Ukanda lwabapikele ukumangalel’ukunu.—Kwipepa oliyi *K. Watchman* ye 7 ku December liti indoda etile engu Mr. William McGHashan omdala uncoma ukanda luka Mr. Jabavu nabadisipile bake, ukupikelana nento egwetywe kade yagqitywa. Kodwa ke liti elopepa alimangaliswe ku- ba yimo yo-Salakutyelwa.

Abantsundu nokuceba.—Liti ipepa eliyi *Watchman* abantsundu bakugcisele ukuceba igusha, ke ngoko kuvakala ukuba abafuyi begusha abase Australia banomnqweno, wokunga kungabako amaqela abacebi abantsundu atunye- lwa kwelo lizwe lase Australia. Litsho liti ke elo pepa— Azi ama-Xosa enjenje ukungatandi ukushiya ut'ut'u Iwa- kowawo angade avume na ukuya kwelo lizwe.

Ukuswela inceba.—Ati amapepa elipezulu kuko umfo ontsundu owacolwa endle ngu Mr. Neale J. P. esel’ eza kuqauka zindlala nengqele. Lomntu kuvakala ukuba wahliwa sisifo enabantu bakowabo, baze bati bakubona ukuba uyenyuka umkuhlane bamtwala baya kumlahla endle apo angenakubonwa liliso lomntu. Ufunyanwa ngu- lom-Lungu sel’ entsuku ntatu engadli nto. U Mr. Neale uqesbe amanye ama-Xosa amtwala amsa endlwini yake, apo alike wanikwa ukudla okubutataka okulungele ukonga udwayi olunjalo, wati akufun’ ukuba ngumutu, wamsa e Sipitaleni (Hospital) sase Barberton, apo wongiwa kona. Abaya babemlahlile babanjwa bafakwa etolongweni, befu- ndiswa isiko ukuze bayaleke bangabuye bapinde benze into enjalo.

Ingoz’embi.—Kuvakala ngamapepa kubikwa ukububa kwe mantyi yase Beaconsfield engu Mr. Bradshaw. Lo mntu kutiwa waye siya e Kimberley ebusuku, ekwele kwigeza lehashe, into ehamba isotuka nezibi. Kutiwa kute malunga ne *Half-way House,* kwaye kusiza i cab ivela ngase Kimberley lafike elihashe lase liziposa kuyo lotuka laya lamkahlela pantsi umfi lowo, lati kuba engahlukana- nga nomkala, lamkaba esiswini, kanti ke limgqibile. Abo- bantu balo cab ke balinga ukumnceda, ’de kwafika nomni- nawe nomkwe ka Mr. Bradshaw lowo bekwele kweyabo ikali, basebemtabata bemsa e Hotele, bambizela amagqira, amabini, alinge onke anako akanceda nto noko. Waqauka emva kwe yure ezimbini, wemka umfo obekwe kunene etandwa nangabantsundu belase Dayimani apo abeselenemi- nyaka ekona.

INTETO KA HON. C. BROWNLEE C.M.G.

No. 3.

Bokumbula abalesi ukuba inteto ka Hon. C. Brownlee yayingekapeleli kwezi zigidimi zibini zidluleyo. Ke namhla singenisa indawo yokugqibela. Wonke umntu ontsundu okwelilizwe, ubefanele ukuyicoselela ukuyifunda yonke lenteto, ukuze ayidibanise kakuhle ukuyiqonda no- kuyiva. Inentutuzelo ezininzi kwabantliziyo zicinga ngo- kuzolileyo, ezenza indima ukuzikangelela nokuzicingela izi- nto ezenzekayo. Kanjalo le nteto ibonisa ubuhlobo benyaniso obungacingwayo siti bantu bantsundu kuye lomhlobo wa- bahlobo ungu Napakade, ungekasikalali asilahle nanamhla.

Yenjenje ke namhla ukudibanisa kwayo kwezigqitileyo.

Kutiwa kambe ngabo bayicasileyo imfundo ya Bantsundu, ibenza amabedengu ngakumbi, nokuba nalo mfundo baya- yonela ngokusuke bahambe beqatanisela imali zamapepa *(cheques)* nozipasi ngayo. Kukabini nakatatu ndisiva ngokujikwa kwe *cheque* ngabantsundu. Kukaninzi kona okwe pasi. Kodwa yonke lonto ayityala mfundweni.

Kaneneakuko bagqweti bazicheque na kuti Belungu? Lomntu untsundu ugqweta ipepa lemali ulisela ngentliziyo, kanti kodwa kona ukuba ube ngafundisiwe, ube yakuba nomngadela wobusela ngokumandundu ngakumbi, abe enjalo nje, eyakuba netelezi lokungafunyanwa msinya kuna. 16 ugqweta i *cheque* ngohlobo lobuqobola. Yena omnye lowo lisela le nkomo.

Kolu dodana luliwaka elinamakulu amatandatu lufundi- swe e Lovedale, mnye kupela endake ndamgweba ngokuba ihashe. Okwam andizange ndive wumbi ngapandle kwa lowo.

Ndite ndakukangela kule ncwadi isand’ukushicilelwa e Lovedale kutiwa yi “ Lovedale Past and Present ”— Ndifumene kusitiwa malunga negatna elitile—“ Inqubo yake yakaloku nje ayintle. Usel’ehlala ku mkuluwe wake \* \* \* enjalo nje akayisebenzisi kakuhle imfundo yake.”

Esinye isigxeko esandileyo malunga nemfundo yabantsu- ndu scsokuba kusitiwa, ttx nto iyakunceda yona lomfundo, kuba uninzi lwabo luya kubuyela kwasembbleni. U Baron Von Hubner, wenze ezozigxeko zinjalo kwincwadi ayiba- lileyo ekutiwa igama layo yi “ Through the British Empire,” ati kuyo—“ Eyona nto ininzi kwaba bafundiswa e Lovedale i Protestant Institution ezukileyo, ibuyele kwa sebuheyide- nini, izo iti ngokungenzi nto iyilibale nento eb’iyifundisiwe, ize injalo nje ihlekise ngabafundisi.”

Kuti kwakukumbuleka intshabalalo ekoyo kwa ne mpe- mbelelo ezixinzelela ezantsi eziwaraulayo lamadodana antsundu xa avela emfundweni, angade umntu agqibe kwelokuba uninzi lwala madodana luyakubuyela kwa sebuheyidenini. Lonto yiyona ilindelekileyo xa ubume bunje. Ndite ke ndakuba ndiliqalile elipepa,. ndalinga ukukumbula nebesendizilibele izibakala ezinjalo, kodwa ndikumbula zitatu kupela.

Kule ncwadi yase Dikeni senditete kade ngayo, ndifu- mana ukuba kulamawaka mabini, anamashumi mahlanu anesibozo 2,058 amadodana nomtinjana, abafunde e Love­dale, balishumi elinesihlanu (15) kupela ababuyele ebuqa- beni. Lonto ingumangaliso. Ibonisa kamhlope ukuba imfundiso zase Lovedale izifunqule ebupantsini intliziyo- nemixelo ye ntliziyo zabafundisiweyo, ke ngoko izimvo zika Baron Von Hubner nabazikolelayo, zipikiswe mpela yile ncwadi imnandi kunene inemfundiso yase Lovedale. Azi u Baron Von Hubner waye teni na ukude ashicilele inteto engenanene ngoluhlobo ?

Kuko umbuzo oke watiwa—Lupina lona oludodana lufunde e Dikeni, lusebenza ntoni na ?

Ukupendula lombuzo mandibekise kwa kuyo le Register yase Dikeni nditi—Bane abaye kuba ngabafundisi e Living- stonia, ababini kwabo babubele kwelozwe lase Nyasa. Sibafumana abanye belizazile elase Natal, kude kuse emala- ndalahla ase Transvaal, nase Orange Free State, kude kuse kwe lama Shona, nase Hlambeli, e Lusutu, nasema Mpo- ndweni, baze bayizaza yonke i Koloni ingaka nje. Bade bapatelela nakwezinye izitili ezilunge kwa kule Koloni. Nga Bafundisi, ngaba Vangeli, ngo Titshala, ne ncibi zama- shishini, ngamadindala, na mapolisa, zibonda, netoliki, no Nobala aba semsebenzini ka Rulumente, nakweminye ke imisebenzi enje ngeyasezitoreni nozivenkile, abateteleli ematyaleni, nabanye. Kunjalo nje, yinto eninzi emakaya, ezipilele ngokuzisebenzela. Ngapandle kwelishumi line- sihlanu libuyele ebuqabeni, baninzi abaluncedo kuma kowabo. IT Rulumente, ungenelwe ngokupindapindiweyo kule mali ikutshelwe imfundo yabantsundu.

Kungatetwa kwalonto ngalo Mhlati wa Mashishini, kodwa ke ekubeni ipepa lam selilide kakade, lendawo andisakuyingena. Ndingase ndisiti tshiti indawo eti—yonke imali ekutshelwa lomashishini, iyinzuzo esemhlotsheni ezuzwa yile Koloni, imali ecitelwa umsebenzi obonakalayo kanye.

Okunene kona bako abacitakeleyo izimilo kwabo bafu- ndiswayo bantsundu, lo ndawo nale Register iyayivuma. Kodwa ke nangu umbuzo. Iko na kodwa indawo ye mfundo yama Kristu, nokuba kuse Europe nokuba kuse America, ekuti kumawaka amabini abafundi, kungaveli zinto zidanisayo ? Ke xa kunjalo singalindela ntcnina kubantu abatatyatwe pakati kobuheyideni obuninzi obu- rauleyo bafundiswa e Lovedale ? Indawo enjalo singayi- linda sifanele na? Gxebe, silinde ukuba aba bantu maba- dlule abantu abaqeqeshwa ngempembelelo eziyipakamisileyo imixelo ngenyaniso, kwasebuncinaneni babo na? Uku- cinga ngohlobo olunjalo, kungaba sisintsompoti; kanti noko pofu ezo ntatamba zimbalwa zicitakele izimilo, ezinje ngaba ngamasela, amanxila, nabaqataniseli zizinto ezo ekwalatwa zona kwi Lovedale kusitiwa ziziqamo ezo zoku- sinelwa kwayo. Nokuba kona lulupina uluvo olukoyo malungana nomsebenzi wa Bafundisi inye yona indawo eyinene, yeyokuba ube luncedo nengeniselo enkulu kunene ngakulo elilizwe. E Lovedale kodwa, i Free Church ikupe amawaka angamashumi omatatu £30,000, ngezakiwo zodwa. Asilinanana elincinane elo. Longeze ubutyebi betu.

Kanjalo masingawulibali umsinga we mali opuma e Europe owelela e Africa uyimivuzo yabasebenzi abalunge kumahlelo ngamahlelo, kwaye kuhleli kungena amawaka- wakango nyaka ngokwakiwa kwe zindlu.

 ISIGIDIMI SAMAXOSA, JANUARY 2, 1888 3