

hluzi awona magama afanele ukuvota. Umhlango ngati awufumanga gosa, lokungenisa amagama. Imbangi ayivakali—siyamba ukuba bonke abafanelwe lilu- ngelo lokuvota baya kuisabela isaziso salomoni yokuhluzwa kwamagama, soba- mkela nase zikorantini.

SCHOOL.
Kade singeko isikolo apa; siva ukuba ngati sizakuvulwa ngale kola, kulindelwe iti kudala, asazi ukubo ilibele pina, kanti isicelo sayo sesamkelwe nye. Isikolo eso siyakuba sesase Wesile, soba pantsi kuka Rev. M. Lenon.

IFAMA.
Amanani e Rent ayatoywa kakulu Singavuya xa bete nabantsundu abane fam a batumela imitandazo yabo kwi ma- ntyi, nangapandle kokuya kumagqweta. Enye ifama ebikutshelwa ngonyaka i £122, ngoku ngalomteto mtsha, ifotywe yaya kumashumi amabini anesitandatu £26. Lomteto wokutoywa kwe Rent umiselwe inyanga ezilishumi elinambini, emva koko akoko Rent iyakubuyi abo- tywe. Lilungelo elikulu kubo bonke abantu itanefama.

EZABABHALELI.

UMKANGISO.
MHELELI wakowetu kaundifakele lama, zwu ambalwa ukundibongela lenkabi yehashe yakowetu ukutsho nditi:—

Ngunohamba bengamandi, Ngumasilile siye pambili, Ngutong' i ofisi. Kulusizi ukhulutw' intlaka seyisemlo- nyeni, Ngamadoda akowetu nafa lukozi, Kwagocoba izakaka mzi wakowetu, Kwagocoba izigcobo, Okuteta kunie kuyi mbaxambaxa, Umacala omzi asint' ifanoy. Cokisani ukuteta madoda, Makunga panjwana. Ulamadoda afuna ukundi zimasa, Anjengala akowetu, Ukuyeka umhlab' umke nabelungu, Ati asakuba ekulile, Angakataleli abangasemva, Taruni mzi wakowetu. Andisabongeli ndawo, Lisiko lembongi ukuti xana zibongayo, Zibe nenda wo ezizitatayo, Nangakuma kosi. Ukutsho mzi wakowetu sisimanga, Ndidanile ngoluvoto belu o, Isikolo esingaka Umkangiso asivotanga, Silele ubutongo obuntumtun. Ndikohlwe ukuba zibutona ingewu Ukuti zakukula zisishnye nomnyadala. Umnyano mzi wakowetu, Mna sendiya kubalekela kuni, Hai ubuntwana. Intaka epepayo lugaga ezintakemi Ngu jejane ngebala. Yinkwali ngemilene Yimpangele ngokucwecha. Msobosobonini ukufezwa kwamadi- nga akafezwa ngamininye, Ukuzixumisa kuninceda ntonina, nizo- na nje izinto ngokuzixumisa. Badukisa ipepa lohlanga ukuba bazo- kufakwa imikala emilonyeni. Ngenteto zabo ukupambanisa. Hai, madoda amakulu zikisani ingqo- ndo, Makunganeli kuni zikulu ukuteta oku- pambanayo. Amagosa elizizwawumelana nabancha- tshi, Nadadana ndakuya ukuteta kwamapepa. Nkabi yam yehashe nohamba bengam- mtandi. Kutenina ndeva abangafanele kupatwa besemapepi.

Begauka indaba zohlanga Ungemki nam undeyilesele eweni xego lakowetu. Noguba wolwandle, hai imilambo imi- hle Itseta ne Tina ngokumelana Ungabeka ibrono yokucwela Njzimbini zinyuka imifula. Bati nexego lentikizi lide lanombefu kukuhlala empalweni livelise um- qala. Unogoxgo wehlati Umastimke kulomlambo siyaxotwa Zwe lipalele ngokucwela kohlanga siyakuzifumana pina indawo zokuhlala Usingat' intaba ebhekisa pambili Unogoxgo weqaga Ngamanina la angakwazi kuhleka afake uqulo pakati. Mka nkewu kude ezintabeni Zishiyane ngotyefezo namhla Zizalwana zohlanga ziyabulalana Fulela impuku emnxhunyeni Kudala uyicinezile ungancedi luto Hamba sihambe ngoxgo wehlati Siye kwintaba vazezulu Siyokufumainandawo zokupumla Kudala sinyamezele ubunzima obenzi- wa ngabom. Ngu Dovalele lowo igwangq' elinekol. Ncinclili. D. J. L. GXALEKA. Mount Coker.

INTABA EZIWELENYE.
14 January, 1888.
Site sakuqubisana nendawo eti kwahlala- ngana umfo ka Pamla noka Sprigg, sati he, siza kuva namhla, ingqanga ziqubise- ne, kuba lomfo ka Pamla simazela ukuba asimfo woyika buso bamntu. Sati sakufumana inteto yabo ngamave- zandlebe netaitile sakohlwa zibongo zo- kumbonga umfo ka Pamla, kuba ezinda- wo zindawo abamele ukusikankanya ngazo abamana ukuhlangana nenkulu zolaulo.

Kodwa site sakufika kwindawo yokwa- nga isandla, sati asabinaku ukuzinceda ukuti, hai, ubunyama, ama Bbulu akaso- ze ayekwe ukuti " u Kafile wazalwa eyimfene- ne, uyakufa eyimfene." Yini ukuti umfo ka Pamla sibe simtembele ukuti namhla uyakuke amqondise oka Sprigg, asuke ati endaweni yokuba esiva nje okokuba lo ka Sprigg uyikota eyixatula, asuke afane umzi anhxamlele ukwungenisela intake. Singatinina nje, singati lomfo ka Pamla uyayulapa, hi-nje. Ingabi kuko nto ayicengayo umfo ka Pamla atenjisiwe ngayo yinkulu yolaulo; ke sive nokuba kuko indukazi ayakileyo abanga ngayo umhlaba, lento ade ati yena (Pamla) aka- nguye oyichasileyo indlela apete ngayo u Sir G. Sprigg. Angavela pina umntu onqashayo kwabantsundu base Afrika? Utinina nalo ka Pamla ngale bulandi izalise izwe ukuba izizwe zakowetu zishabalale? Kungalusizi mfundisi uzobva uyavumelana nayo. Kona ke oko- kuba ukuluchasanga ulaulo lwenkulu nokokuba ube uluchasile ubheno kube kuyini ukuba ungaveli entlizi-

yweni, kunokuba usuke uzityande igila kungeko nto. Akoko nto uyince- dileyo ngokuhlangana kwako ne Nkulu yo Rulumente, into oyenzileyo utyafise umzi. Nawe nto ka Levey, mna ndaku- bona usekude. Noko wawuselazenza inciniba njalo, ndabona okokuba ngapa- ntsi kwentsiba zenciniba ozambitwe ngazo, kuvele utolo nesapeta so "Mtw. Kunjani ke mzindini wakowetu? ndandini kade ndintyela. Watsho umfo wati:— " Isala kutyelwa sobona ngomopu."

Mhleli we ndaba ndifakele lamazwi am. Intliziyo iyopa. Ndim. DANIEL ZONDIWE. Endwe. P.S.—Qina wena mfo ka Jabavu noko sebe patayisa ngawe njalo. Lisiko letam- sanqa ukuvelelwa ngamashwa.

KWI REMENTE.
MNUMZETU. Mhleli we *Mvo Zabantsundu*.—Ndiya kucela ukuba uncede uke undipe isituyana kwelo pepa lako lenda- ba zohlanga. Ndinombuzo endifuna ukuwucela e Ramenteni yase Afrika apa entsundu, ukuba —Itinina ngemipefumlo yabazalwana babo abashiywe ngabafazi, nabafazi abashiywe ngamadoda? Nge- ndawo yokuzeka nokwenda, imipefumlo yabo iza kuba kusipinake isituya yona, nxa baza kuhlala embulweni ngapandle kwe ramente? Ndim owako futi, MICHAEL TUTU. East London East, Jan. 20, 1888.

ISINCOKO SIKI MR. PAMLA. Kwa Bhaca, 14 January, 1888.

MHELELI WE *MVO*.—Ndiyona epepi lako isincoko sika Rev. C. Pamla no Sir G. Sprigg. Uti umfundisi u Pamla yena wancle yimpato apete ngayo u Sir G. Sprigg. "Uti udodana malungangelwa emhlabeni, maluye ezidolopini ke ukuba alufumani misebenzi. Batinina abo ba- wufumeneyo bayakufela konana? Be- ngasoze batenge nehase kuba alindlele. Uti umfundisi udodana maluhlanjwe. Ulaulo luka Sir G. Sprigg : alukuchasile ukufundiswa kontsundu? Siba lulo olu lwapula imali zokuncedisa imlundo. Mhlambi umfundisi uyakolwa lolu laulo, kuba nabaqubi benqwelo lobati gatya ngamaqina amhlope bafumane amawo- nga atile. Esi sincoko sisikumbeza isincoko sika Eva xa wayencokola emyenzweni nenyoko- ka elumke kunene, saba sisincoko esaba luhlazo emhlabeni, unanamhla. Kuko izincoko ekunga angati umntu akuzigqi- ba atate igqabi lomkiwane ambhate.

BACALAND.
INTETO NO SIR G. SPRIGG.
NKOSI MHELI.—Ndiyi kuko into endi- xakanise kanye entetweni ka Rev. C. Pamla, le ati,—akuzange ukatalelwe apa e Herschel. U Rev. C. Pamla makacinge kakuhle. Ukuba kuko abantu abafundi- ley, bengakolwanga kodwa, baya kuti bona batete into abayitandayo ngesimilo sake, kude kugcekeke ilizwi le Nkosi. Elotyala ke libe pezu kwake njengokuba isitsho i Bhaibheli. Ngati iyinyaniso into ebitetwa ngu Mr. Piets kwintombi ka Nginda ukuti, ifuzile. Camagu. NIDIN GUM-HERSCHEL. St Michael's Mission, Herschel, 17th January, 1888.

U MR. GONTSHI NENTLANGANISO.
NKOSI yam Mhleli we *Mvo*.—Kwi pepa lika January le 4, 1888, pantsi kwo mhlati we Transkei, kwi siqendu sesine, umbha- lwa wako uti:—" Intlanganiso yo Ma- nyano lewa Bantsundu yase Mamfengwini—ihialele nabantu abakulu abanng' ngo Captain Blyth, no Captain Veldtman, no Mr. Jabavu nabafundisi njalo-njalo." Njengomnye we ntloko zalo ntlanganiso, manditabete elituba lokwazisa wonke ubani e Koloni nase Transkei, ukuba akubo buxoki ezweni bugqibe oko butetwa ngu mhaleli wako lowo. Aku- ko manene entlanganisweni yo Manyano abekwe nje ngalo manene abhalwe ngu mhaleli wako lowo. Kuzo zonke intlanganiso zo Manyano, ndaposwa,— ntlanganiso nye nje, andizange ndive ngoxoxo, nanteto, nakwinye zeyintlangani- so egxekalo manene. Amalungu, nentloko zentlanganiso yo Manyano, angamanene anyanisekileyo, nokuba izimvo zentlanganiso azizinye kwезinye izinto e Transkei, no Captain Veldtman, angede aze kubenza ingoxoxo ye ntlanganiso. Igama lika Mr. Jabavu lizuke ngokukulu e Transkei apa, ngo- kukodwa ku Manyano lwaba Ntsundu, zaye zizininzi izihlobo zake ezingamme- layo xa afumane egxekwa. Anditsho ukuti u Manyano lwaba Ntsundu, xa lamanene enze izinto eku- bonakeleyo ukuba mazitatyelwe engxo- xweni yintlanganiso egameni lo Hlanga, angayekwa. Intlanganiso yohlanga imelwe ukuba nenteto ezirwelayo kuba- ntu abapete imicimbi yohlanga, xa ibonyayo ukuba abo bantu bayi gqitile imida yabo yamandla; bangene ekudaba dubeni amalungelo abantu. Akukata- leki nokuba iwonga labo bantu lingaka- nanina ezweni, nakona apo, ingoxoxo engawo ingabonakala emapepi nje ngo mcimbi we ntlanganiso. U Manyano no lwaba Ntsundu lukokelwa ngamadoda amakulu abekelileyo, ngabashumayeli. Lo mhaleli wako uteta ubuxoki obu ngqingwa kakulu, ukuti le ntlanganiso ichasene nabafundisi. Ukuba lo mhaleli wako ubeteta inyaniso nge libekile igama baka.

Akoko namnye nokuba zintshaba ezi- njanina zentlanganiso ongavelayo ati, kwi ntlanganiso etile, ekutini—kwakugxekwa lomanene. Lonteto siyayitabata, siyigqi- bisela ngengqumbo ebusweni balombha- li. Kakade u Manyano olu lunentshaba ezitile— esizaziyo, nalombhali wako siya- mazi. E Transkei apa kuko igqiza elise- benza izinto ngamakwele amawonga, igqiza elicinga ukuba izinto zokanyo, nenqubelo pambili yohlanga zimelwe ukuba zilandele amawonga obani. Ke intsebenzo yo *Manyano Lwabantsundu* yeyokulwa nalomoya kanye. Into efu- nekayo eluhlangeni, yingqondo, inkulu- leko yeneteto nokulaula amalungelo ohla- nga pantsi komteto. Iwonga mhlambi, amawonga abantu abakatalele amalunge- lo abo kupela, abangateni ngwabantu bonke, amawonga anjalo akanamsebenzi, engafanelwe nokuba akatalelwe luhlanga. Lombhaleli wako ke ngomnye weloqgi- za linga izinto e Transkei apa zingema ndaweni nye zibe zijonge amawonga abo. Kanti eloxesha ligqitile, lomdlalo kudala udlalwa e Transkei apa. Kanti abantu bafuna inkululeko yeneteto, noku- ba ukukanya kuhambe Umnyano olu. Lombhaleli wako uzifihileyo utyolayo ngokuti intlanganiso zihlalelene nabantu abakulu zifuna ukuba izinto zihambe ngesiko nangokukanya.

A. GONTSHI.
Ngqamkwe, 16 January, 1888.

IBALA LA LADLALI.

I Editor yelibala ingavxyia abadlali bemana ukuyitumela indaba.—Address: "Imvo" Sporting; Editor, K. W. Town.

TARKASTAD.

Apa ngemini or ngoholide ze Kresmes, besibonela imidlalo yekaba elitsha. Kwadlalwa intsuku ezintatu kuqubisene i club yangapeshya eyi Victoria C. C., i club enkulu yalapa ne Never Give In C. C. I Victoria (Monday) yenza 141 ngazo zombini i innings, Never Give In yenza 68 kuzo zombini. (Tuesday) Victoria 114, Never Give In 84. (Wednesday) i Victoria ime ngoluhlobo —

1ST INNINGS.	
Marman, b D. Jali	4
Mbali, c Melange, b Nkomo 0	0
Ngozo, b Jali	5
Africa, lb.w.	1
Cingo, c Nkomo, b Nkomo 16	16
Jacob, c Nkomo, b J Nkomo 3	3
Stuurman, b Jali	0
October, c and b Nkomo ...	16
Gulwa, b J Nkomo o	2
Kuaiman, b doj./j	0
Cingo (Capt.), not out ...	1
Extras	19
Total	67

2ND INNINGS.	
Marman, not out ...	0
Mbali, run out	13
Ngozo, not out	7
Africa, b J Malange	4
T. Cingo, Jacob, Stuurman, October, Gulwa, Kuaimani, T. Cingo, Extras	3
Total	27

NEVER GIVE IN.	
1ST INNINGS.	
Jali, b Africa	2
Mpondwana, b Ngozoa ... 0	0
Nkomo, c Ngozoa, b Africa 6	6
Nyaba, c T Cingo, b do 12	12
Mokuena (Capt), b Ngozoa 1	1
Finni, c Marman, b do ... 1	1
Moltsane, b Africa	3
5 Nkomo, b Ngozoa ... 2	2
A Malange, c Mbali	5
B Platjies, c Marman ... 5	5
6 Malange, not out 0	0
Extras	13
Total	50

2ND INNINGS.	
Jali, b Africa	1
Mpondwana, std Ngozoa ... 7	7
Nkomo, o Gulwa, b Africa 4	4
Nyaba, b Ngozoa ... 9	9
Mokuena, c Jacob, b Africa 0	0
Finni, b do	3
Moltsana, b Ngozoa ... 4	4
T Nkomo, not out	4
Malange, stpd Africa ... 0	0
Platjies, c Gulwa, b Ngozoa 0	0
T Malange, do b do ... 0	0
Extras ...	11
Total	43

Grand Total .. 93
Kusoloko kwati kwaqalela ngo-Mvulo isoiyiswa i Never Give In C.C. kwada kwaba lolwesi-Tatu. Kona ngolwesi-Tatu uoyiswe nge 1 run ne 9 wickets. I Victoria imelwe kukuconywa kanye idlala kakuhle, fair play; noko pakati kwabo sibalula amanene angu Messrs. Ngozoa, umfo ologayo kanye, no Africa, no October, no T. Cingo, umfo obhola kakuhle kanye u Mr. Ngozoa. Kwicala le Never Give In, singabalula amadodana angu Messrs. Jali, no Issac Nkomo, into ezibloka i hour ezimbini; ati ukuba angene ngo 9 o'clock, aqale ukupuma ngo eleven o'clock. Kanti akuti mhlambi ade apume engenzanga nto, mhlambi i run enye or 2, abambezele ngoku bloka. Into embi i Club yalapa ibimenywe yi Queenstown yasuka yaxakeka kakubi into ebete intliziyo zamadoda zanyela.

Ngo-Mgqibelo, January 21, kwadibana i "Champions" naka "Baker," i "return." Yayidliwe i Champion kuqala, kodwa namhla akubanga njalo. Yangena kuqala i Champion yenza 86 ngokudlala; okulungileyo kuka Messrs. Mvalo, Seti, nabazalwana o Zondani. Yangena i Baker's, kodwa i bowling ka Ngcumbe no Bopi yabanga ukubabangene bapume bonke nge half-an-hour for 14. Omnye kwi bowlers waba ne. overs ezintlanu kupela. Kwabonakala ukuba makangene u Baker kwakona. » * * * Ngelesibini ingeno kube yenye into baya kugalela ku 92. Elinani ngebe- ngalufumananga ukuba ukufidisha kwe Champion kwakulungile. Mayisixolele ngokuyalata lendawo, kufuti simana ukubona i field ingxengxenge— kanti lendawo ebholeni yinqobo. Mhle- nikezweni bozebadibane namadoda alu- shika pambi kwentonga, eliroba loze li- benzakalise, nokuba balungilena ngezi- nye indlela. Elesibini kwi Champions lavulwa ngu Ngcumbe no Xiniwe, wafa u Ngcumbe ne 7 walandelwa ngu Bopi baya kusigalela ku 30 lapela ixesha. Wadliwa u Baker nge 1st Innings. "CHAMPION" C.C.

2ND INNINGS.	
Seti, b Gibson ... 18	18
Ngcumbe, runout 0 c Brown ...	0
T. Zondani, c Varder, i 9	9
Xiniwe, b Gibson ... 0 not out	12
Bopi, c Cooper	2
N. Zondani, b Simson 10	10
Sidala, c Abraham ... 8	8
E. Soga, b Gibson ... 0	0
Umvulo, b Simpson ... 20	20
R. Soga, b Gibson ... 3	3
Mapiuti, not out	3
Extras	18
Total	86

2ND INNINGS.	
Seti, b Gibson ... 18	18
Ngcumbe, runout 0 c Brown ...	0
T. Zondani, c Varder, i 9	9
Xiniwe, b Gibson ... 0 not out	12
Bopi, c Cooper	2
N. Zondani, b Simson 10	10
Sidala, c Abraham ... 8	8
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Umvulo, b Simpson ... 20	20
R. Soga, b Gibson ... 3	3
Mapiuti, not out	3
Extras	18
Total	86

"BAKER, BAKER & Co." C.C.	
1ST INNINGS.	
Gibson, c Soga	0 c Xiniwe ... 1
Simpson, c Zondani ...	8 c do ... 3
Abrahald, b do ...	0 b Bopi ... 0
Cooper, b Ngcumbe ... 0 b do	2
West, c Xiniwe ...	0 c Sidaia ... 23
Varder, b Ngcumbe ...	0 c Soga ... 0
Harding, b Bopi ...	2 run out ... 0
McCormack, b Bopi ... 0 b Bopi	9
Rushton, not out ...	3 run out ... 24
Gordon, b Ngcumbe ...	0 not out ... 7
White, run out	0 stid Ngeu' be 0
Extras	1 Extras ... 10
Total	14

92

ABALIMI NA BARWEBI.

E MARKENI.
E QONCE (Jan. 24.) Ihabile,—1/ to 1/7 ngekulu Itapile,—1/ to 4/6 ngenxhova Inkuni.—8/ to 18/ ngefllara EKOMANI (Jan. 21) Inkuni,—14/ ngefllara Itapile,—4/ ngenxhova Isemile,—1/6 ngenxhova Ihabile,—2/6 ngekulu

NATIVE OPINION

WEDNESDAY, JANUARY 25, 1888

Members MUCH interest cen- and. tress in the meet- Constituents.

ing of MR. K. SOLOMON, M.L.A., and his constituents, next Saturday. The country is looking forward to it, for MR. SOLOMON is no ordinary member of Parliament. He is one of the most widely read men in the House, and ranks among the first mathematicians in South Africa. In questions of finance, he ought to be a weighty authority. Those who have not satisfied them- selves with a shallow examination of the fiscal policy of the Cape, assert that, notwithstanding the fact that the Treasurer was able to announce that the Income of the Colony had been made to balance the Expendi- ture, the taxation of the country is based on wrong and unsatisfactory principles. It was too direct and consequently very oppressive. Then again land was not sufficiently taxed, and what land taxes were imposed were confessedly inequitable. In any financial policy the Excise should form the basis. We do not mean to enter into the argument in favour of this course here, for its desirability should be patent and clear to all. We mention these matters merely to indicate that in financial affairs there is much material for an instructive speech from a Parliamentary representative of MR. SOLOMON'S calibre—a speech that would open up fresh fields of thought and inquiry. Cognate with this question is the subject of the expenditure of the Colony. In this connection MR. SOLOMON has a splendid opportunity to expose and emphasise the hollownness of the retrenchment that consists, on the one hand, in the cheese-paring of the miserable pittances doled out to Native Teachers, the starving of the poorest among public servants, while on the other, what benefits, if any, to the revenue are thereby secured, are thrown away in the aimless travelling of Ministers about the country, and in needless special trains, to say nothing of the heart- less prodigality involved in throw- ing away £60,000 which came from the Excise, and £40,000 derived from the carriage of Brandy along the lines. So much as regards financial matters.

In the direction of legislation MR. SOLOMON would again find a vast field for wholesome criticism. He might point to the prevail- ing stagnation. Brushing aside the unnecessary and profitless potter- ing and tinkering with old laws, the learned gentleman could ask what measures of moment and lasting advantage to the country the Ministry had passed with its much-vaunted majority. There is hardly any legislation worthy of the name to ameliorate the condi- tion of any class or section of the community. The Quirent Relief Act may be cited as the crumbs that the Frontier Farmers have picked up from the table of their Bond masters For such small mercies they have of course to be thankful. But what measures of real and undoubted benefit have present Ministers to show for their four

years of office? This is a theme that an able parliamentarian could ring the changes on, and with telling effect in the country. Mr. SOLOMON could show that what proposals the Ministry have ever mooted relating to railway construc- tion, were so many houses of cards that could not survive a touch of investigation, and what advantage was reaped from them was always in shadow and not in substance; and those who had their eyes open could not be deceived.

Finally, a severe indictment could be drawn up by Mr. SOLO- MON against Ministers for having crystalized race distinctions by their subservience to that vicious insti- tution the Bond. He might show in flaming language that the principles of that body which ignored the existence of other sections of the community except the Bondmen, were such as to cause all enlightened, fair, and moderate men in this country to revolt; and he might, on behalf of himself, and those with whom he thinks, solemnly announce his irreconcilable opposition to such principles, and announce a policy of enlightened and progressive legislation, based on the unchange- able principles of justice to all without distinction of office. He might then appeal to the country to support him on this platform by returning a Parliament that will be ready and willing to give such a policy a trial.

Editorial Notes.

THE *Farmers' Chronicle* (Cathcart) has a very readable article on the position of political parties in our Parliament in the not very distant future. According to our contemporary Mr. Hofmeyr is not going to take office; but Mr. Rhodes is to be the Premier. We are not told why Sir Gordon is to be thus summarily- deposed. He is perfectly content with office, however much it may be unaccom- panied by power. In this recasting of parties Sir Gordon, we are told, is to lead the Frost-Brabant combination; and then a coalition is to take place with what is described "the sadly diminished Scanlen following" which "in turn shall be "sine the impracticable Merriman. Now, we must remind our contemporary of the memorable advice of his late leader in European politics, never again to prophesy unless he knows; and, that he does not know, may be seen from the fact that he speaks of the "diminished Scanlen following." We were always under the impression that the following that had diminished was the Sprigg following. Hence the necessity of that politician to sell himself and his convictions to Mr. Hofmeyr. The result of the 1884 election we may inform the *Chronicle* was to return 30 Bondmen or Hofmeyrites, and 30 fol- lowers of Sir Thomas Scanlen to the House of 74 members inclusive of the Speaker; the Sprigg following being 13. Some of the 13 have either revolted or are in the point of doing so for instance Captain Brabant, Mr. Wiener, Mr. Walker, Mr. Frost, Mr. Crosbie, and Mr. Pearson, the faithful few, for solid reasons, being Mr. Ayliff, Mr. John Wood, Mr. Hockly, and Mr. Cornwall. But the next election will, if Sir G. Sprigg does not dissociate himself from the Bond see his party swept away; and the contest will really be between Bondmen and en- lightened progressists, the former being lead as now by Mr. Hofmeyr; and it is for the latter to summon a caucus at one to select their leader, for Sir Thomas Scanlen is too modest, if not timid, for a leader, and is utterly incapable of infusing an *esprit de corp* among his supporters. The question of the leader- ship of the party that is the alternative of the Bond, is very important. It is the key to the whole position, and we trust a politician with some political fire in him will be selected for the position.

A CORRESPONDENT writes :— Your Leader "A peep at Herschel," and the correspondence which followed from the ready pen of our friend the "Inverted Balaam" has had a most salutary effect. Much greater readiness is evinced by the officials to serve their masters the tax payers, be they white or black, and you deserve the thanks of the inhabitants of the district generally. Obscurity is all very well in some things, but public concerns need publicity to keep them in proper going order, and public officials need to be kept in mind that there is an ever willing medium in the press for the exposure of wrongs, otherwise are prone to regard themselves as the ministers, and those who pay for their daily

bread, as their menials, to be trodden upon and insolently treated according the humour of the first name. Poor old "Balaam"—I think he meant well when he assumed the "Nom de pin me" of "Summum Bonum," but he did not score some how. I was glad you defended the Pass Clerk, (Benjamin Moyedi). Without doubt you only gave him his due. No delays are due to him in the issue of passes, he is always up to the mark, and often sits with a dozen passes (ready written out) waiting for hours for the proper officer to find time to sign them.

REFERRING to the Pamla Sprigg inter- view, Excalibur writes:—"Sir Gordon Sprigg has been trying to make capital out of the raw m terial during his recent visit to Kingw williamstown. At a condescending and patroniz- ing interview vouchsafed to the Rev. Charles Pamla, a Native Wesleyan.

minister, the Premier absolutely got hold of the native mind. The egregious Mr. Pamla was evidently so delighted with the condescension of the great man that he there and then—on the spot as it were—subscribed the grateful thanks of the Kafir people for the infinite mercies which had been extended to them by *this* noble and inimitable paternal Government. He complacently accepted the yoke which has been placed upon the back of the people as if it were a crown. This degenerate and insincere reverend nigger—surely a fit term for such a creature—at one breath swallows a dozen measures artfully contrived to procure the degradation and extermination of his race. Judging from the account of the interview, published in the *Kapriarian Watchman* he fell in love with such acts as the spoliation of the Glen Grey Tembus, the propagation cheap brandy, and native disfranchisement. Such an accommodating coloured gentleman is doubtless a very agreeable sort of personage for an interview, and we shall probably hear more of him next session of Parliament. It is pleasant for the Government to have in evidence a Native, who, as the *Imvo* puts it, 'agrees with the administration of affairs which seems carefully calculated to make every black man feel that he is an alien and not one of the Queen's subjects.' The *Watchman* and the Premier have made a palpably foolish blunder in the attempt to foist the ridiculous and mean spirited Pamla off upon the public as a sort of Tory Tingo-Jabavu, whose words have weight enough to create a native pro-Sprigg party. It will not wash."

We have had sent to us the results of the Christmas Examinations, 1887, of the Native Training Institution, Edendale, Natal. The Institution is under the efficient Governorship of the Rev. Theo. Chubb, B.A. (London) one of the most enthusiastic educationists in South Africa; and the report shows that the Institution has derived full benefit from Mr. Chubb's residence. The Edendale Institution is three years in existence, and is not therefore widely known. When the school was opened the boys had few educational advantages: even the best could neither speak nor write a correct sentence in English. A few could read well and fairly work arithmetic, but the average boy occupied a low standard. It is necessary to bear this in mind in connection with the report we are summarising, and also that at these examinations the boys have been treated as though they were Europeans; and that they have written the whole of the subjects in a foreign (English) language. The number of pupils in the Institution during the last Session of 1887 was 23. Four of these were in the Fifth Standard, 3 in the Fourth, 5 in the Third, 7 in the Second, and 4 in the First. To test the work of the Classes, the system, which we would be very pleased to see widely followed, was adopted to call in outsiders to examine the work of the Session. The Examiners in the various subjects were Mr. Bale, Mr. Russell, Superintendent Inspector of Schools, the Rev. A. T. Rhodes, and the Rev. T. Chubb. We regret we have not the space to reproduce the reports of individual examiners, but they are highly pleased with the work, which is creditable to the Head Master, the Rev. W. Baker, and to Mr. Saul Msane, his Assistant. It is natural that the conduct of boys who achieve such results should be reported on favourably. Some of the boys receive regular instruction in carpentering, whilst all are employed in manual labour on the Institution grounds during the afternoon. The following have been the prize-takers at the end of the 1887 term:—

Joel Vilakazi, Albert Msimang, and Naphtali Ntyingila, for exceptionally good conduct. Josiah Vilakazi, 1st prize Standard V. Sebastian Msimang, 2nd prize, Standard V. Hananiah Msimang, 1st prize, Standard IV. Daniel Nene, 1st prize, Standard III. Simon Nkosi, 2nd prize, Standard III. Horace, 1st prize, Standard II. Naphtali Ntyingila, 2nd prize, Standard II. It might be stated in conclusion that five boys gained certificates at the Government Examination for Native Teachers, held in January, 1887, and at the examination held January 10, 1888, eleven have gained certificates out of twelve who presented themselves as candidates for the various classes of certificates.

How far the work done at these Institutions is beneficial to commerce (taking the most worldly view of this department of missionary work) in spreading light and sweetness, and creating wants and aspirations among the raw material, is demonstrated beyond the region of doubt in this Colony. It is just possible that such efforts may be looked at askance by communities like those of Natal, who have not had them long. For this reason Mr. Chubb and his collaborators are entitled to our warmest sympathy. It is not, however, without a twinge of pity that it seem that Mr. Chubb's transcendent abilities in educational work could not be better employed at more important centres of educational activities such as Heald Town than at a mere out-post like Edendale.

FROM A *Cape Times* article we gather that the head and front of Colonel Griffith's offence in the eyes of Bondmen, according to the *Zuid Afrikaan*, is that during his administration in Basutoland, complaints of the conduct of individual Free State burghers came from Maseru, and because he has dared to repeat the apparently innocent fact that the present Ministry are in power because they submit to Bond behests.

THE AFRICAN VICAR OF BRAY.

We cull the following from the *P. E. Telegraph*:—"The Rev. Charles Pamla, a native minister at King William's Town, has succeeded in fraternising with Sir Gordon Sprigg; but at what cost, in the estimation of his own countrymen, time will alone reveal. Mr. Pamla's interview with Sir Gordon Sprigg was of a curious kind. It has certainly parallels in history, both ancient and modern; but as those parallels do not tend towards

reflecting credit on at least one of the high contracting parties it may not be worth while to adduce them. Mr. Pamla appears to us to be a man of (somewhat versatile disposition, and remarkably like another reverend gentleman who so persistently held the vicarage of Bray. Addressing the Premier he complained of the disqualification of certain Fingoes, and pointed out to the Premier that the Very fact of their having certificates of citizenship was recognition of their status as the Queen's subjects. Sir Gordon, in reply, curtly pointed to the tenth section of the Constitution Ordinance, which recites the law on the subject, and said the law must be obeyed. After discussing the land question the Rev. Charles expressed himself charmed with the interview, and begged leave to state that he was not an opponent of the Sprigg administration. Sir Gordon was, of course, highly flattered by this mark of confidence in so intelligent a native, and expressed the high sense of gratification he experienced at meeting so estimable a coloured gentleman as the Rev. Charles Pamla. The scene at this moment is as vividly in our realization as if we had been present at it. We wonder if either party really meant one word they said in this exchange of soft sawder "and oily gammon. Now, what are a few more of the facts of this delicate situation? It is well known that Sir Gordon has repeatedly expressed his contempt and abhorrence of political missionaries, and if Mr. Pamla is not a political missionary, he is nothing at all. Yet *mirabile dictu*, the first political missionary who embraces Sir Gordon is a native one—Mr. Pamla. The Rev. Charles, in accepting the Sprigg policy so lovingly, receives also with open arms the Hofmeyr policy. Pursuing the claim link by link, it follows that in accepting the Hofmeyr policy the Reverend Charles accepts the Bond policy. The circuit is complete the extreme ends meet—the Chief Bondsman and the Chief Blackman unite in cordial embrace, and the dream of visionaries is realized. The Government, the Bondsman, and the natives forming a kind of *tria juncta in uno* is a sight to make angels rejoice and the bones of departed commanding Dutchmen rattle in their graves. No greater indication of the advent of the Millennium can be found. There they, after all, have been something in Dr. Cumming's prophecies, and Mr. Weller's red-faced Nixon not so far astray as the Ipswich coachman imagined him to be. Henceforth the Rev. Charles Pamla will be regarded as an apostate by his countrymen, but as a convert by the members of the Sprigg denomination. He will be utilised to his heart's content. Your educated Kafir likes prominence and renown. Mr. Pamla has no end of both within his grasp. He will now be trotted out to show that the superior class of natives are friends of the Africander Bondsman, and that the English argument that the Bond, among its other designs, is to oppose the advancement of the native and to keep him down is utterly fallacious, one-sided, and misleading.

CORRESPONDENCE.

MR. CRAWSHAW'S APPOINTMENT.

TO THE EDITOR OF THE "IMVO."
SIR,—In your leader on Mr. Crawshaw's appointment, you omit what are to my mind the most glaring of his disqualifications, viz., the extravagance of his ordinary conversation, and his unbounded egotism. These may be tolerated in a mere acquaintance; but they are so far removed from that judicial habit of mind one looks for in a school inspector who has to appraise the work of others, that it becomes a bare matter of duty to call attention to them. Further, let me ask one question. Does Mr. Crawshaw hold any certificate as a schoolmaster, or diploma from any university as a guarantee of his qualifications?
Yours truly,

OBSERVER.

ELIKA

ORSMOND YEZA ELIKULU

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