COLONIAL SECRETARY
26 AUG 36
CAPE TOWN.

IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA Se. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 19, 1885. [No. 42.

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LONKE UNYAMEKO uyaluniksela ukutetisa amalayela abalunyama nakweminye, imicimbi yabalunyama—ofuna umhlaba uncokufanelwa, ofuna kujikwe igama lesiqiniselo somhlaba uncokwenzelwa. Lomlomo wami uyifeta kwesi siqingata nakweminelano naso.

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Nomtengisi wempahla zesijengenisesano njalo njalo.

Umsuntsho ntlobo zemisinsani, kwelili,

Nentsimbi ezikalu zamaxesha, zentwano ezintle Zekialka zombono ngamaxesha ze.

Ivoki.

AMANGESI na Mabulu ela-Bahlambeli akucasile ukubandakanyiwa nekoloni bafuna ukuba pantsi ko Mntan Omhlo.

INENE elingu G. M. Emeades lase (Tauriui) Ondtshoorn lisetyaleni le £200,000.

OBALELA ese Cala I. Apepa lase Dodoloro uti onke amapolisa omandla wase Ngcobo ahlanganisolwe Engcobo ekaya kuba kusi tiwa kuko idabi elizakubako pakati kwaba Tembu na Mantengu.

IGWANGQA lase Palmerston, Emampondweni, abati ngu Radland libalele e-Bayi, atumela amatyuna awati Amangesi zidayimani.

U-J. REED, igwangqa esabika ukuba ladubula umntu e Barkly Pass kwelipezulu lipulapulwe ityala lalo e-Cala ngo Meja (Major Elliott, C.M.G.), Mr. C. J. Levey, R.M., no Mr. T. R. Merriman, R.M., wagwetyelwa ukuba uhlaule £50 okanye unyaka etolongweni. Uyihlaule imali ngoku usebenza efameni yake eso Lamunfontein kumandla wase Dodoloro.

INCWADI ezihlalele ukungeniswa kwi *Mvo* esingonesitiba sazo zezi: Dukekabeni P.S.K., M. Kinuas, T. adinyaniso, P. Sepamla, T. Mazamisa, *Pamegusheni* Waselublazeni, Ngquugqumbana, W. N. Somngesi, Z.S.L., Ngonyama, N. G. N. Wella, Tanda Inene, Umhambi, Umkoloni, Report N.E.A., Duncan Makohlise, William Mama, D.M., Simon Bobi, J. A. Smith, X.Z., Ixaxadu, Sol. S. Mwabla, D. Bulube, Nyatelo Nzaba Ranxa Mwelase, J.M., J. J. Mfandu nesinye.

EZINCWADI azinakunganiswa: "C. C. Brothers" (Kwadaliwe), uzamana nesimilo somntu. Kwanawe Nzaba Ranxa Mwelase "Sigonyela Mashiyi" Ababandakanyiweyo. Lenteto asiludaba lwalato; sisaziso. Kangela ke kwibala lezaziso amaxabiso.

NGE Cawa edlulileyo kune imvula esiukulu e Natal. Ukubelela kupelile kwelo.

NGENXA yeliqwa eliwe ngeziveki zidlulileyo uloliwe ukabanga nakuqitywa e Alvani ukuze alungele ukuvulwa ngo 19 August njengokuba bekwaziswe. Kuqinisekile ngoku ukuba wovulwa ngo 2 September.

INQAKAQA ayikapeli kaaye ngako Maqoboqobo.

IMBANGI yokutsha kwesitora sika Mr. Ellis e-Monti ibifunwa yimantyi ngokwesiko. Ifumede ukuba zitshiswe ngabom ngumntu or ngabantu abangasiwayo.

Abaneziknelit kwi-"Mvo" mabasihlaule kwangoku ukuze kupele inkataxo namaxhala. Abonganyelwe nga Magosa kuvulelekile ukuba bahlaule kuwo, xa bateuziyo bayitumele ngokwabo apa e Gonce. Imali itunyelwa ngamapepa ase Post Offisi.

IMIKOSI yama Indiya yongezeleliwe ngemadoda e 28,750.

IMPANEBISO yo Sir Thomas Scanlen, no Mr. Merriman, no Mr. Sauer, no Mr. J. B. Currey, Ahliswe e Beaconsfield ngolwesi-Tatu lweveki edlulileyo. Imbangi kakulu babecaso e-Palamente zateto wokuqinisiselwa kwabantu balomzi kwisiqwenga somhlaba abaziqeshe kubanisi fam eso Penhoya omi kuyo umzi lowo.

INDABA eliugokuguda kuka Mr. Jonathan Aylff siexemzokuba usabekisela empilweni.

U-Rev. W. Imvay wase Monti kuvakale ukuba wenise u-Bishop umnqcwa sramente yake (S. John's) ukuba eyaziehiya le romente. Imbangi eyikwehali.

IMVULA esimandi sika zana e-Nyara ngaleveki igqitileyo.

IKERU liwe kanchom kwelo Ba-Temba. Obala ese Cala nti ngati nayuka wokambila. Unooma indlala.

U Mr. C. Dyas wesile nentsapo yake ngelo wasi idikiyo ngoona yakungapili. Impahla yandla yake iyatengiswa.

KUMAFISENE lisele le xesanga e-Bayi ngelweni. Na isiweleki sifidileyo. Unina use wabazhosha abaxegeli wabaya wabe yako.

E-Komani kuliqwayawe ngenya imisi kulingelwa nesesa kwaxa ocajelana sekuselwi ekubawe yingqesa.

Kuxa nalisye ihili elibanjiwe e Natal ngelishumi kwesesitupa-weeke yase Natal.

Imbangi ekanda yase kwesi ekubize ezalipalo ekubekwe e Bayiweni ekaya.

I Kuxeva kwelipezulu kuxaka ngelweki igqitileye letwa elise Bweni 5 Cs. Kufuzelwe kapelanda emadini kwandiwe ezalile nge £4,000.

Kuxaxa nenka amasele abize yingqesi e Natal. U'akwe kanki, ngoku sangena la ekapili.

I Natal ekanda kaye kaxaka nge [illegible] kwi 5th la July, ku [illegible]

[illegible] Natal [illegible]

[illegible] Natal [illegible]

[illegible] Natal [illegible]

U SIR THOMAS SCANLEN, K.C.M.G., M.L.A. unduluke ngaleveki idlulileyo ukusinga e England.

I PALAMENTE ivalwe ngolwesi-Hlanu lweveki epelileyo.

KUPIKE udaba lokuba kubulewe amawaka alikuli aba Kristu e Tonkwin kwela Matahayina.

Amagosa e "Mvo" mawa zitumele inkozwana aselezibutile, azikaulezele ani, ekazibuti.

I RULUNELI yase Natal kutiwa izakuyakuba yi Rulumeli yase Kiperusi (Cyprus) ngakwelo lalilela Mayuda.

SELESAMNKELWA e Dayimani amapolisa ela Bahlambeli.

IMPAHLA yakwa Rulumeni yemfazwe iyakutengiswa e Vryburg ngo 3 September.

U GEN. JOUBERT wase Transvaal wenziwe umpatiswa wemicimbi yabantsundu wolozwe la Mabulu.

INYATI embana itengwe e-Bayi ngeveki egqitileyo. Yinkunzana, umniniyo uzakuyi weza ulwandle.

KUSANDUKUFUNYANWA idayimani ezimbini ezinkulu e-Beaconsfield ezibunzima bukwi carat ezi 150, ne 107.

U REV. MR. HUGH wase Humansdorp ufe ngebhaqo ngeveki egqitileyo.

NGENYANGA ka July kupela sive ukuba bafikelele ku 187 abantu abangene kwintolongo yase Monti. Indleko abayensileyo ifike ku £15 12/11.

IGWANGQA abati ngu Cox lase Tinara libalele umfazi walo. Lixego eli 76 iminyaka.

U SIR A. HAVELOCK umiselwe ebu Rulunelini base Natal.

IPELA kanye ingqakaqa e Bekesdorp.

Imvo Zabantsundu.

NGOLWESI-TATU, AUG. 19, 1885.

UMCEBISI WETU.

A KUFUNEKI kuzitetelela kwaluto kwinto esiyensayo namhla yokutabata yonke inteto yesigidimi sa Mangesi sase Lovedale salenyanga, inteto eyonganyelwe ngumqolo oti "Icebo kwi *Mco Zabantsundu*." Elocebo lible kanye; silikangele njenge nkutaxo kuti. Asikukuba sifuna ukuyingqumza lenteto ngalamanqaka, kukwalata kodwa indawana ate gqwididi kuxo umbeli, ekayakuti mhlaimbi xa zipeulweyo ilunge okunye inteto le. Kwindawo yokuqala umcebisi wetu uti elipepa le *Mco* "ngumteteleli "omkulu wento yokuba abantsundu "bafundiswe ezi Latini nozi Grike." Ngaba siti ngakumbi umntu efundisiwe ngakumbi ewufanele umsebenzi, nokuba nguwupina awenzayo, usiteho ukuti ngoko eyona mfundo ngezi Latini nezi Grike njalo-njalo. Mayelana nalengxoxo imi poqo eyetu indawo. Sicaxo abo bati ubucopo bomnyama bunebala, emayiti ke eyontsundu imfundiso itabate owayo yodwa umkondo ongahanjwayo ngabamhlope. Nto tina simi kuyo kukuba litshayelwe ibala emfundweni ukuze abantbo nemnyama aye nakuyipina imfundo ngalo lonke ixesha efuna Makungabiko keta. Abafundi betu bobona ukuba lomhlobo wetu uyiqukanabele intteto yake ngeliti "ukuba *Imvo Zabantsundu* esikolwa lelicebo *kuti liye* "*la kwesesa elinela kwaxa*, nxaxha "zihambe zibuziss nakubahlobo bu-"bantsundu ukuba aliyiyo inyaniso "na, niti ukuba asikolwa sika zili-"ndele imbyaka ezayo ukuze si-"bone." Angqiki kuyiqonda into abebizelele kuyo umhlobo wetu kulamawzi sivabele ngemfakamfeka. Inggeqebo yetu yoyokuba sive umkeli ngomnye ondlekileyo onke amawi namacebo apuma ku Mhleli wesigidini se Mangesi sase Dikoni, nakuboti mhlaimbi angaba nelisiwa lokwehendelwa. Kwesdimiso nayo yaka yati imbongi engeweza yamanyange kuko "nokubeta kwesaxlo," abati ngoku "kulagalisa." Asindawo yetuka ukuqalisela ilungelo yovalo. Sinxaliselo ezidipuzana, nxaneke kuko yolino kwitsto "Icebo kwi *Mvo Zabantsundu*."

Kuxlonyanga ipolileye kopelele into ezintsi yenzeki wokuhlala newokebekisela ngawa yangenxa engenxa yokuba ezi [illegible] [illegible] [illegible]

malungana nesicelo sake, kumadoda ami kule Koloni nakwesinye indawo. Madoda, manene ohlanga oluntsundu iqinga linqabile kuti luhlanga luntsundu, kuba kungafanelana sixaswa ngabafundisi betu nokuba ngu Colonial Government ewe bangaixasa nokuba iminyaka mihlanu, lonto ayingebi naluncedo kalo lonke uhlanga oluntsundu. Izwi nali mawetu makutandaswe, kwenziwe intlanganiso semitandazo kulo lonke eli liyi South Africa, kutandazelwe imvula ku Tixo opilileyo, nguye yedwa ongaipa idinga elipilileyo, kube wati u Tixo ekuboni wonke umzi wase Ninive wati nawo wasibeka isikalo nesijwili sabantu bonke abo bebemi e Ninive, waza wati u Tixo akubona ukuba beqondile wobanoxisi wabaxolela. Nati luhlanga lwakowetu oluntsundu idinga masilifune ku Tixo owongamele bonke abemi bomhlaba. Ndixolelani manene akowetu bendinipa elilizwi linye, velani manene 'ngezwi uhlanga luyapola,—manditshonele apa.

Ndim nkosi isicaka sako

J. A. SMITH.

Kwa Dalliwe, Cathcart.

UKUGQUKWA KOMKONDO.

MHLELI OBEKEKILEYO. — Ndicela incoko yako ngalamazwana ukuba undikele kwelopepa lako. Kum kubonakala ngati *Isigidimi* malungana nengxoxo ka Mr. Bokwe no Mlovedale hasekubeni sisiti *Imvo* lizibuko, siyawuguqka umkondo, kanjalo siyakn iahlekisa into eninzi yabantu. Ke kuyabonakala ukuba umzi sowu nyikimela ukuba upambane. Into embi ezizituko esiti *Isigidimi* kutukwa u Dr. no Mr. Bokwe, ngu Mlovedale no X, amazwi la asetyenziswe ngendlela yokuze abonakale njengezituko. Kutatyatwe amazwana ngamanye, yashiywa eyona nteto kutetwa yona ngababantu, nje ngomfo owati komnye i Bayibile iti masizixome wapika omnye, wati omnye ndinyanisile, omnye kambe yitate uyifunde nantsiya; wayitata wavakala sele siti "Wa-waudula u Judasi womka waya wazixo" "Hamba yenza ngokunjalo nawe," Mat. 27 3-5, Luke 10 37. Kumhlope xa wenjenje ukusitata isibalo ukuba site hamba uzixome nawe nje ngo Judasi.

Nditi ke makowetu *Isigidimi* lengxoxo siyenjenjalo ukuyibeka pambi kwamehlo omhlambi wakowetu, kuba siti kwinteto ende nenobuciko yom-Lovedale kuvele kupela lamazwi ati "Dr. Stewart's statement is a *suppressio veri, et suggessio falsi*" kweka X inggondi efundileyo kuvele kupela ukuti "Uzitengise (kutetwa ke u Mr. Bokwe) wazenza ikoboka lase Lovedale elihleli lizilungiselele ukwenza umsebenzi oncolileyo walo Institution kuko lento ayitetelelayo ayikuselayo" iti okwenene yakwenjiwanje lenteto akangeleke nje ngo Guy Fox enxamele akutshisa ibotwe la-Mangesi.

Emveni koku ke *Isigidimi* sitabata oka Bokwe ne brush elukuni siyekumvasa e Tyume. Suka emveni koko quba i ambile yodaka koka Jabavu; asimazi ke umlamli ukuba woba ngubanina. Mandiii kwakona kubonakala ukuba *Isigidimi* sikuvuyele ukuwa koka Jabavu kuca omapupeni aso soletile, kodwa masikumbule lamazwana abadala ati "Ohle kofileyo nguye ngomso."

Inteto ekalazelwa ngalamanene ango Mlovedale yileya yatetwa ngu Gqira yokuti imfundo epakamileyo iyamonakalisa ontsundu, kwabonakala ukuba isi latini nesi grike nazingafundiswa kwabantsundu. Niyazi nani makowetu umntu akanaku tata umsebenzi opezulu engazazi ezi lwimi, onjo ngowebugqira nobu gqweta nobu Jaji nobuball, neminye imisebenzi yakomkulu, akungeze upumelele nalunye uviwo olunexabiso, akungeze ubenakusiteta isi ngesi ngokufezekileyo. Kupela into umntu omnyama angabayiyo kukuba beterana kancinane kune qaba.

Ke imfundo yolwimi lwesingesi isisa kwezi lwimi zona zisipakamisele pezulu ilelike zezilwimi zonke nalemfundo ipakamileyo. Ke lamanene u L no X bafumene leleli eyonyusa umntu ontsundu nomhlope kusitiwa hai wena mntu mnyama insukunyuka ngale leli mayi nyuke abamhlope. bodwa. Kufumaniseke ukuba u Gqira oyena mini mzi uyayigaula lelcli kwabantsundu ngokufutshane kubonakele ukuba uncediswa ngoka Bokwe. Nangoko lomsebenzi ekutiwa uncolile e Lovedale, kukususa leleli isa umntu ontsundu emalungelweni apezulu.

Lamadeda ndiwafumana engamadoda angenamona ingamadoda okunyusa uhlanga lonke, enyuke ngale leli awatsho ukuti oko tina senyuka kade sisakatala yinina ozangasemva wozibonela. Hai aya kwaza nyakalima ati mayingavalwa indlela. Ukuba kukangelwa inteto eyonakalisayo bekungafunyaniswa iyeyamangesi; ngoku kutukwa ngesi ngesi naliqaba elingazi no yes, abakolitisi ipass zokuba bazi bala ngesi ngesi i tsheke ze banka zikohliswa kwangaso. Kum ingade ibe yiuteto yama ngesi nesi bulu eyonakalisayo, inyaniso yona yonke inteto iyonakalisa. U Gqira kum ngati uyi lahlile inkolo yakowabo eti imfundwana encinane iyingozi uyishiya noko ibalasele nje ngelanga, sifumana ingabantu abamfundwana incinane ababamba besiti sifundile bebesona izinto ikwa ngabe abake bamnika inkataxo nalapa e Lovedale. Asinabo tina abantu abamfundo ipakamileyo nje ngamangesi kodwa sinokuzidla ngabo bate bafumana imfundwana eto tyi. Babini abapumelele ku viti Alwa Matriculation, omnye ngumfundisi omnye ngumshumayeli; bako abanye abamfundo ikwa ngako koko abangenanga eluviweni lwo Matriculation abanye nga bafundisi inxenye banemisebezi abanembeko kuyo. Into eyakulamisa mazishicilelwe zonke ilctta sale ngxoxo ngesixosa kuqalela kwoka Gqira eya banga oludushe kude kuze kwezo Lovedalean no X ukuze umntu azinyulele ngokwake ukuba nguwupina ummelwane wake, lilipina elona pepa lohlanga, lelihlayona nokuba lelivusayo.

Uxolo mhleli nani manene ngenteto ende ngoluhlobo.

UMKOLONI.

August 10, 1885.

IZIMO ZAMA XOSA ZITELEKISIWE.

NKOSI MHLELI WE "MVO."—Ipepa lika Mr. Tyamzashe eliteta ngezimo Zama Xosa ndilifundile lonke, ndalitanda.

Kuluvuyo ukubona abadodana enononelelo lokunga angayazi imbali yakowawo, nokunga angatelekisa isimo salama xesha nesimo samaxesha agolileyo. Ngokwam ukubona yeyona ndlela kunokuqondwa ngayo ukuba iko, xyiko sinina intlumo, nokuba sisipina indawo esibuya ngomva kuso.

Indawo enditiuna akuyipaula kwali pepa lika Mr. Tyamzashe yemalunya nelimo sama Xosa kwixesha lakudala. Ubale into endisasiyo, endite kanjako ndamasa ndiyamelana naye kwesinye, kubeko esinye endite ndafuna ukwahlukana naye kuzo. Kwimbali yelahlobo ngati bekungalungayo ete onendawo kuti bantu bedala ayiteke nokuba yecedisa indawo esiposo, ukuze kuti nokuba zide ezimbali senziwa inewadi yimpi eatsha kungabiko ndawo siya kuvakala ngendlela engeyiyo kubafundi abataha.

Ndipaula elilizwi pantsi kwentloko "Yobuntu" bama Xosa, eliti "Apo buze konakala kona ubuntu bom-Xosa, kukwinkosi ezimbini u Ngqika, owavelisa *Upundlo*—no Sandile owavelisa *Isiko* Unyanisile malungana no Sandile. Lenziwa nguye *Isiko*.

Kodwa malunga no Ngqika, asinguye owavelisa upundlo, kodwa lwavela ku Ndlambe. U-Ngqika wati akulaula umzi walupelisa upundlo, lwafike. Kute kwakulanla u Sandile wavusa into yoninakulu upundlo, ate kodwa yena ukuyibiza *Isiko*. Elisikoke akwahlukeno kakulu no pundlo, kupela ukuba izinto zamaxesha ngamaxesha zibe ne.aci ezahlukahlukileyo ekuqutyweni kwazo.

Pambili lusapo, kummandi kuti maxego sakubona imizamo yenu ngokuqubela pambili uhlanga.

Owako,

SIMON BALLA.

Port Elizabeth,
August 11, 1885.

Transkei.

[IVELA KUMBALELI WETU.]

August 13, 1885.

Kulontlanganiso ebiko Entlambe nge 4 August, 1885, bekuko ne zibonda zase lwandle Eludwesa, esite xa sibuza inquobo yezikolo zelo, safumana ukuba saka Abraham Mrasi Inxosi yase Mbangcolo sizigqitile ngamanani.

Nge 5th August bekutetwa ityala lobusela lamakwenkwe ase Mnggqogweni amagama ango Velem no Patu, no Myandaba, no Delihlazo. Igusha abizibile azixela zezo Theodore Ndwandwa no Soni Boti no Nyamakazi, no Kosani. Imantyi buse Butterworth ibone ukuba abetwe ngoswazi imivimbo 12 inye inkwenkwe.

Ivakele enye indoda ebivela entlanganisweni Entlambe ilila ngeliti, kanene ngahle ezi nteto zintlo kangaka, ebezenziwa Entlambe ngu Captain Blyth, C.M.G., zinga balwa zi vakaliswe kwi pepa lesi xosa lase Qonce? Kutwa a cikozile amadoda abexoxa ngeqinga loku pelisa ubusela kwellilizwe lika Blyth. Yanga lonteto yawo ingabalwa siko sive ukuba atetentonina. Safa ngamasela emini nase busuku betu.

Ngomhla 23rd July, 1885, i Teacher yase Zazulwana ibihambele o Gcuwa esikolweni yafika isikolo sipakati, yacelwa yeyase Gcuwa ukuba ike ipose amazwi, kwakangeleka kakuhle ukubukana kwa, madodana awafunda sikoiweni sinye base Nxukwebe bayo bebaninzi abantwana esikolweni lomhla.

U-Mapassa inkosi ite Entlambe xa ku tetwa ngobubsela. Isela mali filwe amazinyo, wayete kuqala kwe yase Tutura intlanganiso isela malinqunyulwe indlebe zombini. Lenkosi yom Gcaleka madoda ibutiyile ubusela, akwaba onke ama Gcaleka ebefuze yona.

Isimnari yase Heald Town.

IZIQAMO ZOVIWO NGUMHLOLI NGO 1885.

Lenkundla yemfundo yabantsundu ineminyaka isenza umisebenzi omhle omiyo, pofu ingazingci nganto. Xa sikangela ukuma kwesisikolo kwimviwo ngemviwo zakwa Rulumeni ngeminyaka edlulileyo —ukuma kwaso sitelekisiwe nezinye zabantsundu—siba kwindawo esiyifaneleyo, maxa wambi sisiba ngapaya kweyaso indawo. Sifike siti kokwetu ukuqonda sizonele ngokwaso ngokuti lomsebenzi mhle singawubengezi uviwo lilo lonke, uze nawo ukankanywe apo eminye ikankanywayo. Kuyanandipisa ukubonaukuba umsebenzi wale Simnari usahlutisa, njengokuba umlesi ayakuzibonela kula manani esiwacwangcisayo ngczantsi. Intsapo yase Simnareni ikumashumi omahlanu anantlanu (55), ete ke yagcakamela uviwo oluhanjiswe ngu Mr. Howe-Ely. Iziqamo zitsho ngapaya kwezikolo zohlobo lwazo apa emasantsi o Afrika. Sincoma ngomxelo wonke u Mr. Lightfoot nabancedisi bake ngokupumelela okuhle kangaka kwentsapo yabo.

	Standard III	Standard IV.			Standard V.
		Excel.	Good	Pass	
Iklasi ka Mr. Lightfoot	—	1	—	—	21
Iklasi ka Rev. Kakaza	—	5	—	3	8
Iklasi ka Mr. A. Mali	4	8	1	4	—
Amanani edibene	4	14	1	7	29

Colesberg.

[IVELA KUMBALELI WETU.]

7 August, 1885.

Indlala ifuna ukungati iti tyi ngoku kulomsi—kunjalonjo mu umsebenzi pakati komai. Ungafika ngosu abantu abasemva ngemali yezindlu, bebanjwa basiwe entolongweni inyanga.

Lento imbi yokufakwa entolongweni swabantu, kuba abenzi ngabom baswele umsebenzi, ngapambili bebebatala ukuhle. Enye indoda ite ipuma yaba ibuyela kwakona.

Ngenye imini sati sihlele esafiweni sakusaza sava umntu ebeta emnyango, kabuvuia, kanti ngumfanzana welan. Uvakele esiti ngellavi kompeiga? Wasi om es teacher gevang worde? Ute openduleyo sniyazi tina lonto. Kute kusenjalo kwafika omnye wati xosa, kat lowuzi ubenjwa ngenxa yamatyala emali yabantu sapaba batelige imali yabo.

Lonke yititshala yamalusi, yase Native Reformed Church, singa elilikwa Ingebuye limhlele umalusi lo. Kodwa siva ukuba usese sendleni samaqwata, ngenxa yamatyala lawo.

Lumnyani sititshala ningahlasisi amagama enu nawoyihlo.

Native Opinion.

WEDNESDAY, AUG. 19, 1885.

THE CANDID MONITOR.

THERE need be no apology for taking over bodily from the *Christian Express* of this month an article addressed to us, under the title "A suggestion to the *Imvo Zabantsundu*." It is so good, and we look at it as a compliment to ourselves. It is not with the object of detracting from it that we propose to offer an observation or two on it, but rather to point out some errors into which the writer, unintentionally, to be sure, would seem to have fallen, so as, if possible, to improve it. To begin with, our mentor starts with the idea that this paper is "the great champion of classical education for natives, and also of higher education." It does not follow because we are thorough believers in the doctrine that, as a rule, the more a man is educated the better fitted is he for whatever post it may please God to call him, we are therefore "champions of classical education for natives," and so forth. In connection with the educational controversy, in which some have been engaged in these columns, we have taken our stand against those who were understood to imply, if not to suggest that "conscience has a colour and quality "of work a hue" and who were for the equipping of the Native for the future in such a manner as to lead one to believe that the contrary were the fact. So minded then, we have merely claimed for our people "a fair field and no favour" in the matter of classical or higher education. Our friend, it will be observed, winds up the valuable advice, for which we are grateful, with the significant statement that "If it [*Imvo Zabantsundu*] has any doubt of the soundness of these views *because of the source whence they come*, let it make inquiry at all true friends of the Native people, or for proof, abide the teachings of experience." We confess we cannot account for the expression we have taken the liberty to italicize; for we have been trained to give great deference to the opinions of the Editor of the *Christian Express*, even when we had the misfortune to differ from them. Of course, there is in this world, what the sacred bard called "the searchings of heart," and it is not for us to enter into that mystic field. With these prefatory remarks, however, we have great pleasure in re-producing "A suggestion to the *Imvo Zabantsundu*":—

During the past month there has been a very considerable expenditure, both of writers' and printers' ink on the question of Native Education. We have no intention of referring to that discussion, or of dealing further with the subject, chiefly because from the phrase it has now assumed, the controversy is as profitless as spilt ink. There is also the fact that the word education is plainly being used in two widely different senses. On one side it means the entire training of the man for practical duty; on the other, it is narrowed apparently to the question whether certain subjects, and certain school books in certain languages, shall be used and included in a curriculum for natives or not. We should be sorry to put the slightest obstacle in the way of any native acquiring any language living or dead, if he himself chooses to take the trouble of learning it, and paying the cost of teaching. But we may, in taking leave of this subject, be allowed to offer a single suggestion to the *Imvo Zabantsundu*, which is the great champion of classical education for natives, and also of the higher education, as it understands that question. It has the ear of that not very large portion of the native people who read. What should it tell them, if it really desires their welfare if it loves them both wisely and well? *Tell them this—that the life and death question of the native people in this country now, is not classics nor even politics—but industry*: that the foothold the natives will be able to maintain in this country depends almost entirely on the habit of steady conscientious work; and that it is of more consequence for them to understand this, than to be able to read all the lore of the ancients. Tell them that such daily performance of honest manual labour is the road or not from which they have fleeting experiences of glory; and that each [illegible] upon the punctuality, and [illegible] fidelity of fruitful work. Tell them that employers of labour value a faithful coloured native workman—whether he works with hand or head—as they do a faithful, conscientious white workman. Tell them that conscience has no colour, and quality of work no hue, except that of goodness and fitness, that it needs no argument but its own existence to speak for it; and that an excellent quality bespeaks the true workman and the true man, whether his colour be white or black, or brown or yellow. Assure them of the fact that most intelligent white men—certainly all who are friends of the native race—when they see faithful work of a high quality, even though it be digging with a spade, become colour-blind as regards the workman. Inform them that an adjustment of values is likely to take place all over the world, and that the price of native labour may fall, and that it may be needful to work for low wages, if high cannot be got. Direct their attention to the fact that without steady, persistent industry, even Christianity will fail to raise them—or be slower in doing so, or will succeed only with a smaller number.

If the *Imvo Zabantsundu* will direct the attention of its native readers to these views and to this vital question,—if it will return to them again and again, and preach them in season and out of season,—along with some other equally or more important truths, it will perform an essential service, and be a true friend to the native races it professes to love, and aspires to guide. If it has any doubt of the soundness of these views, because of the source whence they come, let it make inquiry at all true friends of the native people, or for proof, abide the teachings of experience. But these may come too late.

Editorial Notes.

MR. ROSE-INNES, M.L.A., having asked the Secretary for Native Affairs last week whether he had received the Report of Mr. Dick upon Mabandla's case, what its contents were, and what action the Government intend to take, Mr. De Wet stated that "the Headman Mabandla was dismissed for certain irregularities. He asked for an inquiry, and Mr. Dick was sent to investigate. His report had only arrived that [Monday] morning, and the Under-Secretary informed him (Mr. De Wet) that the report, to a certain extent, cleared Mabandla. If that were so, he would be reinstated." The House cheered: so do we. It may not be out of place to observe here that our people are by no means incapable of understanding an act of justice. The common theory that they interpret it for weakness is wholly and absolutely groundless. We congratulate Mabandla and his people for so satisfactory a termination of his case.

So many sneers have of late been levelled at Institutions for the Education of Natives that it was most cheering to us to witness the work which is being done at Peelton, in this Division. At Peelton Miss Sturrock, who has now been connected with the Native Girls' Education for over twenty years, presides over a very useful establishment. We had the pleasure of examining the work for ourselves last week, and found that it was being thoroughly done, and soundness was its marked characteristic. It was gratifying to see that Miss Sturrock and her co-adjutors—Miss Dalgarno and Miss Turner—were not aiming at making a flash in the educational world, but that their pupils were being well-grounded in needle-work and domestic economy as well as in books. After witnessing the training that is given to the girl's ourselves, we can easily understand why former pupils of Shaftesbury Home, Peelton, are so useful at their various homes. The solid character of the work of this school never came out so conspicuously as it did last year, when, at the rigid Government Examination held then, 90 per cent. of the pupils from Shaftesbury Home passed, while more pretentious Native Educational Institutions in the Colony had to console themselves with passing 10 per cent. of the number they sent up. It is a remarkable fact that notwithstanding the prevailing depression Peelton Girls' School has its full complement of numbers. We heartily wish this Institution all success. When, on the one hand, we look upon these encouraging results, and, on the other, the views which many members think it their public duty to enunciate in their seats in Parliament assembled, we cannot but regret that the extinguisher was mercilessly placed over Mr. Sprigg, when he suggested the scheme of granting free-tickets on Railways to members of Parliament, for, we believe, gentlemen such as Mr. Bowker, Mr. Van den Heever, and Le Roex would find themselves in the unenviable position of having to eat up their words after seeing such work as it was our pleasure to see at Peelton.

WE are very pleased to learn that the system which compelled every black person who wished to travel by rail to produce a Pass showing that he or she was free from small-pox, has been abrogated. The pass has proved itself to be not so useful as it is inconvenient. Our thanks are due to Mr. Price, our able and courteous Traffic Manager, for acceding to the representations made on behalf of the native community. We cannot, however, but appreciate the difficulty in which the Railway authorities are placed in connection with the out-break of such epidemics as small-pox. They are between the two fires of accommodating the travelling public, and avoiding the charge that they are propagating disease.

NATIVE Educational Institutions and many others connected with Native work, will by no means thank Dr. Dale for the determination to make the knowledge of the Dutch language compulsory at the Elementary Teachers' Examination in 1886. This information has been elicited by Mr. Theron, M.L.A., from the Colonial Secretary. To Native candidates the knowledge of Dutch is of little or no value; and so far as the requirements of the Frontier are concerned German would be

Correspondence

SIR,—When I read the statement in the *Christian Express* that the teaching of classics to Natives "has been found to do no special good but to produce positive evil," I did not think there was any harm at all in it. Since then much has been said by your correspondents of a kind likely to do the cause, not only of education but of the Natives generally, infinitely more harm than the statement complained of. In saying this I do not mean to say that your correspondents may not take exceptions to statements appearing in the public press, if they thought that their cause would be prejudiced should such statements be allowed to pass unchallenged; but I do say that to single out one statement out of a leading article, strip it of all its logical connections, and then apply it to Tom, Dick, and Harry, is, to say the least, very unfair to the writer of that article, whether he be Dr. Stewart or anybody else. "Lovedalian" claims the right to lead in this discussion, but he has no right to mislead your readers by applying the statement in question to each individual that ever handled a Delectus within the walls of Lovedale. I make bold to say, Sir, that your readers have been seriously misled by "Lovedalian's" letter, and that in every Native hut or house where the *Imvo* is read Dr. Stewart will be understood to have said that the teaching of classics has spoiled the Native. This is not my interpretation of the phrase "to produce positive evil." Taking the whole statement I should say it means—that the plan of teaching classics to Natives has not specially raised them in after life in the estimation of their employers, has been no special recommendation to them in the eyes of business men or of the governing classes of this Colony, that they found no field for their classical knowledge in the stores and public offices of the Colony; and that the bare fact of Kafirs being taught Latin and Greek has prejudiced them in the eyes of the European capitalist, and thus "evil" instead of good has been produced by that plan. But "Lovedalian" calls upon Dr. Stewart to state what positive evil the teaching of classics produced in the case of each of the names mentioned in his letter. Let me suppose, for the sake of argument, that Dr. Stewart meant what "Lovedalian" understood him to mean, and let me suppose again that the Doctor had something to say against the character, or qualification, or general conduct, of all and each, or of some or of one of those individuals. I ask, how could he do it? Supposing he said A's evil was untrustworthiness, B's laziness, C's conceit, and D's untruthfulness, would he not be amenable to the law of the land for libel? I know that in some cases the employers of lads from Lovedale are wont to communicate to Dr. Stewart all cases of misconduct. If Dr. Stewart were to send all those private communications to the press many of "Lovedalian's" followers would laugh on the other side of their mouths, and the cry would then be that the Doctor has committed a breach of confidence. This is precisely what "Lovedalian" wants the Doctor to do. You call this an "extraordinary but very convincing course," and you say, "Of course the facts of 'Lovedalian' are unanswerable." You might have added—"because 'Lovedalian' having shown that these men were *angels*, it was not only an unpleasant task to assert that they or some of them were devils, which would be libellous." Certainly for that reason his facts are unanswerable.

I suppose "Lovedalian's" list is made up of all the so-called "exemplary Natives" Lovedale has produced since "Lovedalian" entered that Institution, but I doubt if all those gentlemen ever *studied* classics, at Lovedale at least.

But all this is, as I said, on the assumption that Dr. Stewart meant what "Lovedalian" understood him to mean.

I pass on to the main point to which I wish to draw the attention of your readers, namely—that the altitude which some of us are assuming towards Dr. Stewart is detrimental to the cause of Native education and suicidal to our advancement as a people. We are supplying the opposers of Native education with new arms by thus assailing the very man we should strengthen and support. All we are saying now against Dr. Stewart will one day be thrown in our face, and it will be said hereafter that Dr. Stewart, a gentleman of high social standing, qualified to fill the most lucrative office the Colony could offer, cast his lot with the Natives and laboured for years for their advancement, risked his own life in long and perilous journeys for the good of the Natives, built schools for them, but at last his name was printed with opprobrium and circulated from door to door in the *Imvo Zabantsundu*. This is precisely what will be said hereafter. I feel assured that a re-action will set in after this controversy. There are breakers ahead for

I refrain from saying more, for a very obvious reason, but feel bound to say this to inspire with modesty if possible the impugners of the good intentions of Dr. Stewart.

A NATIVE.

Imfundo Yentombi.

KUYAZISWA ukuba ISIKOLO SENTOMBI wase Mgwali, lo ongaponoshono kwe Nciba sivuliwe liuncekazi elisongamele yo u Miss M. RITCHIE. Abafuna ukuva ngemqubo yaso bangabalela kuye Emgwali, Dohne.

31st July, 1885.

ISAZISO.

EWU! Yenjaninje Bahlobo ukundibalela. SOLOMON D. MAQINA, care of P. H POTTOR, Fountain Head, Tyinira, via Toleni.

Isaziso Kubahambi.

U-GEORGE WILLIAM A. BADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu no Mgqibelo.

Izabiso lishumi linantlanu (15s.) leeheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. BADASI.

Seymour, 6 August, 1885.

Kubabaleli bam.

BONKE ababalelana nam mabenjenje. EDW. TSEWU, Duff Bank, Idutywa.

BONISANI.

KULAHLEKE apa e-Mqakwane ngo 22 ku May odlulayo:—

INKABI emtaqwa, inequma elubilweni; cipa kweyokuneni indlebe ngemva.

INKABI emnyama, etiwe gqwisi ngesemva, kwe yokuneni indlebe.

INKABI emnyama; itiwe squm pezulu indlebe kweyokunene, yatiwa riwn kweyase kohlo ngemva; inxarele esgineni zyijiyile kodwa, iscilonda entsalwaneni. Ote wadilsadisa wovuzwa kanobcm.

SOYENI MKIVA.

St. Matthew's, Keiskama Hoek, 20th June, 1885.

ISICELO.

NDICELA kuni nonke banta bakuti abalapo e Diamond nindipe amehlo ngezinto ogama lingu JAMES MNGQIBISA, lowa waka wakankanywa kulo elipepa ngokuba upangwe £50. Ndingavaya owauti nto ngalomntu xadazise kwelipepa lamadoda ebikuga.

THOMAS ZWEDALA.

Emacubeni, Lady Frere, 14, August, 1885.

OFUNWAYO.

UMFANA onda, wemnke nemfikosi ngezinto lika Ngcayecibi. Samqqibela eso Ligwa, kwale Dayimani, Izinyoka mitatu zingeseva nto ngaye. Igama lo ngu JOSI MBAQA, elesingesi ngu JOSEPH. Ondiladisayo makatumele kwi-*Mvo Zabantsundu* e King William's Town. Ndingaziva womfana lowo.

MARTHA MBAQA.

Kwa Ndlil, King William's Town.

Ndiyeni Amehlo Mzi.

UMFUSAKAZI omtuli emhle ele yabaya yati qokoqaba pezu kwezenkiya. Liyapakile kwiliso lase kunene. Liyabubile umhlaza kodwa selingaka ekupeneni ubuya obumhlotshaza. Ukuhlobo apa e Qonce ngeveki odlulayo.

Abandlendlisayo makatumele ku Mr. ROBT. PEARCE, Pearster, via Somerset East. Ndinga

JIM NONTSHINGA, care of STEPHEN NIXEMA, Esq., Vlaakfontein, Pearston.

17 August, 1885.

KO TITSHALA.

KUFUNWA e Mwaku (St. Matthew's) kwangoku TITSHALA emnyinile onke. Abangenalayo ngako abanemilo esindelekiyo na bayelelekiyo akaveli umsebenzi; bolelele ku.

Rev. A. W. SHRETON, St. Matthew's Keiskama Hoek August 8th, 1885.

KANIPE UMKONDO.

BONISA Pafana ekwamapela ayi D te ondele kuti.

Umsebenzisa ekwamapela nikele ebe Mission enye e Bayi (Port Elizabeth) ngenyanga wa 1879 endiveza kwindle ye Gat. Ke ndisuke ezo nkonkxeyeda kwabalumkileke, ngoba kuko ngo Rev. Elliott, Mr. yase Abraham Gologoyana Zitwa. Mfikela zombilo kwendlesi, wena Umsebenzi wakuno ngokuba.

Umsebenzisi endlendlisayo, ungatumele ku Mfuli wa Mnu. [illegible]

KANIPE KIGAZI.

[illegible]

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BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, esitenga impahla kuti, sine esam lokufumana impahla yentlobo zonke ebambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yesi sitora zetu sitenga ngepandle kokwenza tyala, ngokwenjenjalo ke sondelo ekufumanini eyona mpahla itshatshelyo ngamaxabiso apantsi.

Amaxabiso dpenulu anikwayo ngamaxa namaxa ngento ezinkuba itengiswa enikowa apa.

JOHN J. IRVINE & CO.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

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Unokukutengela abanto abakude impahla ebayifumayo kwivenkile eli ibeke e Qonce xa bete bangopisana nzye.

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Yamkeli oompahla kwilizwe ngendawo zonxilileo, ekuhlaza ukutenga nokuthengisa,

e-*Town Hall*, Kwindlu ekunge pantsi esibindi, No. 2, Kwindlu ye mantla,

E-QONCE.

Uhlala ebe nento entsi yenkomo, ne Mabuzha, ne Tagile, ne Bwa, ne Kalika, njalo njalo, nyitengise nabapo.

Amaxabiso ahagileyo nyawaziko ngento echojengakuyo.

Impahla emnkelwa nguye ayitumele konna. ukuma pehi e-Kolwa.

ANDREW GONTSHI,

Untwisileli wmatyalani,

T K A N S K E I.

I-Ofisi—e-NGQAKAKWE.

BONISANI.

Amahashe Alahlekileyo

KULAHLEKE e-Ngqwakwebe ngolwesi-Tatu (25th June) amahashe amatatu:

Ibhidi enkulu ebhidwe ngesi Mngesi. Ubuhlo bubi kwinkaba ezithanda. Ubuya bathi kwinkaba ezithanda nokuyenyela ubhidwe ngamatshi. Ubuya bathi kwinkaba ezithanda. Ubuya bathi kwinkaba ezithanda nokuyenyela ubhidwe ngamatshi.

[illegible]

[illegible]

[illegible]

COLONIAL SECRETARY'S OFFICE
26 AUG 85
CAPE TOWN.

IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 8s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 19, 1885. [No. 42.

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R. W. ROSE-INNES,

Umtshaleli-Xwayisi, Umqiqisi,

WEMVUMELANO,

Umanani Weziqinisele

LONKE UNYAMEKO uyalunikelo okute. tanj amatyala abamnyama nakweminy, imicimbi yabamnyama—ofuna umblaba uno. kufuneiwa, ofuna kujikwe igama lesiqinisele sombiaba unokwenzelwa. Lomiz" bemi uyifeka kwasi siqingata nakwezimelene nxo.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla zinjengezimesane njalo njalo.

Umentlobo nilobo somisemane, iwotshi,

Nentsimbi enikala xamaxesha, zentwaso eziatile Zekialika zombeso ngamaxesha ze.

Iveki.

AMANGESI na Mabulu ela-Bahlambeli akucasile ukubandakanywa nekoloni bafuna ukuba pantsi ko Mutau Omhlo.

INENE elingu G. M. Emeades laze (Taurini) Oudtshoorn lisetyaleni le £200,000.

OBALELA ese Cala l. ipepa lase Dodoloro uti onke amapolisa omandla wase Ngcobo ablanganiselwe Engcobo ekuya kuba kusitiwa kuko idabi elizakubako pakati kwaba Tembu na Mamfengu.

IGWANGQA lase Palmerston, Emampondweni, abati ngu Rudland libalele e-Bayi, atumela amatyana awati Amangesi zidayimani.

U.J. REED, igwangqa esabika ukuba ladubula umntu o Barkly Pass kwelipezulu lipulapulwe ityala lalo e-Cala ngo Meja (Major Elliott, C.M.G.), Mr. C. J. Levey, R.M., no Mr. T. R. Merriman, R.M., wagwetyelwa ukuba uhlaule £50 okanye unyaka otolungweni. Uyihlaule imali ngoku usebenza efumeni yake eso Lamunfontein kumandla wase Dodoloro.

INCWADI ezihlalele ukungeniswa kwi *Mvo* esingonasitiba sazo zezi: Dukekabeni P.S.K., M. Kimas, T...dinyaniso, P. Sepamla, T. Mazamisa, Pumeguheni Waselukhlangeni, Ngqungqumbana, W. N. Somngesi, Z.S.L., Ngonyama, N. G. N. Wella, Tauda Inene, Umhambi, Umkoloni, Report N.E.A., Duncan Makohliso, William Mama, D.M., Simon Bobi, J. A. Smith, X.Z., Izaxadu, Sol. S. Mwahla, D. Bulubo, Nyatelo Nzaba Ranza Mwelase, J.M., J. J. Mfanda nesinye.

EZINCWADI azinakunganiswa: "C. C. Brothers" (Kwadaliwe), uzamana nesimilo semntu. Kwanawe Nzaba Ranza Mwelase "Sigonyela Mashiyi" Ababandakanyiweyo. Lonteto asiludaba lwalato; sisaziso. Kangela ke kwibala lezaziso amaxabiso.

NGE Cawa edlulileyo kuse Imvula eziukulu e Natal. Ukubalela kupelile kwelo.

NGENXA yeliqwa eliwo ngeziveki zidlulileyo uloliwe ukabanga nakuggitywa e Alexani ukuze alungele ukuvulwa ngo 19 August njengokuba bekwazisiwe. Kuqinisekile ngoku ukuba wovulwa ngo 2 September.

INGQAKAQA ayikapeli kanye ngako Maqoboqobo.

IMFANGI yokutsha kwesitora sika Mr. Ellis e Monti ibifunwa yimentyi ngokwesiko. Ifumene ukuba sitshiswe ngabom ngumntu or ngabantu abangazitwayo.

Abanozikwelit kwi-"Mvo" mabazihlaule kwangoku ukuze kepele inkataxo namaxhala. Abonganyelwe nga Magosa kuvulelekile ukuba bahlaule kuwo, xa batandayo bayitumele ngokwabo apa e Gonce. Imali itunyelwa nganxeppa nse Post Offai.

IMIKOSI yama Indiya yongezelelwe ngemadoda a 22,750.

IMIPANEHISO yo Sir Thomas Scanlen, no Mr. Morriman, no Mr. Sauer, no Mr. J. B. Currey, ibibiswe e Bonteosfield ngolwesi-Tatu lweveki edlulileyo. Imbangi kakuba babecaso e-Palamente unxato wokuqinisekwa kwabantu bolomzi kwisiqwanga zombleba abaziqeabo kubanisi fam aka Pecheya omi kuyo umzi lowo.

INDABA ezingekuguka kuka Mr. Jonathan Aglift ziecamokuba usahlalela empilweni.

U.Rev. W. IMVEY wase Monti kuvalele ukuba wazise u-Bishop namagosa emamento yake (S. John's) ukuba ayajahiya lo xemonte. Imbangi eyikuvakali.

IMVULA ezinamdi sike zam e-Nyara ngeleveki igqitileyo.

IREFU lase kaxobom kwela Ba-Temba. Obalo eso Oala uti ngati nayuka wokwambo. Unooma indlala.

U Mr. O. DYER uvalil nentsapo yake ngale veki idlileyo ngeoma yolungeyili. Kupakile yoodla yake iyatsapeka.

KUMANYANA kuko le mzanga e-Bayi ngelweni Ne ka veki edlileyo. Uoba uko watmanesha, ebaingali wokaya wabayako.

E-Komani, kubagoma ngenya kuti kubagati kwaba kwenze ekuvakaleni ebabeve ningati.

[illegible] e Natal

[illegible] Mfeku

[illegible] Mkeli [illegible] Mangesi ase Dikeni, [illegible] mikombi singaba nelikwa [illegible] Nombeleza [illegible] yati imbongi [illegible] yamayongo kuko "nokuko kwamanki," ebeti ngoku "kwamfuna." Adindawo yetuka [illegible] ibeshiso yaseki. Sinyulisebo esingapevana, nezenteke kwakwati [illegible] yoba lonteto "ilo osbe kwi *Mvo Zabantsundu*."

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U SIR THOMAS SCANLEN, K.C.M.G., M.L.A. unduluke ngaleveki idlulileyo ukusinga e England.

I PALAMENTE ivalwe ngolwesi-Hlanu lweveki epelileyo.

KUPIKE udaba lokuba kubulewe amawaka ahlulu aba Kristu e Tonkwin kwela Matabayina.

Amagosa e "Mvo" mawa zitumele inkozwana asselezibutile, azikaulezele an, ekazibuti.

I RULUNELI yase Natal kutiwa izakuyakuba yi Rulumeli yase Kiperusi (Cyprus) ngakwelo lalilela Mayuda.

SELESAMNKELWA e Dayimani amapolisa ela Bahlambeli.

IMPAHLA yakwa Rulumani yemfazwe iyakutengiswa e Vryburg ngo 3 September.

U GEN. JOUBERT wase Transvaal wenziwe umpatiswa womicimbi yabantsundu welozwe la Mabulu.

INYATI embana itengwe e-Bayi ngeveki egqitileyo. Yinkunzana, umninkyo uzakuyi wena ulwandle.

KUSANDUKUFUNYANWA idayimani ezimbini ezinkulu e-Beaconsfield ezibunzima bukwi carat ezi 150, ne 107.

U REV. MR. HUGH wase Humansdorp ufe ngebhaqo ngeveki egqitileyo.

NGENYANGA ka July kupela siva ukuba bafikelele ku 187 abantu abangeno kwintolongo-yase Monti. Indleko abayenzileyo ifike ku £15 12/11.

IGWANGQA abati ngu Cox lase Tinara libulele umfazi walo. Lixego eli 76 iminyaka.

U SIR A. HAVELOCK umiselwe ebu Rulumeleni base Natal.

IPELA kanyo ingqakaqa e Bekesdorp.

Kuyo Zabantsundu.

NGOLWESI-TATU, AUG. 19, 1885.

UMCEBISI WETU.

AKUFUNEKI kuzitetelela kwaluto kwinto esiyenzayo namhla yokutabata yonke inteto yesigidimi sa Mangesi sase Lovedale salenyanga, inteto eyonganyelwe ngumqolo oti "Icebo kwi *Mvo Zabantsundu*." Elocebo lible kanye; silikangele njenge nkutazo kuti. Asikukuba sifuna ukuyingqamza lenteto ngalamanqaku, kukwalata kodwa indawana ate gqwididi kuso umbali, ekuyikuti mhlaimbi xa zipaulweyo ilungo okanye inteto le. Kwindawo yokuqala umcebisi wetu uti elipepa le *Mvo* "ngumteteleli "omkulu wento yokuba abantsundu "bafundiswe ezi Latini nozi Grike." Ngaba siti ngakumbi umntu efundisiwe ngakumbi ewufanele umsebenzi, nokuba nguwupina awenzayo, usitabe ukuti ngoko oyona mfundo ngezi Latini nozi Grike njalo-njalo. Mayelana nalongxoxo irai poqo eyetu indawo. Sinaxe abo bati ubucopo bomnyama bunebala, emayiti ke eyontsundu imfandiso itabate owayo yodwa umkondo engahanjiswe ngubumhlope. Nto tina simi kuyo kukuba kitshayelwe ibala esifundweni ukuze sibantle nomnyama oye nokuyipina imfundo ngalo lonke izesha ofuna Makungabiko loto. Abafundi betu bobona ukuba kumhlobo wetu uyiqakambele intsto yake ngeliti "ukuba *Imvo Zaba*"ntsundu ezilaiwa lelisebo *kuba live*"*la* [illegible] "ukuba eliyiyo inyanico "na, siti ukuba esikolwa nike zili-"ndele bulnyaku osayo ukuze si-"[illegible] kuyiqonda into [illegible] kuyo umkoloo wetu ka-[illegible] ukubale ngenofikanelela.

[illegible] yeke [illegible] ekwa [illegible] ngokuya [illegible] Mkeli [illegible] Mangesi ase Dikeni, [illegible] mikombi singaba nelikwa [illegible] Nombeleza [illegible] yati imbongi [illegible] yamayongo kuko "nokuko kwamanki," ebeti ngoku "kwamfuna." Adindawo yetuka [illegible] ibeshiso yaseki. Sinyulisebo esingapevana, nezenteke kwakwati [illegible] yoba lonteto "ilo osbe kwi *Mvo Zabantsundu*."

Nxaluyanga ipelileyo kepaisle into enintobi yenteki wokubala newokubibilala ngenza yengenzo engemfanye yabantwendi. Imbangi ningenzo lonzimbi kuti ngeti kubabalala utabata bala limbi, ningenzo ingenamfanyisela njengomsini opaleleyo. Kako nento yokuba elilizwi *Imfundo* linezintsonkoto ezibini. Esinye yingqeqesho yomntu eqeqeshelwa umsebenzi syakuwenza ngexa elizayo; simbi ngumhlatana wokuba afundiswe imfundo ezitile, kwincwadi ezitile, ugenteto ezitile. Kungasidalela usizi olukulu ukuba sibe sisikubekiso nakuwupina umntu ontsundu ofuna ukufunda inteto nokuba zezipilileyo nokuba zezifileyo sinina, xa akuxoleleyo ukuhlaula indleko nokuyitabata lonkatazo. Kodwa lengxoxo yemfundo masiyiqoshelise ngecebo kwi *Mvo Zabantsundu*, ekubonakala ukuba zingumteteleli omkulu wemfundiso yomnyama kwinteto zakudala, nemfundiso yake yamasebe apakamileyo njengokuba ziwazi zona. Zipulapulwa leloqela lingelinintshi labantsundu elinokulesa. Mazibaxelele ntoniua, xa ziqinisile ukuti, zinga bangapumelela, ukuba zibatanda abamnyama kakuhle nangobulumnko? *Mazibaxelele oku—ukuba eyona nto ngxoxo kupumile kuyo ukupila nokufa kwabantsundu belilizwe asikukwazi inteto zama Latini nama Grike, nakuxoxa into zolaulo—yinkutalo*; ukuba eyona nto ayakuma ngayo ontsundu kwelilizwe ngumsebenzi ote qo nowenyaniso; nokuba le yeyona nkunqele amabayiqonde egqitisile kuyo yonke imfundo yamanyange. Zibatyele ukuba umsebenzi omhle wenyaniso wemini enye uyimbewu mhlaimbi ingcambu ekukula kuyo umsebenzi wemini ezimbini ezilandelayo. Zibatyele iuyaniso yokuba abaqeshi babantu babeka izabiso elikulu kumsebenzi wentliziyo womntu omnyama—nokuba usebenza ngezandla nokuba usebenza ngobucopo—kwanjengokuba—bebeka izabiso kowomntu omhlope. Zibatyele ukuba ubucopo abunabala nomsebenzi awunabala, ngapandle kwelokulunga nokufaneleka kwawo, awufuni kupinyenyelwa nganteto kodwa uyazitetela; nokuba ubuhle bomsebenzi buyamtetela umsebenzi, nokuba umnyama umhlope, umfusa, umtubi. Zibaqondise ukuba amadoda amaninzi amhlope naneuggqondo—ngakumbi angabablobo babantsundu—xa abona umsebenzi omhle obonisa inyameko nobugcisa—nokuba ngowokumba ngomhlakulo, basuke sebebazimfania malungana nebala. Zibaxelele ukuba amaxabiso okusebenza—azakuhliswa kulo lonke ilizwe, kwa nawabantsundu ngokunjalo, kuyakufuneka besebenze ngamaxabiso apantsi ukuba apezulu abanakuwafumana. Zibalatise kwinto yokuba ngapandle komsebenzi ocoseleleyo, ote qo, nobu-Krestu abusayikubanyusa—okanye abusayi kubanyusa msinya, mhlaimbi konyusa nbambalwa.

Ukuba *Imvo Zabantsundu* ziyakubalatela abafundi bazo ezinyaniso—zipindapinde ukushumayela ngexesha nangapandle kwexesha—nezinye inyaniso ezikwankulu, ziyakuba zenze umsebenzi omkulu, zingumblobo wenyaniso wabantsundu eziti ziyabatanda zifuna ukubakokela. Ukuba azikolwa zeziuyaniso, kuba zivela apo sivela kona mazeke zibuzise kubahlobo babamnyama, okanye zilindele enawa exesha elizayo. Amava lawo angafika selidlule izesha.

Amangaku.

KUMBUZO owenziwo ngu Mr. Rose-Innes, M.L.A., e-Palamente ngeveki epelileyo ongomcimbi wetshawe u-Mbovane Mabandla, ukuba solifikifuna ingxelo vocodululo elwenziwe ngu Mr. Dick, seltinina u-Rulumeni, u-Mr. De Wet upendule ngeliti, "U-Mabandla esibonda esikutshawe ngenza yobungqwidigqwidi obutile, ncolo ukuba umcimbi wake ukangelwe kwatunyelwa u-Mr. Dick. Ingxelo yako ifike ngawo lomso (umvulo), kaanila sake siti ingxelo leyo imblambile u-Mabandla zwinto enfazi elelwe ngaye. Ukuba kunjalo okunene uyakumiselwa endaweni yako." Ibandla lidumile, nati elyadema. Singati abantu babowetu banako ukuyiqonda imfanelo kwinto engeyiro. Oku sikutsho kuba kuko imbeta ze Mangesi yokuba nzakuti o-nbsundu akwenzelwa imfanelo eti kukuba engenelwe. Sivayisana no Mabandla nabanjn bake ngoku kupela kolundushe.

Uzili wenyelilawa kakulu umsebenzi wabafundisi wesikolo ezikulu e-Palamente. Kube yinto enmandi kunene kuti ukubona ilxambiso yesikulu sentombi zase Nemsera ngeleveki idlileyo. E-Nemsera u-Miss Sturrock onexesha elide ngoku, imfundo yentombi wenza umsebenzi onexibiso olingenganxasi, siwufumene umsebenzi usenziwa kakuhle ngeveleleko elakuin. Yinto esifomalalise kanye nkubona u-Miss Sturrock nobsuccdisikazi bake—o-Miss Balgarno no Miss Turner—bebeka kuhle bengangxamele lokuse emsebenzini, kaiwa inkanpo yabo isendelwa kwimisebenzi enjengyokaqeza, ukuseta indlu, isewadi ziegyekolelwa. Siwabona ngeveki amahlo njo nemsebenzi wabiliko lemfundo, nkummagalise wani xa sibona intlalo eyoolileyo yindlu ye sikolwi esifundiswa kulokunzulu ngenza ungapondbili. Ukuhlanlisiwe nwezebende yakwesi kwabantlala ngokuncsileyo ngonyaka odlileyo nabo nqanxelelwa abafundi abamasebenzi ukuba akwiwini ekubeni ezinye intlobo intsebenzo ezivalakanye nemsebenzi wabo ikuni okulwini. Ibantla ukupika kwenkolo into yokuba nokuba amaxesha emabi, intanpo efundayo evela kwindawo ngendawo ifikile enanini elinokwamnkelwa. Ngamana esisikolo singatamsanqeleka. Xa sibona lebambiso nezixakato ezibile, ngelliso, ngelinye inteto ezimbi zamadoda ebandla le Palamente kusibangela udano ukuva ukuba icebo lika Mr. Sprigg lokuba amalungu e-Palamente ahambe ngapandle kokuhlaula kuloliwe, ligqutyelwe ngomhlaba, kuba amadoda anjengo Mr. R. M. Bowker, no Mr. Van den Heever, no Mr. Le Roex ebenga fumana ukuba adle amazwi awo emva kokubona imizi enjengaleyo yase Ncemera.

KUSINIKA uvuyo ukuvakalisa ukuba isiko apa lakwa Loliwe lokuba omnyama abonise ipasi yokuba akananggakaqa pambi kokuba akwele, lipelisiwe: oku sikutyelwe ngu-Station-Master walapa. Nakwaloliwe ipasi ifunyenwe umsebenzi wayo ikukuxakanisa kupela. Sibulela u-Mr. Price, umpati, kuba esamnkele isikalo esenziwe egameni lomzi ontsundu. Ingxakeko ababakuyo abakwaloliwe kwakuvela izifo ezinjengozi ngqakaqa ayinakupikwa bani, kuba abanye banga bangahamba, abanye bati baziselwa isifo.

ABAPETE im'cimbi yemfundo yabantsundu abasa umbu'ela u-Dr. Dale ngokwenziliyo mayelana nokumisela ukuba Isibulu sibe yinteto amelwe kupumelela kuyo wonke ofuna isiqiniselo sokuba yitithsala ngo 1886. Oku kutyilwe ngumbuzo ka Mr. Theron, M.L.A., e-Palamente. Kutitshala ontsundu ukwazi Isibulu akunaxabiso likulu. Kuti baso Maxoseni Isiferman besingade sinyamezelekе. Masivakalise ukulicasa kwetu elinyatelo, elitatyatelwa ukukolisa ibongo la Mabulu nje. Amabulu olilizwe awakavumelani kwa odwa ngeyona nteto eyeyawo nokuba yiloyo ipezulu itetwa e-Holland nokuba yile itetwa nga Mala'u. Ukuba yepezulu Amabulu awangeyinyamezele kontsundu; ixolelwa xa itetwa ngumfundisi kwapela, abangengabo kutiwa benziwa liratshi ukuba yile ya Malau, ayibaliwe ezincwadini, ibalwa lipepa lase Paarl kupela i-*Patriot*. Azi bava kuba yintonina abantsundu? Into ebiyakudoime yileyo ikoyo kwi University yokuba oli-Bulu amelwe ku pumelela esi-Bulwini, oli Jermeni amelwe kumelele kuso, ukuze abaviwa bazilungisele kwenye yezonteto zikoyo ngoku. Ukumisela isibulu sodwa kuyakuba kukubeka umtwalo onzima pezu kontsundu. Siyatemba ukuba Izikolo zabantsundu azisakuke ziyivume lento.

INDLALA iya itabata amandla kwimpi yakowetu. Ihamba iba nezihelegu zayo. Emnqqesha selibango ukufa komntu. Nabu uburne afe ngabo. Kutengwe ingxowa kwenye indlu ngeziveki zigqitileyo. Ingekavulwa kufike umfazi ozakucela kumnikazi mizi. Ute yena wombela ngomso yakuvulwa, indoda isaye emdudweni ayikayivuli. Kwitshi omnye, kanti uyakuputuma abanye ababini. Babuyo sebenamazembe bengene bamwele ngawo entloko bamrolela egumbini batabata umbona bapuma. Inkwekwana ebiko ibalaze yayakuziposa etyolweni. Ibuyle indoda "Nonantsi!" Tu "Nonantsi!" Tu. "Unanibetu lomfazi?" Ivutele eziko. Yangana inkwenkwana yakubona u'uba uyise ufikile. Indoda ifike umfazi engasenantloko. "Yin'le!" Inkwenkwe ngo-Nonatsi no-Nonantsi, no-Nonantsi. Iputumile ifike sebepeke inkobe. Base ntolongweni seteta njo.

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (Aug. 18).

Ibotolo, 2/9 to 3/1 ngeponti
Amaqanda, 1/2 to 1/4 ngedazini
Irasi elublaza, 2/4 to 3/ ngekulu
Ihabile—iflara 15, 3/9 to 6/1 ngekulu
Itapile, 3/ to 6/8 ngekulu
Umbona, 12/6 to 13/5 ngekulu
Amazimba, 12/10 ngekulu
Amatanga, 4/3 ngedazini
Ihabile (imbewu), 10/6 to 12/6 ngekulu
Inkuni—iflara 30, 3/ to 23/ ngeflara

E-KOMANI (Aug. 17).

Ibotolo, 2/ to 3/ ngeponti
Amaqanda, 1/3 to 1/9 ngedazini
Amazimba, 27/ to 30/ ngenxowa
Umbona, 26/ to 28/ ngenxowa
Irasi, 15/ to 17/ ngekulu
Ihabile, 4/6 to 9/ ngekulu
Ibran, 7/6 to 8/ ngenxowa
Itapile, 8/ to 14/7 ngenxowa
Amatanga, 6/ to 8/ ngedazini
Umgubo, 13/9 to 16/ ngekulu
Inkuni, 30/ to 45/ ngeflara

E-RINI (August 17).

Ibotolo, 1/6 to 2/5 ngeponti
Irasi, 12/6 to 13/ ngenxowa
Ibran, 6/ to 7/6 ngenxowa
Amaqanda, 1/7 to 2/1 ngedazini
Ihabile, 4/6 to 5/5 ngekulu
Irasi elublaza, 1/3 to 1/6 ngesitungu esi 12
Itapile, 8/ to 11/3 ngekulu
Inkuni, 9/ to 23/ ngeflara
Amazimba, 23/ to 24/6 ngenxowa
Ikalika, 1/8 to 1/4 ngenxowa
Umgubo, 24/ to 25/ ngenxowa
Umbona, 12/3 to 13/ ngekulu
Ihabile imbewu, 12/ to 13/ ngenxowa

E-BOFOLO (Aug. 14).

Inkuni, 6/3 to 10/ ngeflara
Unquqn, 3/ to 4/3 ngavolisak
Ibotole, 1/8 to 2/ ngeponti
Amaqanda, 9d to 1/ ngedazini

E-MONTI (Aug. 18).

Amaqanda, 1/ to 1/6 ngedazini
Ibotolo, 2/9 to 4/ ngeponti
Ibran, 8/6 ngenxowa
Itapile, 5/ to 10/3 ngenxowa
Umbona 14/ ngekulu
Ihabile, 4/3 to 5/6 ngekulu
Inkuni, 11/ to 21/4 ngeflara
Irasi, 6/6 to 7/6 ngekulu
Imbotyi, 17/3 ngekulu
Umgubo, 15/ ngekulu

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Ezababaleli.

IMFANELO YABANTSUDU.

NKOSI YAM MHLELI we *Mvo*,—Kaundi fakele lamazwana ambalwa kwelopepa lakowetu. Banga abafundi belipepa bangelibeki pezu ko Mhleli ityala nezisole abangazifumanayo entetweni yam.

Ndifuna ukubuza kubafundisi bonke bamabala omabini, kubakokeli neman-nte yase Wesile. Nditi lendawo iyakolekana yokuba iramente engaka yabantsundu ingabinazwi kwizinto zeramente; nditsholo kwezindawo: mhlana sahlukana nepesheya kolwandle ukuze kubeko i Conference yama Wesile ase South Africa saba zizinto oziva ngendlebe kupela, akuko lizwi lontsundu laka labuzwa. Ngokuqutywa kwemfundo kwindawo ezinjengoma Nxukwebe nase Mgwali njalo-njalo akubuzwa akutatyatwa cebo lamntu untsundu; ngokuqutywa komsebenzi we Nkosi, akutatyatwa cebo lamntu untsundu, na ngezikolo zemini, yaba kwayilonto ngokushicilela incwadi zenteto ye Sixosa, akucetyiswa mntu untsundu; lontoko ipangele ukuba abantu abantsundu banganyameki zinewadi zolwimi lwabo. Uze ukangele isiyalo, se Conference yokuqalbela ise Natal, xa kunyulwa Umgcini-sihlalo mhlaumbi i Superintendent yesiqingata, mhlaimbi ye District, akukangelwa ukuba lomfo wowulungela umsebenzi wabantsundu nawona, ke usuke ukangelelwe Aman-si odwa. Nantsike indawo, siva kusitiwa u Rev. J. Walton, M.A., usemngcipekwoni wokuwolake i Quarterly Meeting yase Rini yabamhlope igqibe ngokucela u Rev. F. Mason wase Natal. U Mr. Mason angabalungela abamhlopo base Rini akutandabuzeki, kodwake angabanjalona nakwabantsundu. Amangesi alumimi lonye, abanjalo abantsundu; isimo nomsebenzi wabantsundu e Natal usesemva, apa ungapambilana, kufuneka umntu wokuwuqubela pambili, akufuneki mntu wokuwubuyisa ngomva; sesikolisile ukuwabona amadoda ati ukuvela e Ingilane agqitiswe asiwo kubantu abasesemva, ati akubuyiselwa apa kuti afike aqwayele emva ngokwe nkuku, afike kanye nase malini apa ango ontsundu angapila ngamat' entamo. Kokwam ukucinga ukuba kufunwa ukuqutywa umsebenzi ngalendlela kuqutywa ngayo yokudibanisa umsebenzi wabantsundu nabamhlope, u Rev. R. Lamplough uyifanele indawo le nokuba kufuneka umsebenzi wahlulwe ukwayifanele indawo le, imfanele indawo ka Mr. Walton e Rini kuba kudala elapa, yonke intlumo yabantsundu ivela selenguu Lamplough mdala, unenguondo ngemfundo nenonbo yabantsundu, yindoda ngomsebenzi we Circuit, uyabatanda abanisundu bemtanda nabo. Ubeko wase Nxukwebe, wapuma nemboko, nodumo, e Rini nase Bayi njalo-njalo waputna nombeko nodumo, um-Sinaveli wenene ekungeko nkohliso kuye. Ndiyakolwa ukuba i Quarterly Meeting yase Rini yabantsundu iyakuyipaula lendawo, ize nayo yenze isicelo esinjalo ku Rev. Mr. Lamplough kanjalo amalungu ayakunyulelwa i Conference ezayo kufuneka eyipaule lendawo. Mandiqqibe ngeliti niyayibonana lento nakowetu apa e Africa, mhlana kwamiswa i Responsible Government asizange sibe nazwi, kungazange kubekiswe zwi nakuti, mhla kwacelwa i Conference ngabafundisi yase South Africa asizange sibe nazwi, njenge-kuba kunjalo kwa Rulumeni kunjalo nase ramenteni, e Palamente abantu ekutiwa lizwi letu bambalwa kangangokuba abanakupumelela kanye xa basifunela into engaba lilungelo letu, nakwi Conference ikwayilonto. Into esisimanga; zitenina eziziuto, lento zifanayo ozilaulo, olwelizwe nolwe Lizwi lika Tixo? Ingade iti imbongi: –

> Umzi ka Zulumba ubumba wonke na?
> Kwabumbu Zulumba kwabumbi' umfazi,
> Kwet' u Zulumba kwetu i Nenka,
> Ndandibona amafanj ukufana.

Into enditi mna iyakude ilunge yindlela ka Abraham no Lote, ukwahlukana i Conference yamagwangqa ibe yodwa, oyemildaka ibe yodwa, umsebenzi we Nkosi uyakuba ngokukauleza. Uxolo mnumzetu.

Ungandibuzi ndingu
GANGATELE.

UMBIKO.

NKOSI MHLELI,—Ndincede undifakele lamazwi. Siyazibikela izihlobo zetu zonke o Zagwityi Unozifuto Pikwa usishiye nge 4th July 1885, wangewatywa nge 5th July 1885. Ute ilizwi lokupela: yena uyagoduka, maze kuxelelwe abangekoyo ukuba batandaze kunqabile ukungona umntu ezulwini ongatandaziyo, itshilo lentokazi yase Majwareni yanduluka ngoxolo otikaka. Siyanibikela Majwara nani Makuboni, kuba lentokazi ibizalwa yintombi ka Ngwanja.

Lentokazi pambi kwenggqakaqa yama Ntinde ibisesikolweni sikamfi u Rev. J. Brownlee, wayishiya indoda ebimtanda naye evilanda akuziva ukuba uyibile indoda yomhlobo wake (kuba ebengowesibini umfazi). Watike akuguquka waxela endodeni yake u Mekeni ukuba makagodukele endlwini yako yomnkake wokuqala, yenjenjalo okunene ke indoda leyo. Kwaba namhla yonwabile lentokazi u Mamjwara. Senjenjalo isandla se Nkosi; mayidunyiswe Inkosi!

QEBEYI H. MEKENI.
Komgha, 7 July 1885.

AMASELA AMHLOPE.

St. Matthew's, Eziqwaneni, 3 July 1885.

Kwalahleka iukabi yohashe apa efosi ndafuna i Cawa zombini apa ihashe, ndarana nako, ndaranela kulamadoda kuttiwa ngama Hattang, pofu ngabamelwane bam. Ibulu, kanti umduna walitabata apa ngabusukwasana butilo wakuwa nalo e Talika, wafika umnumzana wallidegisa apo ngeponti zombini. Ndaya ndalifumana kona. Umzalwana lowoke selekowabo ontolongweni. Tina apa sma Bulu ayabadlula abantsundu ngokuba. Ukuba umzi wakowetu ubungandivayo ngendisiti, manke uti ngwi, msuke upoze uyekele ama Bulu, make kubo ngawo ngoku, kudala sipetwe, yintoninalotoro. Mandipeze nkosi yam, kuba kumhla ndivelayo kwelipepa lomvo zabantsundu.

Ndim
A. O. MHLABANE.

IMPENDULO KWINDLALA EKOYO.

NKOSI.—Manditumele lomigcana imbalwa, ndisiti kuwe nkosi obekekileyo kaundincede undipe isituba kwelopepa lako lidumileyo, ndifuna ukuba ndibeke illizwi kumzalwana wetu u Mr. R. Gaika,

malungana nesicelo sake, kumadoda ami kule Koloni nakwesinye indawo. Madoda, maneno ohlanga oluntsundu iqinga linqabile kuti luhlanga luntsundu, kuba kungafanelana sixaswa ngabafundisi betu nokuba ngu Colonial Government ewe bangasixasa nokuba iminyaka mihlanu, lonto ayingebi naluncedo kulo lonke uhlanga oluntsundu. Izwi nali mawetu makutandaswe, kwonziwe intlanganiso zemitandazo kulo lonke eli liyi South Africa, kutandaselwe imvula ku Tixo opililoyo, nguye yedwa ongasipa idinga elipililoyo, kuba wati u Tixo ekuboni wonke umzi wase Ninive wati nawo wasibeka isikalo nesijwili sabantu bonke abo bebemi e Ninive, waza wati u Tixo akubona ukuba baqondile wobanoeizi wabaxolela. Nati luhlanga lwakowetu oluntsundu idinga masilifune ku Tixo owongamele bonke abemi bomhlaba. Ndixololeni manene akowetu bendinipa ellilizwi linye, velani manene ngezwi uhlanga luyapola,—manditshonele apa.

Ndim nkosi isicaka sako

J. A. SMITH.

Kwa Daliwe, Cathcart.

UKUGQUKWA KOMKONDO.

MHLELI OBEKEKILEYO. — Ndicela incoda yako ngalamazwana ukuba ungasikele kwelopepa lako. Kum kubohakala ngati *Isigidimi* malungana nengxoxo ka Mr. Bokwe no Mlovedale nasekubeni sisiti *Imvo* lizibuko, siyawugquka umkondo, kanjalo siyaku lahlekisa into eninzi yabantu. Ke kuyabonakala ukuba umzi sowu nyikimela ukuba upambane. Into embi ezizituko esiti *Isigidimi* kutukwa u Dr. no Mr. Bokwe, ngu Mlovedale no X, amazwi la asetyenziswe ngendlela yokuze abonakale njengezituko. Kutaiyatwe amazwana ngamanye, yashiywa eyona nteto kutetwa yona ngababantu, nje ngomfo owati komnye i Bayibile iti masizixome wapika omnye, wati omnye ndinyanisile, omnye kambe yitate uyifunde nantsiya; wayitata wavakala solo siti "Wa-wandula u Judasi womka waya wazixo" "Hamba yenza ngokunjalo nawe," Mat. 27 3-5, Luke 10 37. Kumhlope xa wenjenje ukusitata isibalo ukuba site hamba uzixome nawe nje ngo Judasi.

Nditi ke makowetu *Isigidimi* lengxoxo siyenjenjalo ukuyibeka pambi kwamehlo omhlambi wakowetu, kuba siti kwinteto ende nenobuciko yom-Lovedale kuvele kupela lamazwi ati "Dr. Stewart's statement is a *suppressio veri, et suggessio falsi*" kweka X inggondi efundileyo kuvele kupela ukuti "Uzitengise (kutetwa ke u Mr. Bokwe) wazenza ikoboka laso Lovedale elihleli lizilungiselele ukwenza umsebenzi oncolileyo walo Institution kuko lento ayitetelelayo ayikuselayo" iti okwenene yakwenjiwanje lenteto akangeleke nje ngo Guy Fox enxamele akutshisa ibotwe la-Mangesi.

Emveni koku ke *Isigidimi* sitabata oka Bokwe ne brush elukuni siyekumvasa e Tyume. Suka emveni koko quba i ambile yodaka koka Jabavu; asimazi ke umlamli ukuba woba ngubanina. Manditi kwakona kubonakala ukuba *Isigidimi* sikuvuyele ukuwa koka Jabavu kuoa omapupeni aso seletile, kodwa masikumbule lamazwana abadala ati "Ohle kofileyo nguye ngomso."

Inteto ekalazelwa ngalamanene ango Mlovedale yileya yatetwa ngu Gqira yokuti imfundo epakamileyo iyamonakalisa ontsundu, kwabonakala ukuba isi latini nosi grike mazingafundiswa kwabantsundu. Niyazi nani makowetu umntu akanaku tata umsebenzi opezulu engazazi *ezi* lwimi, onjo ngowebuggira nobu gqweta nobu Jaji nobubali, neminye imisebenzi yakomkulu, akungeze upumelele naluuye uviwo olunexabiso, akungeze ubenakusiteta isi ngesi ngokufezekileyo. Kupela into umntu omnyama angabayiyo kukuba beterana kaucinane kune qaba.

Ke imfundo yolwimi lwesingesi isisa kwezi lwimi zona zisipakamisele pezulu filelike zezilwimi zonke nalemfundo ipakamileyo. Ke lawmene u L no X bafumene leleli eyonyusa umntu ontsundu nomhlope kusitiwa hai wena mntu mnyama inaikunyuka ngale leli mayi nyuke abamhlope bodwa. Kufumaniseko ukuba u Gqira oyena mini mzi uyayigaula leleli kwabantsundu ngokufutshane kubonakele ukuba uncediswa ngoka Bokwe. Nangoko lomsebenzi ekutiwa uncolile e Lovedale, kukususa leleli isa umntu ontsundu emalungelweni apezulu.

Lamadeda ndiwafumana engamadoda angonamona ingamadoda okunyusa uhlanga lonke, enyuke ngale leli awatsho ukuti oko tina senyuka kade sisakatala yinina ozangasemva wozibonela. Hai aya kwaza ayakalima ati mayingavalwa indlela. Ukuba kukangelwa inteto eyonakalisayo bekungafunyaniswa iyeyamangesi,; ngoku kutukwa ngesi ngesi naligaba elimazi no yes, abakoltisi ipass zokuba bazi bala ngesi ngesi i tsheke ze banka zikohliswa kwangaso. Kum ingada ibe yiuteto yama ngesi nesi bulu eyonakalisayo, inyaniso yona yonke inteto iyonakalisa. U Gqira kum ngati uyi lahlile inkolo yakowabo eti imfundwana encinane iyingozi uvibiya noko ibalasele nje ngelunga, sifumana ingabantu abamfundwana incinane ababamba besiti sifundile beibesona izinto ikwa ngabo abake bamnika inkatazo nalapa e Lovedale. Asinabo tina abantu abamfundo ipakamileyo nje ngamangesi kodwa sinokuzidla ngabo bate bafumana imfundozana ete tyi. Babini abapumelele ku viti lwe Matriculation, omnye ngumfundisi omnye ngumshumayeli; bako abandye abamfundo ikwa ngako koko abangenauga eluviweni lwo Matriculation abanye nga befundisi inxenye banemisebenzi abanembeko kuyo. Into eyakulamla mazishiclilelwe zonke iletta zale ngxoxo ngesixosa kuqalela kweka Gqira eya banga oludusho kude kuze kwezo Lovedalean no X ukuze umntu azinyulele ngokwake ukuba nguwupina ummelwane wake, lilipina elona pepa lohlanga, lelifihlayona nokuba lelivuzayo.

Uxolo mhleli nani maneno ngenteto ende ngoluhlobo.

UMKOLONI.

August 10, 1885.

IZIBIG ZAMA XOSA ZITELEKISIWE.

NKOSI MHLELI WE "MVO."—Ipepa lika Mr. Tyamzashe eliteta ngezimo Zama Xosa ndilifundile lonke, ndalitanda.

Kuluvuyo ukubona alnadodana enconoleko lokunga angayaxi imbali yakowawo, nokunga angatelekisa isimo salama xesha nesimo samaxesha agqitileyo. Ngokwam ukubona yeyona ndlela kunokuqondwa ngayo ukuba iko, ayiko zakwa Rulumeni ngominyaka edluliloyo —ukuma kwaso sitelekisiwe nezinye zabantsundu—elba kwindawo esiyifaneleyo, maxa wambi sisiba ngapaya kweyaso indawo. Sitike siti kokwetu ukuqonda sizonele ngokwaso ngokuti lomsebenzi mhle singawubengezi uviwo lilo lonke, uze nawo ukankanywe apo eminye ikankanywayo. Kuyanandipisa ukubonaukuba umsebenzi wale Simnari usahlutisa, njengokuba umlesi ayakuzibonela kula manani esiwacwangcisayo ngezantsi. Intsapo yase Simnareni ikumashumi omahlanu anantlanu (55), ete ke yagcatamela uviwo oluhanjiswe ngu Mr. Howe-Ely. Iziqamo zitsho ngapaya kwezerikolo zohlobo lwazo apa emazantsi e Afrika. Sincoma ngomxelo wonke u Mr. Lightfoot nabancedisi bake ngokupumelela okuhle kangaka kwentsapo yabo.

	Standard III.	Standard IV. Excel.	Good	Pass	Standard V.
Iklasi ka Mr. Lightfoot	—	1	—	—	21
Iklasi ka Rev. Kakaza	—	5	—	3	8
Iklasi ka Mr. A. Mali	4	8	1	4	—
Amanani edibene	4	14	1	7	29

Colesberg.

[IVELA KUMBALELI WETU.]

7 August, 1885.

Indlala ifuna ukungati iti tyi ngoko kulomzi—kunjalonjo mu umsebenzi pakati komzi. Ungafika ngosu abantu abasemva ngemali yezindlu, bebanjwa basiwe entolongweni inyanga.

Lento imbi yokufakwa entolongweni swabantu, kuba abonzi ngabom baswele umsebenzi, ngapambili bebebatala kakuhle. Enye indoda ite ipuma yabe ibuyela kwakona.

Ngenye imini zati athiele esedlweni sakusasa seva umntu ebeta emnyango, kakuvuia, kanti ngumfazana welau. Uvakele esiti ngelizwi lompenga: Waar om es teacher gevang worde? Ute ope-nduleyo sziyazi tina lonto. Kute kusenjalo kwadka omnye wati yena, bai kenatu ubanjwa ngenza yamatyala omali yabanga angaba batalise imali yabo.

Lomso, yititahala yamatsu, yase Dutch Reformed Church. Singa elilishwa linge buye limhlele umuini lo. Kodwa mva ukuba naese sandleni zamaqweta, ngenxa yamatyala lawo.

Lumntsani zititahala ningahlaziai amagama enu nawoyihlo.

Native Opinion.

WEDNESDAY, AUG. 19, 1885.

THE CANDID MONITOR.

THERE need be no apology for taking over bodily from the *Christian Express* of this month an article addressed to us, under the title "A suggestion to the *Imvo Zabantsundu*." It is so good, and we look at it as a compliment to ourselves. It is not with the object of detracting from it that we propose to offer an observation or two on it, but rather to point out some errors into which the writer, unintentionally, to be sure, would seem to have fallen, so as, if possible, to improve it. To begin with, our mentor starts with the idea that this paper is "the great champion of classical education for natives, and also of higher education." It does not follow because we are thorough believers in the doctrine that, as a rule, the more a man is educated the better fitted is he for whatever post it may please God to call him, we are therefore "champions of classical education for natives," and so forth. In connection with the educational controversy, in which some have been engaged in these columns, we have taken our stand against those who were understood to imply, if not to suggest that "conscience has a colour and quality "of work a hue" and who were for the equipping of the Native for the future in such a manner as to lead one to believe that the contrary were the fact. So minded then, we have merely claimed for our people "a fair field and no favour" in the matter of classical or higher education. Our friend, it will be observed, winds up the valuable advice, for which we are grateful, with the significant statement that "If it [*Imvo Zabantsundu*] has any doubt of the soundness of these views *because of the source whence they come*, let it make inquiry at all true friends of the Native people, or for proof, abide the teachings of experience." We confess we cannot account for the expression we have taken the liberty to italicize; for we have been trained to give great deference to the opinions of the Editor of the *Christian Express*, even when we had the misfortune to differ from them. Of course, there is in this world, what the sacred bard called "the searchings of heart," and it is not for us to enter into that mystic field. With these prefatory remarks, however, we have great pleasure in re-producing "A suggestion to the *Imvo Zabantsundu*":—

During the past month there has been a very considerable expenditure, both of writers' and printers' ink on the question of Native Education. We have no intention of referring to that discussion, or of dealing further with the subject, chiefly because from the phrase it has now assumed, the controversy is as profitless as spilt ink. There is also the fact that the word *education* is plainly being used in two widely different senses. On one side it means the entire training of the man for practical duty; on the other, it is narrowed apparently to the question whether certain subjects, and certain school books in certain languages, shall be used and included in a curriculum for natives or not. We should be sorry to put the slightest obstacle in the way of any native acquiring any language living or dead, if he himself chooses to take the trouble of learning it, and paying the cost of teaching. But we may, in taking leave of this subject, be allowed to offer a single suggestion to the *Imvo Zabantsundu*, which is the great champion of classical education for natives, and also of the higher education, as it understands that question. It has the ear of that not very large portion of the native people who read. What should it tell them, if it really desires their welfare if it loves them both wisely and well? *Tell them this—that the life and death question of the native people in this country now, is not classics nor even politics—but industry*; that the foothold the natives will be able to maintain in this country depends almost entirely on the habit of steady conscientious work; and that it is of more consequence for them to understand this, than to be able to read all the lore of the ancients. Tell them that each day's performance of honest conscientious work is the seed or root from which new days further resplendent will spring; and that each day's indifference destroys the probability, and at the last possibility of further work. Tell them that it is that employers of labour value a faithful conscientious black workman—whether he works with both or head—as they do a faithful, conscientious white workman. Tell them that conscience has no colour, and quality of work no hue, except that of goodness and fitness, that it needs no argument but its own existence to speak for it; and that excellent quality bespeaks the true workman and the true man, whether his colour be white or black, or brown or yellow. Assure them of the fact that most intelligent white men—certainly all who are friends of the native race—when they see faithful work of a high quality, even though it be digging with a spade, become colour-blind as regards the workman. Inform them that an adjustment of values is likely to take place all over the world, and that the price of native labour may fall, and that it may be needful to work for low wages, if high cannot be got. Direct their attention to the fact that without steady, persistent industry, even Christianity will fail to raise them—or be slower in doing so, or will succeed only with a smaller number.

If the *Imvo Zabantsundu* will direct the attention of its native readers to these views and to this vital question,—if it will return to them again and again, and preach them in season and out of season,—along with some other equally or more important truths, it will perform an essential service, and be a true friend to the native races it professes to love, and aspires to guide. If it has any doubt of the soundness of these views, because of the source whence they come, let it make inquiry at all true friends of the native people, or for proof, abide the teachings of experience. But these may come too late.

Editorial Notes.

MR. ROSE-INNES, M.L.A., having asked the Secretary for Native Affairs last week whether he had received the Report of Mr. Dick upon Mabandla's case, what its contents were, and what action the Government intend to take, Mr. De Wet stated that "the Headman Mabandla was dismissed for certain irregularities. He asked for an inquiry, and Mr. Dick was sent to investigate. His report had only arrived that [Monday] morning, and the Under-Secretary informed him (Mr. De Wet) that the report, to a certain extent, cleared Mabandla. If that were so, he would be reinstated." The House cheered: so do we. It may not be out of place to observe here that our people are by no means incapable of understanding an act of justice. The common theory that they interpret it for weakness is wholly and absolutely groundless. We congratulate Mabandla and his people for so satisfactory a termination of his case.

So many sneers have of late been levelled at Institutions for the Education of Natives that it was most cheering to us to witness the work which is being done at Peelton, in this Division. At Peelton Miss Sturrock, who has now been connected with the Native Girls' Education for over twenty years, presides over a very useful establishment. We had the pleasure of examining the work for ourselves last week, and found that it was being thoroughly done, and soundness was its marked characteristic. It was gratifying to see that Miss Sturrock and her co-adjutors—Miss Dalgarno and Miss Turner—were not aiming at making a flash in the educational world, but that their pupils were being well-grounded in needle-work and domestic economy as well as in books. After witnessing the training that is given to the girl's ourselves, we can easily understand why former pupils of Shaftesbury Home, Peelton, are so useful at their various homes. The solid character of the work of this school never came out so conspicuously as it did last year, when, at the rigid Government Examination held then, 90 per cent. of the pupils from Shaftesbury Home passed, while more pretentious Native Educational Institutions in the Colony had to console themselves with passing 10 per cent. of the number they sent up. It is a remarkable fact that notwithstanding the prevailing depression Peelton Girls' School has its full complement of numbers. We heartily wish this Institution all success. When, on the one hand, we look upon these encouraging results, and, on the other, the views which many members think it their public duty to enunciate in their seats in Parliament assembled, we cannot but regret that the extinguisher was mercilessly placed over Mr. Sprigg, when he suggested the scheme of granting free-tickets on Railways to members of Parliament, for, we believe, gentlemen such as Mr. Bowker, Mr. Van den Heever, and Le Roex would find themselves in the unenviable position of having to eat up their words after seeing such work as it was our pleasure to see at Peelton.

WE are very pleased to learn that the system which compelled every black person who wished to travel by rail to produce a Pass showing that he or she was free from small-pox, has been abrogated. The pass has proved itself to be not so useful as it is inconvenient. Our thanks are due to Mr. Price, our able and courteous Traffic Manager, for acceding to the representations made on behalf of the native community. We cannot, however, but appreciate the difficulty in which the Railway authorities are placed in connection with the out-break of such epidemics as small-pox. They are between the two fires of accommodating the travelling public, and avoiding the charge that they are propagating disease.

NATIVE Educational Institutions and many others connected with Native work, will by no means thank Dr. Dale for the determination to make the knowledge of the Dutch language compulsory at the Elementary Teachers' Examination in 1886. This information has been elicited by Mr. Theron, M.L.A., from the Colonial Secretary. To Native candidates the knowledge of Dutch is of little or no value; and so far as the requirements of the Frontier are concerned German would be more serviceable to Natives. We must on record our most emphatic protest against this step that is strongly taken to promote the revolting ambition of the Dutch-speaking section of the community at the expense of the English and Kafir-speaking sections. Besides, the people represented by Mr. Theron in Parliament are not agreed among themselves whether the language spoken in the Netherlands, or the "one taal" of the *Patriot* newspaper is to be the standard in this country. If the Netherlandsche taal we pity the Natives for the Dutch-speaking community tolerate it from *predikanten* only, the others who may use it run the risk of being considered proud and treated as such. If the taal, it must be borne in mind that it had not been written until, if we mistake not, the appearance of the *Patriot*. What are the poor Native candidates to do? It seems to us that the best course for the Educational Department to adopt will be that already in vogue in the Cape University —to make a pass in Dutch, or German, or Kafir obligatory, so that examinees may bring up at least one modern language. To make Dutch essential to a pass will be to clog the Native with two languages—English and Dutch. We feel sure this course will encourage the mere smattering of both. It is to be hoped that this will not be tacitly accepted by those connected with Native Education.

Correspondence

SIR,—When I read the statement in the *Christian Express* that the teaching of classics to Natives "has been found to do no special good but to produce positive evil," I did not think there was any harm at all in it. Since then much has been said by your correspondents of a kind likely to do the cause, not only of education but of the Natives generally, infinitely more harm than the statement complained of. In saying this I do not mean to say that your correspondents may not take exceptions to statements appearing in the public press, if they thought that their cause would be prejudiced should such statements be allowed to pass unchallenged; but I do say that to single out one statement out of a leading article, strip it of all its logical connections, and then apply it to Tom, Dick, and Harry, is, to say the least, very unfair to the writer of that article, whether he be Dr. Stewart or anybody else. "Lovedalian" claims the right to lead in this discussion, but he has no right to mislead your readers by applying the statement in question to each individual that ever handled a Delectus within the walls of Lovedale. I make bold to say, Sir, that your readers have been seriously misled by "Lovedalian's" letter, and that in every Native hut or house where the *Imvo* is read Dr. Stewart will be understood to have said that the teaching of classics has spoiled the Native. This is not my interpretation of the phrase "to produce positive evil." Taking the whole statement I should say it means—that the plan of teaching classics to Natives has specially raised them in after life in the estimation of their employers, has been no special recommendation to them in the eyes of business men or of the governing classes of this Colony, that they found no field for their classical knowledge in the stores and public offices of the Colony; and that the bare fact of Kafirs being taught Latin and Greek has prejudiced them in the eyes of the European capitalist, and thus "evil" instead of good has been produced by that plan. But "Lovedalian" calls upon Dr. Stewart to state what positive evil the teaching of classics produced in the case of each of the names mentioned in his letter. Let me suppose, for the sake of argument, that Dr. Stewart meant what "Lovedalian" understood him to mean, and let me suppose again that the Doctor had something to say against the character, or qualification, or general conduct, of all and each, or of some or of one of those individuals. I ask, how could he do it? Supposing he said A's evil was untrustworthiness, B's laziness, C's conceit, and D's untruthfulness, would he not be amenable to the law of the land for libel? I know that in some cases the employers of lads from Lovedale are wont to communicate to Dr. Stewart all cases of misconduct. If Dr. Stewart were to send all those private communications to the press many of "Lovedalian's" followers would laugh on the other side of their mouths, and the cry would then be that the Doctor has committed a breach of confidence. This is precisely what "Lovedalian" wants the Doctor to do. You call this an "extraordinary but very convincing course," and you say, "Of course the facts of 'Lovedalian' are unanswerable." You might have added—"because 'Lovedalian' having shown that these men were *angels*, it was not only an unpleasant task to assert that they or some of them were devils, which would be libellous." Certainly for that reason his facts are unanswerable.

I suppose "Lovedalian's" list is made up of all the so-called "exemplary Natives" Lovedale has produced since "Lovedalian" entered that Institution, but I doubt if all those gentlemen ever *studied* classics, at Lovedale at least.

But all this is, as I said, on the assumption that Dr. Stewart meant what "Lovedalian" understood him to mean.

I pass on to the main point to which I wish to draw the attention of your readers, namely—that the attitude which some of us are assuming towards Dr. Stewart is detrimental to the cause of Native education and suicidal to our advancement as a people. We are supplying the opposers of Native education with new arms by thus assailing the very man we should strengthen and support. All we are saying now against Dr. Stewart will one day be thrown in our face, and it will be said hereafter that Dr. Stewart, a gentleman of high social standing, qualified to fill the most lucrative office the Colony could offer, cast his lot with the Natives and laboured for years for their advancement, risked his own life in long and perilous journeys for the good of the Natives, built schools for them, but at last his name was printed with opprobrium and circulated from door to door in the *Imvo Zabantsundu*. This is precisely what will be said hereafter. I feel assured that a re-action will set in after this controversy. There are breakers ahead for [illegible]

I refrain from saying more, for a very obvious reason, but feel bound to say this to inspire with modesty if possible the impugners of the good intentions of Dr. Stewart.

A NATIVE.