

U-DINUZULU.

I Advertiser yango Mgqibelo ibinenendaba eningi ngo Dinuzulu ebikunywama eMpakatini eLondon.

Kwasuka u Mr. Redmond wati akufanele yini ukuba u Mruso wapesheya wazise ukuba uDinuzulu ufanele ukuba atetelelwe ku loku kuboshwa kweminyaka emine, kakulu njengoba okuzona zizatu ezikulu ayebekwe icala ngazo azibonakalanga, futhi bekufanele ukuba adedelwe ngoba loku kuboshwa kwake fune kuvuse izipiti kubantu.

U Col. Seely wapendula wati, anamandla okuba ayipendule kahle lendaba ngoba usatole imidwana embalwa ne ngoingco ipuma kuMbusi we Natal, ikona ezobhala incwadi epeleleyo eyofika ngeposi, lelo posi kusazodhlula amasonto amabili lingakufiki ngako awuna kupendulwa lo wo mbuzo. U Mr. Ramsay Macdonald ubuzile wati imbala uMbali wo Mbuso Omkulu uyaqonda nje ngezindhloko zika Dinuzulu, nokuti imbala kungenzeka yini ukuba inkosi izikokele yona izindhloko lezo kule malana encane akokelwa yona na? U Mbali Omkulu wati utole uringo lupuma ku Mbusi we Natal etini njengoba beku icala lokwelelela, izindhloko azi cazwanga, oku ukuti ilolo hlangothi lokoka izindhloko zalo.

U Mr. Fynn wati uDinuzulu kulemalana encane kangaka anga zikoka kanjani izindhloko zecala na?

U Mr. Lea wati nxa uMiss Colenso waengeko uDinuzulu ubengeke emelwa neze, ngako bekufanele ukuba uMbuso umbuyisele uMiss Colenso imali ngaloku ukuzidela kwake okunaka. U Col. Seely wati u Mbuso uyazi ukuti uMiss Colenso ucite imali eningi ngako nokuti leyondaba iyahlolwa.

U Mr. Ramsay Macdonald wabuza wati imbala nibonile nje amazwi akulunywe ngomunye onga Hulumeni wase Natal etini uDinuzulu aseyubuyela kwa Zulu, wabuzake yena wati loku kwahloswa noMbuso walapa eNgiland yini? U Col. Seely wati naye uwabonile lawo mazwi kodwa asekelwe ukuba eke axoxwa uMbuso wase Natal nowapesheya.

U Col. Seely ute uDinuzulu rfakwe endhlini eselele lase Mgungandhlovo, ohlangotini okuboshwa kulo abelungu, upiwa ukufihla, nezingubo nombede oluna noweziboshwa zabelungu, ngokunye uboshiswe kwabantu abamnyama abanga sebenziyo. Kutiya upile kahle.

Iko a enye incwadi epuma eLondon ikupuma ngo Dinuzulu ngamhla uLord Crewe ngo April 7th, eseyuma ukuba u Dinuzulu akishwe esikundhlini sobakosi, kodwa wati noma eyokwenziwa njani lapo eseqede iminyaka ayiboshisweyo, kumelwe ukut a slungiselwe isondhlo saka uMbuso.

E Parliamentini yase Natal uMr. Schofield ute uzobuza ku Attorney General ukuti u Dinuzulu uzomangalelwa yini ngalobu bufakazi obupate yena ngokubulawa ko Gence no Mpumela.

UMAFUKUZELA.

Ngazisa zonke izihlobo zami ukuti uma uNkulunkulu esavuma ngiqonde ukwela ugiye eNgiland emva kwama

Sonto amane noma ayisihlanu. Ngiqonde into yinye kona ukupila kwami engikuni le kuyo ukuba ngiyokonzela imfundo yohlanga. Ngikufumana kuyinto elukuni ukubakuba umsebenzi njengoba kufanele ngiwuqube ngenxa yokweswela imali. Abantu amahlope nabamnyama base South Africa abakabi sesikundhlini sokungisekela ngokuhlaba umxwele. Bona impela bayayenza imizamo, noko izwe eliselisha lingefanele namazwe amadala lapo abantu sebekugonda ukuti ukufundisa abantu yinto enkulu. Singamemeza kuze kushone ilanga sithi sifisa loku nalokuya, kodwa nxa singefundile asinakupumelela. Ngako nababe iloku bekomba kimi beti angibahole kwe zama politics kusa ngi batshela ngiti qabo, amandhla omuntu oyedwa alingene loku angakwenza kubekunye. Kade ngigxamalazile ngi umfundisi, ngi kuluma ezombuso ngipeteze mfundo kepa konke loku kucitshe kwa ngibulala, ubufundisi be bandhla-lase Nanda sanga buyeka noko ngisebenza kuze kube pakati kobusuku kuwona lo wemfundo no wepepa nokunye engizama ukusiza abantu bakiti ngako ukuba bapakame kulesi simo.

Ngitanda nazi ngokusobala ukuba ukwela kwami kuqonde into yinye zwi, ukukonzela imfundo ya Bantu. Imiqondo yami ngayo ipambili kakulu, esengikwenzile yize nje, kunengifisa ukukwenza. Kunzima kakulu uku shiya umsebenzi wami, no muzi wami, ngihambe wonke unyaka ngedwa nginesizungu, ngiyofaka abantu abanga ngaziyo ngifuna imali yabo, ukuba befundise abantu ngayo; pezu kwalobu bunzima ngikete ukhlopheka ukuze babe kona abohlanga lwetu abongenwa umoya wami batande ukuputela ukujabula nokuhlala kokuhleleka, behlose ukuba iningi livuswe ebutongweni bokungazi.

Kodwa umsebenzi lo esengingwqalile awusoze wala, noma mina ngihambile noma mina ngofela ezizweni. Izisekelo zawo zi qinile. Ama Trustees awo amadoda amabili amhlope namanye amnyama. Bakona ao Mdima beno Charles Dube.

Bakona ao Nteta inkunzi yase shabu loku baza nelokukanda izinqola. Ngweliswa yiko loku njalo ngoba kuhlamba ngoku tetema ngenxa yokweswela yonke imisebenzi emalungana nako. Ngifuna u Nteta efundise ukukanda intsimbi nemishini, abe kona owoku baza amapulawwe. Ngifuna kube kona obafundisi u waka ngamatye nesitini. Konke loku kudinga imali eningi.

Bakona a Mr. Meyer, umfundisi wokulima. Ngihanjiswa uye njalo ngoba zonke izihlobo zama geja okulima nawokuhlakula awako, naye usebenzi kalukuni. Ngoze ngife ngi ngamkohlwanga umtaka Molo owenza uMbuso ulete le ndoda ezo qalisa omunye wemi sebenzi edingeka pambili kubantu bakiti ukuba befunde ukwenza umhlaba unike izitelo zawo ngokupindiwe. Sonke sisenalo ilungelo loku lima, kepa asikwazi.

Bakona abanye otisha bokukalipisa imiqondo yabafana. Ngako angesabi ukuti loku okukona kuyo kweyela ngo

ku hamba loku engihlose uku ku hamba.

Into engiyicela kinina bantu bakiti ngiti ngipeni izinyawo zeka hamba. Ngifuna £50. opoudwe aba amashumi ayisihlanu bendhlela. Inkonzo eyenu ndhlu-emnyama. Zonke lezizinto ngi zifisela abantwana benu. Akube ileso sihlobo sika Mafukuzela sikipe upondwe. Nxa kukona aba ngamashumi ayisihlanu abatanda ukubona inqubeko yabantu lingati lipela isonto lilinye lezo zinyawo zibe seziquqene, u Mafukuzela angele olwandle. Pela nabanamandhla amafupi kunopondwe so jabula nxa be bonakalisa utando lwabo. Amabizo abanikeleyo ayovela lapa epepeni. Ngi funa ukwenza isikole sas'Ohlange kube isikole lapa yonke into enge fundwa iyotolakala. Nge ncayeme ku Nkulunkulu yena otinta izinhlizyo za bantu ukuba bangi sekele. Ningitandazeke bantu!

Kumnyama Kakulu, Sekuzokusa.

Kusukela ezikadini zeminyaka engapambi kwempi ka Bambata inhlalo yomuntu omnyama ibinzima ngokubi, noko manje sibona ezinye izibonakaliso ezisipa itemba lokuti kukona okuhle esizokutola. Izifunda ezimbili lapo abantu bekalaka kakulu kuzo, izinhloko zazo amakosi anehliziyo enhle endhlini emnyama. Ngiti iloku kwaba kona uMbuso wabelungu e South Africa, akuzange kube kona ababusi abanje ngo Lord Selborne no Sir Matthew Nathan, ayi abantwana babelungu kungabe abakulumi ku belungu abababusiyo, be ngayifakelanga indhlu emnyama izwi elihle. U Lord Selborne noma ayekade ekuluma kahle ngendhlu emnyama, kwati mhla kuka Degree Day eCape wakuluma wagqashula, ebonisa abelungu ukuti kuhle bavulele indhlu emnyama umnyango welqubela pambili. U Sir Matthew, lapo opendula ao Mtimkulu nabanye abantu eDandiya, naye uxile kuko ukuti unesifiso sokubona indhlu emnyama iqubeka, waze wapata nebizo lika Mr. Moor, wati naye ufisa kakulu ukubona indhlu emnyama iqubeka. Loku kushumaye la kwehlisa amate, kwenze abantu ba mamateke. Empe leni noma abanye bengakaboni, ukuba kona kwa lamadoda ezikundhlini ezipambili sekwenze indhlu emhlope ibe ncono kakulu mayelana no muntu omnyama. Laba abelungu bokugqala embusweni kulelizwe, izinhumayelo zabo azinakuyeka ukuba zefundise ufalaba lwakubo, lube nomoya omuhle kumuntu. Abasebani ngi abelungu abake bati asihlale pezu kwalo ikafula njengalemnyaka eshiyagalobmbili edhlule. Manje sesibona kukona izinhlangano ezibheke amalungelo abantu pakati kwabo abelungu bodwa njengalaba be Reform Committee e Tekwini, nabenhlangano enjalo eTransvaal ababizwa ngokuti Native Affairs Society, abahlose ukufundisa umpakati wesilungu ukuba upate, kahle abantu base South Africa. Kukona imbilio encane eqonde ukubilisa inhlama enkulu. Kwanga u Nkulunkulu wamazulu nomhlaba angabandisa abanaleso sifiso. Kusitokozisile ukubo-

na isimo sika Masi Molo, e Mpakatini nxa kupetwe isizotu sevoti labantu, abanye beti akuvinjwe kutiwe ngi isango lokuba umuntu eNatal nase Transvaal atole ilungelo levoti, yena wapika, sati nxa sesiqataniisa amazwi ake nokushiwo uMhlekezi etini, ufisa inqubeko yabantu, sa bona ukuti kanti abapambili basafanele ukwetenjwa yiti. Kade tina watsho oka Molo wati nina bantu nifuna ukugijima ningakacatuli. Yiko ehlelela ibandula le Council nje, esikundhlini sevoti, ilapo sifike sipambane naye kona, ngoba sithi bakona asebecatuli badhlula esikundhlini sokucatala, kepa ke naloko akuse nzi izita, ngoba inhlanyuza umtwana uye afune ukugxumela kokukulu uyise engakakuboni ukuba ukufanele. Kuhle sime isibindi bakiti, angisho ukuti ikona into embi eyosehlala pezu ko Mhlekezi o Lord Selborne no Sir Matthew Nathan no Merriman no Molo. Nabo ngokwabo abanayigquba indhlu emhlope ukuba iguquke ngelanga, ba nenga ukuba bayihole isikutambele okwetu.

IZINDATYANA NGEZINTO NABANTU.

Umhlangano obuse Mgungandhlovo kutiwa kawufezangalaba ngoba amadoda amabili abebhekelele akafinyelelanga. Afikise izincwadi ezibange ukuba apute.

U Mr. Schreiner ube eyatogwaqagwama empakateni eCape Town efuna ukufaka imibandela yokusiza ivoti labantu wehluleka. Iningi labanumzane belimvumela kodwa lati alinakuzo lafaka imibandela ezobuya isuse pantsi impikiswano kulolu daba olulukuni. Ngako izicelo zabantu akubonakali ukuba zizopumelela.

Abanumzane abapete umuzi wase Tekwini bayajabula ngoba iloku utshwala bugaywe yibo izidakwa sezincipili eTekwini, bati nezikona ezisuse zikade zihupuzwa ezidaweni ezingapandhle komuzi.

Emzini wase Rochester e New York State eMeleka, kushe izindhlu eziningi, kutiwa imali ecitakeleyo izigidi. Kushe nezindhlu zamaSonto.

USir D. Currie, inhloko ye nkapane enkulu ye Mikumbi eza lapa eSouth Africa kaseko. Ubeceba kabi.

Imithetho yenkanbo neyentliziyo.

Rev. A. T. Bryant,

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UKUZITHIBA EKWENZENI NASEKUPHIZENI (Self-restraint and Temperance.) Nalike ngozwa intombazanyana ithi sengathi ingashe she ikhule, ingabe isahlushwa uina noyise. Yathi ingane ndini, uma isikhulile, yoba isikhulilele emithethweni yonke. Yayingazi yona ukuthi ababuyisi baphambili; ukuthi umthetho onzima kakhulu yiwo lo esizawuphoseka kuwo, mzuwana tika kwa mkhathali, enkatheni, yenkangala. Qha! umuntu abekwede kulo mhlaba, abeshehangwa imithetho ndawozonke, aze afe-imithetho kaNkulunkulu nemithetho kaNkulunkulu, imithetho yomzimba nemithetho yeentliziyo. Noma engayifuni, eyidlwana kangakanani, ange-

zaphunyuka kuyo. Noma ethi ingabe uyakusinda ngokuyidlela, ayiqeqe nje ncedi, ngodlakatzi, uyazige nge nje; ngoba angafutshelwa galatya othangweni lwomthetho, abeshehoseka egebeni lecala elimhlelele ngalapha-ya. Phe! umuntu unze njani ke? Qha! akakho umasiza; akukho ukuphela ukuba azibeke phantsi kanye kuwo umthetho. Kepha, njengalokhu thina abantu ngokwemvelo yethu sityumela phezu nje kukho konke okubi, uma balu singafuni ukuziyelekisela ekhuphakeni okukhulu, umsebenzi wethu kanti munye qwi, ukuba sizibambe, sizithibe ngamandla, singaze sibekwe unyawo ngaphandle komudwa esadwetyelwa wona. Kuyilowo muntu kambe uyazazela ubuthakathaka bakhe, lapho ethand'ukudlula ngakhona—abanye intliziyo yabo iyabanika badlulele ngomlomo, babhojoke konke okubi nokubhulungu; abanye babe nehuwa lokwela; abanye babe intliziyo mfutshane; abanye bahlutywe isigwebu; abanye bahluleke lapho besuke behungwa okuphuzwayo lokhu okudakayo. Kakho ongafuni ukuzibamba ngamandla lapho. Ungabafumanisa nabazishaya, amaqawe; abangajabha ukuba kuthiwe baka bahlulwa uBani; ingani otywalent bona bahluleka du, bangabi namandla okuzahlula, bazibambe, amehlo esebubonile; okhona kambe kubonakalisa ukuthi aku madoda ndawo. Indoda impela, iqhawe saka, uye lowo owazi ukuzahlula yedwa, owazi ukuzithi dibulundu, lapho intliziyo ithi mayimuke naye, imyise lapho kukubi khona.

Imyama yawo amacala lawa athethwazinkantolo asuka khona lapho otywalent. Umuntu athi engapuzile, intliziyo ibe mhlape nje; aphuze utywala, adlulise, kuruke kuyo izondo, nomngadent, nonya, nobusela, nokubhikika okunjani, kudimde kusangane ikhanda kuye, angabesazi nokuba wenzani. Phe! kusizant ukusho kuBantu abamnyama ukuthi mabazithibe, behluleka nje? Yikho phela okwenza abantliziyo kulaba ababathandayo uhlobo olumnyama, ukuba balulaye, bathi, kungangcono utywala buyeke kanye, bungabe busangeniwa nase emakhaya, abancane bakhule bengubazi na kubazi.

UKUKHUTHALA NOKUVILAPHA (INDUSTRIOUSNESS AND IDLENESS.) Umbuso omdala wakwaZulu sowudlulele wadlula; kawasayikubona 'muntu. Kakusayikubakho 'kubuthwa; kakusayikubakho 'makhandu; kakusayikubakho impi; kakusayikubakho 'jadu, na'nomziman, na'nomshophi, na'nomdede, na'kweshwama nani; sekwaithi wadlule konke lokho, kwaba uwayawaya, mzuwana kwafika abamhlophe. Phe! indlu emnyama kanti isiyakuba mkhulu mnt emhlabeni? Abantu amabombo sebewabhekisephi ke? Kusazi; kusahlwile nje. Kodwa abang'abangoma bathi bangasinda ngendlela frye nje qwi, ukuthi indlela yekusebenza; bathi ithemba bayalbona khonalapho ukuphela. Kabasho kambe ukuthi ukusebenza lokhu kuyakubuyise kuvuse futhi umbuso omdala, osowufile umfela wafuthi, ngisho umfelo wempi nejadu. Bathi, kodwa kungabuyise kuyituse indlu emnyama ngendlela imbe, ngombuso omusha ekade ingawazi kugala. Nempela baqinile; ngokuzinikezela kakhulu emisebenzini lena efike nendlu emhlophe, abantu abamnyama bangabuya bakhuphuke, babe luhlobo oluqatha, olunothileyo, olubusayo, olunesthuzi emhlabeni, ngayo leyo ndlela yodwa.

Kepha-ke khona kunjalo, nantisi into embi, ukuthi, kuBantu abamnyama kuyikho into abayincwazayo njengomsebenzi. Kubona ukubusa kube ukhuleleka emntlini nokuphuzwa amatywala. Bangane, ni ngazikhohlisi; uma mthi umbuso kuBantu ntyakwubuyisa ngaleyo ndlela, ntyabheka ingogolozile ntyabuka emanzini. Umhlaba uya phambili, kawubuyile emuva. Indlela umhlaba ohamba ngayo, indlela yabelungu. Salant sentingena kuyo nani, mlandele bona abelungu emgudwini munye, khona umbuso wakini uwayubuyiwe; ngedu ukufunda kwenu isingisi lapha esikolenti, niphume, nihoze into frye, ukusebenza, nombuso enyakwuzuzana ngakho.

Ngokuthi ukusebenza, angisho ukuya kuhlala ku'mlungu khona kuphela. Maning! amavila esilungweni! Ukukhuthala lokhu, nentliziyo yokuthanda umsebenzi, kuswelelele kukhule naye umuntu, kuqale kubona kale esesekhaya, esemuncane. Abantwana abakhulayo beng'amavila,

boba amavila nakhona sebekhulile Y'ho njalo uhlobo olumnyama oluzawushona ngabo. Amavila-ke yilabo bantwana abathi ukuthunywa badonde ukubamba; ab'engena ukukha amanzi nokuphatha lgeja; abafumanisa isitya sishiyiwe ngaphandle, basityeke nje; ababuka izibi zilucaca endlini, bangashaneli. Uhlotyana olunjalo ingabe lwalulungele imihla yawo Mpande no Dingane; namhla nje qha; ngoba lungeze lwema; luyakusimze lunyathelwe phantsi nje abelungu namakula, lufudukiswe kanye emhlabeni. Sekusweleke uhlobo lwezingane eziy'izikhuthali, eziywayelele nemisebenzi yonke, eziyakukhula ziqonde ukuthi ukusebenza umthetho wemihla namazolo. Nantu uhlobo oluyakubuyise lwazi ukuzimela phakathi kwezinye izizwe ezimhlophe nezimnyama, esiyakuba nokuthemba ukuthi lungavusa, luphakamise ubhanga lwakwaZulu. Yebol ake nllqakathe njalo entliziyo yent lo'zwi lokuthi kuswelelele umuntu asbenze; ngapandle kwa kholo angethote 'kudla, na'ndlu, na'bhushu. Futhi, kuswelelele ngakhona; ngoba kuyikho enye into esiza njengakho, ephilisi umzimba njengakho, ethokozisa nentliziyo ngezindlela eziningi kangaka; lokhu phela kungakho nje sizuzo imali yokuthenga izinkomo, nezingubo, nezinqola, namapulazi esingaphumula kuwo sezigule.

Ehe! kuswelelele, kuyasiza; kunesithunzi futhi. Kukhona abanye abantu abamnyama abacabanga ukuthi ukusebenza indaba yezigqila nabafakazana bodwa. Kazi bantkezwe ubani umcabango onjalo. Kungathi babebentle kulawo mavelakazi akubo, oCetywayo nabanye, okwathiwa amakhosi, bebabona besaba nokuphatha utho olungakhatkhathaza umzimba, basebentl nampo ubukhosi; ingani kw'enza ngoba izinyamfuyamfu ezisabekayo. Babuye babone izinjittimana lezi zabelungu, zide zigqoka izingubo ezintle, bathi nakhokubusa—ukuthambhalisa imilenze emakalishini, utshwalwe uylswe lapho uthanda khona, ngasusanga na'nyawo. Wo! yek'ubungane bokungazi. Ngoba lab'abelungu kakhokubo ongasebenziyo. Noma sebedla ngokupumula namhla nje kaktuyi ngoba begabonaze basebenze; kuya kambe ngoba baka basebenza kakhulu. Nabo imali yabo baqala bayimba ematrent njengani. Y'lokhu baphuma esikolenti besemabhungu, baze bakhalela kwaba intakavukela yokusebenza, ngisho nolumnyama. Ayike! umsebenzi wabo sebewugedile bawugudula; sebekhumukake, sebebunusa ekhaya. Ebudlelanyoni. Nantso-ke indlela yenu, 'bafana; nisebenze njalo, nkhutazele; noze ndle nani umvuzo womsebenzi wenu.

Umbhaleli wetu obehambele Kwelasehla uti:

Kwelase Mhlwaneni lukulile utuli kulungiselwa uNzondelelo oya kona ngo August, kulungiselwa ukuqeda iPutlani lakwa Kosi, kulungiselwa ukwakiwa kwendhlu ye sonto entsha. Abantu kulo lonke lasenhla bajabhe kakulu ngokungapumeleleli komhlangano owaase P. M. Burg ngo April 8th. Bati abazicime bezwa ukuti ama Bhili ababewala apumelele kabatandi nakukolwa abanye ukuti u King angahle ayenze into enjalo abanye bati uyakulunyela yena kazange awabone nokuwabona.

Nanko amabele kwabawalima ukuba umuntu waeqonda ingabe akako owalima imbila nanso indhlala po ngi fike ngabona kukona naba nje ngodade nje bahleli abanake naku kufuna umsebenzi angisakulumi pela ngezinkunzi ezinye ezingawazi nempela umsebenzi bakona abantu abapile inqaba nje!

Ngibone ngolwesihlanu ku fika inkosikazi enye ibeka izicatulo endhlini engangifikele kuyo, uma ngibuza kwesinabo bati ha, kanti abakakutyeli yini ukuti namhla usuku olukulu lwamakosikazi