

QUEENSTOWN ADVERTISEMENTS.

PEACOCK BROS. NO WEIR,

NGABATENGI abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke uyekuva into abayi kupayo pambi kobuba utengise nokuba kupina.

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, Lertyis, Umbona, Amazimba, bahlele benawo.

A Wonderful Medicine.

BEECHAMS PILLS

For Biliary and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL, GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be "WORTH A GUINEA A BOX."

BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. They promptly remove any obstruction or irregularity of the system. For a Weak Stomach; Impaired Digestion; Disordered Liver; they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring the long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD or HEALTH the whole PHYSICAL, ENERGY of the human frame. For throwing off fevers in hot climates they are specially renowned. These are "facts" admitted by thousands, in all classes of society and one of the best guarantees to the Nervous and Dabitated is that *Beecham's Pills* have the Largest Sale of any Patent Medicine in the world. Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Johns Lane, London E.C. 1



Ikaya Labantsundu.

(Ebelileka Mr. Paul Xiniwe)

MAKOWETU! Nangu umzi wenu, asingowabelungu. ABAHAMBI baya kukangelelwa ngawo onke amatsha ngenyamako. Amabasha sesona sitali sibabile inle, itshipu. Kwimpi Esebenzayo : Ukutya ukuncamisa umxhelo, okomelezayo ngemali encinane. Ukutya, ukupumla, ukonwaba. Imali yake yena uya kuyichita kwase kaya, ekubeni ama Jamani eyichita kumakowabo. Angatengela atengisele nabanina, mntonina emsitweni ongawona mkulu weli lase Maxhoseni. Ikuba litengwa ngokubonwa!

W. D. SOGA, Ummninzi. E Market Square, e Qonce.

Kutengiswa

Tshipu:

ONGXAWU

ABA 2,000.

Kuqalela kwabancinane (1 gallon),

Kuse Kwabakulu (50 gallons).

Inkoliso inendawandawana, ngoko zitengiswa NGEHALAFU YEXABISO LAZO, (zitshipu).

YIZA KUBONA.

W. O. CARTER & CO.

Kingwilliamstown.

Uhlobo Lokubhalela.

BONKE abandibhalelayo ndozifumana incwadi zabo xa baqonde ibhokisi yam : REV. EDWARD TSEWU, P.O. Box 1551, 2164 Johannesburg.

Amayeza ka Cook Abantsundu

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abatulckileyo. Elika

COOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile. Elika

COOK Iyeza Lokukhohlela (Lingamafuta). 1/6 ibotile. Aka

COOK Amafuta Ezilonda

COOK Nokwekwe, 9d. ibotile.

COOK Iyeza Kapalo. 1/6 ibotile. Ezika

COOK Ipils. 1/ ngebotile. Eka

COOK Incindi Yezinyo. 6d. ngebotile. Oka

COOK Umcia Westepu Sabantwana. 6d ngebotile. Oka

COOK Umgutya Wamehlo. 6d ngesiqunyana. Oka

COOK Umcia we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

uba ngawenkohliso angenalo igama lake

ISAZISO SIKA.

TIKOLOSHE.

NGXATSHOKE MZI ONTSUNDU

UTIKOLOSHE uyawubulela umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akasenanto nalamzi ka NGOMTI use Bhulorweni-Umfomkulu yena selemsise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame koua NEZISULU ZAKE, njalo-njalo. Impahla ekona inxenye yayo

qt31090

Amakhuba, ngamani alula, Onoxesha Besali, bahleli bodwa, Amaxamba Eswekile ne Kofu, nge nani elilula, Umgubo, nento yonke, Into Yonke Etyiwayo uhleli enayo, zizisulu, Ibhulukwe, Ibhathyi njalo njalo, zinxesha, ziyalala. Ihempe, Iminqwazi, Isali, Imikala.

Yizani kuzibonela ngokwenu.

Iseyile ne Dyokwe, ne Miqokozo, ne Water-Fatyi, ne Tyeya, ne Planga.

Akukonto Ingekoyu.

A. J. Cross & Co. E QONCE.

EKA

Incindi Epitekeziweyo

LINSEED NE HOREHOUND.

Lelona Yeza le NKOHLOKOHLONGQELE, nazo zonke Izikhulane zoMQALANE MIPUNGA.

1/6 NGEBHOTILE.

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P, GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

ISAZISO.

UYAZISWA ukuba intlanganisyo yeqela Lababoleki nge Mali iyakuba kwa Mr. Tshayinca e Xilinx, nge 18 APRIL. Akuyi kulindelwa mali iyzinala ngo April, kanjalo yonke imali ebolekiweyo iyafuneka nge 31 ka March.

P. S. LUSASENI.

ISAZISO.

UMR. R. W. ROSE-INNES, Umteteli.

Ematyaleni, njalo-njalo, usawuquba umsebenzi wake kwanjengokwanganambili. Nguminawa wake, u Mr. C. Rose-Innes, ongu Mteteli enkundleni yase Monti, E Ofisini yake e Qonce namahlala usakunyamekele ukukangelela Imicimbi yaba Ntsundu ngononolelo lonke.

BONISANI,

TYALI ENKULU EMABALA MABINI ngapakati inamabala abomvu namhlope ngapandle inamabala aluhlaza na brown (blue). Oyiifumeneyo wovuzwa maxa ete wayitumela kwi Ofisi ye "Mvo," okanye ku Mrs. CROWE, e Debe Nek.

Abahlolo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQALA

O HADNOTT & Co. (Magqadaza)

EYONA VENKILE INDALA KOMANI YA BANTSUNDU, babenzela amalungelo anelisisayo ngelixesha lobunzima, bonke abanezikweliti kubo ukuza ku June, 1890, ngokuti bavume ukutabata nokuba 10s. endaweni yeponti, bangabizi nzala, kuzo zonke izikweliti zabamnyama ezihlalule ngapambi ko December ozayo, baze bamnike umputi ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO:—

O HADNOTT and CO. (Magqadaza) batengisa koze nemali, ngamaxabiso ahliswe nangokugqite abekuko, waye otenge kubo ngemali esaneliswa kangangokuba emze impinda yokuya kutenga kubo futufuti; ngalendlela zindimbane ezitenga kubo betsalwa luhlobo abatengisa ngalo ezitoren zabo apo abantsundu bafumana okwanelisayo ngempali yabo.

Apo nina Ledi, u Noyteyiba, ukunitengela estoreni, ne "Mvo" niyileselwe ngapandle kwexabiso.

HADNOTT & Co. (Magqadaza).

ISITORA SOMZI ONTSUNDU,

QUEENSTOWN.



IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

NGOLWESI-NE, APRIL 16, 1891.

UMTETO, No. 23 we 1879.

UYAZISWA ukuba kususela kusuku lo 1st ku February, 1891, imimiselo ye Siqendu se 10 so Mteto ongentla siya kuquutywa ngama Polisa.

B. H. HOLLAND, Imantyi.

Kingwilliamstown, 28 October, 1890.

Imimiselo ekusingiselwe kayo yelanelayo :—

Wonke umntu of unyenwe eyantaza, nokuba kusendleleni yabantu, okanye endaweni ehanjwayo, okanye esemboniselweni yendawo ezizezo, engena zingubo zaneleyo kakhule, wotatyatela ukuba ungumutu ongazipete kakhule, abe netyala lokwapula lo Mteto. Angabanjwa nangapandle kwegunya la Komkulu, aye kuma pambi ko Mantiyi, ne Justice of the Peace ebalulweyo, apatwe ngomteto, aze akufunyanwa enetyala njengoko kumiselwa nge Siqendu se 2 salomteto, abe nokohlwaywa ngezohlwayo ezimiselwe ngeso Siqendu.

Izohlwayo kogwetyiweyo pambi kwe Justice of the Peace ebalulweyo, kukufakwa entolongweni ixesha elingengapuzulu kwentsuku ezili 14 esebenza mhlambi engasebenzi nzima, esitya mhlambi engatyi amanzi etyuwa, etshixelwe mhlambi engatshixelwe yedwa, okanye nayipina yezonto ; okunye kogwetywe pambi kwe Mantiyi, wofakwa entolongweni ixesha elingengapuzulu kwenyanga ezintatu esebenza mhlambi engasebenzi nzima, esitya mhlambi engatyi manzi etyuwa, etshixelwe mhlambi engatshixelwe yedwa, okanye nayipina yezonto.

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Izohlwayo kogwetyiweyo pambi

kwe abamhlope—ikhaba elo maliyindwebele lonto, kuba akanyali u Rulumente ukubalupulula abamhlope entweni beyifuna. Uxolo Mhleli ngexpepa lako.—Owako &c., R. B. MLILWANA. Queenstown, 7 April 1891.

E TSOOMO (KWA LUVUKUVU).

[NGU M' BHALELI WETU.] Ndikolwa ukuba inxalenye yabantu ayazi nento ngesi sikolo. INDAWO ESIMI KUOLO.

Sisikolo esimi ngase West kulomlambo sibizwa ngawo, ube ke wona ute qelele ngesitaba semayile ezi 2 mhlambi nangape zulwana. Simi kumfulana ekutiwa ngu Lolwana, simi kwindawo ebusiqangi, sipahlwe zinduli ezimbini zimi pezu kwaso kanye, enye ngase East enye ngase West, sikangele ke kuleyo ngase East, le ke indawo yile kutiwa yi Tsoomo Mission. Enye ke kutiwa yi TSOOMO POSI.

Le ke yona imi pezu komlambo kanye eku selwa amanzi awo ngabo bemi kona, ekangele kanye kuwo, kulapo ke kupuma kona iposi, kulapo ihotele zikona nevenkile, njalo-njalo. Ukuma ke kwabantu kude kwabhekisa ngapheya njengoko kunjalo ukumiwa kweli. NGOMLAMBO.

Lomlambo ukutaza ngokuzala futi naxa kungabangako mvela apa ezi kanti ine ngentasla, sibone tina sewuzele, ude wonakalise nomenzezi wamatshala esikolo semini kuba abanye abantwana bangapheya. NGOMDLALO WESIKOLO SEMINI

ube ngohesi salapa sodwa ngomhla we 25 February, bagcoba abantwana besela uqolwane besitja izonka ezineswekile, beqata iziwitsi, anikwa amabhaso betu zititshala zabo zontatu, kuba kwaye kucelwe zona ukuba zizwanike. Ndada ndeva ndinqwena ndanga ngalomni ngendumntwana wase Tsoomo andabi ngumboneli, ekugeni ekumkeni kwe langa kwafika imantyi yabo ebekelelyo u Mr. Thompson, eyati ekuqaleni, eyona nto ndizele yona apa kukunika amanzi enkutazo kunye ne tshala zenu nomfundisi wenu, waicoza ke yena; ndanga kaloku imngendo yam ndingayinika ngokubaleka abantwana kebagcine lamazwi angaka abakutazayo.

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Lomzi ufudukele apa e Tsoomo Mission ukwela e Mbulu ekuseni kuka February, noko inxalenye yawo nawo ise Tsoomo Posi; apa iyindlu yemantyi ne ofisi. NGENQUBELO PAMBILI.

asinto ikoyo leyo apa. Yonke intlole yezama ukubuyisela emva wonke osukuba engati usazama ukusigisa pambili, kangangokuba ongenalo unyamezelo angasencalame ahlaha naye. NGOLUTSHA LWAKONA, lufana nouya ndaka ndalura kwelipepa le Mvo, kusiwa lalukubha uninzi ngokuti luyazi; ungafika ngokwize zivulise ezantsi, lufake izintende ezide, eziti ke xa kuhanjayo zingxalwe uboya ukuze zibe nesitonga. ahambe ke umntu esiti nina ndafunda pipi pi. Olungumntwana luhamba lusiti singo Miss Bani-bani tina sapa.

Ibhencuti no Wesile.

Ngentlanganiso ebise Bhencuti yokukumbuzwa ukubhubha ko Mfundisi u Wesile, sitinyelwe oludaba ngum' bhalali: — ABAFUNDISI ababeko yayingaba:—Revs. C. S. Lucas, P. Keswa, S. Manciya, no P. Luta. Abanye abantu abebelindelwe abafikanga; abanye ngexa yemfazwe yama Mpondo ekufupi nomzi we Sikolo akuso, omnye ngokungapili, omnye ngokuzala kwemilambo. INKOSI NSE ZIBONDA ezaziko ngo: Mtengwane (ama Hlubi), u Valolo (ama Mpondo), u Yose (ama Mpondomise), u Maqubu, u Ncelana, u Zulu, u Njikelana, u Ntuli, u Sali Sockiwa, no Plaateje Tonjei. IZIKOLO NENTSAPU zaye zizezi: Esase Bhencuti (se Ntombi) Itishala, Miss Bate, Sophia Kiviet, Matilda Paila; (kwe sama Kwenkwe) John J. Ngaka; Emahlungulu, David Sobekwa; Neoti, Wycliffe Yako; Lotana, Hargreaves Ntikina; Caba, Horace Nonkwele; Etyeni, William Ndulama, Catherine Ndulama; Gura, Bertha Maqubu; Tyira, James Buti, John Lubelwana; Esinxaku, James J. Ntondini; Culucna, Julius G. Ngxola. Inani lentsoapo nabantu abakulo ababeko lalimayela ku 2,000. Bafika nge 21 March, babuyela emakaya nge 24 March, 1891. INKONZO zazingiliselele ukwenzelwa pandle kuba iyalike yayingena kubatwala bonke, kodwa ngexa yemvula azibanga nakwenzelwa pandle zonke. Ziqale kusasa nge Cawa ngo Mtendeleko we Nkosi owenzelwa pandle, wamkelwa kumalungu ali 150. Eyasemini ibekwapandle kwaxelwa ngo Bomi buka Wesile, kumana kucelwa izikula ukuba zicule. Eyokumka komhla neyangokuhlwa, zibe setyalikeni, intsoo zimana ukutsholozela kamandni kuzo zombini. Ngo Mvulo kusasa ibe setyalikeni, eyase mini ibe pandle. zite intsoo zezikolo zaula, zenza izifihlelo, noku matsha pambi kwentlanganiso. Ukumka komhla kwenzelwe ukubaleka ngenyawa, nokuposa imikonto; kwankwika amabhaso kwabagcine abanye. Ngokuhlwa kungenwe kwakona kwahanjayo izifihlelo nokucula yintsoo yezikolo kwada kwabase busuku. Yacitakala intlanganiso emnandi ngewanga nazipitipi, kusasa ngo- lwesi Bini, 24 March. Intsoo zezikolo zahambisa kakuhle ezifundweni zazo, ngokukudwa esentombi e Bhencuti, site sabonisa inyameko etatyiweyo ekuqaleni intsoo, ukufunda izifihlelo nokucula amaculo. IZI PITSHI. zenzwe zi nkosi, nezibonda, namadoda amakulu awayeko; zibe zezincomo ukubonakala kokwandu kokukanya, zaba moya mnye ukunqwelwa ukuba zingamana zibako intlanganiso ezinje ngale. SINTENO emnizi yencwadi zaba Bhalali esingekabi nasituba sazo okwangoku. ABANGABA baposiwe lola bhala lube luko mabe baqwalasele isaziso Sakomkulu esikwela namhla, kuba ndukiso lunehanebhoyi. ZULU lidale nge Cawa ukumka komhla e Mkgangiso labulala inkomo emva komzi ka Mr. John A. Ntsiko.

Ibhala Labadlali

Ngokupatelele kwi Tennis uti u T. M. (Grahamstown) kuwe wena wase Tinara, utinina? uti u Nobhala wase Rini urumekilena? ngokuba esuke wati incwadi wayifika ngenecakaza na? Ndiyakolwa noko ukuba akucinganga ngapambi kokuba utoko. Nditsho ngokuba owase Rini u Nobhala unaso isizatu sokuba akwenzeko oko; ndingakolwa kamanjalo ukuba kuyimfaneyo yona ukuba indisimide ngoko, ngokuba wayesibhalile kade kwinqwadi awayive nibhalale yona. Ndititi ke wena mfo walato, anditeni nokuba ulinenena, nokuba akusililona, into oyiyi ungumbudwa duni woxolo pakati kohlanga, nokuba ngu Nobhala wase Tinara na. Awukwazi ukuteta mfondini ndingakufihleli mna. Andikolwa ukuba u Nobhala wase Rini uposibile nakancinane, ngokuba kakade tina kuthi banti bantsundu lomdlalo walo "mqatwana" upezu kwama nenekazi kakulu, ngokuba ne Captain zipuma kuwo. Ngamafupi, ukuba nobhala ngu- we lomntu wenzelente, andikolwa noko mfondini ukuba ngokuba ubohhala wase Rini ebhalele kwinecekazi seliya kusuke lizeke indawo yako; wena nya kuhlala kulomsebenzi wako. Yini mfondini usuke wenzelente imbi kangakanani kanti imizi libisalagalelana ngomoya ofanelekileyo. Mfondini mandikwazise mhlope mna, musa ukusivumela isandla sako ukuba sifikele nezimlo zabanye abantu, lonto iyakuti libaxake ngenye imini. Ndikwazise mna mhlope, wenze ngengeto yako emnandi intsinu enkulu kanye, ndingazi ukuba ucinga ukuba tina asikwazina ukukulinganisa, siyakwazi nati, yiva—Ha-ha, kanene wena ute, ra-ra-ra. Yiva ke nati siyakwazi. Ndititi kuwe, ndiyakolwa ukuba lento yenteto yako soyiya kubanga udushe nokuba nizile, Ndititi kuwe isimilo senenekazi lakuni, ngokuba kubonakala ukuba aniwatembeli nakancinane. Ndiipele no ndisiti, mfondini ungumbudabu duni wohlanga, yiva kakuhle, uwuxabhele lomdlalo, kanti ngewute ukuba ubungayitandi lonto wasuka wamncetzelela umzalwane lo wase Rini xana nifuna into zoxolo.

Umhlali wa Barwebi.

Ikhaba lase Komani elintsundu elibe lihle ngo Mgqibelo nkuza kudlala ibhala ngo Mvulo ne Champion yase Qonce alibanga nakulifeza ibhongo lalo ngemba lemvela. Impi yakwa Komani soloko yeva into embi nge Tournament yase Qonce ukugoduka kusitwa ingumnyhadala. Ibizokulinga ukusasa eso sigxeko namhla. Senizonwabisa bonkabi noko kunjalo. Akuhlanga luhlangana. AMANANI OBOYA NENYE IMVELISO F QONCE.—Obuvasiweyo 7 1/2 d to 8d; Igrisi 4 3/4 d to 5d ne 5 1/3 d; Eyclipuzulu Igrisi 5 1/2 d to 5 3/4d; Obuvasikweyo 6 1/2 d to 6 3/4 d; Oburabaxa obundaka 3d; Obesiyoboke 7 1/2 d to 8 1/2 d obulungile; Obungano 6 1/2 d to 6 3/4 d Obuluthane babantsundu 4 1/2 d to 5d. UCINGO LWA PESHEYA NGOBOYA—UMSITO woboya belizwe e England ubungo 2 April. Bute banganyelwa kanobom igrasi yenyuka ngelalintyi. Ludaba olujongwe kunene ngamafuya gusha ngokukodwa ngexesha lomcebo. IFILARA E KOMANI—Zibungaba inqwelo. Amaxabiso ukuya eTastakad 1 1/6; e Lady Frere 9d; e Cala 1/; e Dordrecht 1/3 ngekuila. IMARIKE YASE QONCE 11 April—Amaqa nda 1/3; Traai eluhlaza 1/1 to 1 1/2 ngekuila; Ihabile 2/3 to 4/6 ngekuila; Itapile 6/3 to 8/ ngenxoxa; Irsi 5/6 ngenxoxa; Inkuku 7 1/2d to 10d; Amatanga 1/5 to 1/2d; Imbotyi 9/6; Inkuni 8/ to 29/ ngeflara. UBOYA E QONCE BUMI NGOLUHLORO.—Obuvasiweyo 7 1/2 d to 8d; Igrisi 4 3/4 d to 5d ne 5 1/3 d; Eyclipuzulu Igrisi 5 1/2 d to 5 3/4d; Obuvasikweyo 6 1/2 d to 6 3/4 d; Oburabaxa obundaka 3d; Obesiyoboke 7 1/2 d to 8 1/2 d obulungile; Obungano 6 1/2 d to 6 3/4 d Obuluthane babantsundu 4 1/2 d to 5d. IMARIKE YASE QONCE 11 April—Inkuni 10/ to 63/ ngeflara; Amatanga 1/1 to 2/5; Inkuku 1/ to 1/3; Amadada 2/; Ihabile ngezintu ezi 100 12/ to 25/; 3/3 to 6/3 ngekuila; Ita. ipile ngenxoxa 3/ to 9/; Umqubo 8/ ngekuila; Imbotyi 13/6; Amatanga 1/6 ngedazini.

Native Opinion

THURSDAY, APRIL 16, 1891.

WHITE SUPREMACY.

TWO politicians who occupy responsible positions, have, at recent gatherings, spoken with a degree of anxiety on the possibility, in the immediate future, of the Native races of this country out-stripping the white races. The sentiment has found an echo in some after-dinner remarks of a less prominent gentleman—Mr. PEARSON—who has twice held Ministerial office in the country. At the great Bond Banquet, rendered important by the utterances of the Prime Minister, Mr. HOFMEYR thus spoke on this subject:—“If, then, it was true that people were ruined by drink, he heartily declined giving his vote for the blacks which he was not prepared to give for the whites. He wanted to make the land one of whites, and not get it overrun by blacks. And would he then strengthen the blacks by keeping brandy away from them, and give the whites brandy to kill them? This would be a political suicide. And knowing this, no word was said of liquor or abolition in the programme of [Bond] “principles.” Mr. MERRIMAN, the Treasurer-General, made the Port Elizabeth Agricultural Dinner the vehicle to bring the matter into special notice. He spoke as follows:—“The question of this country was whether it was going to be a black man’s or a white man’s country (cheers). When he saw farmers becoming disheartened and hiring their land out to Kafirs, the Colony becoming blacker and blacker, Natal, a large native location helped along by coolies, and Capetown becoming browner and browner every day, then he felt misgivings in his own mind as to the future. They must try and persuade the people of this country to draw together and make one people, and so present a united front to their rivals.” These arguments were clenched for him by the ex Colonial Secretary, who said that sooner or later there must be a war. These are grave statements, which leading men should not utter unless there is some warrant for them. Although they are highly calculated to flatter our people, it is to be hoped the Natives will not lose their heads over the matter; for we think the importance which is being forced on their humble position and prospects is entirely undeserved. When we consider how the Natives have been broken up; how by the thousand they are cooped up on land deemed scarcely sufficient for a European farmer; and how those who have received some education are jealously kept from all posts at which they may earn a competency—taking these into consideration, and other ways of hampering the coloured races in the struggle for existence, we cannot help thinking that our public men have been trying to be ironical. The E. P. Herald is, in our estimation, fairly within the limits of the facts when, commenting on this subject, it bids the disconsolate alarmists possess their souls, since, as it observes with fact and force, There is not the slightest probability that there will be any serious competition for the next four or five centuries, and therefore Mr. HOFMEYR’S refusal to keep the Natives from liquor lest they should leave the drunken white man behind, is unnecessary. To the point, also, are our contemporary’s remarks on education as at present doled out to our race. We would not,” observes the E. P. Herald, interfere with the efforts towards Native education now being made by philanthropic bodies. They educate a few Natives here and there, and are harmless. We welcome these enlightened views on this vexed question of Native Education; because many pious people have been labouring under the hallucination that because there were from 300 to 400 Native pupils learning at Lovedale, therefore every Native child was participating in the education given at that institution to the detriment of the labour market. Those who take this view often overlook the fact that for every 300 young Natives in Lovedale at a given time, 30,000 are not receiving any education, and comprise that large class from which the labour which has built the railways and helped to push on the other public works of this country is drawn. At no time is it more necessary to insist upon the Colonists in this matter to hasten slowly, remembering the Master’s sufficient unto the day is the evilthereof.

Notes of Current Events.

MINISTERS ABROAD.

TAKING CENSUS. MUCH disappointment and soreness has been occasioned by the careful manner in which Natives have been discarded by certain Magistrates to act as enumerators among their people, on the ground that “it is not meet to take the children’s bread, and cast it unto the dogs.” It is well known the Government instructions were explicit in favour of the employment as far as possible of Natives; and the Managers of the Census at headquarters are to be entirely exonerated of any desire to deprive educated Natives of work.

WHAT MIGHT HAVE BEEN. THE course recommended by Government to engage Teachers and capable Natives among their own people would have allowed of enumerators districts being subdivided with the result that greater accuracy would have been secured. As it is people who were at various places on Census Day, desirous to have their names included in the Census, were obliged to leave after waiting for days for the Enumerator who was engaged in some remote corner of his large district. We wish there were some means of calling to book those who failed to carry out Government wishes in respect of the appointment of Native Teachers as enumerators.

THE ENEMY NATIVES. As One said many years ago, the real enemies of OF THE our people are those of their own household. It is well that Natives should know that it is on the advice of Magistrates that Native young men have been deprived of an opportunity of rendering Government service, in a responsible capacity; and we wonder how often these gentlemen have proved the means of disappointing Natives’ hopes of legitimate employment in the public service. We are induced to make these observations by the following quotation from the Cape Times on this subject. Our contemporary writes:—“The organ of Native opinion predicted a failure in the numbering of the dwellers in huts inasmuch as no Census paper had been printed in the Kafir language, nor any enumerators of that race appointed. We are informed, however, that the selection of European enumerators was determined by the counsel of the most experienced Transkeian magistrates, and the officers charged with that duty may be trusted to get as near an approximation to truth from the dwellers in locations as the circumstances permit.” Our contention, however, is that the returns from Native centres would be as correct as they might have been if Native youngmen were more largely engaged to take the Census among their own people.

DURING the week two members of the Govern-ment have spoken at Port Elizabeth. The Hon. J. X. Merriman enlarged on subjects of general import, and alluded, among other matters, to the Native question. It must have been as a joke that he said the blacks were elbowing the whites out of the country; and he would be too straight-laced who would deprive the Treasurer-General of his joke. The Attorney-General dwelt principally on matters to be submitted before the ensuing session, in the form of a Local Option Bill, which will be received as notan unwelcome instalment by Liquor Law reformers; so also the re-organisation of the Police Force, the Master’s and Deeds Offices. On the Border the Colonial Secretary has been having a regular “Frontier Campaign,” carrying the hearts of the people of these parts by storm by his eloquence and his sweetness of manner. Mr. Sauer has considerably advanced the position of the Ministry in the estimation of the people along the Border.

THE UNFORTUNATE THAT cautious and (in respect to Natives) cynical journal, the East London PHRASE. Dispatch, referring to the recent Kimberley speech of Mr. Rhodes’s, remarks:—“It was not particularly wise of the Premier to say, in referring to Pondoland, that he always preferred land to negroes. It was a Native’s doubt, with jocularly; but it happens to be a statement of wide bearings, and Mr. Rhodes will probably find it brought up against him from time to time as long as he practises as a political in South Africa.”

NATIVE THRIFT. THE Port Elizabeth Telegraph mentions a fact which has just dawned upon its mind. Our contemporary remarks “The majority of persons are probably not aware of the natural thriftiness of the men who are employed as labourers in Kimberley. Out of a comparatively small rate of wage they will not only manage to live, but to save a no inconsiderable sum after a year or two’s work.” The Telegraph adds as an unfortunate circumstance that “Natives cannot be prevailed upon to deposit their savings in banks;” but our contemporary will be glad to hear that many are gradually availing themselves of savings banks.

“G.” in the Kaffrarian THE LABOUR Watchman has hit the nail DIFFICULTY on the head in his contri- SOLVED. button on this subject. He writes:—“By the reports of the proceedings of the ‘Farmers’ Congress—but why called a ‘Farmers’ instead of a ‘Political’ one fail to perceive—I notice that the farmers think that legislation in the form of compulsion to wear European clothing will assist them in obtaining a sufficient supply of labour. How are the Natives to get the means of procuring the clothing if they do not get wages sufficient to do so, and to meet other requirements as well? There are three good necessities required to settle the labour question. They are—good masters, good servants, good wages. A good servant will not work for a bad master even for good wages, and a good master will not give good wages to a bad servant. A good servant should get good wages.”

THE E. P. Herald regrets FLOGGING, to see that the Bond Congress has determined by a unanimous vote, to support the flogging proposal which was submitted to the House last session of Parliament. The debate upon the subject was ample, and the measure stood condemned by thirty- live members of the House. Three members of the present Government, indeed, Messrs. Rhodes, Sivewright, and Faure, voted for the Bill and are no doubt still prepared to support it, the other three members, however, Messrs. Sauer, Merriman, and Innes, voted against it and we may rest assured that they will not remain members of any Ministry which brings in such a Bill. Mr. Hofmeyr, we believe, neither spoke nor voted, but he was possibly absent in the Transvaal during the discussion. It is not possible, however, that Mr. Hofmeyr would support the measure, and the Bond Congress would have done better to have left it alone. It can only reflect discredit upon themselves and upon the country. CONCERNING MISSION PROPERTY.

LETTER TO THE EDITOR. SIR,—The Wesleyan South African Conference meets shortly. Among the several matters awaiting its careful deliberations, is one about the accommodation of the Rev. J. J. Jabavu, who is an assistant master at the Edendale Training Institution. We, as Natives, do not propose to take a lead in this matter, but simply wish to bring it to the notice of the Conference. It has been made light of by the Superintendent of the District and by the District Committee. It is difficult to make out why this question of this young man’s accommodation has been held with such contempt. On two different occasions it has been brought before the public, but no steps were taken to investigate it. That the Conference will make a stir in the matter, we do not doubt the least. We would like to be clear as to whether the dwelling house, formerly occupied by the headmaster of the Institution, but now empty, was put up with an object of having Europeans and only them as occupiers. From the structure and position of the building we should have supposed that it was intended for a man who was to look after the boys of the Institution at all times, and who was therefore to be responsible for their conduct. Now the former occupant of the house has removed into another, the one who was expected by us to be his substitute has been found unfit to dwell in the house, and it has been indirectly denied him, and the boys are left without a responsible person near them. It would hardly be necessary to say the parents do not like this sort of thing. We hope the Conference will make some arrangements with regard to Mr. Jaba- vu’s accommodation and give some explanation why he has not been allowed to use the Institution dwelling house. I am, sir, yours etc., X. Natal, March 24, 1891.

WANTED. TWO TEACHERS with good characters, who will be willing to act as Catechists. Apply to Rev. S. W. Cox, English Church Mission, Herschel. 316/4

WANTED. IN July next, for the Wittebergen Native Day School, a HEAD TEACHER, who would also be able to act as Interpreter in Kafir and Sesuto. Also, an ASSISTANT FEMALE TEACHER, able to teach sewing. Also, a TEACHER for the Wittebergen Dutch speaking (coloured) School. Apply to Rev. GEO. WEAVER, Wittebergen, Herschel. 1234

ENGLISH OPINION ON SELF GOVERNMENT FOR NATAL.

IT was quite to be expected that English opinion would not readily respond to Natal’s request for Responsible Government, and the problem propounded by The Times in the following remarks will prove a very difficult one for Her Majesty’s Government to solve. Natal has determined to ask for Responsible Government, and the scheme which the Colony proposes to submit for the approval of Her Majesty’s Government has passed its third reading. Under ordinary circumstances feeling would be cordially in favour of granting the request. Natal entered the representative stage of her existence in 1856. Her European population has reached the respectable total of 36,000, and it is Cox, English Church Mission, Herschel. 316/4

ELIPEPA LIPUMA
NGOLWESI-NE IVEKI
ZONKE. Lijonge Ilungelo
Lomzi kupela.
Limele imfanelo ya Bantsundu
ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu.

(NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

Lirolelwa 3/6 nge Kwata
(itunyelwe ingekapeli 4s ipele i
Kwata ingarolwanga.
Unokuhlalelwa yonke Unyaka
ekuveleni kwawo nge 13s 6d.
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Izaziso Zabazelweyo,
Abatshatshileyo, Nemibiko,
irolelwa 2s 6d, zingene kanye; 3s
9d kabini; 5s katatu.

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, APRIL 16, 1891.

[Vol. X, No. 337

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Zonke intlobo zengubo Zamakwenkwe, Zabafana, nezamadoda. Ibhulukwe zekodi ezisikiweyo ziqalela kwi 6/6 nge par. Impahla Entsha, Amapini, Ibhola, ne Net ze Tennis ezisand' ukwamkelwa.

IMPAHLA YE ZEBHOLA.

IBATI, IBHOLA, IZINTI,—EZONA ZITSHIPU E KOLONI-ZININZI ZENZIWE NGABONA BENZI.

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Isuti zamadoda ezisikiweyo ziqalela ku 50s.

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IVENKILE ETSHIPU EKOLONI

DYER NO DYER,

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BALIMI: KANGELANI APA!

IXESHA LOKUTYA LO 1891.

SINOVUYO olukulu ekwaziseni ukuba sizimisele ukutenga amanani amakulu, kususela kwingxowa enye kude kuye kuma waka amahlanu, xa isampulu zizezilungileyo. INGQOLWA, IRASI, IMBEWU YEHABILE, UMBONA, AMAZIMBA, IMBOTYI, ITAPILE, njalo-njalo,

Ngamanani Apakamileyo ase Markeni NGE CASH

Ipetshana elixela ubunzima namaxabiso, liya kwikwa umtengisi ngamnye.

ISEBE LOKUTENGISELA.

Kuya kusivuyisa kunene ukutabata umsebenzi wokutengisela nabanina INKUNI, IHABILE, UMBONA, okanye nantonina kwi Marike Yakusasa. Sokupa nomntu oyaziyo idolopu ukuhamba na Nqwelo. Sibiza imalana encinane ngokutengisela umntu.

GILBERT FOX and SON,
MARKET SQUARE, KING WILLIAMS TOWN.

WOODROW & HOWARD

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Lempahla ilungele Abantu Bonke, Amaxabiso Onke,
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Nento ezinjenge kofu ne swekile zitengeni ko

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E Nyutawini nakwitalato esipambi
kwe ofisi ngase mcantcatweni.