Endaweni ka Mr. J. J. Barry obube ebe elilungu le Parlamente lase Swellendam, kucingelwa ukuba kongena u Mr. Du Toit, omnye ofuua engene ngu Mr. M. Barry, ongo wempi yo Mr. Sprigg.

Emva kwe xeshana elifupi siyazi ukuba wosibulela u Isk. Afk. Scion, umzalwana wase Tarkastadt ukuba singayifakanga incwadi yake, kuba yenye yezo ncwadi zifika umntu zimenze ukuba abe yinto yentsini. Sazi m’fana waka wabala nge “Sifo sama hashe” nango “Mbulelo” kwinene elitile, ongatandi kuziva nange gama ngoku ezo nteto. Akungebiko ntloni kodwa ukuxela lenyaniso enjengo kuba e Tarkastad ingxowa yomgubo idla £1. 15s.

U Dr. Lamson, e England, ugwetyelwe uku xonywa ngenxenoku bulala umkwe wake. Lo mkwe wake yinkwenkwana encinane esafunda esikuleni. Bekuko imali eyi ndlalifa yazo. U Dr. Lamson unobu hlwempu, yoti idle inkwenkwe ezo mali zime naye. Utabate ityefu waya esi kuleni wati pambi kwe titshala ne ntsapo “*Here, Percy, let's see what a swell pill-taker you are''* mzuzwana lala 1’umbete itshoba ku Percy. Wabanjwa apo u Dr. Lam­son.

Aba fundisi base Independent.—Ngo 10 May, u Mr’ H. Gr. ferreira weli bandla wabekwa izandla engeniswa ebu fundisini obuzeleyo, e Bayi. Imibuzo yabuzwa ngu Rev. Nicholas Goezar. Isikungo sokubekwa kwezandla safundwa ngu Rev. W. Thompson wase Cape Town. Intshumayelo yesi yalo yaqutywa ngu Bev. J. C. McIntosh wase Bayi apo. Intlanganiso yayalwa ngu Rev. E. Solomon wase Bedford. Umsebenzi wavalwa ngu Rev. Henry Kayser ngo Eefe *(Benediction).*

E Natal.—I Parlamente yeli yacitwa ngu Sir. H. Bulwer malungana nokuqaleka konyaka, kwafuneka kunyulwe amadoda amatsha. Indawo ebeku pikiswene ngayo ekunyuleni yeyokuba, bafanele ukuzilaula na abantu base Natal nokuba mabalaulwe, njengo kuba belaulwa ngoku Pesheya? E Durban, abe matatu amadoda abefuna ukungena e Parlamente, kwabe kufuneka mabini, u Mr. Robinson ominyaka i 22 emele lomzi e Parlamente, akangeniswanga ngaba nyuli kuba engoweqela elo lifuna abantu base Natal bezilaule ngokwabo. Nakwezinye indawo kukwanjalo.

Umtshato omhle.—E Bayi nge 19 ku March bekuko umtshato, oncomekayo ngendlela zonke esingenako ukuzingena ngokusweleka kwe ndawo. Makwanele ukuti, abantu ababe bandakanywa, ngu Mr. Peter Rwexu; no Miss Eliza L. Hina; enye yentombi zika Miss Waterston wase Lovedale. Babotshwa ngu Rev. J. M. Dwane, unina lume womtshakazi, wancediswa ngu Rev. P. Mpinda. Abantu ababehleli esidlweni babehombe kakuhle bendilekile. Bemayela kuma 50. Kwati kwakugqitywa ukutyiwa izinto ezilungileyo, ingwevu ezimbini zase Magqunukwebeni (enye yazo nguyise womtshakazi) zayipeta intlanganiso emnandi kunene ngamazwi amahle. Siyavuya ukuti, akubanga ko zintsholo, na miqukumbelo.— *U-Mwesile.*

AMA BENU-BENTSU EGQABI LIKA
“ LONJI ”

U KUMKANI WO KUFA NENTLANGANISO AWAYIMEMAYO.

“Inunu endala u Kumkani ogama lingu Kufa wamema intlanganiso enkulu wazibizela ndaweni nye zonke izitunywa zake zomsebenzi we mbubiso pambi kwe nkundla yake yamatyala, ukuze sivuzwe nge sitsaba segolide isicaka asifumene sinyanisekile, siswele inceba ekububiseni uluntu. Lwagaleleka ugxibakazi olude, intokazi ebityileyo, ebuso buma tambo-tambo, ezandundu zitsolo, emehlo apakati, ixwebile ngati ivuka pantsi; ezinye izicaka ziyibiza ngokuti ngu NoCesina ; yavakala iteta ngento eholoholo yelizwi ngati ayiteni namntu isiti:—“ 0 Kumkani, ndivela ekuhamba-hambeni emhlabeni, ndize kubalisa imbali yam yentsizi. Ndingene emnqubeni wehlwempu nase ndlwini yesi tyebi, ndingene pakati kwengxinano yezi xeko ndawuvelela nomnquba ose matanga; ndiwenze umsebe­nzi wako nge sandla esinga kataliyo. Pambi kwam kuwe amawaka ngama waka. Abadala nabatsha, ababutataka nabomeleleyo, bonke ngabanye ndite ndaku beka isandla sam ebunzi baqaqazela, banga bangenwe yingqele, ite yakushenxa

ingqele batsha yi cesina—wada lowo nalowo imhlileyo waya esoseka, ebitya, etyafa, wada wafa. Ngenene umsebenzi wami ndiwufeze kakuhle Kumkani, isitsaba se golide sifanele mna.”

“Emva kwake kuvele intwazan’ entle kunene etsho kwezi mhlope, ino mkita, imile kakuhle, ilumise kakuhle betu umpantsho lwayo; yati xa itetayo yanga imkelwe luvalo, ati amehlo ayo anxungupala. Igama layo bati ngu NoMbefu.” Iqala ngokuti, “O Kumkani onamandla Kufa, ndikuzisela ibaso elihle, isandla sam ke safika kwaba lushica naba namandla, ndinyula inzwana zodwa kwabatsha ndazi cukumisa ngomnwe wam obandayo; ndibete intliziyo ezininzi, ndapanga amakaya amaninzi; bate belila bencwina ndaye ndimka mna nenyamakazi yam.—Tabata ke okwako. Isipo esingako asisifanelena isipo se golide?”

“Kwagaleleka omnye ofana nengxilimbela zakudala, ekohlakele, omelele, engqashamba; into enwele zidlazalala ete xa itetayo langa liya zongoma. Bati lo ngu Saqwiti.” Ute akuba efike wema nge ratshi lamandla ake pambi ko Kumkani u Kufa walata kula mawa ase lunxwemeni lolwandle wati, “Uyayibona leya invite, nala magoqo emiti ate sa elunxwemeni? Sisi salela sezi kepe eza pukayo, nga madlaka enqanawa ezintle kunene ezazizele ngabantu. Bapi abo bantu namhla? Upi u Matoloshe okalipileyo, upi umhambi oligagu, lipi igxagxa elali funa umsebenzi? Bafe nge sandla sam bonke, amatambo amhlope amawaka nga mawaka nango enzulwini yolwandle. Ndim lowo. Ngubani onokubala isiqingata sewaka semi nikelo yabantu endiyi nikele kuwe? Ete isitsaba eso ngenyaniso sindifanele.”

“Emva kwake kwafika umfo okangeleka kakubi, ezisongele nge ngubo endala izito zake ezingcangcazelayo. Igama lake ngu Ndlala.” Wabalisa nga mazwe awomileyo natshileyo anendlala, apo izidumbu zabantu nezilo ziyimfumba emacaleni emitombo etshileyo namacibi awomileyo; wabalisa nga bafazi abafa lipango, namadoda ageziswa kulamba abatshone emancwabeni bebatsha; wavakala equzuka ehleka intsini awanga uyahlininika esiti, “Ndim lowo wenze oko, ndavutela umlilo osbushu wendlala pezu komhlaba, kwafa inqolowa notyani kwada kwase zingcanjini, yafa yonke into enokupila. Andi kukonzanga ngenyaniseko na? Beka pezu kwam isitsaba se golide.”

“Yabonakala iti *dzu* into apa emehlo angqanda abati ngu Ngozi” yati:—“ Kusoloko kwawa inqaba ye Siloam, ewe nanga pambi koko, kude kube namhlanje ndawenza umsebenzi wako ngo monde nange nkutalo wabalisa ngo kuwa kwe nqwelo naba kweli, nokuwa ko loliwe, ne zindlu, ne ndonga, nango kutsha kwe zindlu ezintle nento eninzi yengozi nezinye indlela zokufa ezininzi; kodwa u Kumkani akanikanga noko isitsaba kuba kwesuka u “ Mfazwe. Wateta nge lipolileyo elomeleleyo elingoyiki nto ilizwi. Akawe nzanga maninzi, kodwa lawo ambalwa abalise ngembubiso embi, ngobuso obuhle bomhlaba bambatiswe nge gazi, nga masimi angcoliswe zizidumbu ezinukayo zibolele elangeni, ngo kufa kwe zizwe noku cinywa kwa mahlelo encwadini yentlanga. Engeka gqibi lavakala lilila ixalanga xa liya kweminye imiqiko ete waca entilini etile emva kwelinye idabi. Wesuka u Kumkani u Kufa weza kutwesa u Mfazwe isitsaba: kodwa watintelwa kukuhleka kwento elizwi li’rabaxa linamalolo emva kwake; we nqumama.—

“Yabonakala isonda ngo Kumkani imambane, yintanga imadodana seyomelele. Ngumfo ongubo ngati ebefunyenwe nga maxwili ukonakala, zincole zada zaguda ngati uvuka ezaleni, sisigxwalana esimehlo ngati anoncum, upete iglasi eze esandleni sake esinedumbe. Wabonakala esima pambi ko Kumkani u Kufa—kumiwa sisilo into esuke yaluhlazisa lonke uluntu. Yabonakala ibambelela esihlalweni so Kumkani ukuzixasa; kuba inkewu inededeleya, amadolo ayo ayangevezela, ivakele iteta ngelozwi layo linamalolo, isiti, “ Ngqwi Mnumzetu Kawenze kuhle kuba iko apa into ka *Magxa,* umzukulwana ka *Silo Somhlola,* ka *Gqabi Lika Lonji,* ka *Bodl'isabongo,* ka *Lubisi Lwengwe,* u *Mti Wotalaso.* Ndinezi ganeko zemfumba zabantu abafileyo abaninzi kunaba ubavileyo bonke. Uyayibo­na landlu intle ine ngcango ezinga mbini nezibane ezikanyayo, ekupuma kungena kuyo abantu emini nase busuku? Yinkundla ye Ndloloti ke leyo; kulapo nditakata kona. Ngama waka waka inkundla zemisito yakwa Lambatayo kulo lonke ilizwe; emagumbini ezitilati zonke zezi Dolopu nemizana,