ISEBE LEMFUNDO E

Intlanganiso yeli Sebe lingasentle apa idibene kwi Nxaruni ka Mvalo

Izigqibo.

mhla nge 24th August. Amalungu ngenxa yobubi bezulu akafinyelelanga njengoko ebefanele. Ititshala yakona u Mr Wm Kubukile iwenze onke amalungiselelo, ngenkutalo engaqelekanga, incediswa ngum-

ncedisikazi wayo u Miss Umvallo. Ubeko nomfundisi nowakwake u Rev no Mrs Bone, benza isihomo nenkutazo entlanganisweni, waye u Rev Bone ebonakala ukuba ngumfo wedvolewe kanye kulomsebenzi.

Mr Bone emva kwe konsati eyenzelwe ukwamkelwa kwama lungungu Mr Kubukeli, utande ukwenza naye umbuliso ngentwana ezishushwana nezimnandana.

Ibe ngu Mr Chas Rebe obe ngumlomo wokubulela ezizenzo zingaka zokwamkeiwa, ngumfundisi, ititshala, nomzi wonke kunye nesibonda sa-

Ide intlanganiso yavulwa ngeculo nomtandazo odutywe ngu Mr Rebe, pezu kwamalungu ango:--Messrs S E Mqayi Chairman, H W Mtoba Secretary Wm Kuheli Treasurer, J Nangu, C Rebe, S Makeba, T Tintili, no Misses R Umvallo, Nabo no B Roboji, negqiza lababoneli.

Umhlali ngapambili uzeke emva ukucacisa into oluyiyo olu manyano pakati kwetitshala nomei ontsundu. ekankanya nendawo elusizi omi kuyo umzi ngokumiswa, kwepepa le "Mvo." Ifundwe lyamkelwa imicimbi yentlanganiso edluleyo. IZIGQIBO.

I Imiswe yaqiniselwa' imiteto ye

Sebe. 2 Kumiswe umhla we 7th Sept ukuba ibe ngumhla wentlanganiso yokufundwa kwe Register ezintsha, elokishi kwityalike yase Wesile. Ihlangene ngosuku ibe yenoncedo nempumelelo enkulu. Zenziwa Jubul. 3 yanga yi izidlo yamkelwe. yemali Kunyulwe o Messrs T Nwcba no T Tintili ukuba babe ngabatunywa kwi Congress eyakuba ngeholide zika December. 5 Kwindawo engeniswe ngu Mr lakeba malunga nokohlwaywa komtana ongenwe yintlondi, kubonakele ukuba ititshala mayivane nabazali ngesohlwayo kolohlobo lwesiposo. 6 Intlanganiso itumele incwadi yovelw. io no Mr J T Jabavu kunye nomzi awukonzayo, ngenxwaleko yokumiswa kwepepa "Imvo kwi Chairman no Mr Tintili. Impe-

Kwamkelwe imali ezi 9s. Kwatunyelwa umbulelo kumzi wase Nxaruni ngokubanzi. U Mr Nangu njengetitshala endala ubonise ubucule bobucebisi kwi School Management. Ivalwe intlanganiso, eveneyo, ne

yongameleke ngesitozela, ngengoma kwanomtandazo. Owenu Otobileyo,

I TSHATSHI NE ROMA.

Н Мтова.

Mbleli we "Zwi."

Uti u Mr Isaac Motaung, i Church of England iqekeke e Roma. U Mr Hlaba uselebonise kade ngencwadi vake ebonakele kwelokugqibela okokuba akunjalo, noko ke kuko indawana ate wazishiya ebekufuneka ezikankanyile nazo, masendizalata ke ukufezekisa incwadi yake endikolise kanye mna ngapezu kweka Mr Xaba engatanga tyatyasini malungana nalendawo.

I Tshatshi ayazani kanye ne Roma, zihlangene bumini ezityalike zoinbini. Ubufundisi base Tshatshi abuveli kona e Roma, buvela e Ephesus ku St John Umpostile, ngohlohlo lwe Archbishops zase Arles. Ngu Archbishop Theodore owenza ukuba Tshatshi ne Roma zivane, kuba I-V. [20-23-Umhlu Wesingapambili koko kwa kusoloko ku pambene ngexesha loku gcinwa kwe Easter" Itshatshi ibambe isitete somawokulu bayo abapumanaso empumalanga.

Indawo yesibini incwadi yonqulo Prayer Book yama Tshatshi ayiveli e Roma ivela e Ephesus kunye nabafundisi bayo. Izalwa yi "Sarum-Use" epuma kwi St Johns Liturgy.

Intlanganiso yase Arles, 314 A.D. eselikankanywe kade, neyase Cloveshoo, 747 A.D. nengxaba...o ka Archbishop Longton wase Canterbury, 1215 A D, zibonisa ukuzilaula kwayo i T-hatshi, nje nge Tshatshi ekwelilizwe letu, kanti noko inobudlelane ne Tshatshi epesheya.

Um Roma wake wabuza lombuzo kum Tshatshi pesheya:-"I Tshatshi yayipina pambi kwe Reforma-Umtshatsht wati ukupendula: "Wawupi wena pambi kokuba pzinlambe ubuso?" Baninzi abantu abacinga ukuba i Tshatshi iqekeke e Roma ngexesha le Reformation njengokuba yayingeko ngapambi kokuba izihlambe ukungcola kobuso bayo. U Archbishop Benson utsho ngakona ukuti ama Roma apesheya aqekeke e Tshatshi, ke ngoko ayi "Italian Mission," igcuntswana elizahluleyo etyalikeni.

U Mr Ross unyanisile ukuti u John We akazange wapuma e Tshaba kwisiyalo sake sokugqibeutshwa ngo 1790 uti ebekisa asa shumayeli abapantsi kwake: 'ndiyakolwa ukuba ndingaba ndenza isono ukupuma e Tshatshi."

No Brown akapumanga e Tshatshi kuba ute akubona ukuba uliqalile ihlelo le Depende wabuya wabuyela kwase Tshatshi wacela uxolo ababisabuya bona abalandeli bake. Ngu John Knox indoda ekungatiwa yi Reformer e Scotland.

Owako Mnumzetu, D MALGAS.

UMBULELO.

diwangwenelela impilo ntle. nde.

kuba apa lufuneka kakulu uncedo lo namhla ngokugcina izidalwa zonke, manyano lwabafazi kwekunye ne Te- ezinika ubomi. Wapumla ukuze nati Kapa.

Ukuba ntle kwompahla enandipa | Wavuyiswa ngumsebenzi wake, Induzona zixela utando lwenu, zitsala ame hlo, ningaziwa apa ng izo yaye ndininqwenelela ukuba olutando lwenu luhambele pambili kwizicaka zosom-Bawo. Lombheko nandenzela yona yandenzela isihomo esikunye nembhe-

Uhambo lona lokusuka e Peddie alo, kuba ndakuba se Komani sandinobubele obukulu kunene. Safika bafazi, sesilindiwe esititshini ngabafana, noko lo loliwe sasihamba ngaye waba semva kwexesha kakulu. Sisanleli kakuhle ke bafazi base Nghu-

Zingisani e Nkosini, kuba umvuzo wenu ukona. Ndibulise ndingowenu umntwana e Nkosini.

Faka lamazwi Mhleli omhle, ndibulela amakosikazi akowetu. Ndingowenu,

ANNIE MARIA MAMA.

IZIBONDA NANZI BO!!

Mhleli we "Zwi" Kungati kwawam amehlo zifikil' izibonda ezifundileyo. Yitshoni bafotyapa nifike kukade sinikandini! Make siwukwelelise umkusane: kususela e Nciba kude kuye Ncera, kwesika Kama, ushwankatela o Matole nozi Nchwazi, uze utabate ubuxwexwe bomhlaba osuka kwimimandla yo Macumakala uze kubeta ekungeneni kwe Qhuru lika Pato emla- lo ke leyo ede yatyebisela namagwa njeni, izibonda tezifundileyo zifikile kumashumi omahlanu.

Ezi zibonda zifundileyo, inxenye ine Village Management Board, inxenve zi Committee ezi ze Lokishi. Ezi zibonda zifundileyo zindidi ne ke

Okokuqala, zezi zingamakolwa, inxenye kuzo ikwangabashumayeli. Okwesibini, zezi zikwaziyo ukubhaa nokulesa, zikwasoma.

Okwesitatu, zezi zingamatobela mteto womzi (u Rulumente ke) nowe

Гyalike. Okwesine, zi Com nittee ze Lokishi. Andizahluli i Village Management Boards, kuba zibambisana nezibonda zazo. Kuko ke abasuka pezulu kwababantu babanyelise ngokuba bengawusebenzi umsebenzi wabo belibele kakulu kukudla amaxhoba nobukosi, belibele nakukunxila. Kuko nabasuka pezulu bancholise, batintele nokuhamba kwe Lizwi ngokukohlwa kwabo, ze bati nanzi izibonda zingawenzi umsebenzi wazo zitintela ukuhamba kokukanya. Asizotuki ke tina ezizi Z.bantsundu." Yawunikela lomcimbi nto, kuba kude kwako nesitixwana ekutiwa yi Tempile nje-yaye i Tempile yona ilungile-kuyakuhlala ndulo ibuya ibulela eso senzo sokuvekuko ukunga umntu angangumntu i olungileyo kwabanye ngokugxeka omnye, Kude kwabuye kwako ivenkile zokutengisa ikofu, zaye zisipa intlebendwane emntwini wonke ngesisa. Ezi zinto ke zonke zake zako kwakudala, azibulali, kodwa zitunuka ubulungisa obukoyo entliziyweni yomntu, okokuba ati noncanyiweyo aziba ogele indawo yake ekulungeni. Make ke abantu bachunube izibonda ngokungawenzi umsebenzi wazo, basikanyisele okokuba wona lomsebenz ngovintonina, nokokuba zona ngezi-

> lixesha lawo lomsebenzi eli. Ndisa-Esenu isicaka, N. C. UMHALA.

> sitinina ukuwenza Kuba ke ndisitsho

nje, lanele iqela lokuwuqala umsebe-

nzi kweliqela kade "lililelwa, kanjalo

Ibala Le Tyalike,

I Cawa yo St hSept , 1901

UKUDALWA KWEZIN TO—Genesis 20, 11, 4.

Text. Yintonina umntu lento umkumbulelayo? Unyana ka Adam lento umvelelayo?"—Indumiso viii, 4

Hlana. Inyhakanyhaka nezipapazelayo, izidalwa zonke, ukuqalela kwi mbaza kuye ezintlanzini, nentaka, nembovane zonke, ezisemanzini nase moyeni. V 4-31-Umhla Wesitandatu

Ngawo kuqalwe ngezinambuzane nenyamakazi, ezinye ezifuywayo, ezinye ezindweb leyo. Ekuggibeleni wati u Tixo "Masenze umntu." Wacebisana no Lizwi. Umntu ngesi Hebere yi Adam. Umntu sisidalwa esifezekileyo. U Lizwi ubizwa Ingelosi ka Tixo kwi T.N. Kangela kwincwadi yokutyila isiprofeto sika Hosheya,"—amapepa 5, 7.

Úmntu wenziwe yena ngomfanekiso ka Tixo. Umniu (Adam) ubizwa u Nyana ka Tixo (Luke iii, 28 : "U Tixo wamdala umntu ukuba angafi, wamenza ukuba abe ngumfanekiso wake wokungapeliyo "-Wisdom ii, 23. Umfanekiso, 1. ukungafi kompefumlo 2; ubungcwele bompefumlo, womntu ekudalweni kwake, Mshumayeli vii, 29; 3, amandla nengqondo; 4, ulaulo olunikelwe kuye, negunya lendoda ukulaula umfazi, i Korite xi 7. Lomfanekiso woniwe sisono, akuxolelana no Tixo umoni, uyahlaziywa lomfanekiso, Feso iv 24. Umfazi wakiwe ngalomhla, V 27, Pezu kwale vesi ya 27, u-Yesu useke ukuba umfazi abemnye endodeni, Matthew xix, 4: u Paulos utetela pezu kwayo lamazwi: Wenza ngagazinye zonke intlanga

zabantu," Izenzo xvii, 26. Abantu banikwa ukudla kwabo. Zonke izinto bezilungile kakulu. Ilizwi loku "lunga" u Tixo ulitete izihlandlo ezitandatu, ngangenani lemihla yokusebenza kuka Tixo. Ngumntu yedwa pakati kwendalo

Ibali lendalo lelokuba sazi ukuba onke izint) ziko ngokudalwa ngu Tixa ngentando yake, zazilungile zonke. Ubuoi abupumi kumdali, bupuma elutshabeni.

II-1-3-Umhla Wesixenxe. Ngomkosi kutetwa inkwenkwezi nayo yonke into ezalise umhlaba. Wa Ndibulela kakulu ku manenekazi zigqiba zonke izinto pambi komhla se Nqhushwa, lawo ati ukumka kwam wopumlo. Wapumla u Tixo. Wayeindipa isipo esihle kunene, ndaye nga iniwe, kodwa wayegqibe yonke Johns Natal. into abetanda ukuvenza emazulwini Ndaye ndiyakukangela enkalweni, hasemhlabeni. Kanti usasebenza na-

sipumle sakugqiba umsebenzi wetu. miso div. 13.

2 Masizamele ukuqonda icebo lika Tixo lokutuma u Nyana wake ukuba aze kufuna, avuselele umfanekiso ka Tixo owonakeleyo kuti. Masivume simnike intliziyo avihlambulule, asuse umhlwa we sono. Umpefumlo wadalwa ungewele, wonakele bumini : u lwaba loluhle noko lwaba namatiletile | Yesu ufi uze kufuna wona awubuyisele endaweni yawo yohungewele. Ukufumana isisu se gazi kwakubi kanye, ba uyakolwa ku Tixo ngentliziyo, koko umgcini-sititshi wakona waba woba "ulungile kunene," kubeko uvuyo ezulwini. Sebenzela u Tixo kuqala pambi kokuba uye e'-upumleni u Tixo ufuna umpefumlo wako mntu. I. M.

UMVULO WE TYALIKE E KWIKWINI.

Lufikile usuku lokuvulwa kwendlu yetyalike yama Rabe e Kwikwini, ibe | yimikoko nge Cawa (Ist September) la oa, la phela ka baka la emong a e ukusinga kona, ade wabuza futi thunya mofumahali eo o ile hospatala often to be misled by it. But what we welocala omhlope? Lakuba o batla a thuseha. ixesha lifikile umzi wenze isangha esikulu pambi kwendlu yetyalike, ate umfo ka Wilson, umfundisi wase Nccmera, wawaposa ambalwa, waluvula ucango egameni lom Triniti; kwaye ngeloxesha usizi luzite gqubutu intliziyo zahabeko. Kute kuyangenwa yahe sel' iyingwangqwa indumiso nezibo ngo, zenzakala ngakumbi intliziyo, yindawo ayiketileyo umfo wasemzini. Engumbuzo oti: " Ayintonina lamatye?" ize impendulo iti : " Adluleana amalungisa."—Josh. I7, 6. Impendungqa awayehuza futi ukuba yintonina namhla ehlileyo apa? Kute kweya mva kwagwexa kwa umfo wasemzini lowo, indlu izele ngahantsundu nabamhlope, kwade kwapunyelwa nangapandle. Utete u Rev. Mr Wilson ngoku kwindawo yom Samari owabuya esitobeni waza kwenza umbulelo. Ite lendawo yombulelo wayijoka esiti nantsi imi yenzani umbulolo nange ndyebo żenu, nangokuncinane enina-Ngokuhlwa ngenxa yokungapili

kuka Rev Mafongqo obeceliwe naye, kugwexe umninimzi. Nge ngomso ngom Vulo ngokuhlwa ibe yintlauganiso yokuvula ene ti, yonganyelwe ngu Rev Rubusana. Ite indlu ukuzala kwayo kwanga kungenwa ngesisa, zabe ititshala zalomzi wase Rabe zenze ingcobo entle etala ku-

yakwa Nongqongqo:--Ggxiba luka Makeba ndikuvumile, Gintlimani ka Mtoba ndikutandile, Andize kufundisa ndihamba kodwa, Kauleza yenza msinya, siv'ezondaba,

nye nentsapo zazo. Eyakwa Tsolo ne-

Nani nonke zimvaba tandazani. Atete amadoda amakulu ase Zeleni u Messrs Dwashu no B Rwentela, ashiya imali. Zitetile into zo Nkonzo W C Mtoba, Kala, Mali amadoda ezinye imyaba ashiya imali. Zaye into zo Tintili nezo Mquqo amagosa eziqi ngata enghnomazakuzaku. Yangenn imali yaya malunga nama £50 ngomvulo wendlu wonke. 4

Centsue la Batho

SETSOE LA-BOBELI 10 1901

HO SHUELOANG KE BATHO BA BATSO?

Molao o tsuang ho Khatsinga Morena ma Bura ke hore motho e motso ha a fumanoa ke ma Buru a bolaoe hobane ke mothusi oa ma English. Legosa la morena" oa Manyesemane lere, le e leng Chamberlain ei se ha a utlua litaba tseo a be a se a omela ho mekhosi ea Manyesemane a re le buru le ka etsang taba eo le tle le dicine Lompany, Long-street Cape

Koranta ea Manyesemane e hatisoang Kapa le bitsuang South Afri- sa pheleng hantle ke ho sebetsa ha can Review" le botsa hore na motho thata liea ba thusa. e motso o bobaeloeng? Le re batho ba baseu bo bangata ba mehopolo e mekhutsuanyane, ba reng motho e motso ha tsuanela ho rutoa hobane

thuto e ea ba senya. Ba bolela yualo ba sa elelloe hore THE "South African Spectator thuto e ba thusitse ha ba sa le yualeka khale ho bo Hintsa, le bo Mlatsa le Basuto le Bechuana ke lichaba ea ma Buru ba itse re re seke ra lo- to be white. By po-t 8s per year.

ana re lule fatse re iphare. Maqhotsa ona ke batho ba ratang haholo ba kena le ntoa e ba sa e tsebeng, empa kayeko o kile a itsuara a hlolihuoa ke melamu feela, hobane e bobeleka ho marena oa hae ka ho Manyesemarle. Kayeko ma Buru a re ba bolace a cho hobane a bona hobane ke bosali ha bana melami ea

bona. Ntho e makatsang ntoeng ena ke ho buella ma Buru ke batho ba ithutileng ho rona batho ba batso e re e e eena Jabayu a bua haholo. Ntho e entsuang ke Tengo Jabavu o bontsitse kamoo ba hlokang ho leboha ba hang ba batso. E se e le ha ngata ke bolela Koranteng en ka ke re Jabavu eo ha setsuára ka letsoho lahae sechaba sa batho ba batso yualeka ka sa ba ba sueu ba hopola hore ho yualo hobane ba robetse ba sa loane mohlomong ka puo tsa bona re ka re ba tsepile ma Buru. "Imvo" le Jabavu lentsue le ba leng ho lona ka baka la batho ba batso hore bane ba le ka ho ma Buru.

Litabana.

Ho thoe moruti oa Wesele Rev J B Fish oa East London o fumanoe se e le setopo.

Moruti eo o na a sa phele hantle ea selemo sena ba bona moruti a se a le sieo e Hospatala a batloa a ba a

Rev James Warkins Williams e be e le Chaplain ea Bishop ea Kapa o emisitsue hore e be oa Bishop ea St

Lord Milner u lumetse ho bea lo-

joe la kereke e hahuoang ea Gabe movements, to which course we stoutly

Motsualle oa rona Rev Jno Thule oa Cala re utlua hobane o liphateng o ntsan ea a felloa ke matla E ka a ka

Ho thoe banna ba bararo ba batso ba thuntsug ke mapolesa bashua, Malinde East London ka Satardaga

Mr John X, M L A o beiloe ka tla-

se ho hoboloka melao ea ntoa o hane-

se fetileng ba bararo ba kobesua, hoo ho etsahetse moo ho nong ho noa joala. Ho thos polasing nguanana mong oa lekhoo o ntsitsoe kotsi ke mpshoe e le kharebe ea polasing ka na mpshoe le eona e _ile nthio ea po lasing ha kopana mapolasi. Le leng la otla le leng ka leoto phatleng la ba

Milimili oa Tarkastad. Ha Hlaha thuso Polasing

Eitse ha lekhotlona la ma Buru itsa tsamaea le lefatse, a ntsa tsamaea

Kapela.

hlaha le moo a sa lebelloang. Tarkastad ho kile ha hlaha mofereetilen r, ho thoe Mr le Mrs George Whitehead, senr., ba Hill le Dale po-10 li utlua.

Ka lilemo tse seng kae, o rialo, ke mala ke sa rate liyo, hloho, ke sena ne li ne li mpolaea, bophelo ba ka ba re tse ke li utluang li beleloa Likoka ba le lilemo tse peli li sa nthuse linoa ha ba ha fela mahloko ka phela hantle ynale ka pele.

Ke phela bo helo bo botle, ke hlaoa hore ha ke sa tla hlola ke khaohailahise Koranteng, hobane ke tiisa nore ke phelisitsoe ke Pink Pills tsa

Dr Williams tsa bakuli. Lefu le atileng lefatseng ke 'mala e a mang a sa phek loeng. Ke na le mabitla a mangata a fetung a mafu a mang. Batho ba bangata ba opola hore a phekoloa ka ho noa li nlare tse ka phelisang, khantle ha ho or even Williams Pink Pills le hofeta moon leha sehlare sofe le sefe se etsa ho: Empa ha se ea lekana ho phelisa makholo abatho ba neng ba yeoa ke mala, le sebete, le seso, le hloho, le molikualikuane yualo-yualo. Hape ka ho sebetsa ha sona se bonahala hore ke sehlare mating se seholo le ho openg ha masago, le soholoholo le bahloko ba mele le lefu la lehlakoro, le mali a metsi le hosalla ha feberu le mohatsela. Lifumanoa lingakeng le litoro tsa Dr Williams Methunyoe, hobane motho e motso ha at town, botlolo tse tseletseng ke 17s e le ngue ke 3s 3d litumile ka ho pheko a lefu la baruetsana le banna ba

NOTICE

the organ of the Coloured People is published in English, Dutch and njenele Zembe, le ka Nchayechibi, Kaffir. It advocrtes the cause of ntho e ba etsang ke hobane ba ru- the black man, it chronicles his tiloe e le Bakreste. Hobane Mago- progress in America, on the West Coast of Africa, everywhere. Is pubtse ritang ntoa hobane ka ntoa ena lished by a black man, who aspires not Editor "SPEC LATOR,"

77 Long Street,

The Poice of the People

TUESDAY, SEPTEMBER 10, 1901.

PRESS COURTESIES. WE are glad to note that our opinions are understood by the respectable journalism of the country, and that we are receiving credit for having the true interests of the British Empire at heart. We thank our contemporaries for their appreciation of our endeavours, and occasion to change their opinion of the policy of "Izwi Labantu." United we stand, divided we fall, and God help the native races should the British Empire lose its influence in South

"Christian Express," a pretty kettle of we are satisfied with our own fish, from which Christians are rigidly letter writing it affords a curious object canting hypocracy Good Lord deliver lesson, but as we prefer truth to etiquette we will merely remark without stopping to exchange couriesies, Falati an old alumnus of Lovedale, with the Express, that ordinary Journalistic courtesy to our visitors did not permi us to challenge the satisfy the prejudices of the "Chris- proceeding to England and America tsoa Hospalala ka January galong title claimed by Mr Mzimba merely to tian Expres" or its exclusive preteloa, U furnanoa haufinyane e se e ferences or prerogatives. We are not le setopo metsing nokaneng ea Loke- ashamed of the position of strict independence maintained by us in these unprofitable religious controversies—a sound one as events have proved. On the contrary the "Express" and "Imvo" for the Church, and the Chief Magistrate of the Transkei as

objected. Not satisfied with the added dignity and lustre achieved by thus misleading the Government and public this august trio have since begun to burn their ships. "Imvo" surrendered at discretion, the Church proceeds to incorporate the men it has foully slandered, and the State "to make a humiliating confession to Our Royal visitors of the staunch loyalty and tsue le hore a tlohe polasing ea fidelity of the natives to the Throne Where is the consistency of this action? Church and State in the garb of policemen - the native in that of the suspect. Perhaps the w rk is congenial, but it cannot be defended on Christian or humane lines, hence our exclusion of Chris ians from these general remarks. "Our natural, enenies the natives," unwittingly falling House, correctly reflects the attitude are tended in the camps. of the Government towards the natives: We do not make the blunder of mistaking mental aberration for sound sense—even in the "Express," and we have heard that word, "despair" too do strongly object to are the incipient | President but the fates-and Paul Kru

signs in the "Express" of that offensive | ger-willed otherwise, so Lukas b came habir, too prevalent with some people, of casting in the teeth of the natives their indebtedness to them for educational privileges, which are the monopoly of no person or country, and which could not be denied them on seeking thereby to stultify the manlier qualities, and stifle his individuality, and that sense of self-respect and self ere ka baka la ma Buru ka beke tse reliance which takes the place of a craven servility. Just drop it. The superlative work of the churches is fully asing e lemaele tse supileng ka the esteemed and can stand on its own so ho toropo. Ba na ba fihla ho ba merits without the aid of such immoral oa tsebang. Mongoli oa Koranta o appendages. As well convert a man rile a bualle eena haufinyane le Mrs. and command him to fall down and Whitehead a ntsa mollela tsietsi e hla- worship you—the instrument. Any nileng tlung ea hae, leha e ne e se boy in the street knows that education housemen, Capetown, and as our sona tse lebaneng le ntoa, ke ea kho- of a kind is not denied the natives. oa hore oa bali ba rona ba ka rata It is simply a question of degree and quality, and the question of the hour is not only that Lovedale, for example, be ke le motho ea kulang ke yeoa ke is unsatisfactory in its methods as the

"Express" will not deny, but that boroko. Hape meomo le lipotongua; education is limited by the supineness of present day educationalists, by an fokola haholo ka baka la mafu ao. Ka old conservatism whose hackneyed tsamaea Lingakeng ka sebelisa litha- phrase is that "the times are not ripe," and by the prejudices of a flagrantly ranteng, ha li ka ba tsa nthusa letho hostile Government and public. Just fancy Lovedale after half-a-century of etho qetello ka bona ka ba nang le work, and a century of educational efu lena ba thusoa ke Pink Pills tea effort on the part of other bodies asking Dr Williams tsa bakuli, ka leka ho for a definition of Higher Fducation linea Eise hobane ke sebelise batlole Perhaps, it requires an academical ea pele ka utlua thuso nyana. Ka definition, we prefer to give it a practical, and do not hesitate to refer it to-America. Put aside cant and acknowledge that although it has only gained its civil liberties in one generana lo tsona ke u neha l'taba hore u li tion by brute force against the monster customed to v.ew these changes. The

Africa, America South able to erect institubeen second to none, and to tions place the Negro in the front rank of the scholarship of the day. meanest intelligence will grant that knowledge of the three Matriculation yualo. Ho bathehang ke sehlare se not constitute education as undersnehang matla, so nontsang mali, so tood by the graduates, Doctors, scientlosa mali a mebe hore mele o be le tists, and Professors, of European or matla, Bopaki bo bontsa hore Dr American Universities, but on the contrary is considered good enough for

the African "Nigger" who is thereby made the butt and aughing stock of every other civilised country in the world. We would refer the "Expresst to the recent test case of Mr Jabavu and Dale College, and we consider that tre country is indebted (or at least the natives) to that gentleman for going to the root of the question, and exposing the rottenness of the European position. And here let us thank Dale College for honestly nailing its colours to the mast, and revealing the true inwardness of the position. Pas op! Religion and education are now in danger of being swamped by social prejudice. "If " says the Church. 'n tives want higher education they must pay for it." Not content with receiving liberal grants from native

Chiefs, which are forthwith altenated from the natives, they are also taxed regularly for the erection and support of proud buildings, manses etc., all which human comforts they are perf-ctly welcome to if they hones ly their obligations to their contribu o s, but they don't. Under the cloak of religion and civil tolerance the Bible and Liberty are offered with one hand, whilst with he other they seek to repress legitimate aspirations. To talk to the average Colonial about a natives soul is enough to brand one as a hopeless idiot. Let a black man wag his pow at a white audience and it imme-. diately evaporates, and by an impudent assumption the white parson instinctively challenges precedency over his fellow black brothers, even going so far as to get them to hold his horse whilst he visits his white co-religionists, although he expects this same black brother to hustle

round and g t him bed and board on his travels. Bah! are you quite sure that you are fit to govern yourselves, let alone the natives by whom you live. We insist upon a radical can assure them that they will have no alteration in your methods of civil government, making them conformable to the altered conditions brought about by an increasing intelligence, and the changes in the character and condition of the people. You can preserve your social exclusiveness if you wish, for aristocracy which is superior to your Colonial pedigrees, but from us. If the "Express" desires an academical definition of Higher Education we would refer it to the letter by Mr

Things in General.

in this country.

growing larger in volume every year

for the education that is denied them

It seems that the Native Ouestion has invaded even Natal, only in their case, should pass, and where the hunter State advis fs. did not hesifate to imit is not a question of Registration of could couveniently lie in ambush to port sinister political motives into these Servay's "hit of the Registration of the Registra

Servants," as the following from the "Times of Natal" will show:-

The mod fying influence of British culture was very clearly demonstrated on Su day afternoon in Bergstreet, when four Kaffic umfaans, having relinquished their infant charges to the tender mercies of anybody or anything that might happen that way, were seen busily engaged playing tennis with an old golf ball and four shovels.

living under the protection of the Engish flag, and speaks feelingly of the humanity of the British troops and of the from the lips of Mr Schreiner in the care with which the women and children Lukas Meyer was at one time a member of the Volks Raad of the Transvaal for the Boksburg district. He was also a Veldkornet (Field-Cornet) and was considered a very progressive man. He at one time had an ambition to become

confided to an interviewer that "she i

The quantity of British liquor consumed last year would make a lake a mile long and a mile wide, with a depth of 35 feet—sufficient to float the whole common grounds of humanity, and British navy. Even South Africa can't beat this-but our PD. remarked with a grin, when he pointed this out to us in the " Fort Beaufort Advocate" that his father said that he wouldn't mind a swim in that lake.

a General of the Boer army.

Editorial Notes.

We direct the attention of our native readers to the important adverusement of R Muller, Music Warepeople are particularly musical, they will find much to interest them in the information given in our native columins. Full particulars of their varied and extensive styles of musical instruments, latest models in Pianos, Harmoniums, American Organs etc. etc., catalogues and Musical publications can be obtained at 45, 47 Strandstreet, Capetown. Give them

It is quite possible that our remarks on the subject of native education may offend the innocent. We may say that the character of those who are known friends of native progress cannot be affected by any criticism of ours. Times have changed however, and education is ereating a new situation which will require to be met in a different way than the sneering indifference with which our effete and conservative mentors are acof prejudice which threatens to engulf good Missionary is still the same now as he was in Pringles day of whom the poet He left his Christian friends and na-

> By pi y for benighted men cons trained: His heart was fraught with charity unfeigned; His life was strist, his manners meek and bland.

To one great aim his heart and hopes were given To serve his God, and gather souls

THE ANCIENT BUSHMAN

tive strand

(To be continued.) "It appeared that it was customary for the elderly men to have two wives, one old and past child bearing, and the other young; that no degree of consanguinity prevented a matrimonial connection, except between brothers and sisters, parents and children. They have neither milk nor animal food to eat. The on'v vainds we found were a few small bul bos roots, the eggs or larvæ of white ants, and the dried larvæ of locusts. The men were entirely naked, and most of the women nearly so. Their only covering was a helt of springbok skin, with the part that was intended to hang before cut into long threads, but the filaments were so small and thin, that they answered no sort of use as a covering; nor indeed did the females, either old or young seem to feel any sense of shame in appearing before us naked. Yet they were not entirely without some notions of finery. A few had capemide of the skins of asses, in form not unlike helmets; and bits of copper, or shells, or beads, were hanging in the neck suspended from their little curling tufts of hair. All the men had the cartilage of the nose bored, through which they wore a piece of wood, or a porcupines quill.

The Bosjesmans though in every

respect a Hostentot, yet in his turn

of mind differs very widely from those who live in the Colony. In his disposition he is lively and cheerful, in his person active. His talents are far above mediocrity, and, averse to idleness, they are seldom without employment. Confined generally to their hovels by day, for fear of eing surprised and taken by the farmers, they sometimes dance on moonlight nights, from the setting to the rising sun. They are said to be particularly joyful at the approach of the first thunder-storm after the winter, which they consider as so infallible a token of the summer having commenced, that they tear in pieces their skin coverings throw them in the air, and dance for several successive nights. His cheerfulness is the more extraordinary, as the morsel he procures to support existence is earned with danger and fatigue. He neither cultivates the ground nor breeds cattle; and his country yields few natural productions that serve for food. The bulbs and we repeat that we hope to see an of the iris, and a few gramineous roots ever increasing stream of natives, of a bitter and pungant taste, are all that the vegetable kingdom affords him. Marks of their industry appeared in every part of the country, in their different plans of taking game; one was by making deep holes in the ground and covering them over with sticks and earth; another by piling stones on each other in rows, with openings or interruptions in such

places as it was intended the game

across the plains, and mouths of defiles | ped. Mrs Lukas Meyer, wite of the Boer Gene ral, who is at present staying at a smill hotel in the West End of London, has carrying off their booty, they should "Auld Nick." neartily sick of the war, and cannot tell when it will be over." She has been chance to be pursued, they always harass the pursuers; and when the breezes of Boer treachers, defeat, and peasantry prove too many for them, despairr. hey stab and main with poisoned arrows the whole herd. On all such plundering expeditions, they carry, in addition to their bows and arrows, lances that resemble the Kaffir's assegai, but of a much smaller size, and hands of any one but of a Bosjesman would be entirely useless. From the earliest infancy they accustom themselves to the use of the bow. A complete quiver contains about seventy or eighty made like those of the Hottentots; and in addition to these, a few small brushes to lay on the poison, and two little sticks of hard wood to produce fire; this is done by placing one horizontally on a piece of withered between the hands, with the point acting in a hollow place made in the surface of the former. In a few seconds of time the velocity and friction set the

Correspondence. WHAT HO!

grass in a blaze.

THE HIGH AND SOUND EDUCATION.

DEAR SIR -Kindly find a space for my article. Rev J Tule and others, your request of my writing my opinion, is as

follows :— High and sound education is the radical root of rational faculties. It embraces the whole of man's life. It is the science that enables men to invent new facts. Education is the science that teaches astronomers to describe the position and orbits of celestial bodies. It is the teacher that teaches human beings how to nurse the very mental germ of psychosis. Education teaches anatomists to exhume dead bodies and cut them to picces, and when done they are able to tell others the kind of disease they died of Education teaches doctors to examine their patients and then are able to explain he cause, which is inside them. It teaches ship-builders that the heviest metals will float and not sink in the of life, with all its magnificent possibilisea-water. Educations guides mariners | ties. on the air frozen into water. It is education that teaches the needle that is, the compa s to guide souls on water. Education teaches engineers that steams could make trains run swiftly on their rails without oxen, horses or 27th ult:-mules. It taught men to invent telegraph and cable wires. Education teaches men to judge one's motive and its points of views. It teaches us of the South African Presbyterian how to attend the mental germ and Church, who are proceeding to Ameits growth with mind-knowledge. It rica for a short visit. They took with reminds the memory, retentiveness of them ten native pupils, young men past and present events and also re-

voices which no human being could get. The sound education is the inventor of things never thought of. From these reasons all Europeans who are against native education, set the wild dogs, tigers, lions and bears to tear n tives to pieces, whilst they ar inoculating mental back ground with an inset called Acarusscabici because in now-a-days uneducated men are nothing more but Govilla and Orangoutang (inb ilu) fand their lives are porcupine-quils to themselves and their country people. Yours faithfully,

men to industry. It is the high and

sound education that teaches people

to join pieces of wood, horns, thin

tins and so on, and they become ladies

and gentlemen who sing trable, alto,

tenor, and bass with the sweetest

NKOHLA FALATI St Marks, 25th July, 1901. Talk about admission to Dale College Go to! Ye proud professors of exclusive education, here is something to puzzle your heads with, and send you into philosophical retirement for a month of Sundays. Profound thought

in the realm of "mental psychosis' and a something racy of the soil in Porcupine Quills, are equally blended in the above.-ED. "Izwi,"

NATIVE TRUE TEMP-LARS.

The True Templars (Native) of he Eastern Lodge of South Africa have conveyed to the Right Honourable the Secretary of State for the Colonies, hrough His Excellence he Governor, an expression of the deepest sympathy of their Order, which numbers 5,000 members, with the Royal Family on the demise of Her Most Gracious Majesty the lat Queen Victoria, and their satisfaction that His Majesty King Edward VII had succeeded His Illustrious Mother to the Throne of the United Kingdom and its Colonies, and asuring His Majesty of their continued loyalty and allegiance to His Throne and Person. To this a reply was received by Mr Holford Mama, the Grand True Secretary, intimating that their communication will be forwarded to the Secretary of State with request that it may be laid before His Majesty the King.

TERRIBLE (POLITICAL) SHIPWREGE "Imvo" of 31st A gus notifies is

spears, or shoot them with his arrows. mandant of King Williamstown the In this manner were lines continued circulation of news matter is stop-

for several miles. Sometimes, justead The good ship Tengo with its of stones, were placed rows of sticks illustrious figurehead has run upon the with black ostrich teathers ited to the reefs of Merriman conswering to the ends, as being more effectual in touch of its Saucr-visaged helmsman. turning game towards the spot where It was a ruffianly crew of political cutthey wished them to pass. When all broats and swarthy desperadoes from these means of subsistence fail them, the Island of Boudonia who manned and they ere certainly very precarious her decks. The ubiquitious skythey are driven to the necessity of pilots from Port Offmare, the Revs hazarding a toilsome and dangerous Washup, Slitherly and Bally Rot expedition of plunder into the Colony. with the usual cargo of "Auld Kirk" Their plundering expeditions are con- to Maak-em-Wan-O in sentiment and

duoted not without system. If, in creed were also aboard. So was They sank her to the dying strains divide, one party to drive away the of the Transvarl Volksleid, as it has cattle, while the other continues to gently wasted down to them on the

OPINIONS OF THE PRESS (S. A. Review.)

It need not to be a matter of sur-

prise to anyone that the millitary authorities have at last shut down 'Imvo' ilways dipt in poison. Their bows and still it is a source of protound reare remarkably small; and in the gret that such a course has been found necessary. It is a good thing that the growing volume of intelligent native opinion should have some recognised means of expression, and "Imvo," until t came under the baneful influence of Mr Sauer, after that gentleman had found that sedition suited his political book better than "Liberalism," the function always ably, and generally pieces of iron, red ochre, leg-bores with conspiouous moderation. But the of ostriches cut in lengths and rounded line taken up during the war has been of suspension. It is not so much that harm has been done to the country itself, for, to the credit of the natives, they grass, and whirling the other vertically have not shewn any inclination to act upon "Imvo's" opinions in practice, but that the continued existence of that paper was terribly detrimental to native interests. It continually gave a handle to those people who are harping on keeping the native in what they a. please to call his "proper place" of serfdom and birbarism. Those politicians who are sincerley desirous of seeing the native advance on reasonable lines of progress have continually felt, with disappointment, how much "Imvo's" attitude was playing into the hands of the other side. A man, who, with that extensive knowledge which "Imvo's" editor possesses, could work for the replacement of British methods of native policy by Dute., could only be a traitor to his own race, and, if for no other reason, deserved to be extinguished. It may, however, be as well to remind our readers that another native paper still exists, namely, 'Izwi Labantu," of East London, which, although a journalistic baby in age, does staunchly uphold the ideal of loyalty before the native mind.

"IMVO'S' SUSPENSION.

(Grocotts Penny Mail.) Considering the respect which "Izwi Labantu" has gained for itself by the moderate tone of its articles at all times and its emphatically loyal artitude towards the Crown, we are not surprised at the regret expressed in its clein columns that Jabavu's highly objectionable and scurrilous articles against the power which his ever sought to elevate his race should lead to the degradation and suppression of his paper. Labantu" feels keenly the humiliation cast upon the native press by this incident, for, as it truly observes, the native press was just entering on the threshold

"IZWI LABANTU" AND NATIVE EDUCATION.

(Christian Express.) The following paragraph appeared as an editorial note in the "Izwi" of

"We had the pleasure of seeing the Rev P J Mzimba and R Damane, of fourteen to twenty years of age, flects facts on it. Education leads who will enter at the Lincoln College, New York, passing from thence to Tuskegee University. We hope that more of our young men will, emulate their example, and that every year will see a large number proceeding to England and America for the education that is denied them in this coun-

> We are surprised to find such ignorance of fact-or it may be wilful perversion of the truth-even in he Izwi.

To say the natives of South Africa ha e to go to America Decause they are denied education in this country, is one of these shameless lies which brings almost despair to those who have spent a lifeti ne in securing education for the natives. The 'Izwi" might apply to itself the text it has applied with such unctuous rectitude to the "Imvo" in its last leader. We should also be glad to know from the "Izwi," or from any other source, when the Revs P J Mzimba and R Damane were admitted into the South African Preshyterian Church. The movement they represent is of a different kind.

President McKinkley of Ameri has been shot by a Polish anarcl and lies in a critical state.



UMJIF

Romerset King V. East I. Cath