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Zonke Intlobo Zabatsatayo Kwesi Siquingata, " Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ; ifixa.

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³
i Bani awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, Injalo
i IZILIMO zitengwa ngamani ase Markeni.

UKUBA.

¹ "TTFUNA elona xabiso lilungileyo nge NQHOLWA, U UMBONA, AMAZIMBA, nokuba ZITAPILE,

Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

³ Ufuna IMPAHLA yako ngentengiso nokutenga e " Marikeni

i TUMELA okanye UYE

ⁱ
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-LE
MPAHLA NE NGUBO,

GIBBERD & BRYANT.

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Isaziso nge Concert e Bhai.

IMVO ZABANTSUNDU

NGE 22 ku JULY, Abaculi bama Wesile ase Tinara, biya kwenza Umculo (Concert) e Bhai kvsindlu ye Sikolo Semini sika Rev. B. Dlepu Sirmema umzi ontsundu ose Bhai ukuba mauze usixase ngokuza ngalomhla. Imali yalo mculo iya kuncedisa kwityala lomhlaba wendlu yomfundisi naye tyalike, otengwe ngumzi wase Tinara ontsundu.

DAVID MSIKINYA,

Ziti7790 Uitenhage, July 7, 1990

IZAZISO NGE MVO

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlafuela ‘‘IMVO ZABANTSUNDU’’

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Iveki.

E-LOVEDALE kukangelwe ukufika kwa. , makwenkwe avela e Abisinia kufopi ne Yeputa, aku 60, azakufunda kona; akelwe indlu ebucaala.

UMHLAMBI wendlowo ezikumashumi omahlanu uke wabonwa ngezintsuku kufupi naee Addo kwindlela kaloliwe eya e Bhai.

ABAFAZI abantsundu ababini badliwe ngumantyi wase Qonce 5/ emnye, ngoku. sake tateze kumhlaba wedolophu. Ite iyabavusa ngesosohwayo sincinane kuba sekumzuzu engasabiko amatyala olohlobo.

SIYAVUYA ukuva ukuba u Mr. Robert Moffat, obeke efunda e Lovedale, waza wabuye wase St. Andrew’s College e Rini upumecele i degree ye M.B. e Edinburgh.

NG ATI ayakuba maninzi amaxwane nonyaka kweli lingpantisi. Enye ifama ngase Gqunube kutiwa igusha zayo zinamatakane afisileyo kumakulu aeibhozo.

KUKO abasebede barola £3 ngengxowa yembewu yengqolowa Engquehwa.

NGENXA yobuninzi besivuno sombona kumblope ukuba akasakubananani. E Monti knvakala ukuba aqakile kwinto efunekayo.

IBHAXINTI elingu Ferroli kwabebaleke e Kapa lifunyenwe kwapakati komzi ; u McGiddy no Pringle akukavakali nto ngabo.

AMABANDLA EMVO ayakunjuzwa ngesixhaso ayo.

INKOSI engu Tinta yangase D.ndee e Natal, kutiwa ite yakubhujelwa ngabantwana bayo ababini yavumisa kwanukwa umfo ekwenziwe iqinga ukuba abulawe, utshecwe inyawo nezandla, yosiwa intliziyo, isidumbu sarolwa ngehashe ukuyakufihlwa.

INKOSANA yamadindala e Kapa idliwe iponti ezintlaulu, ngokwalela umntu webala ukuba angene ematyaleni kutetwa. Tshotsho !

IPEZOLO kwityalike ye Methodists Aliwal North libe limiselwe ukwamkelela ebufundisini obuzeleyo ngokubekwa kwezandla u Mr. Butt, Junior, wakona akubon’ ukuba aligqibile ixesha lokulingwa. Inkonzo ibyakuqutywa ngu Rev. R. Lamplough encediswa ngu Rev. G. Weaver, Rev. Wesley Hurt, no Kev. Mr. Marchand welama Bhulu.

IMALI ye Tola yomcancato we Gqili ebiyeyecala lase Free State iyakupeliswa ngo 4 August ozayo. Ebiyeyecala lase Koloni yapeliswa nyakenye.

IMVO ZABANTSUNDU (NATIVE OPINION).

Ipalamente.

Inkundla ibanjiwe zingxoxo ezipatelele knloliwe; yonke enye into isuke yafihlwa lutuli olnvuswe zezingxoxo. Buqetulwe bonke ololiwe abebebekwe pambi kwebandla ngu Sir Gordon Sprigg ngapandle kosnka End we nye e Molteno. Wati u Mr. Sauer nkuze abonise nkuba seledlala ngaye, wangenisa uloliwe obengafunwa kanye yi Monti nabantu abanebirinisi kwizitili zangase Mpumalanga—osnka e Molteno oya e Middelburg Road, akubon’ ukuba u Sir Gordon nbengenise owase Norvalspont osnka e Burghersdorp, waqetnlwa oka Sir Gordon, kwamkelwa oka Mr. Sauer. Indawo efunwayo zintloko zabantu ngoku kukuba uyakupnma akapumi sinina u Sir Gordon ebupakatini njengokuba ite yadlala ngaye ngolublobo i Palamente. Okwesika Sir Gordon isiqu nsalele ugenx’ enengqele anayo. Ubeko ngolwesi Bini wazisa ukuba uya kulungiselela ukupuma.

Amanqkwana esivapaulayo anabelungu bevenkile e Transkei, u Col. Griffith ubuze ukuba sekuko nto azimisele kuyona u Rulumeni mayelana nokwenzela abelung bevenkile base Transkei amalungelo asebanowo abezinye indawo mayelana amaxabiso e Lasensi ukhulauliswa £3 ize ngapezulu babizwe £10.—U Sir Thomas Uppington upendlela ngeliti lomcimbi uyakuvelelwa ngumnto omtsha onge Transkei ozakubekwa pambi kwebandla. Ute ishumi leponi elibhatalwa e Transkei ngapezu kwe £3 yelaseni liyirafu yesiza nangapandle kwamalungelo okurweba Isiqibi abemi kuso abatangisi e Transkei sahlukile kwesabase Koloni ngecala elibhekiselele ekutengisweni kotywala.

Ingxoxo ezingabasebenzi abantsundu ezifama nangokukatswa kwezicaka ezapule imiteto yenkosi zaze—ziyakulandela asinesituba sazo kakuhle kwelanamhla.

Abalimi na Barwebi.

Sidwelisa amaxabiso—kwindawo ngendawo — ezinto ekurwetywa ngazo ngama wetu, njengoko atunyelwe ngo Mantyi Komkulu, E-Kapa, axela into abeyiyo ngo-Mgqibelo, 8 June, 1890, amaxabiso ezinto :—

SIVE SABONA.

U “Sable African” (Basutoland) ilila ngencwadi ehlatywe ingabonwanga—kumhlope ukuba ubhale engakangelisanga. Asiso aigelo setu ukwenjenjalo. ***

E-Kapa kubikwa umpanga wesinonopu sase Mangesini, esineminyaka emininzi sihleli kona, u Right Hon. Lord Stamford. Ubekupela komunnumzana onelo wonga lokuba kutiwe ngu Lord kulo lonke eli, laye libekeke ngokuzalwa. Uknza kwake kweli wayengumfundisi, u Rev. Harry Grey, wahlala-wahlala watskata nentokazi entsundu yelo langase Kapa. Kubhubhe umzalwane okufupi naye egazini uyawembete eligama lingu Lord Stamford, kwati kuba nguye indlamafa, lawela pezu kwake. Abatena kuka kubo no sibari kumagwangga bayakutomalala ukwa ukuba banokutsho nakwi Lord zombuso we Nkosazana ukuti sibari. ***

Yayibubusuku, kufupi nendlela ka loliwe, awati umhlobo wetu ongumfundisi wafumana limyile. Uhamba nenqwelo nentsapo yake. Uti abone sekulela itreni kumjikelo utile, otuswe liliso apa layo elikulu, addive lualo lokuba selenyatelwe yena nabake. Selesitsho lingaseko itemba ukuti mayihle intsapo enqweleni isindise ubom bayo. Suka okwenene kusa kwelo tafazana. Ukambula sekumwa ukuba kanene intreni yinto ehamba pezu kwentsimbi, ayizi kubo, kuba yayimigama nabo indlela! Utuswe liliso kuba libajongile, waba yonde ngabo. Ayibanga ntsini, isuke yasiqarala. ***

Enye yento ezinandipekayo ngelixesha kweli simele Iona yingquko yododana lwakowetu ukufuna Umdali no Mgcini walo. Lufun’ ukuti ludale ubuqela esibe singakolisi ngakububona emabandleni Enkosi. Lendawo yaka yakankanywa kwa. kulamacapaza mayelana nomzi wase Monti apo safika ikhaba elitsulayo, ebelibalelwa pakati kwabaginwa, likangeleka ngokubu. kekayo nangokwanlisayo kuba lizama ublungisa obusekwe pezu kokuhlonela Umdali nabantu. Nalapa e Qonce liyanela ikhaba Elizwini: Uyahamba uaisebenzi, kuhle. Into emnandi kukuba ikakulu kuhlambuluka intsapo evela ebubomvini, idiniwe ngamacikiciki angakuqutnbeleki ntweni. Ezalwa ngabesebehe ngama Kristu **ngati** yona iza nzima: Emakube kukuzaliseka kwe Sibhalo esiti “ ababuti bonikelo namahenyukazi bayayipangela.” sinina ? ***

Luko olubuyo lolutsha, sibona kwakona olunye n pawu lwetemba ukunxunelwa kwe uafuudo ludodana, ngokukodwa olu luguqukayo. Umzi lo uzikolo zangokuhlwa upela ; kuyafundiswa, kuyafundwa. Ungafika nangamaxesha abakululweyo abaseni ukuba baxhase ilixhapheshu amadodana elele ngezisu, epete izileti, ezamana nezibalo; nangokuhlwa kwizindlu zawo ikwiyilonto. Into efake lempembelelo asiyazi. Sixela kodwa imiqondiso ekoyo pakati komzi. Abalesi betu bayakusivumela xa sisisi ezi zindaba ezimnandi. Kulondawo misela ! Eletu kuni siyakulifuka ngenteto yasenzipi estembawo anisokuyiyeka imfuundo ningadanga nafika ekuyifuudeni nayo, siti, *Labor omnia vincit.* ***

Sisiva kwakolu dodana lupuma ebubomvini, olube luze ngomsebenzi, lwaza lwafumana itamsanqa elingatetekiyo lokukumuna Iilizwi nentliziyo etanda itfundlo, abanye bayayishiya ngoku imisebenzi basinga ezikolweni ezikulu ukuyakufuna imfezeko. Nalendawo siyayiyuyela kuba isalata ukuba lomhlambi uyanyanisa kulanto siyalatayo. Kodwa singa singawavusa amadodana ukuba atabate amaqondo mayelana nalentloko. Besisakolwa tina kukuba ayisebenze imfundo enxule nomsebenzi, kuba ewuyekile intswelo zingabuye ziwakulele kangangokuba kubonakale ngati yimfundulo leyo ibabangele intswelo. Bise-bubulumko ukuyihambisa ngokuhlwa nangamaxesha okupumla emsebenzini ; abe umntu egcine imali ayakutii akuyiquba esebenza de abeko Standard IV, ayekuqulunqwa ngayo ezikuleni ezikulu. Yingozi enkulu ukuparga ezisinaleni umutu esepantsi ngemfundo. ***

Umzi lemfundo yododana olusebenza ezidlopinu uyakuyitakazela wonke. Isiqamo sayo asanele kuba sesiyakudliwa xa ede lowo uyinyamekelelo imfundo wapumelela wayisebenzizr, kodwa siko ngoku ayiqubayo ofundayo. Okukubola kwezizimilo zolutsha ezitawuni kuvela ikakulu kwinto yokuba ulutsha luswela into olungenzayona ngamaxesha olukulelekileyo kndlungu. Afumane iroba ke u Dweible ukungenisa emntwini yonke ingcinga eyakububula ekumhlaziseni nasekumonakaliseni umntu. Ingqondo esebenza imfundo ayisakufumana matuba okungenwa zezingcinga zimbi zisebenza ububi kolikoboka lazo. Iluncedo nangalondlela lento lungene kuyo udodana. Ningahatahati ke nhlambi.

EZA.BA BHALELI.

IMIGCOBO YANGOKUHLWA.

Apa elwandle abantu bazenzela izinto zokuzigcobisa kumaxesha angokuhlwa bakukova ukusebenza emini. Lemigcobo ingamatuba okwenza imali, yenye yendlela yokuncedisa inxaso yento Zelizwi zetyalike, nezelizwe zenyama. Lemigcobo iutlantlu ntau—Tea-meeting, Concert ne Entertainment.

I Tea-meetings zintlantlu mбини, ezase tyalikeni nezongqupantsi, noko ezizokugqibela azisazeki. Ezokuqala zezisukuba zenzelwe esikuleni (School-room) apo kulingwa ukwenziwa izinto zencubeko. Kudla ngokwenziwa amaculo njalo njalo, ukonwabisa abo sukuba bezile. Ezesibini zezi sukuba zenziwe kongqupantsi, apo kuvunywa imiquku-bende, kwenziwe nezinye izinto ezisalela kwintlalo endala. Kuluvuyo ukuti ezi zesibini sezingonoxesha, liyapela elazo ixesha, ewe ngazwinye zitshabile kuvecele ezokuqala ezenecubeko. Kudala ibiyinto enkulu ukuba indodana ixake intombi nokuba zimbini nantatu xana iya kwi tea-meeting, into ongeze uyibone ngoku ngenyaniso ambalwa kanye amadodana aya exake intombi kwi tea

meeting, isizatu soko andingeze ndisixele. Abanye abantu xana beteta kwezi tea-meeting bacinga ukuba amadodana angoku ayavimba, ukuba akunjalo ma- kabe akavani nentombi. Mna njengendodana andcingi okokuba ezindawo zizizo, nditi mna zisatsho ngenano, abantu abakulu ukuya kwabo kwi teameeting bayela ukukangela ukuba u Mr. nantsi uhamba no Miss banina ukuze ke emva koko kutetwe zimbi. Ngati ekucingeni kwabo umntu akanakulicela inenekazi ngapandle kokuba abe nento zokwenza nalo njengoko inteto injalo: kanti lonto kukwazawa nokutqelana kosapo lwesixeko.

Kuko umahluko omkulu kunene kwi Tea Meeting zakudala nezelixesha lencubeko. Ezakudala bezingenwa nge 2s. 6d. ezangoku zingenwa nge Is. Ezalo maxesha akudala bezilifanele ixabiso lazo, itaffle bezidekwa ngendlela etsala ilizo lingaze lidliwe, nencama umxelo uginye amate go kodwa kwenzi ukuti ezelixesha lencubeko ziwa ngeneno kwexabiso lazo, zikapukapu, zirelerele amehlo egqi ngapaya kwazo, iti ipuma kanti sekuhleli isiqu sodwa intliziyo ilele selisona ekaya.

I Concerts zavela kanye xa zipume isongo i Tea Meetings, beziya kunene abantu yayindawo yokuzonwabisa, yokudlisa indlebe ngolilose lwamaciko nonyileyo base Iwandle—kuba bekusi-tombi ukubizwa kwemyumikazi zeloxa. Zabadika abantu njenge Tea Meetings, kuba zenziwa zaninzi, zaye zingaxelinto kupindwa pindwa ntoneye, zasuke zatshaba ke.

I Entertainments zavela zona koma amatunga kwezinye izinto, kuba zona akwanele kuvunywa kodwa, kwenziwa nezinye izinto’ ezihlekisayo. Zati ukuze zipume isoya nje zasuke zayintapane i Six-penny Entertainments zokurweba, kwenziwe i actings ezingena siqalo nasipelo, isipukumba sento osuke ungakwazi nokubalisela obengeko.

Njengobeziya ezinto ndifumene lento— abantu baya guquguquka njengento yonke esemhlabeni, basukelana netshini, kuti kwakivule into entsha ibe ligguu ishiywe endala.

Imbangi yokuba lemigcobo ingayiya njengoko ibifanele kungenxa yokwenziwa kwayo ngaba pati bayo. Endaweni yokulinga ukudlulisela kwezingapambili kusuke kubonakale ukuba kuyahlahlwa, into ekatalelweyo kukwenziwa imali qa.

Amabandla ngelesenza i Tea Mooting kanye nkonyaka ukuze akwazi ukasana. Naxa elo ibandla liyenza kanye nkonyaka zingapumelela: kuba zingantatu enyakeni, kananjalo lingahlala lisazeka ixesha lazo, zekze zilungiselelwe ngokunjalo. Kwakona, ukuze ziyiwe abapati bazo mabalinge kakulu ukukolisa abantu ngendlela zonke ze Tea Meeting.

Amabandla e Concerts ne Entertainments ukuba afuna ukwenza into enenkozo makafunc umpati ovutiweyo kwi music ukuze akwazi ukubakolela nokuba luleka abo abapetyo, bangasuke abapetweyo nopetyo babe mqaeweni mnye. Balinge ngako konke ukuhlala besiza nento entsha kuba pulupuli ukuze babalule; kananjalo ihlale incencasa into abayenzayo, balinge ngapezu konke ukuyenza kakuhle nangemfezeko lonto sukuba beyenza. Abantu bakolisile ukuya kuvela ezama Ngesi i Concert, Entertainment ne Theatre ; ke ngako oko baya qonda xana bedliswayo.

XAKALASHE.

NGOKUHLANJULULWA KWEZIMILO,

Unyanisile wena mfondini uteta uti ihlazo alaziwa siti: owenze ububi ufana nomgcini-similo—uzekela kule mithshato ichite ucebano? Kanti ke akukaboni mfo wam amanyala akoyo ukuti umntu ozibizir ngoburamente titi intombi baye ayinike umntu owatshata ngotshato lokukanya imana iengqqa amaqekelana abantwana bomfo onomfazi wake, abemana umkonzikazi bebleka yena. Buramente bunina abo bufundisi be Nkosi? Kuti mhlal kufike imfundisi eze kunika umtendeleko basondele nabanjalo. Nakuba nditeta ngabufundisi ndiyazi ukuba ezizinto abazazi ngetuba lokuba zite sa iramente zabo.

Ndicela umtandazo kuba kutandazulwe udodana lwetu ukuba Umdali aluncede lungangeni kulomkondo wabenzi manyala ukuti umntu onmfazi wake, wenza ucebano lokuba baya kwahlulwa kukufa, namhla alulahlé. Wanga ungati umtandazo endiwucelayo zihlobo nitandazele ngokukodwa olusezi ofisini, alugcine Ozele-zibeke lungangeni udodana kula manyala okuba u Satana sele lengalengisa intokazi ezimana ukuti *Moyiyiya*, angahendeki azingenise esilingweni. Kuba kaloku ahlaa apo silindele yonke imiteto elungileyo,—siwa-kangelela pambili, siwapakamisa nokuwapakamisa kuba ahleli enkundleni yomteto. Wafondolozé Somandla angenzi nyala. Ndicela umtandazo ku wo wonke umzi ubhekise ku Somandla ukuba anike izipata mteto zobukumkani bo Mntan’omhle ziyinike ingalelo lento yeli nyala siva ngalo—imithshato echitweyo. Ati u Rulumente ukuba kekwako nokuba abemnye oti em’pe umsebenzise ofisini yake wasuka wenjenje wenza esisono sinje, angangwanqi amuse, kuba ingati lento ipakati ezindlwini zakomkulu, ibembi, ijalise. Abapati betu ngati bayasivuna esisono, kanti hai. Nawe menzimanyala ‘msukuhamba ungena kuzindlu zabantu bonke, keta ezabo ubonayo ukuba lamanyala, nesisono sako bayakolwa siso.

Mfondini wakwa Tato sikohliwe, silingekile ngabapuli luecbano lomtshato. Akwaba kungavela ndoda isixelele iqinga lokuba singadelani nabo njugabo babonisayo londoda ye Palamente.

OWASE LUTUKELA.

EVYASE Free State i Palamente yahlukene ngolwesi Bini Iweveki egqi ileyo.

F RMERFIELD.—Uthhla we 25 June, ya yingumhla omandni kunene kwezintlambo zase Farmerfield. Ibi yi Anniversary yosapo. —Kungenwe nge 10.30 kusasa inkonzo. Lwavitwa usapo lwenza isimanga, zati nezn e igcelezo zabantwana zenziwa ngoku ncomekayo. Kubonakele kubako itemba ngesihlalo salomzi lmdala wento ka Shaw.—Uya uvuka ngayo yonke lemnyaka. —Siyavakala isandi sokdibana kwamatambo—itambo kwelinye itambo.— Lomzi ubusoufuna nalamatambo abhaqwa ngumprefrite u Hezekia ezintlanjeni zase **mpumalango**.

UVIWO LOKUQALA LWEZIKOLO-

Sipakela umzi ingxelo yoluviwo lwentsapo olwalungo April. Ababengenise amagama babegqitile ewakeni—1,330, baza abangenayo ba 1,295. Abapumelele *First-Class* 240; *Second-Class* 690; abangapumelelanga 365. Abafelise kw English 184, 94 kwi zibalo, 164 kwi History, 83 kw Jografi, 273 ababebutataka kazo zonke. Sidwelisa amagama abantu nabavela kwizikolo zetu :—

SCHOOL HIGHER EXAMINATION.
48 Gray, James, Lovedale.
213 Geddes, Alex., Lovedale. SCHOOL FIRST CLASS.
41 Bikitsha, Healdtown,
61 Tlmas Percy, Bensonvale, 72 Alli? K. Welsh, 83 S. A.; Mahlentle, Lovedale,
111 Katherine E. Hurt, Bensonvale, 128 Bennie Mahlasela, Clarkebury, 184 Julius Ngxola, „ 188 Amos Qunta, Blythwood, 198 Charles Kinsley, Lovedale, 203 Elihud Sitela „
209 Peter Mti, St. Matthew's, 212 George Rogers, Lovedale, 225 Jesse Peter, „

SECOND CLASS.
241 Amelia Siema, Lovedale, 252 Joel Mahlaka, Blythwood, 259 Walter Jijana, Clarkebury, 274 Enoch Sangoni, 282 Richard Maaiki, Blythwood, 303 Beuben Kwaza, Healdtown, 317 C. Henry Msikinyia, „ 322 Adolph Bottoman, Lovedale, 363 Lilie Chapman, Bensonvale, 390 Gordon Sonqishe, Lovedale, 399 Ella Tyamzashe, Lovedale, 402 Sophia Ndandwa, Healdtown, 410 Allison Sanqella, Lovedale, 421 Mti, Lovedale, 426 Josiah Kumalo, Lovedale, 466 Charles Weir, Lovedale, 472 Elijah Javiya, Blythwood, 526 Joel Mpondof, Blythwood, Eliz. Zokofa, Lovedale, 532 Charlotte Hunter, Lovedale, Fredrick Lethlab'ka, Bensonvale, Garner Mdeleeni, Lovedale,
539 Elisha Mda, Transkei, 548 Solomon Kiviet, Lovedale, 552 Josiah Mguli, Lovedale, 571 Horace Nonkwele, Clarkebury, 576 Geo. Dlakiya, Healdtown,
Jane Lokwe, Lovedale,
612 David Cembali, Clarkebury, Lennox Tshaka, Blythwood, 617 Geo. Knoll, Lovedale, 630 Stephen Makania, Clarkebury, 637 Jno. McGillvray, Lovedale, 655 Martha Mo'O, Lovedale, 663 Isiah Mahlali, Clarkebury,
Robisa Mngane, Lovedale, 668 Frank Brownlee, Lovedale, 674 G. Wm. Dick, Healdtown, 689 Palmer Mgweityana, Clarkebury, 694 Arthur Taunton, Lovedale, 717 H. Mdolomb, Healdtown, 726 E. Magayo, Healdtown, 756 Ndaba, Jafra, Heald Town; Magaba, R., Heald Town.
758 Waters, R., Clarkbury.
782 Magodla, Jam., Lovedale; Munyuku, C. Clarkebury,

794 Dymann, R., Blythwood.
811 Oulong, H., Lovedule.
815 Nejame, C., Lovedale.
816 Ngoyi W., Lovedale.
836 Marven, W., Lovedale.
842 Ngeaiyiya, M., Lovedale.
844 Phoolle, A., Bensonvale.
849 Edwards, G., Lovedale.
858 Bala, P., Clarkebury; Norris, O., Blythwood.
876 Tidi, T., Bensonvale.
896 Smith de, Walter, Lovedale.
909 Mfihlo, C., Clarkebury.
923 Mzamo, Alice, Lovedale.
926 Mzamo, Claslihu.

Amacapaza nge Kimberley.

[NGU DAYIMANI.]

Kimberley, July 2, 1890.

KUTE XUM TU.

Akusabonakali nto iziudaba epepeni apu ngalomzi kungabiko kangaka, kanti kutiwa izityudimi ziphelele apa kodwa ngo never mind abajonge inyushu kupela, kanti abazalwane 'abase Koloni bazita- nda kakulu indaba zeti lembokotwe.

UMFUNDISI OMTSHA.

U Rev. Mr. Conjwa owalatelwe apa e Kimberley yi Nkomfa egqitileyo ugaleleke kweli lembokotwe ngembula mbete yomso wo Mgqibeloogqitileyo, 28th June, 1890, kunye nosapo Iwake. Abatetati bati usemtsha umfundisi.—Kulungile.

ITIMITI E WESILE.

Lembiniyo yentlanganisombi emuni kambe omnye ibisenzelwa ukumakela umfundisi omtsha ngokuhlwanjwa ko Mvulo, 30th June, 1890, kweyama Wesile e Malay. Mzimba upose amazwi ate usengo nyayo Camp apa. Bane baninzi abantu ngoku baki ngangokubazimanzi; ukuba ebe ngumfazi ngeba kuxinane kungabiko nebala lokuma ngenyayo zona usanguxile, solokoke uyindoda. Ukuba kwake zodwi (engaba ikwasinesinye isizatu sokonakalis kwalo apa utunywe yintlanganis yabafundisi ukuba ngabo ubumkulu kangaka endlwini. Inkatazo yonke azokugalele isiseko sokuba kumise umzi wazi ngokuba kwakwange dyasi, neqhuya, zikafi emiqaleni, ngokuzaqale kwase Queenstown epelekelwe ingazilungisanga kwinto afanele kukuba umntu azilungis yimintandazo kwada kwase Alvane nase nxa aya kuyo. Kubeko nezihlobo ezi mhlope, u Rev. J. Rouxville. Ute akeze kribanga, uze kuquba Morris (obepete isi blalo) nelinye inene nenenekazi, umsebenzi, kuba wona umkulu, anga ke ngoko Emve ni kokuyivula ngesiko intlanganis Umpati-sihlalo bangati abazalwana baka base Wesile nabase pakati kwengokulo enkul nama hemhem nbize u Mr. J. W. Tshatshi bati ukuuququba kwabo umsebenzi Sepuri Igosa, ukuba afunde i address ebilungis seljewe bubambisane. Yena uzokwendela kwintombi umfundisi, esinosizi ukuti ayi banga nakuvakala kakuhle entsha, nakuba elixego. Kekaluku nalendoda ngenxa yingxelo, ite yakugqitywa wapakama Mr. Conjwa ukuba enze awombuleli koko ingavakalanga into ka abeyiteta, kodwa pakati kwenteto ebemfutshah ngesizatu ka Solomon wasikelelwa ngu Tixo kuba wayefuna ukuba kwakiwe indlu yinkonzo, ze umfundisi " uyiboni into abayiyi abantu base Kimberley; ke nani nyisukele londawo. Masingungane, ati kanye lanto ayixelwelele ukuba kwake, ayilihoyanga ezee namanve angangeniyo. UZokuqala umsebenzi. Liko itemba. Uti akubhekabhekha abone kuko no dade iti londawo imvuyise kakulu, kuba apa kwa Tixo umsebenzi ucuyiswa ngodade. Ubulele lamadoda amhlope kakulu kuba ezokwenza isihomo kintlanganis O Messrs. McBride, Shepherd no Hon. Jno. Tudhope, nabo benza amazwi enkutalo netixalenye yabantsundu kwangokunjalo. U Mr. John Mtshuli ute entetweni yake wateta ngododana lwase Koloni olufundisiweyo, nolwase Natal— nalo olwafundiswa e Koloni—ukuba luti lwakufika xweli lase Rautini luzijibale; ati naba ngema Kristu ati mhla awela i , Ligwa abashiy e apo ubu Kristu babo.

Lenteto yomfo ka Mtshuli (umshumayeli) yaviwa kakubi yinxenye yododana ngokukodwa yimpi yase Natal, into zo

izilaula ngokwayo intlanganis, ekude enzuzwini wabonakala wona umlisa iveyini— indlavini—usapo abangangeni isizi oyise e Lovedale, Gqumahashe, Transkei, ewe e Koloni yonke ukuba n misela besinokuwubiza ngamagama ngomso ukuba ubuyi wapinda eno ezingoma ebivunywa zi choir ine ebeziko kobo budididi bentlanga iso, ayibanga nancasa ngenx' enokungalisi akali yingxolo yabate ngelabo bazokumana umfundisi. Iboysisi abapati oi intlanganis yapatwa ngabafana abade igxotwa. Yapuma ke intlangano enje kubambi, engabanga nambeko, kuzola, engena ndlebe, endingekayazi enjalo, omfundisi akayi kulibala, efanele. we kutiwa " nobabona ngezixakato ibo," kwangokunjalo nezibhoxi nzima ngezinxibo zazo nxa ziya kwimbuto Y jmigeoboo onjengalo. Lihlazo— ndiyeke it xebe.

<

HE KE!

Esinye sezibhoxi sisentanjani siteta j, je ngokusuke sigenze sigqitise kulomgqobo, sisuke saqiwula isitshetshe samane guggasinjo pakati kwabantu apa sisiti iya kuhlaba umntu, bade benza imizamo yokumkupa lomo ate akuba pandle aselekumbula komnye wabo bebemkuma endlwini, u Fulekni Roro, osinde \$ so sipompotelana sesingqawizi-gqwizila gemela leyo, abayihlute singekade si- lenzakalise noko, kanti seleko amapolisa antabata akwa mweye Nkoxasana ihofel. Eye pambi komantyi namhlanje avuzwe ngenyanga yonke esebenza o fuluni. U Popi ngegama akazitandi akade.

ITIMITI KWAKONA.

Siva ukuba ngokuhlwa ngo-Mvulo, th July, 1890, kuyakubako kwalomgqobo weyase Rabe (Barkly Street Church) abantsundu. Umlisela nomntjanga uze izole ukuze ugeobe kahle.

IBHONGO LE TENNIS.

Beke kwamane ukubako unchum wenteto yokungati amanekazi azakumisa t Club ye Tennis, site sixaxonxe indlebe iba lento yode ipumelele, suka kwati ' waka, asazi nokuba lonto iwile, ilityelwe kusinina, kanti lamanekazi akayilibali i rona i fiteen yakwa Mgibisa. Au! mananekazi ase Kimberley iphelele pina kaloku i Tennis?

IZIKOLOBOHO.

Umsebenzi uko wanqabi ngokungatembisayo kwinyanga ezigitileyo ngenxa yokulawula kwezikwati bagxotwa abantu kwanzima emadodeni ngoko. Kute kwakuba njalo kwabonakala kungeko kunceda ko Joseph, no John, no Jim laqubula ihabulsaka zazala umoya ukulinga kulendlela kalolime imbwayo i suka apa iya e Bechuanaland. Zibuyi lavalwa izikwati kwinyanga efileyo ngoko ke sivuya ukunye namadoda aqhele ("dambulo" kuba besekuzima ezinkukwini—danke.

0 Rev. P. J. Mzimba e Johannesburg.

[NOOWAKONA.]

Iveki eqale nge 5th May ibiye balulekileyo kumzi ontsundu e Johannesburg. Kute kwange veku engapambili kwako udumasi lokuba kuko umfundisi ontsundu ozayo. Ite yakufika iveki yokufika ko mfundisi waba nevuso umzi. Isicaka se Nkosi sigaleleke apa ngomhla we 8th May kusasa yave ibiyimni ebanda kunene. Ngomhla we 9th May impi entsundu yamhlisa umfundisi nge Teameeting eyayi nomculo. Le timiti yaba nesitozela ngobuko be elders zika Mr. Allan o Hon. Jno. Tudhope (late Colonial Secretary), Messrs. F. W. Bompas, Jno. Tudhope, jr., Mr. and Mrs. McBride, Mr. and Mrs. Bilbrough no Rev. Mr. and Mrs. Allan. Lite lakupela ixesha lokudla kwafuneka kuqutywe umculo; wona upetwe ngu Mr. Solomon Govo obesakuba yi teacher yase Burnshill. U Rev. A. Allan uvakalise into azelele yona u Mr. Mzimba—umsebenzi omkulu awutanyi- weyo ukutza kufuna intisizana ezingazanyio ne Nkosi, nokukangejika ukuba kungakona nto yenziwa yona ukumiswa iNative Presbyterian Church. Nankoke umfundisi wenu. I Programme ibe ne pieces zo Messrs. Solomon Mo. ali, Isaac Low, Thomas Levi, Solomon Govo, E. Nyati, Gordon and Peter Figilan, Miss Annie Solomon, Imvumo yayi mnandi nakuba ingeze itekisise nemvumo zase Koloni kuba kweli lase Transvaal into ezintombi zokuzuma. Into ezi zambi kuba kwati kanti kuko imipefundo bhandezelekileyo tina sigoba nje, kuba kwasa kuko izidumbu ezibini eziqungululwe ezitrateni; omnye ugumlungu ole butywala, omnye ngo ntsundu oqangqululwe isisu wanqanyulwa noqoqo ngobhoso. U Rev. P.J. ko Mvulo, 30th June, 1890, kweyama Wesile e Malay. Mzimba upose amazwi ate usengo nyayo Camp apa. Bane baninzi abantu ngoku baki ngangokubazimanzi; ukuba ebe ngumfazi ngeba kuxinane kungabiko nebala lokuma ngenyayo zona usanguxile, solokoke uyindoda. Ukuba kwake zodwi (engaba ikwasinesinye isizatu sokonakalis kwalo apa utunywe yintlanganis yabafundisi ukuba ngabo ubumkulu kangaka endlwini. Inkatazo yonke azokugalele isiseko sokuba kumise umzi wazi ngokuba kwakwange dyasi, neqhuya, zikafi emiqaleni, ngokuzaqale kwase Queenstown epelekelwe ingazilungisanga kwinto afanele kukuba umntu azilungis yimintandazo kwada kwase Alvane nase nxa aya kuyo. Kubeko nezihlobo ezi mhlope, u Rev. J. Rouxville. Ute akeze kribanga, uze kuquba Morris (obepete isi blalo) nelinye inene nenenekazi, umsebenzi, kuba wona umkulu, anga ke ngoko Emve ni kokuyivula ngesiko intlanganis Umpati-sihlalo bangati abazalwana baka base Wesile nabase pakati kwengokulo enkul nama hemhem nbize u Mr. J. W. Tshatshi bati ukuuququba kwabo umsebenzi Sepuri Igosa, ukuba afunde i address ebilungis seljewe bubambisane. Yena uzokwendela kwintombi umfundisi, esinosizi ukuti ayi banga nakuvakala kakuhle entsha, nakuba elixego. Kekaluku nalendoda ngenxa yingxelo, ite yakugqitywa wapakama Mr. Conjwa ukuba enze awombuleli koko ingavakalanga into ka abeyiteta, kodwa pakati kwenteto ebemfutshah ngesizatu ka Solomon wasikelelwa ngu Tixo kuba wayefuna ukuba kwakiwe indlu yinkonzo, ze umfundisi " uyiboni into abayiyi abantu base Kimberley; ke nani nyisukele londawo. Masingungane, ati kanye lanto ayixelwelele ukuba kwake, ayilihoyanga ezee namanve angangeniyo. UZokuqala umsebenzi. Liko itemba. Uti akubhekabhekha abone kuko no dade iti londawo imvuyise kakulu, kuba apa kwa Tixo umsebenzi ucuyiswa ngodade. Ubulele lamadoda amhlope kakulu kuba ezokwenza isihomo kintlanganis O Messrs. McBride, Shepherd no Hon. Jno. Tudhope, nabo benza amazwi enkutalo netixalenye yabantsundu kwangokunjalo. U Mr. John Mtshuli ute entetweni yake wateta ngododana lwase Koloni olufundisiweyo, nolwase Natal— nalo olwafundiswa e Koloni—ukuba luti lwakufika xweli lase Rautini luzijibale; ati naba ngema Kristu ati mhla awela i , Ligwa abashiy e apo ubu Kristu babo.

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Kumalo nezo Xaba zazizi bingi-bingi. Lendawo the pendulum was beginning to swing back in the direction needless, mischievous, changes under the old benevolent phrases of advantaging the Natives in a way that Natives and their friends could not understand. At any rate the change of Government will give us breathing time, and for ought we know it may be the precursor of a new and hopeful era of real beneficent reform, and absolute confidence in the country's rulers.

MEETINGS of representatives of various religious bodies, more particularly those coming under the description of Nonconformists, have taken place during the past week. The Presbyteries of the United Presbyterian Church and of the Free Church of Scotland held their sessions in Kingwilliamstown as usual. The attendance at both was not so large as on other occasions. The annual meeting of the Congregational Union sat at Somerset East; and of the many and various resolutions relating to the work of that body, we note, as a matter of general interest, one respecting the representation of the Congregational Union of South Africa at the Pan-Congregational Assembly to be held in London in 1891. It was resolved that two futi-futi." Waye ebabonisa ukuba u Tixo selekona members of the Union, one a European and the ngoko, wati ize bangamvumi ukuba 5 emke.azother a Native Minister, be appointed to akade futifuti. Ute akuhlala u' Mongameli uboniserrepresent the Union at this Assembly. In the ngashushu imfaneloko yento ezokwenza ngalemini, resolution coupling a European and a Native in wabakumbuzwa namazwi omfi u Captain Blyth okuba "the Representation of the Union at the Pan-Ngampandle kwetyalike uzezikolo zabantwaaCongregational Assembly in London, we Amamfengu akasoze abe luhlanga olumiyo, okanye nodiscern a wise resolve, which accentuates the Rulumente uya kuhlala eketana nawo? amadlala,"sanctified common-sense, long characteristic naye uyawasekela lawo mazwi kakulu. Emvenkokofof the Congregational Church. We doubt uluse umsebenzi netyala elihleliyo elikwi £130, utewelwether in any other body, and in so limited, egqiba wavulela Iwasuka Iwaqekeka ; udonga.albeit an onerous, representation the Native Kumadoda abeko ewonga ngo Messrs. Wm. Njikelana,would have been thought of. Jobe, Mkehle, ' Nofoty, Bikitsha (Wesleyan), Katangana (Wesleyan), azimasa indlu. Yaqala impi yayingo emnandi kakulu, zaye inkomo zona negusha zifile ukudlisa aimaqaba. Nditieta abafazl bamaqaba REV. A. MABILLE, the well-known French Missionary in Basutoland contributes to the nangekwele elikulu. Kwati kupakati zangena intombicurrent number of the *Christian Express* a zamaqaba zisuka pandle ukuya kunikela int'wende keluminois and readable account of the work of leyo awada no Mr. Njikelana wadina wa yi askuku,the Society with which he is connected during Ngamafupi, lati litshona laye selfishayelwethe past year. It shows that steady progress has been made—the number of evangelists and teachers having increased by 15 from 190 in 1883; that of communicants shows an increase of 390 from 6,543 during the corresponding period. The number of candidates for baptism stands at 3099 a decrease of 277 from the return of 1888. The new converts during the year number 1,254, an increase of 232 on the figures of the previous year. The attendance of children in schools has increased from 5347 by 1155 and the collections for the work exceed what they were in 1888, £821 by £240. On the whole the results are very satisfactory, although M. Mabile remarks that the numbers of communicants and class members would be larger, if they had not given over to other denominations, especially in the Free State and East Griqualand several of their stations, wishing to concentrate efforts in Basutoland. It is, moreover, satisfactory to find that the Cape French Society is about to experiment in the direction, from which they have hitherto shrunk, of instituting a Native pastorate, a theological class having been begun three years ago. Two of the class are now to be put on trial for a year and then to be ordained. M. Mabile assigns a reason for being last among churches in organising a Native pastorate. "We work perhaps with too much caution," he says, but they don't think that it is a fault; for, he continues," we want our Native pastors to be the well-educated, to have manners, to be able to lift up their future congregations to a more elevated state of Christianity and civilisation." The ideal is a good one and we wish them Godspeed in pursuing it.

In the same communication M. Mabile imparts information concerning the drink evil that will mar, in a marked degree, the joy of the well-wishers of Basutoland because of the results just stated. " Drinking," he writes, "is greatly on the increase in Basutoland. A few weeks ago, a chief, rather high in rank died from drink, and I am much afraid that others are following very hard in his footsteps. I believe that the regulations made by the Government of the Orange Free State; against brandy selling on the border have been relaxed. I cannot explain this new invasion of the brandy into Basutoland in any other way."

ABANTU NGABANTU.

UKUVULWA KWE TYALIKE E GCIRALA.

Kulenyanga bekuvulwa ityalike yehlelo le U.P. ethat body, we note, as a matter of general interest, one respecting the representation of the Congregational Union of South Africa at the Pan-Congregational Assembly to be held in London in 1891. It was resolved that two futi-futi." Waye ebabonisa ukuba u Tixo selekona members of the Union, one a European and the ngoko, wati ize bangamvumi ukuba 5 emke.azother a Native Minister, be appointed to akade futifuti. Ute akuhlala u' Mongameli uboniserrepresent the Union at this Assembly. In the ngashushu imfaneloko yento ezokwenza ngalemini, resolution coupling a European and a Native in wabakumbuzwa namazwi omfi u Captain Blyth okuba "the Representation of the Union at the Pan-Ngampandle kwetyalike uzezikolo zabantwaaCongregational Assembly in London, we Amamfengu akasoze abe luhlanga olumiyo, okanye nodiscern a wise resolve, which accentuates the Rulumente uya kuhlala eketana nawo? amadlala,"sanctified common-sense, long characteristic naye uyawasekela lawo mazwi kakulu. Emvenkokofof the Congregational Church. We doubt uluse umsebenzi netyala elihleliyo elikwi £130, utewelwether in any other body, and in so limited, egqiba wavulela Iwasuka Iwaqekeka ; udonga.albeit an onerous, representation the Native Kumadoda abeko ewonga ngo Messrs. Wm. Njikelana,would have been thought of. Jobe, Mkehle, ' Nofoty, Bikitsha (Wesleyan), Katangana (Wesleyan), azimasa indlu. Yaqala impi yayingo emnandi kakulu, zaye inkomo zona negusha zifile ukudlisa aimaqaba. Nditieta abafazl bamaqaba REV. A. MABILLE, the well-known French Missionary in Basutoland contributes to the nangekwele elikulu. Kwati kupakati zangena intombicurrent number of the *Christian Express* a zamaqaba zisuka pandle ukuya kunikela int'wende keluminois and readable account of the work of leyo awada no Mr. Njikelana wadina wa yi askuku,the Society with which he is connected during Ngamafupi, lati litshona laye selfishayelwethe past year. It shows that steady progress has been made—the number of evangelists and teachers having increased by 15 from 190 in 1883; that of communicants shows an increase of 390 from 6,543 during the corresponding period. The number of candidates for baptism stands at 3099 a decrease of 277 from the return of 1888. The new converts during the year number 1,254, an increase of 232 on the figures of the previous year. The attendance of children in schools has increased from 5347 by 1155 and the collections for the work exceed what they were in 1888, £821 by £240. On the whole the results are very satisfactory, although M. Mabile remarks that the numbers of communicants and class members would be larger, if they had not given over to other denominations, especially in the Free State and East Griqualand several of their stations, wishing to concentrate efforts in Basutoland. It is, moreover, satisfactory to find that the Cape French Society is about to experiment in the direction, from which they have hitherto shrunk, of instituting a Native pastorate, a theological class having been begun three years ago. Two of the class are now to be put on trial for a year and then to be ordained. M. Mabile assigns a reason for being last among churches in organising a Native pastorate. "We work perhaps with too much caution," he says, but they don't think that it is a fault; for, he continues," we want our Native pastors to be the well-educated, to have manners, to be able to lift up their future congregations to a more elevated state of Christianity and civilisation." The ideal is a good one and we wish them Godspeed in pursuing it.

INCHUKA.—Baku 203 abanta abadiwe zezi zilo e Russia ngonyaka ogqitileyo.

Native Opinion,

THURSDAY, JULY 10, 1890.

THE phenomenal defeats on the Government Railway proposals, which have been the centre of attraction in the Cape political sphere during the whole of the month of June, have culminated in Ministerial crisis, intimation to this effect having been given on Tuesday, when the adjournment of the House was moved till today to enable Ministers to consider their position. This form of expression is known to be but the euphemism a for resignation. It would have clearly needed " a Colonel's purge" to get Ministers out of office had they decided to stick to the Treasury Bench after the repeated and apparently that determined blows administered to them by over-welcoming majorities. So unless they were absolutely bereft of all a self-respect, it is perfectly natural that they have elected to vacate office. An opening and an opportunity has thus occurred to enable the politicians who have long sat on o the SPEAKER'S left, and among whom is to be found the flower of the Parliament of this country, to enter the Councils of the country, and to give it the benefit of their matured wisdom and profound learning. These changes among co the Governor's advisers cannot fail to result most beneficially to the so country, not only on account of their educative effects, but in drawing out the best from our public men for the country's good. For these reasons we hail a change of Ministry with the deepest satisfaction. It will be a double blessing to our people, moreover, if it carries with it the quashing of the changes projected by the out-going Govern-

ment in respect to the office of the Secretary for Native Affairs and the unnecessary changes in the administrative arrangements in the J Native Territories, which we have striven to oppose. In deeds of constructive statesmanship the Natives have nothing to thank the SPRIGG Ministry for. All the same our people have been content to be let well alone. But the present crisis has come in the nick of time, just when the observer of events could see that

dreds of times and are hardening their hearts, will—with some exceptions —be left to continue in this hardness, and the work will lie, especially in getting the young into the Lord's kingdom." Our own observation goes to confirm what M. Mabile gives as the experience of Missionaries in Basutoland. It must be acknowledged, with regret, that the bane pf old Mission Stations in these parts is uneducated or ill-educated young men, who do not appear to be weaned from the heathen customs of circumcision and cattle-marriages by the fact of their being on Mission Stations.

Notes of Current Events.

MEETINGS of representatives of various religious bodies, more particularly those coming under the description of Nonconformists, have taken place during the past week. The Presbyteries of the United Presbyterian Church and of the Free Church of Scotland held their sessions in Kingwilliamstown as usual. The attendance at both was not so large as on other occasions. The annual meeting of the Congregational Union sat at Somerset East; and of the many and various resolutions relating to the work of that body, we note, as a matter of general interest, one respecting the representation of the Congregational Union of South Africa at the Pan-Congregational Assembly to be held in London in 1891. It was resolved that two futi-futi." Waye ebabonisa ukuba u Tixo selekona members of the Union, one a European and the ngoko, wati ize bangamvumi ukuba 5 emke.azother a Native Minister, be appointed to akade futifuti. Ute akuhlala u' Mongameli uboniserrepresent the Union at this Assembly. In the ngashushu imfaneloko yento ezokwenza ngalemini, resolution coupling a European and a Native in wabakumbuzwa namazwi omfi u Captain Blyth okuba "the Representation of the Union at the Pan-Ngampandle kwetyalike uzezikolo zabantwaaCongregational Assembly in London, we Amamfengu akasoze abe luhlanga olumiyo, okanye nodiscern a wise resolve, which accentuates the Rulumente uya kuhlala eketana nawo? amadlala,"sanctified common-sense, long characteristic naye uyawasekela lawo mazwi kakulu. Emvenkokofof the Congregational Church. We doubt uluse umsebenzi netyala elihleliyo elikwi £130, utewelwether in any other body, and in so limited, egqiba wavulela Iwasuka Iwaqekeka ; udonga.albeit an onerous, representation the Native Kumadoda abeko ewonga ngo Messrs. Wm. Njikelana,would have been thought of. Jobe, Mkehle, ' Nofoty, Bikitsha (Wesleyan), Katangana (Wesleyan), azimasa indlu. Yaqala impi yayingo emnandi kakulu, zaye inkomo zona negusha zifile ukudlisa aimaqaba. Nditieta abafazl bamaqaba REV. A. MABILLE, the well-known French Missionary in Basutoland contributes to the nangekwele elikulu. Kwati kupakati zangena intombicurrent number of the *Christian Express* a zamaqaba zisuka pandle ukuya kunikela int'wende keluminois and readable account of the work of leyo awada no Mr. Njikelana wadina wa yi askuku,the Society with which he is connected during Ngamafupi, lati litshona laye selfishayelwethe past year. It shows that steady progress has been made—the number of evangelists and teachers having increased by 15 from 190 in 1883; that of communicants shows an increase of 390 from 6,543 during the corresponding period. The number of candidates for baptism stands at 3099 a decrease of 277 from the return of 1888. The new converts during the year number 1,254, an increase of 232 on the figures of the previous year. The attendance of children in schools has increased from 5347 by 1155 and the collections for the work exceed what they were in 1888, £821 by £240. On the whole the results are very satisfactory, although M. Mabile remarks that the numbers of communicants and class members would be larger, if they had not given over to other denominations, especially in the Free State and East Griqualand several of their stations, wishing to concentrate efforts in Basutoland. It is, moreover, satisfactory to find that the Cape French Society is about to experiment in the direction, from which they have hitherto shrunk, of instituting a Native pastorate, a theological class having been begun three years ago. Two of the class are now to be put on trial for a year and then to be ordained. M. Mabile assigns a reason for being last among churches in organising a Native pastorate. "We work perhaps with too much caution," he says, but they don't think that it is a fault; for, he continues," we want our Native pastors to be the well-educated, to have manners, to be able to lift up their future congregations to a more elevated state of Christianity and civilisation." The ideal is a good one and we wish them Godspeed in pursuing it.

The Kaffir—Whence, and Whither.

No. 2.

Rejecting the Arab theory. The conclusion I have come to is, that the Kaffir is a Zulu with an infusion of Hottentot blood, taking place long before the historic period. The Hottentots are very light in colour, almost beardless when of pure blood, and even among the Bushmen the short aquiline nose may be seen. They are light-hearted, a people sans souci, and are regarded even by the Kaffirs as improvident to a proverb. With many faults, they have the redeeming quality of courage, and that of a very high order. Now, we have here the things we are in quest of as the complement of the Zulu type, to originate the Kaffir—lighter colour, sharper features, less beard, hard clicks, openness, boldness, and a certain happy carelessness which lets the morrow care for itself. With a mixture of blood, there are also qualities not found in either of the races. There is found in the Norman what will 'be looked for in vain either in the Dane or in the French Celt. That would account for the high spirit of the Kaffir. If this general view is correct, we must at the same time suppose that the amount of Hottentot blood in the Kaffirs is small (and not quite universal. The Kaffirs do f not have the small deep-seated eyes of the Hottentot and they are decidedly mixed as regards colour, some being very light, others very dark. It affords a corroboration of the opinion given - above, that certain individuals, who are c known to have Hottentot blood in their veins, are typical Kaffirs as regards all the peculiar qualities, and that the most [j Kaffir of the three Kaffir tribes, the Gaikas, were those nearest the Hottentots. - There was a Kaffir tribe of mixed blood, originating within the historic period— the Gonas. This mixture must not be confounded with the one referred to before.

There is a difficulty which must not be overlooked, how to account for the clicks not found among the Basutos, existing so far up the East coast. This cannot be, very well explained at present; but if we ii are to suppose that the use of Hottentot s clicks could not be learnt by mere intercourse without admixture of blood, we must conclude that at least the Kaffirs s had more Hottentot blood than the others. While the blend spoken of is assumed to be true, we must not overlook the possibility, that tribes of pure blood and of the same stock may yet differ widely. Thus the Fingoes and the Pondos are not Id alike. The character of an entire tribe, or even nation, may be determined by a few families. It was so with old Rome. When the patrician families were broken up, the typical Roman ceased to exist, id We may therefore suppose that the hi Amaxosa were a distinct tribe with certain peculiarities, before any admixture took place, and that the general leaving came from a few. The problem involved in the Whither an of the Kaffir is a more difficult one. No one need to trouble himself about the future of the Fingoes. Their industry, the facility with which they adapt themselves to civilized ways, their power of

But,—who knows?—we perhaps approach the time when heathen adults, who have heard the gospel hun-

concerted action, and of being acted on in masses, and the extent to which they have accepted Christianity, all indicate a tendency upward. However much we might miss the Kaffir out of the world, we must judge that the decision of heaven and the survival of the fittest exactly coincide.

The picturesque Kaffir is not to be found now. The fate of the nation seems suspended in the balance. The chief Gaika tribe possessed the Chumie Valley. From that they were drifted to the Keiskama, and then from there to the Thomas River, from which they were blown into space. Other sections, again, have become Christian and educated. These are the few. The many are neutral. They do not appear to be going back, and they are not going forward. One favourable sign is that the antagonism between Kaffir and Fingo is fast disappearing in the new generation. The Kaffirs treated the Fingoes when they first took refuge among them with scorn and contempt; The Fingoes now possess the old Kaffir lands in the Chumie, in the Keiskama, in Peddie, and in Fingoland, so that the accounts between the two races are nearly squared, and they can afford to bury the past.

As many of the Fingo young men are now educated, they have a duty to their Kaffir countrymen, who have some high qualities which are wanted to fight the common battle of the race, and which would be sadly missed in that hard fight, as it will certainly be, if the enlightened few allow the old Kaffir race to go to destruction. The destroying agents are vice, resistance to education and progress, and rejection of Christianity. Who is there that will come to the rescue?—S.

CORRESPONDENCE.

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PLAINTS.

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LIGHTA CANDOE.

Clarkebury.

[This communication has been put in according to "copy,"—EDITOR NATIVE OPINION.]

CHIEF VELDTMAN.—Veldtman, Chief of the Fingoes, accompanied by his son-in-law, Theodore, was, writes *Excalibur*, recently on a visit to Cape Town. One object of the visit was to pay respect to the widow of Captain Blyth, and to lay a wreath upon the grave of the late Chief Magistrate of the Transkei, whose work is held in high honour and regard by the Fingo people. Veldtman also called upon the Premier, and laid some matters before the Government on behalf of his people. The Chief, who is extremely pleasant and jolly in manner, was delighted with the sights of the metropolis. "Cape Town," he said "is very much busy." "Well, Chief," I said, "owing to the present depression in business, Cape Town is not quite so busy as in brighter times." "Waou!" exclaimed the Chief in grave astonishment, and then, solemnly shaking his head, added, "Ah! very much busy; very much business; lots of people, lots of work, and horses, wagons, cabs—waou!" Veldtman does not speak much English, and his ideas are most easily derived through his interpreter, Theodore. He is a great admirer of Sir Henry Loch, who is visiting the Queen's people "like a father," and he expressed the highest admiration and reverence for the memory of Captain Blyth. I must add that all the wonders of Cape Town culminated in Veldtman's visit to the circus. Cape Town is busy, very; the Parliament Houses are splendid, so are the suburban houses of the local swells, and so is the magnificence of Sir Henry Loch; but the circus and Frank Fillis—"Waou!"

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IMVO ZABANTSUNDU (NATIVE OPINION)

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Kwabahamba Ngendlela. Amayeza ka Cook Abantsundu.



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JULY 10, 1890]

indawo. Umntu maze avule amehlo, aze angenzakali, Ndim, MARTINUS J. POSWA. Entsikizimi, 24th June, 1890— 3it0790

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ABATSHATILEYO.

MQOBOLI-JACOBS.—Kutshatiswe ngu Rev. James Davidson e Mbulu, ngo June 17th, 1890, u ELIAS JNO. MQoDoDI no ZUZIWE P. JACOBS.—3it07

ABAZELWEYO.

BOTTOM AN.—E Nchwaai u MRS THOS. (BOTTOMAN uleleke Unyana ngo 27 J June, 1890.—3it2479) _ MBIKWANA. — E Healdtown, ngowe 17 June u Mrs. ROBERT J. MBIKWANA, ubeleke UNYANA — 3itl77

TENGO-JABAVU. — Kwa Tukn, Fort Peddie, ngo 17 June, 1890, n Mis. J. Tengo-Jabavu ubeleke UNYANA.—3i710

XHOLLA.—U Mrs. Robert Xhola, e Rini, ngo 18th June ubeleke INTOMBI. 3itl0790

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IMIBIK O .

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Kangela Encwadini abapilisiweyo nendle. la elisetyenziswa ngebhotile, ibhalwe nges Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namaya amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inkolso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kweai sify eabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile sisheleni zontatu, izele liyeza einginga tata intsuku ezilichumi. Ibhotile nganye ihamba ue- ucwadi ene nteto yesi Xhooa.

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