ABONGAMELI beziqingata.

Abongameli beziqingata abanyulelwe lo nyaka ngaba: E Kapa — Rev. R. Ridgill, e Rini—Rev. J. Smith Spencer, Umongameli we Ngqungqutela, e Koma­ni-Rev. R. Lamplough, e Clarkebury— Rev. P. Hargreaves, e Kimberley—Rev. J. Scott, e Natal—Rev. S. Evans Rowe.

UTSHINTSHO LWABAFUNDISI.

Abafundisi abamiselwe kwindawo ezintsha ngaba

*Kwisiqingata Sase Rini.*

E Rini—J. Smith Spencer, Umongameli we Ngqungqutela.

E Rini (kwa Bamhlope)—Theophilus Chubb, B.A., no Henry Cotton.

Salem ne Farmerfield.—T. Spargo.

Port Afred Mission (kwa Bamhlope)— C. J. Hepburn.

E Bhayi (kwa Bamhlope)—Richard Jenkin, no John Longden, opumleyo.

E Bhayi (kwa Bantsundu)—Ben. S. Dlepu; no John Mafongqo e (Humansdorp).

Knysna ne Millwood (kwa Bamhlope) —R. P. Underwood.

Middelburg, Maraisburg, ne Steynsdorp (kwa Bamhlope na Bantsundu)—G. E. Fox.

E Kaladokwe (kwa Bantsundu)—S. Ntsiko.

Somerset East (kwa Bamhlope na Basundu)—Nendick Abraham.

E Bhofo’o (kwa Bamhlope na Bantsu­ndu)—V. W. Treleaven.

E Mpofu (kwa Bamhlope na Bantsu­ndu)—A. J. Lennard.

Kwa Matole—George Nqana.

E Ngqushwa (kwa Bamhlope)—H. J. M. Withers.

*Kwisiqingata sase Komani,*

E Komani (kwa Bamhlope) — C. K. Hodges.

Molteno ne Burghersdop (kwa Bam­hlope na Bantsundu)—George Noble.

Bensonvale (kwa Bantsundu)—Wesley Hurt.

E Vetbelere (kwa Bantsundu na Bamhlope)—Geo. Weaver.

Ntunja—John Skosana, opumleyo.

E Katikati (kwa Bamhlope na Bantsu­ndu)—J. R. Saunders.

E Qonce (kwa Bantsundu) — Peter Mpinda.

E Monti (kwa Bantsundu)—John Magaba.

E Tamara—Samuel Nobe.

E Dodoloro (kwa Bamhlope na Bantsundu)—T. D. Rogers.

E Cala (kwa Bantsundu)—C. Mahlutshana, H. B. Warner, opumleyo.

E Ndenxa (kwa Bamhlope na Bantsundu)—R. R. Miller.

Seplan.—J. M. Dwane, S. Mzamo (Esikobeni), no J. Mtimkulu, opumleyo.

*Kwi Siqingata sase Clarkebury.*

Ecwecweni—Joseph Mgqibisa.

Umtata—(kwa Bamhlope na Bantsu­ndu), R. Matterson.

E Xora nase Morley—Richard Funani.

Qumbu—S. Manciya.

Tsitsana—Charles Lwana

Entlabeni—William Sigenu.

Emfundisweni — P. Hargreaves, C. Pamla.

*Kwi Ziqingata zase Kimberley ne  
Bloemfontein.*

Kimberley, (kwa Bamhlope)—W. H. Aspden, no A. J. Clarke.

Beaconsfield, (kwa Bamhlope)—J. P. Back.

Bloemfontein (kwa Bamhlope)—Josenh Ward.

Bloemfontein, (kwa Bantsundu) — Andries Melke; Nicodemus Matsepe (Reddersburg).

Thaba ’Nchu, (kwa Bantsundu) — R. F. Hornabrook; Petros Motshumi, (Moronyana).

Winburg, (kwa Bantsundu) — Marcus Gabashani.

Heilbron, (kwa Bantsundu na Bamhlo­pe)—C. S. Franklin.

Vaal River Mission, (kwa Bamhlope na Bantsundu)—C. Harmon (Prys); J. R. Pharkie, (ontsundu) opumleyo.

Kroonstad, (kwa Bantsundu) — Nehe­miah Motshumi.

*Kwi Siqingata sase Natal.*

Verulam no Endwedwe, (kwa Bantsu­ndu)—Job Bunsa.

Edendale ne Zwaartkop, (kwa Bantsundu)—T. A. Chalker, P. G. Mtembu.

Greytown—John Rogers.

Ladysmith ne Driefontein—Benjamin

Taylor.

Jonono’s Kop, (Native Home Mission) —John S. Dlakiya.

Telapi—David Lutuli.

Emnyanyadu—Richard Xala.

U MONGAMELI WOMNYAKA OZAYO.

Kunyulwe ngevoti Umongameli womnyaka ozayo, bema ngoluhlobo:—Rev. James Scott 1, Rev. James Thompson, M.A. 4, Rev. S. Evans Rowe 24. Kwanyulwa u Rev. S. Evans Rowe.

INGQUNGQUTELA EZAYO.

Njenge sicelo esivela e Kapa kuvunyelwene ukuba Ingqungqutela ezayo ize ibe se Kapa ngo April 16, 1890.

UKUBHALWA KWE SIXHOSA.

Ukuvunywa kwe cebo lika Rev. E. Gedye Ingqungqutela iyalezo ukuba kuyo yonke imicimbi yayo eshicilelwayo kusetyenziswe Isixhosa sabagaquli bezi Bhalo.

UMONGAMELI WESIQINGATA.

Kugqitywe kwelokuba Abongameli beziqingata babe yi Komiti eyakuchaza (1) into etetwa lelogama, nokuba (2) umsebenzi womongameli wesiqingata yintonina; beze nengxelo yabo kwezayo Ingqungqutela.

*Ngolwesi-Ne, April* 25, 1889.

Ngolusuku Ingqungqutela ibe ndawonye namagosa atunyelwe ziqingata zonke. Umongameli we Ngqungqutela wenze inteto yokuwangenisa entlanganisweni Amagosa ; ate akugqiba kwavunyelwana ukuba mazekungabiko ntlanganiso emva kwe dinala ngo-Mgqibelo, kuba amalungu amenywe e Tinara.

ABAFUNDISI BAMANYE AMAHLELO.

Ingqungqutela ivumile ukuba bamkelwe abatunywa bamanye amahlelo abangaba fundisi namagosa; kwacelwa u Rev. S. Evans Rowe, no Mr. T. E. Duckies ukuba maze bapendule abatunywa abo.

ISAZISO SENGXOXO.

U Mr. J. Tengo-Jabavu ungenise isaziso sengxoxo ayakuyingenisa yokuba: Iziqingata ezicela uncedo lwe inali e Ronaskapini yalapa e South Africa ma-

zibe pantsi kwayo kanye zipatwe yiyo i Ronaskapu zide zibe nokuzixhasa kakuhle ngokwazo.

IKOMITI YEMITANDAZO.

E Komitini yokuqwalasela Imitandazo namacebo abhekiswa kwi Ngqungqutela kufakwe o Messrs. D. Stephen, J. Slater, B.A., T. E. Duckies, T. W. Garland, no J. Tengo-Jabavu. Amacebo atile nezibheno ezivela ezintlanganisweni zeziqingata zinikwe le Komiti ukuba izicedulule, ivakalise ingxelo ngazo.

UKUBULISWA KWE MANTYI.

[NGO WAYEKO]

Kusasa kwi nyanga engu March nge 20 ibe ngomnye wemihla eya kulityalwa kade apa e Dodoloro. Yabutelana kona impi yalo mandla ukuza kubulisa imantyi yayo u Mr. Campbell kunye nentsapo yake. Mayelana nentsimbi yeshumi abonakala amagwangqa kwanempi entsundu, eyase dolopini neyangapandle, ihlanganisana pambi kwe ofisi. Ibe yimiqodi ukungena e ofisini, yatsho lonkundla yazala, yayiko kakulu impi yase Mhlanga ipetwe zizibonda zayo. Ungene u Mr. Campbell epahlwe yi Mayor, u Dr. Rowland, kwaye kuzele nangamanye amanene. U Dr. Rowland, oyi Mayor,‘ ufunde incwadi yabamhlope etsho ngamazwi amnandi, napolileyo, ebonisa usizi lomzi omhlope kuba namhla kubonakala ukuba u Rulumente ugqibe kwelokuba amsuse u Mr. Campbell, nokuba kananjalo bebekolwa nguye nje nge mantyi yabo. Egqibile kusuke u Mr. O’Brien ote, ndicelwe ngabantsundu ukuba manditeso lencwadi ebhalwe ngabantu abamnyama bodwa kungeko namnye kwabamhlope obancedisileyo, yaye ibhalwe ngesi Ngesi, ikunyushwa ngu Mr. J. Maqubela olikumsha lalo Nkundla. Yiyo le:

*Ku C. C. Campbell, Esq., Imantyi yase  
Dodoloro.*

Nkosi, tina abamagama angezantsi, esizizibonda zalo mhlaba wase Dodoloro, sive ngosizi olukulu ukuba uza kumka apa, k’uba umiselwe ekubeni ube yi mantyi yase Sikapu (Tarka), asinako ukuba sikuvumele ukuba umke pakati kwetu ngapandle kekuba sikwazise ukukolwa kwetu nguwe, kwanendlela obute wayiquba ngayo imicimbi yobu mantyi. Esihlalweni izigwebo zako bezingena kete zave zisikolisa kakulu, akwenzanga umahluko pakati komntu nomntu— okanve pakati komhlope nomnyama; kunela uqube ubulungisa ngapandle koloviko nocalulo. Masikwazise lendawo kuti tina bantsundu sibe sikucingela ukuba uvindoda efanelekileyo kwinda­wo ekufaneleyo. Umzi ontsundu ucinge elicebo lokuba kuyimfanelo yawo ukuba mawukwazise ngokukolwa kwawo ngu­we, kanialo pakati kwawo unegama elidumileyo elikulu, kwaneli bekekileyo. Impi yase Mhlanga ihleli isazi ukuba ubungayilibalanga, yabe ibingumnqweno wako ukuba umane uyivelela ngama xesha n’amaxesha, ukuba akuyenzanga lonto sivazi ukuba asitvala lako, kodwa lonto yaliwa ngu Rulumente; waye ufuna ukuze ingxelo zako ku Rulume­nte zibe zezokuzibonela, zingabi zezokuva. Yangamana u Tixo abe nawe kwane ntsapo yako ukuze ube nexesha elide uhambisa umsebenzi wako omkulu, kwanofanelekileyo, ukuze ngemini yokupela uzamkele indaba zovuyo ezimnandi, kwanezoxolo “Yeha ke sicaka esilungileyo nesikolekileyo, ngena eluyolweni iwe Nkosi yako.” Egameni lomzi ontsundu siti izicaka zako ezitobekileyo:

September Baza, Isibonda.

Danti Mbele „

Adam Mantyi ,,

James Samyala

Akuba lamazwi efundiwe, u Mr. Camp­bell npendule esiti: “Ndinovuyo ukuva ukuba kanti nani nikoliwe ndim, ndiya nibulela ngale ncwadi yenu, ndibo ndingayilindele. Ewe, nam kundifanele ukuba mandinazise ukuba ningabantu abawutobeleyo umteto, nabazolileyo. Ngalo lonke elixesha endibe ndipakati kwenu andinayo noko into inye endinganikalazela ngayo, ndiyatemba ukuba nozingisa kulontlalo nakule imantyi. Mandinaziseke ukuba imantyi yenu ngu Mr. Chalmers, maze naye nimbeke, nimtobele, nipulapule iziyalo nemiteto yake kwanje ngokuba nam nibe nindipulapula.” (Yaduma intlanganiso).

Kusuke u Mr. Chalmers ote, “Ndinoyuyo olukulu ukuba nam mandizibonele indlela ebintandwa ngayo lemantyi. Ezi nteto, kwanezi ncwadi, ziqondisa ukuba le mantyi ingu Mr. Campbell ibitandwa, ibekiwe, watsho wati, naye kunzima kuye ukuba abe uzokutabata indawo yendoda ekubonakala ukuba ibipakame kangaka. Waye esiti ndifumene ummangaliso, kuba apa kulempi intsundu andiyiboni imbola into endiqele ukuyibona apo ndisuka kona. Kwalentoyodwa ibonisa ukuba nihambisela ekukanyeni. Ndaye ndivuya ukuva ngo Mr. Campbell ukuba ningabantu abazipata kakuhle. Yena udume kwimpi entsundu ngokuba engo mpato igadalala, ka­nti yena uzifumana ekwanje ngezinye imantyi.”

Ipumile intlanganiso sakwela emahasheni ukupelekezela u Mr. Campbell ifale yenza urozo, zaye zivunywa ingoma zomkosi, njalo-njalo. Impi eyayikwele emahashini yayimi ngolu hlobo:—

1. Civil Servants, Izicaka zika Rulume­nte. 2. Cape Police, Amapolisa. 3. Umhlanga Natives. 4. Town Natives. Ndingasateti ke yona eye nyawo kuba yasuka yayi nkungu nelanga. Simpelekezile saya kuma kwi fama ka Mr. Anderson (Coffeefontein). emayela kwi mayile ezine ukusuka e Dodoloro. Sifikile kona izibonda zicele umantyi ukuba ake amise zipose amazwi. Kumisiwe, kutete u Danti no September, zibhotisile zati—ube ungubawo wetu, ukuba sibe sinako ungawunga mkanga e Dodoloro, soyiswe ngumteto kuba siyenzile imizamo yokuba u Rulumente angakususi apa, koko kuba singenako ukupulapulwa sincamile. Bhota. Saba siyabuya.

Umfana Olahlekileyo

IGAM A lake ngu Smangele John Majola Imiyaka ingapezulu kwa ma 28 walahlekayo ngati wayeke walanywae Ligwa u Zuma ose-Dayimani makancede anike umkondo. Abazali bake babhuba kuzakwabiwa ilifa; ufunwa ngu Dade wabo u FaNNY Machayichapi Mjodi, Rabula, Keiskama Hoek.

EZABABHALELI.

UMANYANO NGE MFUNDO  
YINTONINA?

Besikade siyilalele kakulu imigaqo yenqubo yo Manyano nge Mfundo. Sasiqale asasibona isipako esipaulwe ngamalungu alo,—ukulahla igama lale ntlanganiso ukuba yintlanganiso yo Titshala, ize kwenziwa eyo “Manyano nge Mfundo.” Yaza yakuba itate eligama afakwa ekameleni amazwi ka Dr. Dale Umpati-Mfundo, okwacelwa kuye lentlanganiso. Wati u Dr. Dale enewadini yake ye 21 May, 1879, (ukuba nga andiwaposi amazwi ake)—“Intlanganiso zo titshala xa nga udibano lwazo kungokuxoxa ngendlela zokufundisa nezinye izinto ezidibene ncatu nemfundiso, intlanganiso leyo ilungile.” Umanyano ndilupulapula izixoxo zalo ziya ngentsomi namhla kwizinto zo titshala, nezikolo, nokufundisa; lungene ngomkono nesipanga lwaziti xababa kwizinto zombuso. Akutsho mna ke njalo, kutsho “Owayeko,” wase Mgqwakwebe. Ezintlanganiso zintandatu zale minyaka mitatu andiboni nto isisigqibo so Manyano (oluyintlanganiso ye titshala), esiwa pambi kuka Dr. Dale emayela nezikolo. nangokufundisa, nango titshala. Ukutsho kwam andigxeki zigqibo zantlanganiso le yo Manyano ukungabi nto. yakonto kwazo, kukuba kodwa ngati kum ezi zigqibo zikutshwa lu Manyano olukusekwa kunalomyolelo ka Dr. Dale ungentla, ngazizeza ntlanganiso yimbi (efana nale ebesiti u Mr. Jabavu mayenziwe). Ngalenteto ndipendula amazwi ombhaleli wase Mgqwakwebe “Owayeko,” ngokucasa kwako ukuya ko Manya­no kona, kuba umzi lowo ungamaSipiligi nama Tshambuluka. Acasene ngantoni la magama no titshala izicaka zala madoda? Makabe lombhaleli usipalazela inqubo yo Manyano sinina nje? Iya kuzixaka ititshala indawo yokuxoxa zicasene no Sipiligi ebaleni le sikolo. Ngamafupi, anovakalo olubi kum lamazwi alombhaleli ngale ntlanganiso. Lunga u Manyano, (ndilucela njengomnye wabaveli Inhlanga lwakowabo), lungati lwakudibana luyiqwalasele kakulu lendawo. luyibope lenteto yam, nakuba ingeluto, ngecebo lika Mr. Jabavu elalahlelwa pandle yintlanganiso egqitileyo. Umanyano maluqekeke lube ngengqili zalo eziya kumiselwa lulo. Ngati kum kulahlwe eyona nto ibiya kwenzakubeko umanyano noviwano msinya ngumzantsi ofundisiweyo, kube lula nokudibana ngezwi elinye kwinto esela lomzi untsundu. Mandiyishunqule lenteto yam. Owenu,

Mema B. Bahlangane.

INTLALO ENTLE.

Nkosi Mhleli,—Kaundifakele lamazwana am kweli pepa lamawetu lohlanga lwam. Kumzuzu ndikatazeka entliziyweni yam malunga nentlalo yetu embi kunene. 1. Nalu olwam uluvo, ukuze sibe nentlalo entle ezindlwini zetu make kulingwe eliqinga nini zintombi ezinge kendi, kwakunye nofazana olwendileyo kutsha, olungeka ngeni nzulu ezimfazweni zezindlu: “Bekani onyokozala noyihlozala ukuze inyaniso itate indawo zayo mhla wolwavai, umzali nomzalikazi abangafuni ukungqina ubungqina obubuxoki boba ngamangqina omolokazana, inyaniso ke itate indawo yayo. 2. Kwakona ke, nantsi enye into ntokazi zakowetu, lulamelani awenu amadoda ukuze uxolo lwandiswe pakati kwezindlu zenu; wasingasingeni amadoda enu xa anxibayo, nikangele amaqosha ukuba alungelelenena,kutiukubakukonto imbi uyibonayo uti,—wetu kaume ndikulungise, wenzani ke xa wenjenjalo? utsala uxolo, kuba nalo luyenzelelelwa luhlaziywe ukuze lungapeli. 3-Lumkelani izisu zamadoda enu, yazelele indoda xa wazivo ukuba ayityanga, yakufika usukele pezulu uti—ndikwenzele into etile netile, unga ndingakukaulezela ngantonina wetu ? akuti ngento eme, wenjenja­lo dade wetu ukuze lamadoda enu angaboli ukuya e Diamond Fields ngenxa vokungavisisani kwenu ezindlwini zenu. Isisu sendoda yinto lonto, kuba abadala benu bebebukana kangakanje zezonto, nokwazi isisu sendoda. Kutiwa ezitenjini bekudla ngokutandwa umfazi ogcina isisu sendoda, no sondoda, no nondoda, unina zala, nentsapo yomzi. Zitengeleni intlalo entle ngemisebenzi elubonileyo zinzwakazi zakowevu, kuba imihla le mibi kanye, okanye zitandazeleni ezi zimo ukuze zinganixaki. 4 Madodana, yekani ukufeketa ngaba ntwana babantu, bayatandwa ngoyise nonina nimana nibanika mnteto enzima nie bati bakuba bengapumele kuyo niti banidelile, kanti ezizmto nibatwesa zona nani ninikwa zona aningepumeleli, niqale ngoku ukubalekela e Dayimani, nize nazi okokuba nandisa ubuhule pakati kwezwe lenu ngoko ke uTixo akasayi kuliyeka lingabi natyala ilizwe lenu.' Manditshonele, ndim,

E.S.M

ABALIMI NA BARWEBI.  
 -—-—

IMARIKE.

E QONCE (April 27.)

Ihabile,—3/ to 5/ ngekulu ezinkozo—6/ ”

Itapile—1/3 to 8 9 ngengxowa

Umbona—2/ to 4/8 ngekulu

Amazimba—4/3 to 5/ ngekulu

Isemile—2/9 to 4/ ngengxowa \_ Amatanga-81 to 2/3 ngedazmi

Umgubo-7/ to 10/6 ngekulu

lngqolowa—3 ngekulu

Imbotyi—6/6 ngekulu

Inkuni,—7/6 to 26/ ngeflara

E DAYIMANI (April 26.)

Isemile—4/6 to 4/9 ngengxowa Imbotyi,—7/ to 10/

Ihabile—9/ to 10/ ngekulu

Amazimba—8/ to 13/ ngengxowa

Umgubo—16/ to 21/

Itapile—15/ to 20

Umbona—12/ to 15/ >

Ingqolowa—12/ to 13/ ngengxowa

A schoolmaster having repeatedly, and at last angrily demanded, “Who signed Magna Charts?” a little girl tremblingly replied, “ Please sir, it wasn’t me.”

Ikumka Kuka Mr. John James.

[MARK MKOYO].

Intlanganiso yabantsundu ebiko e Kapa ngokumka kuka Mr. John James umfundisi wetu, ebipetwe ngu Rev. F. W. Puller ngosuku lwe 23 ku April, I Umpati-Sihlalo wati “ uyavuya ukuba abone iqela elingaka apa ngelixesha lingcwele le Easter, kodwa ke namhla ndinibizele omnye umcimbi ngokuba ndiyatemba ukuba niyazi uku­ba u Mr. John James uyasishiya ngokuba amagqira ati makashenxe kulomhlaba ngenxa yesifo anaso. Ke ndifuna ukuba senze imibulelo yetu kuye ngokuba ube nati i minyaka emitatu enesiqingata ehambisa umsebenzi olungileyo pakati kohlanga lwakowabo olwapalalela kulomhlaba. Sinosizi olukulu ukuba silahlekwe ngulomfo ka James ngenxa yokuba intliziyo yake ebeyinikele kulomsebenzi ukuhamba evumbulula impanza zakowabo kwindawo ngendawo ebezingazi nento ngendlela yosindiso luka Tixo.

Into ke emasenze yona masimtandazele ku Tixo ngenxa yesifo anaso ngokuba ati amagqira makemke kungekabiko zimvula. Wanga u Tixo angamkangela amnike amandla abenako ukusebenza pakati kohlanga lwakowabo apo ayakona e Mtata. Igama lika Mr. John James asisoze sililibale. Siyakumana sisiti sakulikumbula silipate ngembeko. Kanjalo ukuba ute wanako ukusityelela siyakumamkela ngovuyo ngenxa yomsebenzi abewenza apa. Ukutsho ke mna ndiyatshonela ndicela u Mr. John James ukuba atete amazwi ake okunigqibelisa.”

Wesuka ke u Mr. John James wati “uyavuya kakulu embulela no Father Puller ngenxa yamazwi awatetileyo. Ndiyakumbula kakuhle ukufika kwam apa e Kapa kwakungeko namnye umntu ongum Krestu koluhlanga lulapa e Kapa I lwakowetu. babembalwa kanye, kodwa ngoku sinalo iqela elishushu ngoncedo lwe Nkosi. Lonto ke ayenzekanga ngamandla am mhlaimbi ngamandla omfundisi, kodwa yayingamandla ka Tixo.

Nditi ke kuni nina eningama Krestu ndingeva into embi kakulu ukuba nite nawubuyisela emva lomzi wase St. Columba’s Kafir Home, ize nilinge kakulu ukuba niyake indlu yesikolo senu. Enye into nina bangama Krestu ngoku seninokubona sekulinde1eke ukuba umsebenzi wandiswe nini nihambe nimema izihlobo zenu nincedisa abafundisi, kuba nina ninjengamatye emlombo wona ati xa angaqinanga iwe indlu. Kanjalo ninjenge nkabi zapambili ziti zakujika endleleni kanti ezisemva ziyakulandela ize yeyele ke inqwelo. Ndikumbula amaxesha ebendinihambela ningekabi ngawo amakolwa, benindipata kakubi, kodwa ngeku nindipata kakuhle, into efunekayo ngumonde nenzondelelo, zonke izizwe zakowetu ezilapa ziyakukangela kuni ngemizekelo nezimilo, ze ke nibe yimbumba enye yamanyama, nonkexa nani Baptizeshwa nenziwa abantwana baka Tixo, naba nezitembiso enazenzayo lixesha ngoku lokuba nizizalisekise nibonise umbulelo ku Mdali kungekuko kum. Nilinge ngako konke eninako ngokuba kuko amadoda endiwatembayo ukuba akanakoyiswa kamsinyane ngusatana Ukutsho nditi ukuba sinyamekile sazingisa kulendlela yenkosi yetu u Yesu Krestu siyakubuye sibonane ngomhia wokupela. Nditi ke kuni nina bangekabingawo Amakrestu ndiyatemba ukuba ndiyakuva indaba ezimnandi zokuba nilwamkele ubizo lwe Nkosi yetu. Ndiyatemba ukuba nonke niyakulinga ukubazisa abanyo esikolweni baze kufundiswa ngo Tixo nabo, nditeta ke abasengapandle kwayo indlela elungileyo. Ke ndicela imitandazo yenu okokuba ninditandazele nam ndiyakunitandazela, ngokuba Kupela kwento esingabonana ngayo, ewe, mhlaimbi abanye singabuye sibonane nabo maxa bagodukileyo ukuba u Tixo usasibekile ezweni. Wanga u Tixo anganitamsanqelisa.” Waza ke u Mr. John James wahlala pantsi.

Kwesuka u Mr. John Tengo, wabulela amazwi ka Mr. John James.—Kwesuka u Mr Fredrick Jouka, wabulela umsebenzi owenziwe ngu Mr. John James ku bo.

Ukutsho andinanto ininzi ndingayitetayo, sicela imitandazo kuni mzi wa­ko wetu nitandazele ezipanza zilapa e Kapa, ndiyapela.

ABAXHASI BE “MVO.”

Limagama siwadwelisa ngezantsi apa ngamali yamkelwe ngo March, 1889. Umbulelo wetu wezolo nemihla “ ningadinwa nangomso ” :—

Messrs W A Reid (adv), Hendrick Mazamisa, John David, Bourke and Marsh (adv), Andrew Z Siyobi, Jno W Mlandu, Booi Tontsi, January Nqayi, Jno M Mabanga, Stompio John Mtsewu, Paul Sonqishe, James Majozi, F A Egelhof (adv), James G Merricks, Daniel T Gqiba, Mfazo N Galela, Chief Mbovane Mabandla (adv), Stephen Mtoba, Alfred Meli, P. Mfeti, John Zuma, Mrs Gibson, John Kubukeli, William Nongauza, T E Duckies, J V Keke, Bawulashe Manentsa, Hon O Brownlee, John Kuzane, Tsewa Konongo, F Dyer, Rev P Sipamla, Messrs Robert Doudolo, D Tyakam, Miss Figilan, Messrs Jno Ngcongco, D Zihlangu, Rev R Birt, Messrs W C Mtoba, Herschel Teachers’ Association (per J J Jabavu), Robert Macembe, Paul Gwazela, Daniel Ndawo, Philip Amosi. Eben B P Koti (adv), J Smit (alk), Benjamin H J Hlatywako, Isaac K Maliwa, Philip Sotyato, J M Ntshinga, H J P Bertram, MLC, Egbert Garcia, CO and RM, Revs Enoch Sigudu, James B Sakuba, Messrs P Kakaza, Paul T Flatela, Thos Gongxeka, John D Ngcuka, Anthony Mrerato, W Lord, Sam Majeke, George Kobi, Colonial Government (adv), Klaas Mapela, Revs D Msikiuya, R Lamplough, Messrs J S Kuze, E C Woolfrey (alk adv), Zadok M Mali, Captain Ella, I Rev W C Holden, Messrs Henry Gqangeni, B J Gantsho, G Mahlaka, P S Lusaseni, Mteto Maboua, Samuel Sijadu (adv), Johnston R Gasa, J D Noranqa, Thos P Mqayise, W Darnel, Jende Ntusi, John Lu. kalo, W Jijana, Alex N Maga, Rev J Zwe. libanzi, Messrs B Geldt, Richard Jayiya, Alex Msutwana, Cathcart Jara, Johannes Cweba, Josiah Msengana, J M Lokwe, Joel Mguba, C .lonel Griffith, CMG, Messrs Mkoyo, Charlie Samuel, Philip Hiela, Nisini Mbambani, H Sinyahla, Miss N Ndleleni, Mr K Lotsha, Rev J D Don.

MUSA NTOMBI ELUNGILEY0.

M’sukuziyekelela ukuba ube ugumntu wamadinga nokuba kukuyipina indoda.

M’sukuncokola ngemicimbi yendlu yakokwenu ezincokweni.

M’sukusasaza imifanekiso yako emadodeni, uze nawo unga waceli eyawo

M’sukuzenza umqange ophokeleyo nanmina ngokuhleka kude kuvele incarancara, mhlaumbi ngoku kantyaza ukuteta.

M’sukoyekelela ukulinga ukuba maxa onke ulele ngokumhlope, ungakheti, ube nobubele, kodwa ngapezu kwayo yonke lonto uhlale uzazelelela ngoku gcina indawo yobu nkazana.

M’sukuvata isinxibo zangokuhlwa ya uya embutweni yasemva kwe dinala; ungayi ngapandle komnqwazi nokuba yi bonnet.

M’sukucinga ukuba kuyafuneka ukuba unqwale wakupinda ukubonana nendoda oke wahlangaua nayo ebholeni nokuba kuse mgcobeni otile, ngapandle kokuba ube unqwenela ukunga olo luqelwano alungepeli.

M’sukuwabhalela amadoda, ngapandle kokuba ibe yinto ongena kuyipepa. Onke amapetshana owabhalayo makabe ngabulela ububele obenzelweyo, njalo-njalo, abe mafutshane, inteto yawo itsole.

M’sukuti wakaxelelwa indoda ongyaziyo ukuba ngu nantsi lo sekuqala wena ukusa isanala, enye into mayingati indoda yakuti “Yirole!’’ sewucinga ukuba kufuneka uyibutise ngesandla, yilinde izise esayo kuqala.

M’sukumvumela umntu oyindoda ukuba akupate nangalupina uhlobo, makahlale ekupete ngembekokazi enkulu. Waku buti nishwa ubuso buko niengam nie oqondayo ukuba upetwe ngokwento engazelwe lufozakufun’ ukuti imelo ze ndoda ne zenzo zayo zigudle kufupi nawe.

M’sukuba livila elinqena imisebenzi ecikiziweyo, elinqena ukufunda intlobo- ntlobo zenilalo yase makaya neyase mbusweni, ndwebela ukuba uhlale uzazi zonke indaba ezikoyo.

M’sukuzincoma ngokuti wena akuyi tati *Imvo,* kubayinto eninzi amanenekazi akowenu ayi atayo, ayifundayo. Ukuba uyazincoma ngalonto ufana nomntu ozincoma ukuba eko nje yena emhlabeni apa akakufaki ukutya emlonyeni; wotelwa nqa ukuba upile yintonina.

Musa, ntombi elungileyo

A neat trick was played upon me ben old toper, remarked an Eastside saloon, keeper. “He brought in a black bottle and asked for 50 cents’ worth of whiskey. I drew it and hung on to the bottle while he went through his pockets after the silver. Presently he put on a look of dismay,and said he had lost the money. ‘All right,’ says I, and turned out the whiskey, and put the bottle on the bar. He took it and went away, saying he’d be back after the inebriator presently. He didn’t come, how­ever, but five minutes later I found him sitting on a horse-block around the corner poking? something in the bottle with a stick, and after every pike turn out a thimbleful of whiskey into a cup. I seized the bottle and made an investigation. What do you think I found? Why, the old rascal had forced a sponge as big as my fist into it, and this had soaked up a glass full of whiskey when I filled the bottle.”

Native Opinion

THURSDAY, MAY 2, 1889.

IT is not at all wonder­ful that at a focus of Dopperism like Mid­delburg, the fanatical party of the Africander Bond, should have at last (after failing at Beaufort, the Paarl, and Graaff- Reinet) succeeded in carrying their famous Programme of Principles; but it is almost past belief that an enlightened English newspaper like the Port Elizabeth *Telegraph* should have been deluded into swallowing the Programme *almost* whole. We say *almost,* for there are two points in regard to which the *Telegraph* makes a slight show of resistance, one so trifling that we wonder that anybody could object to it; and the other so im­portant that its mere presence in the Programme ought to have led to the rejection of the whole. The first point to which our contempo­rary objects is the admission, on the part of the Bond, that Divine Pro­vidence has something to do with the affairs of the lands and peoples, and they intend to carry out their plans under its guidance. Now, surely this might be granted to the Bond. Nebuchadnezzar stated the fact long ago; and no­body who remembers the old adage: “*Quern Deus vult perdere”* etc can fail to see that the des­tinies of an important part of South Africa would never have been en­trusted to a pig-headed old idiot