani ngofani,.

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO

Nezempahla emfutshane

BEMPONDO,

*Nokudla, njalo njalo.*

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

Kuyo yonke indawo esitenga kuyo impahla yezi zitora I zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo **ngamaxabiso** apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- pto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO

Kufunwa into eninzi ye Botile kwa W. BEHR & CO kwisitrata se Cambridge Road e Nyutawuni.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

## PASCOE BROTHERS

Lempahla intsha inokubonwa

*KWA-PASCOE, AYLIFF STREET.*

I-SETINE (Silika) emhlope ne Alpaka, Izivato zomtshato esezenziwe, nezi-tofu zokutshintsha zentlobo ezinizi, Izigubungelo zomtshato ne Ntyantyambo, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakizi ke leyo) Izitezi ne Bonet, iprinti epikanyayo, nezidaki nezi brown (mfusa) ziqala ;kwitiki.iyadi; ikeleko ezimhlope nezi-brown, I-linzi eziqala kwi-tiki iyadi. Ikwilt:ezimhlope nezinamabala.

Impahla yomtshato nezitofu ezitengiswa nge yadi azidli amaxabiso makulu.

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Into eninzi yetyali ezifanele intombi ezizakutshata nabatshakazi.

i-Uhlobo esigcina ngalo ingubo esezenziwe zabatshakazi lubanga ukuba abantu abaza: kutshata abavela, kwindawo ezimgama batenge babe noku god uka kwalomini. Kwiyenkile yakwa Sigingqi, e-Qonce. 29th October, 1834.

kujikela kwayo kokugqibela. Siya kuke siqaule ibala libe linye kule- nteto. Uti umbali wayo ‘‘ lamaxe- “sba ate abandezela kakulu pezu " kwento eninzi yabantu abamnya- “ma, abakolisa ngokupila zimvula ezifika ngexesha ukuze bavune [tl] nokuze impahla ifumane utyani. “Kantike abembalwa kanye ama- “tyala. Pambi kwejaji e Qonce “ elihlanganisa i Cumakala, i Qumra kwane pesheya kwe Nciba, “ aba lishumi linantatu kupela ama- tyala. Kwaba kwanjalo nakwezi- nye indawo.”

I Kuyasicwayitisa ukubalula olu- nxunelo ku Mangesi akanyiselweyo ase Koloni, Lokunga omnyama angapatwa ngemfanelo, ngapandle kwekete, nemicimbi yake itetwe ngokucacileyo nangengqondo.

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## IMFANELO YODWA.

NGOLWESI-Ne, 2 April, kwa nduluka u PETER WAUCHOPE (indodana entsundu) e Bayi ngololiwe wangokuhlwa esinga e Kini. Ite yakufika itreni kwisitishi sokuqala (West Hill) sase Rini wafika umpati (Guard) kwi nqwelana awayekuyo u PETER wabuza itikiti ate wayirola kwakamsinya; ite kuba ibise ngxowaneni yemali yapuma neceba lemali (10/) elite lawela emhlabeni. Ute umpati “ Yihla uyicole kwakamsinya.” Ehlile u PETER ute xa ayicolayo kwafika omnye wabasebenza liwe apo, ogama lingu ELLENTON ote ngapandle kwenteto waselefaka inqindi, ekaba u PETER. Yena u PETER ukaulezele imali leyo yake ade wayibuta nento eninzi yohlalutye. Lendoda yenze isipango ngezidubuliyada yaya kumngenisa kulonqwelana abekwele kuyo. Elixesh lonke imi yona itreni, umpati ebuta itikiti. U ELLENTON ugqibe ngoku- tshixa ucangwana Iwenqwelo esiti, “andikaugqibi umn ono, wam.” Ite yakukova ukufika kwisitshi esikulu itreni lemnikela kumadindala ate wona amkaulezisela elityeni. Isigitshimi sibehle safika kumkuluwe wake okumshela imantyi e Bayi, ote yena waputuma kwaoko kwizipata mandla zakwaloliwe ezite zona into leyo zayicedulula.

Kute e-ofisini ngo Mgqibelo um’mangaleli ka PETER yamkulula imantyi. Konke oku kute kwakuba kuxeliwe kwapumelela ekubeni u Mr. ISAAC WAUCHOPE afumane lenewadi kumhloli wakwa loliwe u Mr. JAMES MCLAREN BROWN :—

[Ngomcimbi ka Ellenton wase Rini.]

Port Elizabeth, 30 April 1885.

NKOSI,—Ndinembeko yoknkwazisa ukuba ndisicikidile isikalazo sako. Ndinosi Kunene ukuba kwehle into enjalo, ndikubulela kuba ute wandazisa ngalento, ukuze uqonde ukuba tina bapati bololiwe balapa sizimisele ukubakusela bonke abahamba ngololiwe, manditi kuwe indoda leyo yenze oku ikutshiwe emsebenzini ngokuhatnbisa kwayo okukohlakeleyo.

Ndisicaka sako esilulamileyo

J. BROWN.

Umhloli.

### Wenjenje ukuyipcndula lencwadi u Mr. WAUCHOPE :—

Port Elizabeth, May 5. 1885.

NKOSI,—Ndikubnlela kunene ngokuba u- wutabatile umcimbi wokubetwa nokufnkwa entolongweni komninawe wam e Rini. Konke okwenzileyo kubonisa ihambiso entle kunene yabapati bololiwe, ukuquba ngemfanelo ukuze kuhlanganiselwe abahambi ngapandle kokucalula ibala. Lento yenziwe umninawe yenye kwinto eninzi ati umntu omnyama ohamba ngololiwe abonelelwe ubudenge ngabanye bosinga kwizipata mandla zakwa loliwe, endingati isizatu sokuba zimbalwa izironi kukuba besiba lempato irabaxa mayibe yinxenye yomsebenzi wabapati, ingengakuba besiti abasakufumana imfanelo zabo xa bakuvakalisileyo oko; yabeke ingebinalusizo luni into yokumangalela umntu esenza umsebenzi wake. Ndiyayazi inkatazo efunyanwa ngabapatiswa bololiwe ngenxa yokungazi kwabantsundu abahamba ngaye; kodwa uko umteto wokusebenzana nento ezinjalo; kengokoke bekungeko mbangi yokuba u Mr. Ellenton ade apate lukuni uoani. Okwenzileyo kulomcimbi kufanele ukubulelwa nguye wonke u Mxosa, okanye umntu weli omnyama. Isebe lakwa Rulumeni lololiwe ulihlambe kwigama elimdaka lokuba Iona likusela kupela ababala limhlope, limshiye omnyama engqeleni ngapandle. Ndiyaqokela ndibulela. Ndingowako, nkosi yam, enyanisweni

ISAAC WAUCHOPE.

Ikumsha &c. Kwi Ofisi ye Mantyi e Bayi.

Ku James MacLaren Brown, Esq. Umhloli wo Loliwe.

## Amagosa e “ Mvo

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

*Gala*.....Mr- P FILIGAN

*Grahamstoxvn*.....Mr. Peter Nkosinkulu

## Amanqaku

YINTO ebifanele ukubanga iratshi kudodana Iwakowetu kubafundisi base Lovedale, nakwabo bazama ukuhlanju- lulwa kwabantsuudu ngemfundo, uku- fumana ukuba abo bebesakuba zintshaba zemfundo yetu kwelilizwe baqala baya- buya ukuza kuvumelana nati njengokuba kubonakala kulenteto yepepa lase Bayi i *Telegraph* eti:—“ Kekwatiwa i Lovedale iwabanka ama Xosa ukuba azinge azibone ubuntu ngelize. Ekuqaleni laliko isuntsu lenyaniso kulenteto. Asinamatanda ngoku ukuti ikaba elifunde – e Lovedale— elo lite lakupuma esikolweni ladibana na- ma Ngesi asebenzayo—libonisa ukuba alisenaratshi. *Ngakumbi ite yahambisela pambili imfundo yalo, kungokukodwa olu dodana luf umana ukuba kundnane olukwa- ziyo xa kutelekiswa noko lusamelwe kuku- funda."* Elinepa liyixorile eyona nto kulamazwi siwashicilele ngamfaka-mfaka. Akwaba ubunyaniso bawo bebuqi- qwa ngabafundisi ngokwabo! Sinetemba kodwa ukuba ngoku udodana Iwakowetu oluqeqeshiweyo luya kuyivala imilomo yentshaba zemfundo ngezenzo; kantike incazo yento eyimposiso ayigxekwa bani.

LITI ipepa lakwa Komani eliyi *Free Press:* “ Nokuba sebepityiza besitinina abamnyama isigwebo sokufa sesiwile pezu kwabo, njengokuba sebete bazi- ngcainla nje iziselo zentlanga ezimhlope. Kunjalo kulo lonke ilizwe de mhlaimbi ibe iyakwenziwa imiteto elukuni yokuba omnyama angatengiselwa utywala, ukufa kwakwe kuyakuba ngakumbi ngakumbi. Kaukangele kwinto eyenziweyo ngama Maori ase New Zealand ngalonyaka. ‘ Ukupendula isicelo sabantsundu base New Zealand ngokwabo, lonke ilizwe ebelisaziwa ngegama lokuba liyi *King Country*—elibanzi kunene, limiwe ngaba mnyama libalulwe ngu Rulumeni ukuba kungatengiselwa ndywala kulo. Uhlobo asela ngalo ngoku A maxosa nezinye intlanga ezintsundu, luyakuzihlisa ka- ngaka luzikupe ingqondo kangangokuba lutshabalale kanye. Yinto emiyo kuti Mangesi le yokuba oko ungasebenzi nto ngako mawukutshabalalise.” Kambe nati mawetu siyazi ukuba iti indodana yakungena kuselo kube nzima ukuyi nqumamisa kulomkondo usinga ezantsi.

ASIBANTU bakukataleleyo ukuqasha amagama ababali bencwadi ezidla ngokungeniswa emapepeni ngabantu abangawa- bekiyo amagama abo, kodwa ngati singamalata umntu obale incwadi ebonakele kwi *Watchman* (ipepa lase kayapa) yolwesi-Hlauu oluqqitileyo. Lombali akana- qinga lokulufihla udano Iwake Kuba ete amapepa ayitata ngomoya olungileyo impato ka Mbovane Mabandla abengxamele ukumtshabalalisa. Akaqondi lo- mbali ukuba amapepa akateni nasiqu si- ka Mbovane kodwa alwela imfanelo. Ekungaqondini kwoke ke uti: “ Ite i *Cape Mercury* ngokusuka iwenze into enkulu umcimbi wesibonda u Bovani Mabandhla yabanga ukuba u Mr. Malcomess ayipe- ndule ngendlela egqibeleleyo, ote ekuma- zini kwake u Mbovane okufutshane wa- fumana ukuba ubengalungelwe kuku- tshwa kodwa, ubelungelwe kutunye- Iwa e Kapa akatswe. Kodwake, mfundi, olulamileyo, nganina ukuba ezimpopoma zosizi zipalazelwe pezu kwesibonda se Mfengu? Anazina ukuba lo Bovani Ma- bandhla ngulamntu wenza ukuba amaqa- ba abantu abamnyama avotelwe Advocate Innes wase Kapa e Dikeni. Yiyo lonto atetelelwa kanga. Igqweta apa elingu Innes alinaA'uba lingamazi umbali wezi- nteto ziAiwi *Cape Mercury."*

AKUKO nyaniso kwinteto yokuba ngu “ Bovani Mabandhla owabanga ukuba umzi ontsun lu uvotele u Advocate Rose- Innes wase Kapa,” ngetuba lokuba u Ma- bandla ungowomandla wase Qonce, akate- nike nemicimbi yesitili sase Dikeni Awa- ngangokuba u Mr. King wase Xesi enga- teni nave engenazwi nalomicimbi. Na- ngapandle *koko* lombali yena akazi ukuba unyulo luka Mr. Rose-Innes namhla lubonwa nazintshaba zake zeloxesha ukuba lalilitamsanqa abalifihlelweyo. Oku ku- teta kungemiyo ndaweni ’nye kubonisa ukuba intshaba zika Mabandla liziyile. Sisati tina lomcimbi mawucikidwe.

INTETO eyabalwa ngalamadoda mahla- nu kutiwa ngu Rulumeni avule ngayo i Palamente ngolwesi- Hlanu u Mhlekazi u Sir H. Robinson ayinanto intsha iyibalu- leyo. Iqala ngokupaula indawo yokuba namhla i Palamente izakungena kwizaki- wo ezitsha. Ingene kukumbiwa kololiwe ova e Dayimani. Iquba iti i Rulumeni akasakucela i Palamente ukuba enze ulo- liwe wokuhlanganisa lo weli lase Maxoseni nelingapakati; apake iquba isigqibo se- ntlanganiso eyayise Komani. Zimbi indawo kukutwabululela kweli lizwe umtet’ ongedayimani ukutengiswa kwazo; nemiteto engomhlaba ukutengiswa kwayo, nokumiselwa kwesebe lakwa Rulumeni eliyakongamela imicimbi yokulima.

NGEZANDAWO saziti bandlakanya kwipepa letu elidlulileyo, sifumana umteto wepasi ungacankanywa. Sivuya ukuba ingaba incaso yetu ibange u Mr. De Wet aselewuyeka. Siyakuvuya kodwa ukuba bekuko inteto exela ukuba nale mitetwa- na ikoyo ikatazileyose- iyakutshatyalali- swa kanye, Ngolaulo Iwa pesheya kwe Nciba, siqiwula lendawo kwinteto ye Ru- luneli:

“Ngokwesigqibo sebandla ngonyaka odlulileyo iyakubekwa pambi kwenu umteto wokuba indawo ezitile ezipesheya *kwe* Nciba ezazingekabandakanywa ngo- komteto nale koloni zenjiwenjalo. Kwa- fcunye nalomteto kuyakubekwa pambi kwenu nomnye womisa ngokomteto eyona miteto emayilandelwe ekutetweni naseZcugwetyweni kwamatyala. Kwanomnye oyakumisa indawo yokuba indawo ezitile zelo zibe nelungelo lokutumela amadoda e Palamente, ezinye zivakalise imvo zazo ngebandla labantsundu—ezoke zisesemva ekuyiqondeni ihambiso ye- mpato elipetwe ngayo."

“ BUT I will not dilate,” said the stump speaker. " If you do, I am afraid the excited audience will cause you to die early, yelled a red-nosed man in the back row.

A SAVING of 70 dollars a year is said to be effected by the employment of the French steam engines operated by the heat of the sun. This realises the old saying about Sol being among the profits.

## Eli Pesheya Kwe Nciba.

[NGOZIBONELEYO.]

E-Tunxe, 24 April 1885.

Elilizwe lili Pesheya kwe Nciba asizwe sidla ngakuva nto kakulu ngalo, kungokoke lento nditi ndakuba ndibe netutyana lokuka ndiye kuba kwelo intsukwana ezimbalwa ndacinga ukuba ndenze udatyana ngoko endikubonileyo nendikuvileyo. Ikakulu noko ndiyakuyisingisa inteto yam kweliya ibi- lelakwa Gcaleka, elilelakwa Ngqika ngoku, Iona ndike ndenza intsuku kulo.

*Imo yomhlaba.*—Ngecala lasemhlabeni ndifike okwenene kumhlaba omhle, nobukekayo kumehlo omntu wasemzini, nakuba na- lo libonakala ukuba lixubahekile kanye nge- nx’ enalengcinezelo iwugqibe wonke, yela- nga. Kute kona ukususela e-Nciba de kuye kuma ngoma Gcuwa, korna ngohlobo oloyi. kisayo, ngangokuba kungazeki ngento emayibe ipumelele ngayo into eluma pantsi. Kute e-Nciba emlanjeni kwalusizi ukubona inkomo zixomekeke emitini, ngokufuna ama- gqabi emiti kuba zingenanto ziluma yona pantsi. Kute noko ukususela e-Ntlambe de kusingise paya, hayi laba nendawo yoku- namatela noko iliso. Ndite ukuqala kona ukubona into eluhlaza eyingca kwaxa ndiso- ndela elwandle, ukususela kona e-Cenr,uli namantloko e-Kobonqaba deke kuye kuma ngolwandle. Unakona noko kubonakele ukuba seyikukuba kukufupi nolwandle, eku- tike ngoko kuman’ ukuwa umbete, laye Iona libalele.

*Izilimo.*—Ngakwelo Iona icala linye liya- fana. Kute kona e.Gcuwa noma Cegcuwa- na kwabonakala ukuba noko bocola abanye ngoknkodwa intwana zamazimba kwababe- zilimile, ngati Iona uninzi htya kufa. Naku. ba kambe umhambi iyinto eti kanti iyaposa ukubona. Kude kwasingisa payake koma Tutura noma Teko noma Centuli iyilonto ; ekute ekuyeni elwandle koma Nxaxo noma Gqunqe njalo-njalo kwabonakala ukuba no- mbona wofunyanwa ngabanye.

*Impahla.*—Elo lei ifuyileyo ndakukangela — Ndisingisake kwelo lakwa Gcaleka,—na- kuba into ete yambi ibe sisifo ezinkomeni. Apo *umbendeni* (umanz’- abomvu) uyalaula, waye usitwayi ikwayilonto. Lo mbendeni yinto eti impau zako, siti isinyi esi sizale ligazi, ze apatelele kozibindi nozinyongo ko- mipunga nodakada ibe ngamakalamsha into ezinkulu—ngokoke bati abelo ngu *mbendeni. Usitwayi* yena ngamakalane, asuke ayit- ntshwa-ntshwa inkomo nokuba lihashe, ze ide ibe luqoto into engati ayinalo negazi. Ndifike kwelo ezizinto ziliwa, zincedeka na- kuba ziti zipuluke inxenye, njengento yonke ke ngoko esisifo. Yayeke inyama yazo idli. wa. Ndite ndakubona oko ndatsho ukuti le banki yetu izinkomo ayisayikuze isinyuse, ndabeke ukutsho ndiqinisisa inteto endiyi- bone kwi Mvo, engoknba soti ukuze side si- nyuke sisebenzane nomhlaba, qa ke.

Pambi kokuba ndigqibe manditi abafo ba Pesheya kwe Nciba ndibonile ukuba ngama- doda, basebenzela efeni. Ngokuba zisifa ezinkomo zabo, bate bezililela yaye yona imi- xelo yabo imi ekulileleni imvula ebatinteleyo nkuba bargade balime ingqolowa, bati uku. fika empahleni yakukuba beya kuxakwa yi- nto yokuwusebenza, xa zifayo nje inkabi. Kute nakumaqaba ambala yaba yimisazo nkufuna into zokulima ozingqolowa nezinye intlobo-ntlobo zembewu ezikaulezayo ukuvu- twa.

Into enkulu ete ndayibona yeyokufuneka kwabashumayeli. Ndifike ndabona ukuba ilizwe liyintlango lifuna abasebenzi.

Uxolo Mhleli Nkosi fam ngendawo endiyitatileyo, ndixina ngokwenjenjalo indaba zamanye amanene, ezingati zibe zezona nefa.—Tarunike mzi.

## Ezabahaleli

I PAST.

MHLELI we “ *Mvo"*—Ndincede Nkosi okunene lomfo ungu P. N. M. akanangqo- ndo ngepasi le, akabuva nobubi obuviwa luhlanga nabafundisi bohlanga ababa- njwa ngayo abatwala lepasi iyinkatazo. Mna ndilipolisa elidala, kukade ndiba- mba amasela enepasi; ayitinteli lubo. Incedisa ulubo lepasi, kuba isela lisuka libale izinto elisaya kuziba, zibalwe zi- ngekonje. Lento iyipasi ibifanele ayazi- wa ngu Mhlekazi. Lento ilusizi. Ihleli isiti singabasemzini kanti siyinzalo ye Nkosazana ezandla zimhlope tina Makoloni ibe ifanele abangapaya komda we Nkosa- zana, tina asilulo utshaba Iwe Nkosazana, njengokuba angaba u-P. N. M. ucinga njalo. Hai bo, makarole izizatu ezizim bi angateli ngezityolo zentshaba zetu—ndi- satshonela.—Taru baba.

QEBEYI H. MEKENI.

AMAKAYA ENDWENDWE.

MHLELI OBEKEKILEYO—Kulomigca yepepa lako kaundisize, ndifuna ukubekisa kumatshawe nabantwana bamapakati, izinxiba-mxaka. Andifuni kuntyuntya kuba andinguye umntu onentsuku emhla- beni; kodwa ngumfana erwala, andibazi ke ubulau bokuteta. .

Nitinina ukuyicinga mzi wakowetu, lendawo ike yaxoxwa kwelipepa le *Mvo?* Yada nangawa bamhlope amapepa yangenwa yaxoxwa. Lendawo ikankanya i *hotele* zabelungu (amakay’ endwendwe) nati midaka yokuposwa *ekitshini.* Le ngxoxo mna ndikoliwe ngumfo owayingenisayo, yena ude wawatunuka Ama- ngesi ada atyalusela, wevake nositulu. Elide lati nelinye la Mangesi ipepa: “ bulela nekitshi elo usalifumanayo, neso situngu sebabile kwihashe lako.” Ukun'gantyuntyi kwam mandenjenje. Utyapile atsho lomfo wase magwangqeni. Esitsho njalonje utetela umzi wakowabo. Kube kuya kusizakala ntonina ukuba elo Ngesi line hotele beliyakwamnkela tina mpi intsha, ze obawo okanye abazali bacacateke pandle kuba benembola bona, kanti into esiyiyo siyiyo ngabo, koko kuba- njalo kwabo. Kulungile sigodole kunye, okanye bona balale, nokuba silele pi, tina sikangele amahashe. Sakuba nezilili ba- kungabiko. Ubuya kumbulelana lomfo we Ngesi, akukwamnkela, aze okanyoko engakwazi ukusoma, ugaxeleke kusasa itshoba lilel’ umbete yingqele ; kuba ete akozela akavuswa mntu; kuba kambe siva kutiwa xa kubandayo ubutongo bu- ncedisa ingqele aze umntu oyiseke msi- nya. Ndigcine xa nditshoyo. Indlu ye- ndwendwe ingenziwa nangubani ofane- lekileyo. Tina sondlelwa kumanqugwa- lana anomsi, singencedekina kona ukuba umntu wolwetu uhlanga ebengasuke ami- se *ikaya labahambi,* nokuba ulake nje- ngezindlu zakomkwetu. Ze zingabi na- msi kodwa. Azipate ngokusulungekile- yo nangokucocekileyo. Angati xa alapa ake isitali ngodaka (sods) esitulelwe nge ngca. Noko nditshoyo nditsho ngabom. Maninzi amadoda anezindlu ezifaneleki- leyo ezingasuka zandiswe kodwa kuhlo- nyelwe nezamahashe. Zakiwa ngaba- ntsundu ezozindlu, azinakunqaba kupi. Andisateti ngokuqesha ezabelungu ke zona. Nandipete ngeliti, makowetu, “ into esinokuyenza ngokwetu masinga- gcakaineli owolunye uhlanga. Owasemzini akasokumnyamezela ofayo nonxi- lileyo, ingengabouje abakowabo. Andi teteleli manxila ayinkunkuma, nawo ndingawatetelelayo ukuba ayakatala. Ba- fondini base Qonce, e-Komani, e-Rini ne- zinye idolopu nixinge pina? Lemali yakowenu aninamunyu wayo na? Ku- dala nikonzanje aninakulukonzana uhlanga? Mna betu ndinga nedinala le ndi- ngayityela egoqweni lenkuni, kuba impepo imnandi kuuobushushu be kitshini.” Taru, ndizame nangomncono wamandla am ukuyifutshanisa lenteto—ndim igezana lakowenu.

INTWAN’ ENCINANE.

Emgwali, May 9, 1885.

ISIMEMO KUBADLALI BE BOLA.

Isiqamo sebola kwabantsundu sipume- lele kuyo yonke i South Africa; ibola ngowona indlalo abakululekileyo kuyo yonke imidlalo emhlabeni indawo nge- ndawo, kade zihlangana zibonisana ama- ndla azo, noko kungekafezeki ukubona- kala kwamandla azo kuba ingekabiko intlangano efezekileyo i Tournament. Ndiyakolwa okokuba sonke sidiniwe ku- kuhambelana, enamhlanje makwenziwe kumbi, amandla apakati kwetu akgsoku- de abonakale simi ndaw’onye—xa ndi- tshoyo ndi propoza okokuba kubeko ilTournament ekupeleni kwalonyaka, uva- Iwe omdala, uvulwe omtsha nge Tourn- ament, ingabapakati kwe King W. Town, East Loudon, Graham’s Town, Port Elizabeth and Graaff-Reinet or Lovedale Apprentices. Andiyi kwandule ndimise indawo ekungadlalelwa kuyo lomcimbi, ndowuyekela kulamadoda omahlanu aba- liweyo kulemigcana. Soba nakoke uku- zipaula i Champions malungana ne cric- keting,—ndolindela impendulo kumane- ne ezindawo zibaliweyo angabadlali be- bola, ndokangela kwi Mvo *Zabantsundu* imihla ngemihla.

Ndim wenene

## *ABALIMI NA BARWEBI.*

MAY.

*Kwimpi ye fama.*—Umhlaba ufanele ulinyiwe wahlwayelwa ngelixesha nakwi ndawo ezingene mvula.— Ilamuni, ne' naartjies, ne gwava neminye imiti engala- hlekwa magqabi ayo ebusika ingatyalwa. Lixesha loku lima imbotyi ezibanzi. ne erityisi.

E-MARKENI.

E.QONCE.

Ngenxa yemvula ebeziko ekupeleni kwe- veki edluleni azibanga ze zinobom imarke sesingenisa eyangolwesi-Tatu eyona yayin- knlu :—

Inkuni, 7/6 to 25/ ngeflara
Ihabile, 3/9 to 4/7 ngekulu
Umbona, 12/6 to 13/ ngekulu
Amazimba, 11/9 ngekulu
Ingqolowa, 12/ to 12/5 ngekulu
Umgubo, 16/ ngekulu
Ihabile (eyimbewu), 12/6 to 13/ ngekulu
Imbotyi, 13/6 to 15/3 ngekulu
Itapile. 3/ to 6/9 ngekulu
Amatanga, 1/ to 6/ ngedazine
Ibotolo, 2/3 to 2/7 ngeponti

E-MONTI (May 15).

Amaqanda, 1/9 to 2/ ngedazini
Ibotolo, 2/ to 2/10 ngeponti
Ibran, 6/6 ngenxowa
Itapile, 15/ to 21/ ngenxowa
Umbona, 9/6 to 11/3 ngekulu
Ihabile, 3/ to 4/6 ngekulu
lakuni, 5/ to 17/6 ngeflara
Irasi, 6/6 to 7/6 ngekulu
Amatanga, 4/3 to 6/ ngedazine

E-MTATA (May 13).

Ibotolo, 2/ to 2/10 ngeponti
Amaqanda, 1/9 to 2/2 ngedazini
Icuba (la maxosa), 4d ngeponti
Amatanga, 6d to 1/6 lilinye
Itapile, 6/ to 12/ ngenxowa
Ihabile, 2d to 4|d ngesitunga
Inkuni, 30/ to 30/2 ngeflara
Umbona, 24/ ngenxowa
Ikalika, 4/3 to 5/ ngenxowa

E-KOMANI (May 15).

Ibotolo 1/7 to 2/ ngeponti
Amaqanda, 1/6 to 2/ ngedazini
Amazimba, 27/ to 30/ ngenxowa
Umbona, 27/ to 30/ ngenxowa
Irasi, 13/ to 14/ ngenxowa
Ihabile, 7/6 to 9/6 ngekulu
Ibran, 7/6 to 8/ ngenxowa
Itapile, 8/ to 14/ ngenxowa
Amatanga, 3/9 to 6/9 ngedazini
Icuba, 7d to 7£d ngeponti
Umgubo, 13/ to 14/ ngekulu
Inkuni, 30/ to 57/ ngeflara

U Abraham K. MALO

*Umteteleli ema-Tyaleni,*

ENGQUSHWA.

## Ezase Dayimani

[NGU MNTUYEDWA.]

Ndite tshe kwi *Mvo,* indawana eteta ngentlobo ezimbini zentshumayelo ezabelungu nezabamnyama. Eti eyabelungu icaza ilizwi, eyabamnyama ityikityana nezimilo zabantu. Lenteto indikumbuze ingxoxo endayiva kumadodana amatatu apa e-Kimberley, amabini ayala enye ekukade ilapa e-Diamond Fields ingena- kufumana msebenzi. Indodana le yona yati cu esikolweni esipakamileyo sabamnyama. Ukungafumani kwayo umse- benzi ikakulu kubangelwa nakukuba indodana le ibidangele, itambile nasemzi- mbeni wayo. Bate abazalwana ababini, mzalwana intlalo yako kulomzi kukade siyikangele ngosiz'i olukulu, kade usinda ezintolongweni ngokungabi napasi umse- benzi akuwufumani, ungalamnkelana icebo esite sakulicinga tina sagqiba kwe- lokuti lingakuhlangala kwezintsizi nezi- nxwaleko unazo. Ndite ndakupos’ ame- hlo kale ndoda xa la ndadoda atshoyo ndabona inyembezi zingcwenga, ikange- le ngeliso lenzondelelo, netemba. Ivakele ilikupa isiti, “ oko sendikueopele, licebo linina elo bahlobo bam ? ” Ate amadodana la aposana ngamehlo, kwabonakala ukuba into le ebeseyeyigqibile. Nali icebo esinalo, itshilo enye, nesibonayo ukuba umntu onjengawenje lingamfanela. Eliceboke uze ulitabate kuba lisidle imi- gudu imitandazo, nenyembezi ezininzi,— siti balekela kulomqolomba wabantu aba- njengawenje. Nguwupina wona ? Itshilo inkabi. Unebatyi ende emnyamana, no- mnqwazana otambileyo omnyama, nebu- ■ lukvve emnyama, ne kolari emhlope, ne- qina elimnyama? Inxenye yezizinto ndinazo, itshilo inkabi. Ate wona sesiya kukuxuma ngezinye ezi ungenazo. Ubu- lele umnumzana nakuba icebo engekali- va, kuba kubonakele ukuba amadoda la uyawatemba. Ngokufutshane ate uze le- mpahla uyinxibe ubuti shwaca ubuso undatyaze ukuhamba uye kubafundisi ulusizi, uti, ndibiziwe, kunjalonje olubizo asilolwanamhla, ndeyisekile namhla ku- ba kade olubizo ndiludukisa. Wotsho xa ucazela umfundisi. Leke mzalwana ye- yona ndawo yokukukupa kwezinkatazo. Yatakazela indodana leyo, yati ndisaya kucinga. Ndiyekela kubafundi be Mvo ukwalamanisa elibali nezintlobo zimbini zentshumayelo. Umbuzo nangu, kulu- ngilena ukuba lomfana alamnkele eli- cebo?

ISIKALO.

Lento ililishwa yinto embi kakulu. Lomzi wase Dayimani ngumzi opantse ukuba nento zonke, ubutyebi bulapa, ukuba kulapa yonke into ipantse ukuba- lapa, umntu uqukene apa. Inye into epantse ukusweleka ngokungakumbi kwa bamnyama— bubulungisa, ngelinye igama singati lugqoboko, kuba ubulungisa iyi- nto eyodwa. Lento ilugqoboko isweleki- le apa ngokungakumbi kwabamriyama. Sona isivuno sikulu abasebenzi bona aba- ko. Singati iramente zintatu—yi Rabe Congregational Church, yi Wesile, yi Tshatshi, eyesine yi Ruti, Lutheran Church. Irabe nge 1872 yatumela u-Rev. G. Tyamzashe, ote emveni kwexeshana kwabonakala encediswa ngu Rev. Jas. Poote. Singati ngokufutshane lamadoda mabini asandul’ ukuti nyebelele uku- mnka kwawo kuzo ezinyanga eshiya inkumbulo emnyama nerara, yengubo zawo apa e-Dayimani. Singati ngoku iminyaka lishumi elinesitatu iqaliwe Irabe, kodwa ngokufutshane ugapandle kwentloni, singati loramente yoyisiwe mayenze migudu yimbi. Singati nge Wesile xa sikangele nhlobo lokunyula kwayo amadoda ewatumele apa ngati iya kulandela kwa ikondo le Rabe. Sake sati i Wesile iwuqondile lomzi into oyifunayo ngokutumela kwayo u-Rev. J. Dwane, onanamhla osalilelwayo yiyo yonke into nga Besutu, nga Maxosa, nga Masilamsi, ngama Kapumarise. Singati i Tshatshi ne Ruti ziyangcambaza noko besingako- Iwa zipetwe yimidaka. Ngelifutshane imipefumlo iyatshabalala apa, onyana benu bayatshona etywaleni ababondliwe ngelizwi, mbangi abanamalusi. Akuseko madodana e-Koloni anjengo Paulisi, inkomo zeyele apa ngomkono.

## Umcimbi Ka Mbovane.

Ite njengokuba sati sayibengeza indawo yokupatwa kwelitshawe yabanga ingxolo enkulu kumapepa asema Ngesini. Kwinteta ende, esinga sakuyiguqula njengoko injalo elase Kapa eliyi *Cape Argus* liwuugene nzulu lomcimbi, Lite lizeya lizicukuceza kanjalo izizatu akutshwe ngazo lapaula nkuba akuko nto isileyo nezeleyo yinkatazo enjengale yaka yaviwa. Elipepa alilibali ukutnkumbuza u Rulumeni indawo yokuba u Mbovane lo aka- nguye owamiswa ngu Rulumeni kwindawo yobukosi, kodwa yinkosi ngokuvela. Yati mhla lenteto yabonakala kwipepa lakusasa lase Kapa wagitshima u Mr. de Wet ukuya ku Mhleli wepepa elo lase Kapa, wayikanye- zalindawo yokuba kusitiwa ukutshwe kuba esuke wayila intlanganiso eyagqiba kwelo. kuba abantsundu babuyiselwe kulaulo Iwa Pesheya Iwe Nkosazana, wati eyona nto aku- tshwe ngayo kukuba ubesenza intlanganiso zokuba abantsundu bangazihlaul’irafu ku Ru- lumeni. Libuza elipepa ukuba uke waviwana into ayitetayo u Mabandla ngapambi kokuba enjiwenje ? Akuko nto itetwayo ngemali ye rafu kwincwadi ebika ukuba, ukutshiwe. Masiti kubafundi betu esenjiwanjenje akazanga wabuzwa. Into eyenziweyo kute kwa kuviwa ingxelo yommangaleli wake ongu Mr. King wase Xesi wasele kutshwa.

Uteke lomcimbi watatyatwa ngamandla ngamanye amapepa asema Ngesini anjenga- wase Monti. Eliyi *Dispatch* lase Monti apo ivakalisa ukumangaliswa kwalo kupatwa kwalo mnumzana ngenxa yendawo ezingeni ezinjengezi. Elase Monti elinye eliyi *Ad- vertiser* liwutate shushu lomcimbi lenza ama- nqaku anobom. Asinasituba sokuwaguqulela e Sixoseni apa. Makwanele kodwa ukuti liti, isohlwayo salendoda siyimposiso enku- lu.” Elase Somerset East i *Advertiser* li. kwanenteto ende ebalulekileyo ngalomcimbi. Libonisa u Rulumeni ukwenzakalisa kwezigqibo ezigwenxa ezinjengesi. Elase Cawa i *Budget* liti “ lidlnle ixa ebezingati ize nzo zokubandezela ezinjengesi zipnmelele. Litsho elipepa liti, “ isenzo sika Rulumeni asanele kuba sesitiyekileyo kodwa sesobu- tyakala kanye.” Amapepa e Qonce omabini adibene ngokusicasa esisenzo. I *Cape Mer- cury* yaba lelinye lamapepa apambili uku-

# Amalahle ase Ndwe.

ABANINI balamalahle bagqibe nabapati bololiwe ukuba bamane ukulayishela kwa Komani (Queenstown),

## 300 TONS ZAMALAHLE

ngenyanga—ezingangemitwalo e 80. Abafuna ifulura abasaku zidinga kwisituba semingxuma yamalahle ne Queenstown.

Akusakubako kubambezeleka ekulayisheni amalahle na-sekuwatuleni e Komani.

Indlela yenqwelo intle yonke isagudiswa ngokunye.

Inani yi nayipeni (9d.) ngekulu.

## T.H KELLY

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye efezwa 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 Xlimlinge mpindini entsundu.

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## IZISULU ! IZISULU !

# J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

## E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

---

## ISAZISO ESONA.

Kutengiswa ngoku ngamanani apantsi natotyiweyo—

Into eninzi kunene yencawa ezifanele abantu basesikolweni, kwanezimigca ngaminye nangamibini ezilungele amaqaba.

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

Kufike nesukila emhlope nebomvu evela e Natala amanani azo atotywa nangapezu kokwalenyanga ifileyo.

Kufike namakulu o-mabini etauli ezidla i dobilityi zone nehalafu inye, oko kukuti zintatu ngesheleni.

Intlobontlobo zengubo za-madoda nezamakwenkwe.

W. O. CARTER & CO.,
Maclean Square,
E-QONCE.

Paula oku!

JOHN CHARLTON,

*Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,*

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

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Lomsebenzi wauqala ngo 1878.

*VYAZIWA. AKUFUNEKI KUZINCOMA*

Amafa, Ingqeshiso, Iminqopiso nokwa-nanwa kwezi qinisslo zomhlaba yonke lemicimti yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

M. L. GERRARD,
Umteteleli kwi Ofisi yemantyi e Komani.

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

Ulungiselela abo baqondayo ukuba abana-kuwahlaula amatyala abo ngokubal[50] ama- pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematya- leni. Iminqopiso yamafa uyayibala, kwane- . zinye into zase mtetweni. Uhlanganisa izo kweliti, ayinike uminiyo imali kwa oki- | Incwadi zabasebenzi usigcina kakuhle.

- -

## Amayeza ka Cook Abantsundu.

UMZI ontsnndu ucelelwa ukuba ukange-lise lamayeza abalulekileyo.

| | |
|---|---|
| | Elika |
| COOK | lyeza Lesisu Nokuxaxazo. 1/6 ibotile. |
| | Elika |
| COOK | lyeza Lokukohlela (Lingamafuta). 1/6 ibotile. |
| | Aka |
| COOK | Amafuta Ezilonda Nokwekwe. 9d. ibotile. |
| | Elika |
| COOK | lyeza Lepalo. 1/6 ibotile. |
| | Ezika |
| COOK | Ipils- 1/ ngebokisana. |
| | Eka |
| COOK | Incindi Yezinyo. 6d. ngebotile. |

Abawafunayo lamayeza mabaye kwivenkile ezimelene nabo bawayaleze. Enziwe kupela ngu

G-. E. COOK,
*Chemist and Druggist,*
Downing Street, e-Qonce.

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W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi ese- sitatu, No-* 3, *Kwinkundla ye marine,*

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

*Impahla zamkelwa nguye azitumele kuwa. calana onke e.Koloni.*

## 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 bangablaula 8'.

Abantu abaqpla 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 abahlaulela Iona boliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa kubantu abangahlaulanga kwangapambili.

## IZAZISO ZE MVO.

Siyabacela abafundi betu ukuba izaziso ezisakuba zibonakala kwelipepa bazikangelise. Makukunjulwe ukuba ezi zindlu zingenisa izaziso sazeke zingenyanye mali yamntu mnyama njengo- kuba 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 ezinqwenela ukute- ngiselenanabo,bazibuzengo-kumhlope izinto esazeke zibalulwe epepeni ukuba zinokufunyanwa kwezo zindlu. Xa abafundi beyakutenga kwizindlu ezingekabi naza- ziso kubalungele ukuba babuze imbangi yokuba izindlu ezo zingaceli umzi omnyama ngezaziso.

## KANIPE UMKONDO.

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

ISAAC A. MOTAUNG.

Zuurfontein, Tarkastad,
March 6, 1885.

ANDREW GONTSHI,
Umteteleli ematyaleni,
TRANSKEI.
*I- Ofisi—e-NGQAMAKWE.*

R. W. ROSE-INNES,
Umteteleli-Einatyaleni,
Umainisi.
Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekute-teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno-kufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

J. HILNER,
Umenzi wentsimbi zamaxesha,
E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobontlobo zetnisesane, iwotshi/

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesh

## Iveki.

KUVAKALA ukuba ingqakaqa ebike yabikwa e Tamara ipele kanye. Nangase Xesi iya incipa.

U MR. JOHN J. IRVINE, owanduluka apa ngonyaka odluleyo wasinga e England nase Australia, ukangelwe ukuba apume kwizibuko lase Monti ngo 1 June lo uzayo.

IGQIRA lakwa Rulumeni lempahla liko *ngo-* ku e Qonce apa ngendawo yesisifo umanz' abomvu beke sabikwa kulomzi.

AMANGESI alapa ake anomdlalo webolango Mgqibelo ongapaya, ubupakati kwengwevu naqinileyo. Udubule ekubeni amadala oyiswe, etsho nge 191; amatsha avene etsho nge 243, u Donoghue utsho yedwa kwi 67 kwingwevu ; kwaqinileyo u Tully wenze yedwa 83.

IBANKI ngoku aziyamnkeli imali etunjuzi-weyo.

IMVULA entle iwe eMonti ngo Mvulo odlu-lileyo.

NGOLWESi-Bini oludlulileyo u Mr. Gerhard Ordeman wase Mdizeni udliwe yimantyi £5 10/ ngokutengisa utywala ku Mxosa, ekubeni umteto ungakuvumeli oko.

NGASE Somerset kuvakala ukuba ite indo- dana entsundu esebenza kwisitora sakwa Dafeti ihamba estrateni yabonakala isiwa kanti selilele nmbete itshoba. Kutiwa ibine- sisifo sentliziyo.

KUKO inteto yokuba ama Green amele i Balfour elinye lise Dikeni, asand' ukushiywa nelifa elikwi £800,000 ngumhlobo obube Peeheya.

NGO Mgqibelo ongapaya e Dayimani inene elingu Filitser (Pfealzer) lizirodomshile; imbangi kukunainxwa zizikweliti.

NGE Cawa (10 May) engapaya kwaviwa e Kapa unyikimo lomhlaba.

UDABA Insand' ukufika, e Natal lubika uku-buba kuka Mabilivtana induna ka Cetywayo eyayipete ngomhla weduli lase Mgungundlo- vu.

Lo Mabiliwana kutiwa nguye owabanga lamfazwe yama Zulu yayipakati ko Cetywayo no Mbulazi into zika Mpande zombini.

ABALESI belipepa bayakunjuzwa kwakona ukuba ngayo lenyanga iqalileyo mazifike imali zekota enye.

INGQAKAQA ihle kwindlu etile e Mgwalana e Ngqushwa.

INCWADI ka Mr. John Mene wase Dodre- cht isinqabele ngetuba lokubalwa kwayo.

NGO Mgqibelo ipumile ingqina e Piketberg (Piquetberg) kwifama ka C. Kotzee. Nge- ngozi umfo abati ngu Laing udubule amado- da amabini wawaqakamshela. Enye ngunya- na walomzi obehle wafa, omnye ngu Smiti osagulayo nakuba kungeko temba lokuba wopila.

U MR. ADVOCATE COLE, Q.C. wase Kapa umiselwe ukuba abe yijaji eya kukulula u Mr. Justice Buchanan osinge Pesheya ngesizatu sempilo embi.

IMVULA ezimnaudi zisand' ukuna kweli lase Maxoseni. Siyatemba ukuba amawetu awasakuposwa lixesha lokulima ozingqolowa.

NGOLWESi-Tatu oludlulileyo u Sikwikwi-kwi (ibotana ehamba ngompunga) egama li- ngu *Lizzie* ubukuqe e Monti etwele inowadi ze posi ebezipuma kusitemele oyi *Taymouth Castle.* Abantu ababepakati abatatu basi- nda ngapandle kokurangulwa ngumpunga kwamadoda amabini. U sikwikwikwi lowo wapuke kanye, neposi yalahleka. Kuloma- pepa bekuko nabesiza kwi Ofisi ye *Mvo.* Mbangi yoku kukulwa kolwandle.

INDLU ka Dean Williams wase Bini inge- nelwe ngamanyangaza nge Cawa ngokuhlwa yena esetyalikeni emnka ne £10. Awaka. funyanwa.

INGQAKAQA ihle umntu e Molteno apo ibi-seyipelile. Ugcinwe yedwa sibala nje.

UMNTU obehliwe yingqakaqa e Mtata sele-bekisela empilweni.

U MR. STANFORD wase Ngcobo selendn. lukile ukuya kutabata indawo yobnmantyi obuknlu bakwa Adam Kok, u Mr. Chalmers simlindele apa ekuqaleni kuka July.

IMVULA ine kunene e Komani.

U MR. R. RINTEL inene lase Dayimani eli-nesitora kwelo uzibulele wafa.

IPALAMENTE yase Natal iyakuhlangana ngo 18 June.

KUPANTSE ukubako idabi ngolwesi-Blni pakati kwamapolisa namajoni ase Grey Town e Natal.

NANGASE Bayi zinile imvula.

INDODANA emhlope abati ngu Dold yase Somerset East ibulele uyise ozeke unina ogama lingu Doyle. Ixego beseliminyaka imashurni matandatu. Umbulali akapile kaku- hle entloko ngokwentlalo.

INKOSI yamapolisa yase Dodoloro u Mr. A. M. Chalmers usinde ebencinitwa ngamabedengu ngeziveki zidluleyo. Asuke azalisa ibotile ngeruluwa nomtyana omncinane wokulumeka. Isitonga savusa ababekwizindlu ezimelene neyelonene. Lasinda noko.

SIYAVUYA ukuva ukuba u Rev. S. Mtimkulu wakwa Qoboqobo usaqubela ngasempilweni.

INGQELE iwile ezintabeni edla ngokuwa kuzo.

INGQAKAQA ipele kanye kwisitili sase Dikeni.

E PALAMENTE ngolwesi-Hlanu u Mr. Innes wazise ukuba uyawafuna onke amapepa angomcimbi wokubulawa komntu omnyama ngu William Pelzer wase Bekesdorp.

# IMVO ZABANTSUNDU

IMFANELO.

KUK0 impawu ezininzi eziboni-sayo, nakuba eziquba lumbi uhlobo zikoyo, ukuba uninzi, ngakumbi olufundileyo ku Mangesi lufuna ukuti ngoku imicimbi epatelele kumntu ontsundu luyiqube ngendlela efanelekilcyo, luzo luti nokubapata abantu abamnyama lubapate nje-ngabanye abantu abanengqondo, aba-nemfanelo emazingafumane zoniwe. Kwakuzo ezintsuku lisand' ukwenza inteto ende ipepa elipambili lomzi wa Mabulu, abati yi Het *Volksblad* (igama esingalikumshela kweyakowetu inteto ngokuti *Lilizwi Lomzi)* ngendawo yokuba ufanele ukupulapulwa kwakona umcimbi wendoda apa u PELZER ekutiwa yadubula umntu ontsundu e Bekesdolop. Inteto yalo iyakanya, ihamba emfanelweni, imi-poqo ; sitomalala kunene ukuva ukuba i *Het Volksblad* ilwela imfanelo yodwa—lomfanelo ingatumani-manzi nenkululeko ayitandayo wonke ontsundu, inkululeko ongeva ezingca ngayo owa Pe-

sheya kolwandle opantsi ko Mntan' Omhle, ati ibubuzibulo bake—konkeke oku ngomcimbi opatelele ekuhlutweni komntu omnyama ubom bake. Inteto ekwi *Het Volksblad* iqukunjelwe ngala mazwi:

" Lihlazo elibi ku Rulumeni ukuba
" ete ngohlobo olumdaku kangaka
"wayeka into abefanele ukuyenza
"ngokuti amkulule u PELSER ngo-
"kwake endaweni yokuba nge ete
" waya kupendula pambi kwe jaji.
" Siyatemba ukuba abanye abanako
" ngapezu kwetu baya kusitelela
" ekuyigwebeni lenkohlakalo, noku-
"ba amapepa endaba ayakuvakalisa
" inteto enamandla, aze ati ngapa-
" ndle kwekete ahlanganisele aba-
"butataka xa benziwa okubi." Asi-mangaliswa ukuba ingcinga ezinje ngezi zifumane ukwamnkeleka entliziyweni yomntu wonke, omnyama nomhlope, otanda kw enziwe imfanelo kumntu ngamnye opantsi kolaulo Iwa Pesheya. Ibandla elipete elilizwe (i Palamente) lisand'ukuhlangana, sikangele kuyo ke ngonyamezelo, ngetemba nakuba sinoloyiko ukuba lingadaniswa, si-nomnqweno kupela wokuba kwanga kungenziwa imfanelo yodwa.

Kwapakati kwa Mangesi anewonga siyonwatyiswa kufumana ukuba imicimbi yabantsundu icingwa ngomoya ondilekileyo nofanelekileyo_____ into leyo ebonisa ukuba Amangesi afundileyo wona anga amalungelo abantu abantsundu angema Salata kwi *Cape Law Joumal*$_r$ umqulwana obulwa ngamadoda asebenzana nemicimbi yase mtetweni oshicilelwe e Rini. Kumqulu wenyanga engu April sipaula inteto ezimbini, enye "Ngamasiko Abamnyama," nguye " Ngokuti bembe kwamatyala. Inteto engomcimbi wa " Masiko Abamnyama " ibekiselela kwityala elatetwa yi Jaji eyi-nkulu kwezase Rini u Sir JACOB BARRY, njengokuba ibisand' ukupulapula amatyala e Komani ngelixesha lokugqibela. Ipike lalingemfanelo yokuba utile wayenike intombi yakowabo *inkomo yobulunga umelwe* eyikupile nakuba seletimbisa ngoku—ityalake elo elalivele kwi ofisi yemantyi kwa Zulu e Cacadu.

Ite ijaji ukuligweba xa kungeko ntoimbi icasene nehambiso yokukanya nemfanelo zoluntu esikweni labamnyania xa ubani amangalelwe ngalo akubonakali nto ingaxakayo imantyi xa zigwebayo. Sazeke into leyo iyimvumelwano engahluke nganto kwezinye, emayigwebeke imantyi ngomteto lowo nemvumelwano omiselwe ngesiko elo Umhleli we *Cape Law Journal* uva- kahsake ukwanehswa kwake koku kutyilwa komteto, okuya kukwelelisa intandabuzo ezingqondweni zomantyi xa sazeke ityala lisekwe pezu kwesiko labamnyama limelwe ukutetwa ngabo. Yimbi inteto esiti ikwa kwelipepa ibekiselela kwindawo yokuba engabanga maninzi amatyala atetwe yi jaji ngelixa lo-

mcasa u Rulumeni koko akwenzileyo. I *Watchman* yona iti umzi omnyama ube usakolwa yihambiso ka Mr de Wet ngakwaba- ntsundu, kodwa lempato ka Mabandla iwe. nzakalisile, abefaneleke u Rulumeni ukuba ufuna igama lake elihle eligcinele amenzele imfanelo u Mabandla ngokumisela endaweni lake, okunye amise umntu otile ukuba awucikide lomcitnbi.

Siva ukuba kuko incwadi ezisinge e Kapa ku Rulumeni zisuka kubantu baka Mbovane nakumafama ase Rabula, ukuya kumlwela apo, nezinye ezisuke kwamanye amacala. Impendulo zingalindelwa nge Cawa ezizayo. Ukuba aknko nto ivakalayo lomcimbi uya- kuke utiwe bandlakanya e Palamente.

# Native Opinion,

## JUSTICE.

THERE are many indications, very welcome in these times, that, notwithstanding a contrary disposition in some quarters, a great and an intelligent portion of the European community are disposed to act fairly in Native questions, and to treat Natives as reasonable people having rights which ought to be respected. Only a few days *ago* the leading Dutch organ, *Het Volksblad,* insisted in a very lengthy article upon an investigation being had of the alleged murder of a Native by the man PELSER in the Burghersdorp district. The article is written in very clear, fair, but vigorous terms, and it is gratifying indeed to find this newspaper, *Het Volksblad,* claiming only justice, that great concomitant of liberty which every Native prizes so much, that great principle which every Englishman boasts of as his birthright, in a matter in which a Native's life was taken. The article in *Het Volksblad* concludes as follows : " It is a crying shame and " a scandalous dereliction of duty " that PELSER was not committed " for trial, and we trust that others "better qualified than we will join " us in protesting against this " iniquity and that the Colonial " Press ' will speak the word of " ' might ' and will thus without " respect of persons ' guard. the " [4] weak from wrong.' " It is only natural that sentiments like these should find an echo in the heart of every man, whether black or white, who is jealous of his privileges as a British subject. The Parliament of the Colony has lately assembled, and we wait with patience, with some hope, if also with some misgiving, only desiring that justice may be done.

In another influential quarter we are pleased to notice that Native matters are treated of in a discreet and fair-minded way. which proves how anxious are the best educated Europeans to recognize the rights and liberties of their Native fellow-citizens. We refer to the *Cape Law Journal,* a magazine for lawyers which is published in Graham's Town. In the April number of the *Cape Law Journal* we are pleased to note two articles ; one on " Native Customs " and the other on the ''Absence of Crime." The article on " Native Customs " refers to a case which was heard by Sir JACOB BARRY, Judge President, at the last Circuit Court held at Queen's Town. The question was whether a man who had lent cattle to a woman under the custom of *Ubulunga* could claim the fulfilment of the agreement in the Magistrate's Court at Lady Frere. The Judge decided if their were nothing opposed to public policy or to morality in a Native custom, which might be the ground of an action, magistrates only, the need not have any difficulty in dealing with the case. It was simply a matter of contract, and the magistrate had only to determine whether or not the parties had contracted for the performance of a particular thing according to the custom. The editor of the *Cape Law Journal* expresses satisfaction with these views, which certainly *go* far to remove from the minds of magistrates doubts as to how far they are justified in trying cases in court in which Native customs come up. The other article in the same journal points out that there was a remarkable absence of crime at the various Circuit Courts lately held. We will quote one paragraph. " The " times," observes the writer, " have " been more particularly trying to " the vast number of Natives who " depend upon seasonable rainfalls " for their crops and for pasturage " for their cattle. Yet, notwith- " standing all this, there has actually " been a marked diminution in the " number of criminal cases. At " King William's Town, with the " districts of Komgha, Stutterheim, " as well as the Transkei, there were " only thirteen cases, and some of " these were assault cases. The " same remarkable state of things is " observable at other places."

We are very grateful to be able to realize the disposition which, beyond all doubt, is now very marked in the cultivated classes of the Colony to treat Natives and '' Native questions " in a clear, sensible, fair, and just manner.

# Editorial Notes.

MR. JOSIAH SLATER, B. A., the esteemed editor of the Graham's Town *Journal* is giving in that paper some very interesting " Notes of a Run to Natal."" In connec- tion with the business outlook of Durban he has the following:—"Business does not seem so stagnant, nor building so completely at a standstill, as in the older seaports. One reason for this is the de- mand of the enormous native population which must draw its supplies of European goods from this place. The native is the best customer. Similarly in the Cape Colony, there is perhaps no town that has suffered so little as King William's Town, which profits by its steady trade amid the natives of Kaffraria and Kafirland. If this fact were once grasped by our not too observant commercial men in the colonial towns, it would produce two great effects. First, they would endeavour to improve the advantages of the native quarter in each town, making liberal arrangements for water, cultivation and decency, so as to attract a large population of natives of the better class to settle where they could obtain such advantages. For instance, if the corporation of Graham'S Town were to study this subject, regarding the native locations as a useful adjunct to trade, and offering the convenience of cultivable erven, with water for that purpose, and for the purposes of health and cleanliness, instead of studying how to make the natives uncomfortable by devising regulations to keep their horses and cattle from using the commonage—it would attract natives to settle here, and thus improve business. Secondly, we think that all business communities would act wisely, to object to all such ideas as that of displacing the Basutos who are large buyers as well as large producers, in order to substitute a few hundred sheep far- mers, who would produce little and buy less. But like the chickens in the story, we are wandering from the point."

WEheartily endorseMr.Slater's remarks. How some people cannot see that the salvation of this Colony next to the Diamond Fields is in the general improvement of the Natives, is, to our humble compre- hension, a prize puzzle. We sincerely hope there is no truth in the rumour that one of the heated debates of the present session of Parliament will be on the Education Vote, especially on that part of it that is spent on Native schools. It cannot be denied that educating the Natives creates wants, and leaving them unedu- cated will be closing a good market for English goods which must affect the trade of the Colony. Every individual who furthers Education and Christianity among our people may claim to be work- ing for the good of South Africa, even from the most worldly point of view.

WE do not concern ourselves with guessing at the authorship of anonymous articles in newspapers; but we think we can make a pretty shrewd guess at the writer of the letter on Mbovane Mabandla in Friday's *Watchman,* This scribe cannot conceal his chagrin at finding the newspapers demanding justice for the individual whom he has laboured to injure. Utterly forgetting that the Press cares not two straws about Mabandla as an individual, but that its demand is. for justice hapless writer thus tries to throw dust into the eyes of the public: "The *Mercury* in taking up the cudgels for and devoting sub-leaders to the Headman Bovani Mbandla and his imaginary grievances brought forth a crushing reply from Mr. Malcomess, whb, from the brief period of his acquaintance with this Headman, did not hesitate boldly to assert that if he got what he deserved he would be on the breakwater, and have made the acquaintance of the cat o' nine tails. But, gentle reader, why this wealth of sympathy wasted on a Fingoe Headman ? Know ye not that Bovani Mabandla was the man who beat up the blanket votes for Advocate Innes of Cape Town, the member for Victoria East. This will account for the milk in the cocoanut. The attorney of that ilk here, who has been lately posing as a negrophilist, would doubtless know more of the writer of the sub-leaders referred to than any other man."

IT is, of course, not true " that Bovani Mabandla was the man who beat up the blanket votes for Advocate Innes of Cape Town, the member for Victoria East," for the simple reason that Mabandla as a resident in the King William's Town district has no more to do with Victoria East than the clerk in charge at Middle Drift himself. Besides the writer forgets that the return of Mr. Advocate Rose-Innes is now considered even by his bitterest opponents then in Victoria and elsewhere as a blessing that fell upon the constituency and the country in disguise. This manner of disposing of the question on the part of the prosecutors and persecutors of Mbovane cannot but suggest to reasonable people the lameness of their case. Au inquiry is necessary.

THE speech prepared by Ministers with which Parliament was opened last Friday, by His Excellency Sir H. Robinson, contained nothing that students of current events in the colony did not know before.The first paragraph compliments the people's representatives on their meeting in the new buildings erected for Parliament ; and the next refers to the line of railway from the Orange River to Kimberley. It announces that Ministers will not ask Parliament for a junction between the Border and the Midland Systems; and thus the resolution of the Queen's Town Conference has been adopted by Government. Further announcements are to the effect that the Act dealing with the I.D.B. will be extended to the colony ; that three measures to consilidate the acts in existence respecting land, will be submitted to Parliament; and that a Bill to create an Agricultural Department will also be laid before the Legislature.

As regards the measures we ventured a forecast on in our last, we find that there is no mention of the Pass Laws Bill. And glad as we assurely would feel to find that Mr. De Wet has, at second thoughts deemed it fit to drop the measure on being' convinced by the arguments advanced against it, we should, however, have been gratified with an announcement that the useless Pass Law acts, at present on the Statute Book, would, this session be wiped out. The future Government of the Transkei is thus referred to in the speech :—" In accordance with the resolution of the legislature last session a Bill will be submitted providing for the annexation to the colony of those portions of the Transkeian territories not already annexed. In conjunction with such Bill, measures will be submitted based upon the recommendations of the Commission appointed in 1880 by the late Governor Sir Bartie Frere, including a Criminal Code for the territories, a measure providing for the adjudication of Civil Cases therein, and a measure providing for the representation in the Cape Parliament of certain of the inhabitants and representation by means of a Council, in which expression can be given to the opinions and requirements of the great bulk of the people who are not yet sufficiently advanced in civilization to be entrusted wit the exercise of the ordinary franchise of the colony."

## *A FEW REMARKS ON THRIFT.*

The following paper, 'which appeared in our Kafir columns last issue, was read by the Rev. G. Kakaza, of Heald Town, before a meeting of the Heald Town Teachers' Association. It will show what ideas are taking possession of the minds of the more advanced Natives at the present time, and will; no doubt, repay perusal:—

The following lines are published simply with the hope that they may be the means of inducing some, if not all, of our young people to save and invest part of their earnings in the Post Office Savings' Banks. If this object is attained the author of these lines will be greatly satisfied and will feel abundantly rewarded for the trouble of undertaking to write them; but if no such result follow, no amount of applase will be considered as satisfactory and no amount of blame will be noticed. He views, with alarm, the almost universal want of saving habits among his countrymen and the amount of fine dressing which obtains among the young portion of them.

If the following Paper appears short, it will be sufficient, perhaps, to say, in the way of explanation, that its author was requested by the secretary to prepare a short paper to be read in the quarter of an hour. To effect this properly requiresjthat one should have a thorough knowledge of both his subject and the language in which he is writing, so as to be able to see what points of the subject are of vital importance, and which may be properly dis- pensed with as being of less moment. But the present writer professes to have no such knowledge of these things. The fear of writing a Paper that might occupy a longer space of time than fifteen minutes in reading prevented the writer from taking a wider view of the subject. It will not be out of place to add that he had very little time at his disposal in which to write the Paper, and among other pressing duties also. Still these explanations are not given to extenuate any defects that cannot but be discovered in the following lines. They are only made because the author is conscious "that on account of what he has stated above, he has been able neither to do himself justice nor his subject.

The question which confronts us at the very outlet and on the settlement of which depends the correctness or otherwise of the course we are going to take in discussing this subject is: What is Thrift ? What do we understand by the term ?

If I have a connect idea of the word, it seems to bear two principal significations : 1. The sparing use of property. 2. The increase of property resulting from this economical management.

We say, then, in the first place, by Thrift we understand the sparing use of property. We shall be obliged to have recourse to illustrations in order to our mutual understanding on this subject. Here are two men ; one has thirty bags of mealies, and the other has only twenty. They have an equal number of persons in their families, and all their other circumstances are pretty the same. You would naturally expect" that the twenty bags would get done first. But no. The man who has thirty bags is so careless anextravagant about his mealies that you would find them scattered about the house, and you would find his children constantly going to shops to buy sweets and fruit as long as there are mealies at their home. While the other is quite a different sort of man. You cannot find any mealies scattered either outside or inside his house. His children are never allowed to touch any mealies, though they do get some sweets and fruit when it is thought proper to supply them with them. We say instead of the twenty bags getting done before the thirty, as you might naturally expect, the reverse takes place. Long before you would think the man who had the thirty bags would be in want of food, there he goes about buying food; while the other man is still using what he had reaped in his own field. All this difference is made by the way in which they manage their respective stores ; one is extremely extravagant, while the other is very economical.

The same principle of mismanagement of property appears in another wav. Here is a man who is earning good wages say£1 10s- Per week, with a garden besides, and is living where it is not ex- pensive to live. You would not be surprised to learn he was saving part of his "But this man, no. He is very fond of fine clothes. While he has a sufficient supply of food from the garden, he still saves obsolutely nothing of his wages; but spends them almost entirelv upon dress. To my mind this is the great mistake which is being committed by many of our young people—whether male dr female. Money they do get, but they spend t all on dress and other fine articles. You would find a person a perfect gentleman as far as clothes go, but having nothing else besides that is worth mentioning. Should he unfortunately get ill, there is absolutely nothing with which to get a medical man to attend to him, and there is also nothing with which to buy any medicine: for all the money has been squandered upon dress. On your remonstrating with him for this thoughtless and extravagant conduct, he would inform you—and that very superciliously that he is "eating his own blood," that is, he is wasting what he has earned by his own efforts, and that you had better look after your own affairs as he is old enough to look after himself. Now all this way of procedure is a great disgrace to some of our young people, and it ought not to be.

Perhaps this is the proper place to state that there are many things which obtain among the Europeans, which, in my humble opinion, are quite unsuitable for us. Some of these things will, perhaps never suit us, and some will become suitable in course of time. This statement applies to European ways and customs. As our time is so limited, I shall not attempt to go into this point further than giving you a mere hint at what I refer to. 'It is my deeply-rooted fear we are in danger of throwing away as useless every custom that obtained among our fore-fathers, and of adopting every European custom as being right simply because it is European in its origin. Doubtless there are many noble things that we have to learn from Europeans; still it is not every European custom that is right. To instance one only; with us you are free to salute and" talk with any"one you happen to meet with anywhere. But it is not so with Europeans. You have t© wait for your introduction to the stranger by some one who is your mutual acquaintance before you can freely talk with each other. It is true, humanity sometimes compels people to go beyond these artificial barriers, and this custom may not always be strictly kept. That accident, however, does not alter the position; for the custom is in existence, ready for use by any one who chooses do so. Again, it is not everthing that suits a European that will suit us. We need, therefore, the utmost caution to enable us to make the best selections both from what comes down to us from our ancestors, and from what we see among the Europeans. Let us not thoughtlessly adopt all what we find among them, nor hastily throw away the customs of our forefathers; because" they are not all incompatible with Christianity. Our caution is required in making selections of what we are going to adopt from among European customs; because while they have brought us the blessing of the Gospel of Christ and its concomitants, for which we cannot be too thankful to them, they have, unfortunately, brought us also with the Gospel brandv which proves to be the greatest curse we have ever met with as a race, and which mightily militates against the good influence of the Gospel. I say, therefore, let us beware of what we are about. We should have been ten thousand times more thankful to them than we now are, had they, in coming out to this country, left this liquid-fire behind in their respective countries—the fire which threatens to sweep away our races from the face of the earth.

The next point I must take up Is the unnecessary expenditure of money upon clothes that are too costly, and which are unsuitable to one's station in life. We all know that some clothes are made to last a long time, and some are made only for beauty. Now a person who has made up his mind to better his circumstances will never bother his head about beautiful clothes, but will always purchase what he deems will last him long. He uses clothes as the who knows that he does not live to dress, but dresses to live. But this is another great mistake some of our ' young people commonly make to buy | clothes that do not suit their station in life and that are too expensive. They buy clothes very expensively to last them an extremely short time. I shall not, however, be understood to advocate a shabby and dirty state of dress, as long as it can be prevented with honour; that is, without contracting debts. Shabby clothes, if clean, may, however, be tolerated as long as they do not show any part of one's person which requires covering. It is far better to appear shabby than to wear fine clothes that are not paid for. I contemn that man who maintains a gentlemanly style of dress, but who is so loaded with debts that not a single person who trusts him is to be found in the neighbourhood wherein he lives, and whose children, I notwithstanding their father's fine clothes, I suffer more or less from the pangs of hunger. And yet I fear that we cannot deny that such people are to be found among us— people who think more of their personal appearance than of promptly and regularly meeting the claims of their creditors, and of sufficiently providing for the natural and proper wants of their families. What are desirable and possible to attain without going into bt are i cleanliness and neatness dress. We are all aware, I daresay, of the proverb " Cleanliness is next to godliness." You must have seen, no doubt, from what has been said above what my view of dress is: that I am diametrically opposed to costly clothes which are only ttractive by their beauty and which last a person considerable that I am greatly in favour of strong clothing, suitable to one's station in life, neatly put on, and kept as clean as possible; and that clothes should be worn not for display, but in order to cover the body and to keep it warm.

There is something which I have mentioned above in connection with dress, which, however, does not apply to dress alone, but to other things as well and: that is, to make things last as long as possible. You cannot have failed to notice that some people manage their property in such a careless way as to leave the impression upon your" mind that their object is to see how" short things can last. They seem to be ignorant of, or to forget that, " A penny saved, is a penny gained." A person should endeavour to make anything e uses last him as long as possible. It is not right for any one to let a thing wear out in three months that might have lasted him six months. Most of us have much to learn as to the fact that it is not so much on how much does a person get, as on how does he use what he actually gets the improvement of his circumstances depends. Oftentimes it is not so much the quantity of one's income, as the manner in which he uses it, that conduces to the increasing of his property. Many people seem to think that they would be very much better off than they now are, did they get more than what their income at present is; evidently losing sight *of* the fact that it is their letting expenditure exceeds some what in their way, and that unless they learn to deny themselves of some things which are not quite necessary to their existence, they will never be anything in the world. Take care, therefore, of the pennies and the pounds will take care of themselves.

This is the proper place to take up the question of ornaments—viz.: necklaces, rings, earrings, gold chains, bracelets, &c .; but our time does not allow of our doing so. It will be sufficient, however, to remark that the writer is really horrified by the amount of ornaments some of our young people go in for, while they have next to nothing in the shape of property.

Whatever has been said above, or whatever may be said below, is all intended to lead ,us to see the importance of saving as much of our incomes as possible, and of putting whatever we have succeeded to save in the Savings' Bank. Parhaps I cannot put this part of our subject before you in better language than that of the paper, entitled, "What is your aim?" I sent to the Editor of the Imvo publication, and which appeared in the issue of that journal of December 22, 1884. The paper was originally written in Kafir and it appeared in that language. I shall' therefore, content myself with simply giving you, in conclusion, an extract of the same : "The last thing we must mention, for which a person should struggle is to invest some money in the bank. It is necessary that one should work for this as much as he works for the other things enumerated above, and not wait for an opportunity he does not know when he would chance to have plenty of money in his possession in order to begin to put something in the bank; but he ought to make up his mind to deposit something regularly at set times.

There are savings Banks established by Government in connection with all proper Post Offices throughout the Cape Colony, the purpose of which is to afford help to those who are striving to save something of their earnings. Now these banks are remarkable by three things:

1. If you make a deposit money in them, it is certain that you will get it back again without the least trouble ; provided you do not lose your Deposit book, with inch you would be supplied gratis on. the occasion of your making the firstdeposit.

2. You can get your money when you want to use it, at a very short notice of two weeks : a very great advantage to one who is engaged in commerce.

3. Even small amounts like one shilling, two shillings, ., are taken, although no interest is allowed on any sum that is less than fl. I may now add—4. Everytime you make a deposit, a receipt is "Sent vou from the General Post Office in Cape Town within twenty days from the day you made the said deposit, in acknowledgment of the same.

It is true that the interest allowed in these banks is at first sight small—nine pence in the £; but still it is a satisfactory amount when you bear In mind the other three advantages also mentioned above This nine pence in the £ becomes fifteen shillings on £20, one pound ten shillings on £40, throe pounds on £80, and three pounds fifteen shillings on £100 per annum. We repeat, in conclusion that whoever has made up his mind to better his circumstances, will try his best to deport something in Government banks.

"WHAT does 'lux' mean? Asked Brown "Lux means Light", replied Smith. "That's what I thought said Brown, "but I wasn't certain. I know my luck's always light, however."