

Impahla Ebiweyo.

KUBIWE ngemhla wa-24 May inkomo esintandathu...

- 1 IMAZI ENKONE emnyama embhlope esawol.
1 IMAZI EMNYAMA emhlobo.
1 IMAZI EMNYAMA emhlobo.
1 USAPOKAZI OLUMNYAMA.

Ubani oyaku ndilandisa ezinkomo nyaku vuzwa kakuhle ngogama liogazantai.

THOS. H. WARREN, Etyolomnqa.

UMVUZO.

ONDILANDISE umkondo wamahajhe an ndomnika umvuso ofaselekileyo.

- (1) Inkabi elubela ecingqi simnyama netshoba: impemvu, amanjwa ambhlope ngase kohlolo...
(2) Inkabi elubela, isopau ngasekohlolo endloheni: itwe tshwi ngapambili ngasekohlolo...

W. W. MAHLOWANA. Kamastone, Queenstown, 22 May, 1885.

KANIPE UMKONDO.

BONISANI Umfana okwimayaka eyi-29 ubudala baka.

Untandwana, akasamsimba mkulu ndalukana aye e Bayi (Port Eliabeth) ngomnyaka we 1879...

MARCUS EINASS. Mount Aylmer, 25 April, 1885.

OCELA AMEHLO.

NDICELA amehlo ngomfana wam u GILSTAIN MEKENI ubese Bekedolopi.

QEBEYI H. MEKENI. Komgha, 6 May, 1885.

OCELA UMKONDO.

WENASHE, inkabi emnyama, emhlobo, isopau ngasekohlolo...

ANDRIES MEHLER. Bequa, Lady Frere.

ISAZISO.

INTLANGANISO ye "Matral Improvement Society"...

JOEL JOHN SANDERS. Bequa, Lady Frere.

KUPHUNWA.

UNITED AFRICAN CHURCH. Bequa, Lady Frere.

JOEL JOHN SANDERS. Bequa, Lady Frere.

KUBALALELI.

UNITED AFRICAN CHURCH. Bequa, Lady Frere.

JOEL JOHN SANDERS. Bequa, Lady Frere.

ABALIMI NA BARWEBI.

EMARINI. E. GONOR (June 16).

Inkuni, 8/10 ngokulu. Do. (Gondolwayo), 7/10 ngokulu. Irazi, elubhala, 2/9 to 3/11 ngokulu...

E. KOMANI (June 16).

Ibotolo 1/6 to 2/1 ngoponti. Amaqanda, 1/6 to 2/1 ngedasini. Amaziuba, 30/ ngexowa...

E. NYARA (June 13).

Ibotolo, 1/1 to 1/3 ngoponti. Umbona, 2/6 ngexowa. Amaziuba, 26/3 ngexowa...

E. ZVANI (June 13).

Irazi, 8/10 ngokulu. Irazi, 13/6 to 15/ ngexowa. Do. ezulhla, 2/4 to 5/ ngokulu...

E. MONTI (June 16).

Ibotolo, 1/6 to 3/3 ngoponti. Amaqanda, 1/6 to 2/1 ngedasini. Thabile, 3/1 to 4/3 ngokulu...

Irazi, 10/6 to 16/ ngexowa. Umbona, 10/1 to 11/6 ngokulu...

Irazi, 5/1 to 10/ ngokulu.

INTIYI emihla ngapambili kwe Nohle inkabini y'Palamente...

Umpu, 8 ngokulu, ngokulu wamaqanda ezintandathu...

NOOLWAZI. Inkabi emhlobo emhlobo emhlobo emhlobo...

AMA RUSSIA kuvakala ukuba anga ngandawo...

KUKO intetho yokuba inkomo esitile sama...

IPALAMENTE igqibe kwelokuba abalimi lo...

Umpu, 8 ngokulu, ngokulu wamaqanda ezintandathu...

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KUKO intetho yokuba inkomo esitile sama...

IPALAMENTE igqibe kwelokuba abalimi lo...

Umpu, 8 ngokulu, ngokulu wamaqanda ezintandathu...

bera kwi O.H. v. Radin. K. incintha esi-190...

Umpu, 8 ngokulu, ngokulu wamaqanda ezintandathu...

NOOLWAZI. Inkabi emhlobo emhlobo emhlobo emhlobo...

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NOOLWAZI. Inkabi emhlobo emhlobo emhlobo emhlobo...

AMA RUSSIA kuvakala ukuba anga ngandawo...

Mani mlaumbi abayazi ababali into edubula kokukhulwa...

Umpu, 8 ngokulu, ngokulu wamaqanda ezintandathu...

NOOLWAZI. Inkabi emhlobo emhlobo emhlobo emhlobo...

AMA RUSSIA kuvakala ukuba anga ngandawo...

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NOOLWAZI. Inkabi emhlobo emhlobo emhlobo emhlobo...

AMA RUSSIA kuvakala ukuba anga ngandawo...

Abantwana bati elingane (u Mr. Soborn...

Umpu, 8 ngokulu, ngokulu wamaqanda ezintandathu...

NOOLWAZI. Inkabi emhlobo emhlobo emhlobo emhlobo...

AMA RUSSIA kuvakala ukuba anga ngandawo...

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IPALAMENTE igqibe kwelokuba abalimi lo...

Umpu, 8 ngokulu, ngokulu wamaqanda ezintandathu...

ukuba eli... ezazi... bakumbi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

Ezababa Jeli

UMBUSO, KWAKONA... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

UMBULELE

Port Elizabeth... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

INDLALA EKROYO

Nkomo... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

IKAZADU

Kimberley... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

IKHAYITHI

King William's Town... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi... ukuba ipasi...

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IKHAYITHI

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WEDNESDAY JUNE 17, 1885. King William's Town, 17th June, 1885. The Editor of the "Native Opinion".

It is that no public notice was ever given these people of the existence of these heart-rending regulations.

The Transkeian Bills have been relegated to a Select Committee, consisting of Mr. Upton, Mr. J. A. de Wet, Sir T. Scanlon, Mr. Sauer, Mr. Innes, Mr. Laing, and Mr. Du Preez. And our knowledge of the views of the majority of these gentlemen enable us to feel no anxiety for the form the Bills may be in on emerging, if they ever will, at all events this Session. The debates have shown that while the Bills gave to Natives the useless toy of Native Council, they were depriving them of the franchise by a side-wind; for though it is not actually said that Natives may not vote for parliamentary representatives, it is expressly stated in the proviso constituting the Native Council that Natives paying hut-tax shall vote for the Council and those who vote for the Council have no right to vote for parliamentary representatives. Under the Transkeian tenure of land Natives can only pay hut-tax. These are serious defects, which, we trust, the Committee will remedy.

THE PASS BILL has, as our readers will observe in our Native columns, been withdrawn for the obvious reason that it was a measure calculated, as Mr. De Wet correctly stated, "to disturb the Native mind." Under the guise of classifying the Natives to recommend it for the acceptance of those who are against the unnecessary oppression of the Natives, it had provisions which would have operated in a manner that would not have permitted the Natives "breathing God's air" anywhere else, than in durandevile, as Mr. Leonard put it if they had no Government paper on their persons. The measure as published had already begun to alarm the Natives and its withdrawal was most opportune. We must, however, also also record our protest against Mr. De Wet's statement that the Press were disturbing the Natives. We have been spotted by our Cape Town contemporary, the Cape Argus, as perhaps the paper alluded to by Mr. De Wet. The Cape Argus has, however, done us the justice to state that far from embarrassing the Secretary for Native Affairs, we have, on the contrary "even gone out of our way to speak well of him." In speaking well of Mr. De Wet we have been impelled by a sense of duty. As long as he pursues the policy of Mr. Sauer of guarding against the unnecessary irritation of the Natives he will ever be spoken well of by us, and be even supported, but when he appears to deviate from the line of justice to follow a line of action that we believe the country will regret hereafter he will be warned by us. We have followed that line of conduct in regard to the Transkeian and the Pass Bills.

CORRESPONDENCE.

EXTRAORDINARY REVELATIONS.

I concur with one who said, "The statement made by Dr. Stewart, of Lovedale, is a very serious one to all Natives who have received a classical education, especially to those who have received that education at Lovedale." Namely: "In the Native mind classical education produces positive evil—Classical education at present has been a failure—certainly for the mass of the Native people in their present state."

With all respect to Dr. Stewart, who holds a very honorable position in this country, I submit that this statement is not only unfair and unjust but very incorrect. Yes, I go further and say it is a suppression of facts and a suppression of truth. I am saying this advisedly, believing that I shall be able to prove by positive and indisputable facts that all things being equal, classical education produces positive good. I have produced positive good—instead of being a failure—have been a success, and I have done this in the presence of the whole of the Native people who have studied classical at Lovedale.

Before going into the facts of this question I would like to state that I, as well as others who have been educated at Lovedale, would like to refrain from saying anything which would tend to shake the confidence they have in those who educated them. But this statement is not only unfair and unjust but very incorrect. Yes, I go further and say it is a suppression of facts and a suppression of truth. I am saying this advisedly, believing that I shall be able to prove by positive and indisputable facts that all things being equal, classical education produces positive good.

number, Transkei. Amongst the large number referred to, the above-named individuals were the only Native students studying classics. Now, I want to know what positive evil and failure have been produced in the case of each of these men, and further what mass of Natives was at this particular time studying classics? Sometime after my arrival some Natives again entered classics. Every one of these had already been at Lovedale for at least upwards of five and six years, with perhaps, one exception. These were Elijah Makwane, now the Rev. Elijah Makwane; James Van Rooyen, now the Rev. James Van Rooyen; William Sett, now under Government appointment as clerk and interpreter to the Resident Magistrate, Tamscha; Samuel Mzimba, now under Government appointment as clerk and interpreter to the Resident Magistrate, Alice; Joseph Moss, now under Government appointment as interpreter to the High and Special Courts of Griqualand West, Kimberley; Philip Tonyela and John Nyoka, Magistrate's interpreter, Fort Poddie; and C. Ntozini, printer, Kimberley. The above-named persons were about the only Natives studying classics at this particular time.

Now, I want to know what positive evil and failure have been produced in the case of each of these men, and further, what mass of Natives was at this particular time studying classics? About the year 1883 some Natives again entered classics, who were also a considerable period in the Institution. These were Andrew Gontahl, now enrolled agent-at-law, Transkei; the late Rev. Daniel Gozani; John Knox Bokwe, of Lovedale; W. A. Soga, now in Scotland studying medicine, and a few others. Now, I want to know what positive evil and failure have been produced in these instances, and further what mass of Natives was at this particular time studying classics?

Subsequent to this we have on our side the Revs. Pambani Mzimba, Walter Rubusana, Simon Sihlali, and Timothy Van Rooyen, also Isaac Wanobope, interpreter to the Resident Magistrate, Port Elizabeth, and others. Here let me add that previous to 1884 we have on our side the Rev. Nicolas Gozani, of Port Elizabeth, Sipani Pondo, now or lately a schoolmaster, Transkei, Govan Koboka, of Lovedale, William Daniel, now schoolmaster, Transkei, Pato Ntonga, now interpreter at Komoa; and the late Lucas Barn, a printer, and one of the finest students Lovedale ever had. Now, I want to know what positive evil and failure have been produced in these instances, and what mass was at these particular periods studying classics? I believe, I have now in the main conclusively disproved the force of Dr. Stewart's statement. And although he is in a better position than myself, as to the exact dates, numbers, and names of individuals who have received their education at Lovedale, he being in possession of the statistics of the said Institution, yet still I can safely say, that he shall not be able, materially to substantiate the truth of the statement.

In conclusion I would like to state, that the inference to be drawn from this statement is that Dr. Stewart proceeds upon this assumption, viz. "That the case of the European is not only the one and the same, but exactly on the same footing as that of the Native; (2.) that ordinary circumstances which would improve a European would also improve a Native. From this I beg to differ and say, that the case of the European is entirely on a different footing from that of the Native. The European has his material and indisputable advantages, i.e. of the English Language being his own. For although the English Language is a complication of other Languages, these complications are adopted, and constitute now what we call the English Language. And the European starts with these complications as complications of his own language from the very cradle. But the Native labouring under the disadvantage of being a foreigner (to the English Language, and more certainly in the main) requires it solely through the medium of books. And therefore can be fairly, satisfactorily, and beyond all reasonable doubt, be said, that the knowledge of classical which would completely enable him with some people with those high and scientific English terms is necessary for him—certainly at every stage of his life.

There is also at the strength of this statement a strong tendency to interfere with the teaching of mathematics, history, and other sciences, and to confine the mind to the study of the Bible and the classics. This is a very serious matter, and one which should be carefully considered by the Government and the people of this country.

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W. O. CARTER & CO.
Ncedani ngokupaula kakuhle ukuba uhlobo olutsha
OLULUNCILEYO APA LWE SEPA.

lubuye kwakha
Isitena yi Gd.
Yeyona Sepa intle kulomzi.

Itshipu, isitena Esikulu
sidla Gd. kupela.
Inokufunyanwa kwa
"KARTAR" apa.

W. O. CARTER & Co.
Maclean Square,
E-QONCE.

W. BOTTRILL,
Umsiki Wentlobo zonke zengubo,
Uhlangeni no Town Hall,
E-QONCE.
Ngoyana maki atshipu kulomzi.

ANDREW GONTSEH,
Umteteleli ematyaleni,
TRANSKEI.
I. Ofisi—NGQAMAKWE.

R. W. ROSE-INNES,
Umsiki Wentlobo zonke ezifunwayo zengubo,
Umanani Wentqiniselelo
Umsiki Wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
E-QONCE.

W. F. S. BOOTY.
Umsiki Wentlobo zonke ezifunwayo zengubo,
Umanani Wentqiniselelo
Umsiki Wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
E-QONCE.

J. HILNER,
Umsiki Wentlobo zonke ezifunwayo zengubo,
Umanani Wentqiniselelo
Umsiki Wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
E-QONCE.

W. I. GERRARD,
Umsiki Wentlobo zonke ezifunwayo zengubo,
Umanani Wentqiniselelo
Umsiki Wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
E-QONCE.

G. WHITAKER,
Isebe elitengisa nentwana ezincinane,
Kwipenkile ebizakubu yeka Magiligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adiliseleyo.

Uhlala enento enansi yentwana ezinjengo zi-ti, swekile, kofu njalo, njalo
INGUBO, IKELEKO, IPRINTI,
Ipuluwa nezikali,
Ingqawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.
Yonke impahla idla amaxabiso ahlisiweyo.

POS' ISO APA BO!
E. J. BOXALL,
Umsiki wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
E-QONCE.

Uhlala enento oninzi yentlobo ezifanelekileyo neziluhla epe bo.
Ingubo zontshate zontshate ngokufunwa komntu kwintlobo ezifunwayo zengubo.
Uhlobo esenzwa ngalo nokufaneleke kwazo akunakugxekwa.

Paula—Intsbenzo yonke iqutywa ndiwinini nye
Inyama ne Zonka,
Bourke no Marshe
e Nyutawuni nakwisitalato esipambi kwe ofisi ngase meancatweni.

Umsiki Wentlobo zonke ezifunwayo zengubo,
Umanani Wentqiniselelo
Umsiki Wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
E-QONCE.