IMVO ZABANTSUNDU

(NATIVE OPINION)

IPEPA LAMAXOSA LEVEKI ZONKE

LIHLAULELWA 3s NGANYANGA NTATU

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, NOVEMBER 24, 1884

[No. 4

Imvo Zabantsundu.

AMAGOSA.

Ukuze umsebenzi opatelele eku hanjisweni kwelipepa uhambe ngokukapukapu kumiswe amanene kwindawo ngendawo ukufeza imicimbi engalo endaweni nase gameni lomninilo. Indawo ezizintloko ezilindelweyo koli-Gosa zezi:—

(a)Kukumela ilungelo yepepa ngokuzama bonke abanokulesa ukuba balamkele.

(b) Kukukumbuza abamkeli ngazo zonke inyanga ezintatu ngentlaulo yepepa, eliyakuti i Gosa liyitumele kum'- pati-pepa e Qonce.

(c) I Gosa kwakona lomela ukuvakalisa izikalazo zabantu bomandla walo ngento zonke ezipatelele ekuhanjisweni kwepepa.

N.B. Akunakumiswa bani ekubeni li-Gosa kwindawo engenabo abamkeli abalishumi bagoselweyo.

Amagosa endawo ngendawo okwa namhla:—

Alicedale.....	Mr. Stephen Nikelo
Barkly East.....	Adam Mpinda
Beaconsfield.....	Mr. Jonas Msikinya
Burnshill……	„ James Figilan
Cala.....	P. Mtyoba
Dordrecht.....	Mr. James Maqubela S.
Fort Beaufort.....	B. Msutwana
Fort Peddie—	
Tyityaba.....	
Rura.....	„ Thomas Mqanda
Kimberley.....	Rev. Boyce Mama Mr. M.
Herschel.....	M. Kosani
Kwa-Manxeba.....	„ K. Kayo
Jagersfontein.....	Joel M. Gundwana Mr.
Jansenville.....	Chas. Z. Ntozini
Kama stone.....	„ S. Ndubela
Peelton.....	„ Chas. Tukwayo
Port Elizabeth |	„ W. B. Rubusana
Queen's Town.....	„ John S. Adams
Somerset East.....	„ Paul Xiniwe
St. Mark's.....	R. T. Nukuna
Tarkastad.....	D. K. Vandala
	D. Dwanya
	Isaac A. Motaung

Abamkeli be-Mvo banokuhlaula reg uit kwi-ofisi le ise Qonce, mhlaumbi kuma Gosa. Imali inokutunyelwa nge-zitamp zehalafu nemali yeposi mhlaumbi ngetshek egameni lika J. TENGO-JABAVU.

Indleko yokutumela imali yeposi neyokwanana itshek e-Bankeni ayinakumelwa siti. Otumela itshek makeleke nexabiso lokuyanana e-Bankeni.

Iveki.

SIVA ukuba akuseko namnye umntu onengqakaqa e-Du Toits Pan ngoku.

INENE elisand'ukuba se Lusutu lincoma ubuhle belizwe nobuninzi nokucuma kwento ezilinyiweyo ; okwangoku abantu bagqitywa yindlala. Lelixole kamnandi elo.

KUTIWA imantyi ezingo Mr. O'Connor no Mr. Stanford zizakuke zihambele kwi nkosi u-Mqikela, Komkulu, ukuya kucebisana nayo ngolaulo lwase Mampondweni nangoku peliswa kwezipitipiti emdeni.

IBULU u-Pieter de Velliers lase Paarl, ngase Kapa, lifunyenwe libulewe. Kubanjwe isicaka ngetyala lokubulala.

INQANAWA induluke (ngo 16 Nov.,) e-India (Bomoay) namajoni eza kwelilizwe.

INDAWO yokongamela imicimbi ye Post Office Pesheya ebipetwe ngu Professor Fawcett, imiselwe u-Mr. G. J. Shaw-Lefevre.

IZINDLU ze-steshon sikaloliwe e-Burghersdorp ziyakugqitywa ukwakiwa ekupeleni ko December 1884.

U-MR. C. J. Roux, obesisandla semantyi e-Aliwal North ukutshelwe e-Komani enda- weni yonyana ka Shambuluka.

IJAJI zahlala esihlalweni kwinkundla enkulu yamatyala e-Rini ngo Mgqibelo 15th. Akubangako matyala abalulekileyo.

INGQOLOWA iyakuba ninzi kakulu nonyaka e-Ngqushwa. Ukuba uyakulunga unyaka nombona uyakulunga.

AMAGQWETA ejaji amatsha asandukuvela Pesheya ngo Mr. Guerin uo Mr. Gray. U- Mr. Guerin ngusibali ka Mr. Upington.

I-.Eastern Star iya ukuba akubangako ba- ntu bokungxabalaza endleleni yokungena kwabamnyama kwilungelo lokuvota e-Ngqushwa. Ilusizi ngenxa enoko.

UMFO abati ngu Arends wase Somerset East ubanjwe ngokugqoboza isitora so Messrs. H. David & Co., nokuba intsiba zenciniba ezikwixabiso le £70.

U-BILLY MILLER wase Jagersfontein usandukufumana ilitye elibunzima buzi karat ezi 139. Ikwayilendoda eyaka yafumana eyona dayiman inkulu apa e-Africa.

IFAMA apa ese Manzikanyi (Leiuwfontein) ngase Bofolo yagcinelwa ngu Rulumeni u kuba ibe yeyegqira lezifo zempahla kugqitywe kwelokuba itengiswe. Oku kuyakuba ngo 9 ku December. Inani engenakutengiswa ngapantsi kwalo yi £2'537. Yonke impahla ebikuyo neyokulima neyokusebenza iyakutengisa nayo ngalomhla.

KUFUNWA u-William de Beer okaya lise Free State obe amahashe amashumi matatu anamabini e-Lusutu.

U.J. G. NEETHLING ugwetyelwe iminyaka emihlanu ngokutshisa isitora sake.

I-Fronteir Guardian, ipepa lase Dodoloro liti inani labavoti ababengene ngomnyaka we 1882 lali 1537 abangene nonyaka ba 2145- Into eninzi ngabamnyama.

INGQAKQA ibikwa nangase Cumakala.

ITAPILE zinconywa ukunqaba e-Dodoloro. Ngati zingafumana intengo entle kwelo.

LINCONYWA ukubalela e-Sterkstroom. Inene u-Mr. du Plessis owayehlwayele ingxowa ezi 45 zengqolowa akalindele kufumana nto.

INDLEKO enkulu ihlele u-Mr. Olivier ifama yase Ndwe kufupi nje. Kuwe isipango esikulu kwelo akulo xa inkomo zisexintabeni sizigxotisile sayakuzeyelisela emaweni. Inkomo ezimswelekeleyo zilikulu.

IBULU elibulele umntu e-Ngcobo kuba lisiti unengqakaqa ngu Marais. Sifumana ukuba umntu lowo ubengena ngqakaqa, ubete-piti intloko kupela. Umdubule ngezitonga ezisixenxe esokugqibela satsho saqekeza itloko.

INTO ezilinyiweyo zinconywa ubuhle kwisitili sase Barkly East e-Batenjini impahla iyabuyisa.

I-OFISI ebisakuba se Xalanga ivaliwe ngo 4 Nov. Imicimbi ebifezwa yimantyi yalondawo iyahanjiswa ngu Mr. Levey ose Cala.

U-Mr. M. B. SHAW unyulelwe ekubeni yimantyi yase Ndenxa (Maclear) endaweni ka Mr. Lushington Cole obubileyo.

LAISABLELE kwisitili sase Cradock. Amatakane azelwe ngalonyaka afile.

INGQAKAQA ibikwa e-Richmond yase Natal apo kuvakala bucala abantu abamashumi mahlanu kuba bebekwindawo enayo, ngapezulu kwesisiqingata sesinayo.

U-REV. OWEN WATKINS inkulu yabafundi- si base Wesile e-Transvaal usendleni yake yokusinga kwelozwe evela Pesheya ; uhamba nabafundisi abatsha ababini o Rev. G. Lowe, uo Rev. W. J. Underwood.

INTLANGANISO yonyaka yenkongozelo zokuxasa umsebenzi we Nkosi, zebandla lama Wesile amhlope alapa e-Qonce ziqale izolo ngentshumayelo emini nangokuhlwa ngu Rev. R, Lamplough wase Mkangiso.

INTLANGANISO engemicimbi yabafundisi yona iyakuba ngokuhlwa kwasetyalikeni ya Mawesile amhlope. Isihlalo siyakubanjwa ngu F. Dyre, Esq., M.L.A.

INTLANGANISO yabantsundu ba Mawesile alomzi iyakuba ngecawa ezayo mhla intshumayelo ziyakuhanjiswa ngu Rev. E. Lones emini no Rev. J. P. Back ngokuhlwa.

INKOSIKAZI ka Rev. W.C. Holden ibube nge Cawa 16. Ibuba indoda enkulu isaibambe ipuluwa ishumayela etyalikeni yabantsundu e Rini. Baninzi abahlobo abantsundu abaya kumvela u Mr. Holden ebunzimeni angene kubo.

INDLALA ingene nakwabamhlope ngoku e-Bayi. Imbangi yoku kusweleka komsebenzi. Ibandla elipete umzi lide langena lingene imisebenzi etile eti kuyo ibanike isheleni ezintatu ne afugolweni ngemini ukubazuzise imalana yokulondoloza umzimba.

INGQAKAQA iyapela ngoku e-Dayimani ibonakala ukuba ingene mandla kwindawo ezikufupi nololiwe lo upuma kwa Komani. Nabantn basuka be-qa-saka ngohlobo lokuba kubonakale ukuba iyakwanda.

AMANYE amajoni apesheya asebenzana nenkanunu abelwe ukuza kwelilizwe ngolwe Sihlanu.

INDLU enkulu ye Palamente ya Pesheya iyivumile indawo yokuba ilungelo lokuvota linikelwe i 2000000 abantu abebengena ngapambili.

I-PALAMENTE yapesheya ibenengxoxo ngo 29 ku October ngemicimbi yela Bahlambeli. Amadoda elobunga ayaleze aqononondisa ku Rulumedi ukuba aze angabuyi nganeno kokuwati tship-tship Amabulu.

U-MR. DU DOIT ongamehlo olaulo lwa Mabulu kwelika Montsiwa umise umqondiso wokuba elo selelenze umhlaba wa Mabulu. Mabaqonde abafundi oku kwenzeka kulom- hlaba exela ukuba uyakuwagxa kuwo amajoni.

ETETA kwingxoxo eyayiko kwibandla le Palamente ya Pesheya ute ngolwe Sihlanu u-Mr. Chamberlain (omnye wabalauli) lemikosi itunyelwa kwela Bahlambeli asiyakufeketa— batemba kwakona ukuba bayakuncediswa lulaulo lwase Kapa.

EZOCINGO ngo Mgqibelo zabika ukuba kucingwa ngokuba umkosi ka Rulumeni wocingo noweposi maupatwe ndoda nye. Okwangoku u-Cingo lupetwe ngu James Sivewright Esq., M.A., C.M.G., iposi ngu G. W. Aitchison, Esq. G. W.

BEFIKILE kwela Bahlambeli o-Mr. Upington no Sprigg babe netuba lokuteta nenkosi zelo u Mankorwane abate bona abasawatandi amadoda ase Kapa kade ebakohlisa bona batembele kwi Pesheya.

ABAPANGI bomhlaba wa Bahlambeli abase Stellaland nase Goshen kutiwa bazimisele ukulwa kunokupuma kwelozwe ekufikeni kwemikosi ya Mangesi.

I-Cape Argus iti u-Mr. Merriman uyakunduluka Pesheya ukuza kwelilizwe ngo 26 November.

KUVAKALA ukuba u-Rulumeni wa Pesheya ugqibe kwelokuba ake izindlu zamajoni e-Wynburg e-Kapa zokugcina amabuto amabini onke amaxesha. Oku kwenzelwa ukukusela lomimandla kwinqanawa zezizwe ezibutshaba kwi Nkosazana.

SINOSIZI ukuva ngamapepa ase Kapa uk uba u-Rev. J. Smith Spencer otandwa kunene libandla lase Wesile ubuhlungu. Okwangoku usaye kufuna umoya omtsha e-Simon's Town.

NGOMGQIBELO (15 Nov.) u-Mr. Holland wase Bayi watengisa imazi zenkomo zelase Kapa ezi 7 ezadla amanani apakati kwe £11 ne £28 10s.

U-CHARLES J. LEVEY Esq., umiselwe ekubambeni ubumantyi base Xalanga endaweni ka William G. Cumming, Esq., oya e-Mount Frere kwesika Makaula.

SIYAVUYA ukuva ukuba akuseko namnye umntu onengqakaqa kumandla wase Aliwal North.

I-BURGHERSDORP lisabolile sesi sifo.

NGOCINGO olutunyelwe kuti ugumbaleli wetu ose Jagersfontein (ngo 22 Nov.) uti " U-Phillip, Umtshaka obe ngo Mvulo odlu. lileyo £56 ku Mr. Holmes ubanjwe e-Du Toit's Pan. Asimntu ufundisiweyo akaza- mkeli ne Mvo njengokuba esitsho umbaleli we Mail" *(yipi yona ?)*

INGESI abati ngu Haarhoff libulewe ngu Mxosa ebelimbambe esiba ngase Rafu.

INTLANGANISO yabafundisi abantsundu ba- se Wesile bomandla owonganyelwe ngu Rev. John Walton, M.A., yahlukene ngo Lwesi- bini. Abanyulwa bayo abayakuya kwi Conference eyakuba se Natal ngu Rev. J. M. Dwane, no Mr. Ebenezer Mhlambiso. U-Rev. David Msikinya no Rev. Ebenezer Magaba balupumelele uviwo nexesha labo lobulingwa lipelile, bayakubekwa izandla ngomyalelo we Conference.

ka Rev. W. C. Holden ibube
Ibuba indoda enkulu isaba-
ishumayela etyalikeni yaba-
Baninzi abahlobo abantsu-

U-DR. DALE NEMFUNDO.

U-DR DALE obala kwikoranti yase Kapa ekutiwa yi *South African Illustrated News* inteto evisisekayo netandisayo. Ifanele ukuqwalaselwa ngabo bonke abapete umsebenzi wemfundo ngakumbi eyabamnyama. Entetweni yake u-Gqira ude acukumise umhlaba kokwetu ukwazi ongadli kufikelelwa yinto eninzi yababala ngalomcimbi wemfundo. " Yintonina," wenjenjalo ukubuza U-DR. DALE, "isiqa- " mo salemfundiso yabamnyama ? " Masisoloko sijokise ngokungenisa " kwelo lase Maxoseni intambo enye " yamadodana anokulesa nokubala " emi ngapandle komsebenzi kuba
" engena shishini afundiswe Iona,
" nangokuba abantu bakowawo be-
" ngenanto bangabanikayo ukuba "basebenze na. Umsebenzi osise-
" ko wemfundo sowuhambe ngo-
" kwaneleyo, " litsho i-Gqira elifundileyo, "(ngakumbi pakati kwa "Mamfengu) ngango kubakusifane-
"le ukucinga ngolona hlobo iyaku- "qosheliswa ngalo lemfundo, luti " oluqosheliso lusenziwa ibe yona "imisebenzi ingalambe nganto le- "minyaka ngeminyaka, ukuze ku-
" ngayiwa kwamanye amazwe uku-
" funa ezinye intlanga, ngapaya
" kwabafundisi mashishini bakwa
" Mangesi." Ngapandle kwelinga elingazanga lapumelela nalo, lokungenisa Amatshayina kweli lizwe, iminyaka ngoku mibini eyadlulayo akunakutiwa kakuhle abasebenzi bamanye amazwe bangenisiwe kweli lizwe. Sinokuti ngokuqinisekileyo seloko beko abamnyama abafuna umsebenzi. Oku makukhunjulwe xa ati u-Dr. Dale abe "bafundisi- ngokwaneleyo entsebenzweni yezandla. Elikuqwalaseleni elicala lentlalo yabamnyama elikulombuzo uqale inteto esiyicapule kule ingentla singati tina sifumene ukuxakwa okukulu. Ekubonakalayo ukuba no Dr. DALE ngokwake akakayifumani eyona ndlela yokuwupendula. Simfumane ke esilwa nomsebenzi wake weminyaka emininzi xa ati: " Abatile abade bangati bangenwe lugezo emfundweni basati makungeniswe imfundo yonyanzelo kwabantsundu; ibe ngalomfundiso besateta ukulesa nokubala nokwazi amanani; kodwa oku kuyakonakalisa ngakumbi Uza kuba yintonina umsebenzi wezi zilumko zencwadi ? Azinakusebenza ukungqiba—kakade ziyakunyamezeleka ukuba zikwenze, ukuba azibanga zibe ngamasela." Kuyabo- nakala ngoku ukuba ukucitwa kwezikolo ngumhlola apa kumandla wase Qonce akusuki ekupeliseni indleko kodwa, kodwa nakwimvo enjengale ka Dr. Dale. Masiti lomcimbi uxake nenkunqele ; kuba ngoku ngapaya kobu titshala nobufundisi akuko yimbi into ekungatiwa omnyama ofundileyo uyinikwa ukuba ayenze. Ukubonisa ubunyaniso boku masicapule kwakwinteto ka Dr. DALE. Liti i-Gqira " indodana efundileyo ihlala pakati kwabantu abangamfuni kakulu umcweli no- mkandi, nomtungi nomlimi, nomgcini-venkile ayinakufumana ndawo yokusebenza nokuba iseyitanda; abantu bakowayo banelisekile koko banako, akuko nto emabayinikwe ke, nama Ngesi okwangoku asaquba odwa awamfuni nganto omnyama ofundileyo—akuko tuba ke lokuba lendodana izihlahlele indlela engati ihambe ngayo ze abakowayo babekelele emva kwayo. Kwimfama zakowayo ayifumani nkutazo namsebenzi, imfundo yake imenze umntu wase mzini. Kungo kubandakanyeka na Mangesi anokuti omnyama ofundileyo afumane impembelelo yokuba angabuyeli ebubedenini, nobobuvila bulupau. Masiyiqukumbele lenteto ngokupinda inteto esayiteto kwintshayelelo yetu ate u-Dr. DALE wayingenisa ngamazwi abukali xa ati " Umxosa ofundileyo nibeke esibakabakeni esipakati kwe zulu lemfundo nesibogo sobunyama : niyakumyeka apo na? Ukuba kanti befundiswa nje bafu ndiselwa esisimo, ingaba sizilolela imela yokusika eyetu imiqala. Omnyama ofundisiweyo ongenanto ayeenzayo uyingcapukiso egqite neqaba.

Ewe, eli licala elimdaka lemfundo kanti uyazikohlisa oti akuko nto inje. Akaniki cebo lokufeza oku u-Dr. Dale. Singa abo bapetene nemicimbi yetu bangayiqwalasela lengxakeko bazama ukufumana indlela yokupuma kuyo. Kokwetu ukubona idlule zonke izigodo ezisendleleni yemfundo ekumana kusitiwa ziko. Soka sibuye siwubuyele lomcimbi.

Amanqaku

EMATYALENI e-Dikeni ngomhla wesibini *ka* December imantyi iyakupulapula izimangalo zabati amakulu amabini ananye amadoda antsundu awanalungelo lokubase ncwadini yabanyuli bamalungu e-Palamente kweso sitili. Siqonda kwi *Cape Mercurg* ukuba u-Mr. R.W. R. Innes ucelwe ukupendulela abantsundu kulo- mcimbi, uyakuba pambi kwamatyala. Kuyakuqondisiswa namhla indawo yokuba banga mavezandlebe na abantsundu kwilungelo lokunyula kuba kuko inkolo enjalo pakati kwabazalwana betu abamhlope. Singati kumzi wakowe- tu ose Dikeni maze uye ulinquma e-ofisi- ni nenyaniso zawo onke ukuze lamava afezwe kakuhle. Ukuba ababantu baca- swayo abafanele ngomteto ukuba babe sencwadini akuko mnqweno kuti ukuba bangeniswe endaweni engasakuba mnandi kubo kwanakwabamhlope. Buyabo- nakala bona ubumenemene babo babangenisa encwadini ababakupayo namhla, kodwa singa isiko lingagcinwa ngangoku- ba sive nokuba aba ba 271 bakutshiwe. Lobako ixesha lokuteta ngokuba kwenzi- we amaqinga okuba nabo bangeniswe Umteto seucazwe ngokwaneleyo ngexesha lokungeniswa kwamagama. Amanqaku esingati siwenze ngabo bangene kulomsebenzi singawenza yakugqiba imantyi.

LENJENJE ukuteta ngobu lumko ipepa lase Bayi *i-Telegraph* ngomcimbi wokutinjwa kwenkomo ngenxa ye Rafu :

Ngenteto yobuciko *Imvo Zabantsundu* zibongoza u-Rulumeni ukuba abapate ngetaru abantu ekuqukeni irafu elityala. Makube bubuze bengxowa ka Rulumeni obubange ukuba ayifune ngexesha angeba ubengayibizi ngalo, kodwa sitemba ukuba olunyanzelo aluteti ukuba uza ku- quba ngalo futi, ukuba uzakuquba ngolohlobo siyakuzifumana sisevakavakeni lenkatazo. Akuko bani noko uti kungako mfazwe mhlaimbi nto ibunjalo, kodwa ukuswela ukunonelela isiko yinto ezanembandezelo nobuhlwempu, ezonto ke zi- velisa ubusela nezinye izinto ezimbi. Lomcimbi ngoku umi kwisituba sokuba ngubanina onokuvara ixeshana ngu Rulumeni ngabantu abantsundu sinina. Ukuba umntu okwelite imali utenjiwe uyakuke apile inyangana mhlaumbi unyaka, ibe ukumngxamisa seku kukumcita kanye yinto ecacileyo ukuba ngubanina omake avare. Iqinga lelokuba kumiswe usuku emayihlaulwe ngalo ngexesha eliyakunikwa abakweliti ituba lokubatala. ukuba ipepa eli *Imvo Zabantsundu*—njengokuba sikolwa—lixela imvo yomzi omnyama, sifumana ukuba abantu abali banomnqweno wokuhlaula, kodwa njengokuba kunjalo nakwabanye bawele ingxakeko ngenxa yalamaxesha mabi. Abanye kakade bayakuti abafanele kupatwa ngolunye uhlobo kuma Ngesi. Siti tina bafanele, no Rulumeni obavelayo abantu uyakulinga ukubenza abantu bake babe ngabantu abamtandayo ukuba oku kunokwenziwa kungenzakali mntu. Akuko unokucinga ukuba u-Rulumeni seleya [k]utshabalala kuba engasayi kuwafumana [a]mawaka alishumi elinesibini eponti xa angawafumananga kwinyanga ezimbalwa. Makungeniswe isaziso kwi *Mvo Zabantsu- ndu* esiti yonke lemali mayingene ngapambili komhla wamashumi omatatu June 1885, imizamo mayenziwe yokuyihlanganisa pambi kolo suku. Ngumnyinyivana lo kodwa uyakunceda kulomcimbi.

ABANTU bakowetu bancediwe lelipepa lindileke kunene ngenteto eliyenzileyo ngomcimbi omkulu kubo. Ngokupatelele ekuvakaliseni kwetu imvo zabantsundu, singati kwanele oko sati kwamhla mnene siyakuzibeka bucala ezetu imvo sivakalise njengoko zinjalo ezabantu kwimicimbi ngemicimbi esingatwayo. Ekuhambeni lendlela siyazi ukuba asisokukolisa bonke. Ngokomcimbi wesikweliti se *Rafu* uko umnqweno wokuyihlaula lemali; nto isimangalisayo kukuba u-Rulumeni enga- boni ukuba abantu baswele nokuba ukuba cudisa ngelixesha enyakeni kukubabanga ukuba benzi into zabaswele imbeko yomteto eziza nobuze nembandezelo ezidlan gokudubula ebuseleni nasent- weni ezinjalo.

YINTO enandipekayo ukuva ukuba akuko nto injengobubusela buvakala kumandla wase Cala owonganyelwe ngumhlobo wetu u-Mr. Levey. Uti umbaleli wetu obala ngesi Ngesi, " Amafama awabelwa ngabautsundu base Cala, ati kwakona " Akuko sitili esipole jengeso sika Mr. Levey, kungeko ndawo ihambisele pambili njengayo." Oku konke kuhla kuba kungeko zinkantini utsho umbaleli we- tu —inyaniso ayibala ade ayinyanyatele.

O, Ndloloti ! kuninzi oyakukupendulela!

INCWADI esitabata oludaba kuyo ipaulwe ngamazwi ate mayingavakaliswa kanye, Kodwa abafundi betu abamhlope nabamnyama bayakusivumela xa siti ubusela buyekile ukuba yinto efihliseleyo emabe ke kubambelela emyolelweni komntwana ukuti indaba ezinjengezi sizifihle. Into ayinqweneleyo umbaleli wetu mayibe kukuba igama lake lingavakaliswa, nenteto yake yalata kwakulonto xa ati " Amafama angenwa ngoku ngumoya wokumtiya *wonke* omnyama (ikwanguye lowo ungenise amfakamfaka) ngenxa yobubusela nakuba bona buxelwa ngapaya kokuba ku-

njalo buko noko yimfanelo yetu ke ukuba sibuncipise. Akwaba u-Rulumeni ubengamisa indoda enje ngo Mr. Levey ukuba enze icebo," utsho umbaleli wetu, "ndicinga ukuba pakati kwenyanga ezilishumi elinambini bekuya kuma ngokunye. Ndobuya ndikubalele ngalomcimbi ukuba ungandingabuye ndenjenjalo." Ewe, mhlobo, ze ubuye ubale.

MAKUKUNJULWE ukuba lamazwi alombali abalwa xeshanye nenteto yetu ngobusela,ebalwa kude le esazulwiui sela Batembu ikulu lemayile ukusuka kule Ofisi youcokeli! "Utshaba" beluseluyawati elipepa alizizo *Imvo Zabantsundu* kodwa zimvo zomntu omnye olumbize ngegama. Indawo yokuba imvo zombaleli wetu zite zafana nezetu ibifanele ukubonisa ukungabinteto kwento " yotshaba " ezindlebeni zabanengqondo. Nakuba singabancomi baka Mr. Levey ngempato yake yabantsundu asiliboni iqinga angenza ngalo lokupelisa ubusela de abe uyakuba lilungu lika Rulumeni naye avume ukuze ke impato yke ayanelise lonke elilizwe. Kodwa nokuba elibongo belinokuzaliseka ubengafumana umsebenzi onzima ukungenisa imvo zake kumadoda abengalaula nawo; yayeke ikoloni engavumelanga u-Chinese Gordon ukuba enze akutandayo e-Lusutu ingasakuvumela u-Levey. Asitandabuzi u-Mr. Levey unamacebo awawanzayo okuhlambulula abantu ezincwadini zake azitumela komkulu.

NGOKUPATELELE kumcimbi wendloloti singati nakuba singengabo abenkolo yokuba izono zonke zisuka eluselweni—impi eke yakatswa kakulu lipepa lapesheya i- *Times* — singati ngokupatelele kuba- ntu bakowetu inkantini ngezivalwa zonke. Akuko ngqondo ekutini " Hayi bayakuba bapatwa ngempato eyodwa" kuba lempato iketayo seyiko kakade, tina besingavuya kusitiwa yonke impato yo- mntu ownyama iyapeliswa ngomso lo kwaza kwasala le yokusela eyakuba sikumbuzo. Isizatu soku sosinika ngamazwi ka Mr. Distin esivanayo nawo. Uti " tina Mangesi ngenqelo yetu sesafunda ubungcatu entweni ezinjengotywala kodwa Amaxosa awalifumananga ituba lokwenjalo.

OTITSHALA.

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(Ivela Kumbaleli Wetu.)

Emva kwesazo esikulu sentlanganiso yamanenekazi namanene ye 27 ka Sept., 1884, lamanenekazi namanene alandelayo abekona apo e-Gcuwa. Mr. G. Pamla, ititshala yase Gcuwa, Miss. G. E. Kentane, umncedisi e-Gcuwa, Mr. M. N. Galela ititshala yase Tyinira, Miss. E. Mabengeza, ititshalakazi yase Mgcwe, Mr. J. J. Madu- bela, umlimi wase Tanga, Mr. M. Sinya- hla, ititshala yase Ngqamakwe, Mr. S. D. Maqini, obambe e-Cegcuwana, Mr. Joe J. Madubela, ititshala yase Mpukane.

Intlanganiso yangena malunga nexa lesixenxe. Inene elibekileyo u-Mr. G. Pamla uwuqale umsebenzi ngomtandazo. Emva koko elinene libonakalise inkutalo nenyameko ka Mr. John J. Madubela yokunga kungako intlanganiso enje apa pesheya kwe Nciba. Eyoti ukuba ibenokuma ibangele ukuba kubeko ukukanya okute tsi koku kuncinanana kukoyo apa pesheya kwe Nciba. Emva koko umsebenzi uwuposele entlanganisweni.

U Mr. M. N. Galela ute mna ndibona ukuba isihlalo sitatwe yititshala enkulu yesiqingata sase Gcuwa u-Mr. Pamla. Unobala ibengumhlobo wam u-Mr. Joe J. Madubela. Umgcini ndyebo ibengu Mr. Jas. J. Madubela. U-Mr. Pamla: mna ndibona ukuba isihlalo sinikwe u- Mr. Joe J. Madubela kuba nguye oveze lentlanganiso asimemele' kuyo, nakuba saka sayibona e-Nxukwebe. Okanye utabate inyameko enkulu ngayo watsho wazivutulula sancuma. U-Mr. Joe J. Madubela ute yena akaboni'tuba lokuba abe ngunobala kuba ukude nase Gcuwa okanye ungumntu otanda ukuteta futi.

U-Mr. Jas. J. Madubela ute yena akafanele kugcina mali kuba ungumlimi. Wosuka ayicitele ekufuneni imbewu na- kwezinye izinto.

Emva kokutatyatwa kwezihlalo u-Mr. Pamla ute igama layo malibe yi Mutual Improvement Society utelelwe ngu Mr. Galela waxaswa ngu Mr. Maqina.

Emva kwengxoxo kumiswe umteto wokuba:—

Akuko lulwimi lumbi luyakutetwa ku- pela isi Ngesi.

Emva kwengxoxo enkulu kumiswe ukuba amalungu abatale iafugolweni 2s 6d. Kubatalelwe isityo ayakudibana kuso amalungu ngokuhlwa nakusasa ngosuku olulandelayo, ukugcinwa kwamahashe napepa omsebenzi.

Amalungu avumelene ukuba intlanganiso ibeko kanye ngesiqingata, ngenxa yokuba kude kwamanye amalungu. Ate elandelayo yoba nge 19 ka Dec., 1884, ngo- kuhlwa e-Gcuwa.

Umsebenzi walomini woba ngulo:—

U-Mr. N. Galela wobala ipepa (Essay)

„ Jas. J. Madubela wolesesha (Read).

„ Joe J. Madubela wofunda ngentlo- ko (Recite), abale nepepa ngama- lungelo okutabata amapepa ngo- kukodwa la: Imvo Zabantsundu ne Sigidimi Sama-Xosa.

Mr. M. Sinyahla } Impikiswano Debate.
„ S. D. Maqina

Ngamehlo nemilenze.

Umsebenzi ugqitywe kwangomtandazo.

Abafuna ukuba ngamalungu botumela amagama abo kunye nemali kunobala nokuba kukumgcini ndyebo, nokuba ku- kumgcini sihlalo ngapambi kwe 19 ka Dec., 1884, ukuze babe nokulungiselwa nabo.

Kubanyuli Base Dikeni.

Siqokela kwelokuba umhlambi wako- wetu ose Dikeni uze ungagogotyi ngomhla wo Lwesibini lwe Cawa ezayo (2 Dece- mber) mhla kufunwa ebulewe amagama abafuna ilungelo lokuvota. Sivuya ukuva ukuba umzi uyakumelwa liroti umfo ka Innes lo uhlala apa e-Qonce. Bangati bangoyiki ngoko ukuya namalungelo abo komkulu. Indoda enetaitile ize ingake iyishiye ekaya kuba yiyo engqinela uku- faneleka komntu. Nelima umhlaba nokuba itaitile ayinayo. Zonke inyaniso nibe nazo. Wobaselese Dikeni u-Mr. Innes ngo Mvulo ozayo. Sitembe ama- dodana akowetu ukuba axatisele ukuwu- vusa umzi. Mausuke njengomhla wovoto wonke umzi. Huntshu, zintshaba!

Impawana.

Ngokuba ete u-Mr. J. S. Mgemane, inene elise Batenjini, akayitumela imali yake kunye negama kwase kuqalweni kwepepa, usicela namhla ukuba simtele-tshwati lamazwi kwisituba se *Mpawana:* " Ndi- ncede undifakele lamazwi epepeni, nditi mna into enje ngale ilihlazo kakulu. Siya kuhlekwa nga Mangesi, ati, besisatsho ukuba imfene zinayona ingqondo yokubona into elungileyo ziyinyamekele? Ndiyalucela lonke uhlanga lwakowetu ukuba maze lungawenzi lomanyala. Ndim J. S. Mgemane." Asikaqondi kakuhle nokuba u-Mr. Mgemane ubeseleke walufundana upawu oluti " Ongazamkeliyo *Imvo* usapo lwake loba nokwekwe." Ukuba ebeseleke walubona, uzimela njengendoda mfo ka Mgemane—sitsho tina.

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Kwaka kwatiwa " Izixakaniso azinakuba zingezi. Huntshu kodwa kulowo ziza ngaye." Abafundi betu bayakusivumela xa siti okwenene oku sikufumana kwincwadi yombaleli ose Dayimani kusixakaniso. Uti umhlobo wetu "Ndiyabala lemigcana embalwa ndibuza ukuti lipina ipepa lam amanye selefikile nje, kutenina? Kanene nifuna ukuze niti abantu abamnyama abazixasi izinto ezingamalungelo abo: kanti nini bapati bazo." Esi sixakaniso asihli ngenx' enetu kuba onke amapepa ayatunyelwa siti sisati tina aduke kwase posini. Akuko pepa linqwenelwa njenge *Mvo* ngezimini, asimangaliswa kuva ukuba abanye bade bazitatele. Huntshu kodwa kulomhlambi.

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Isiprofeto somfo wase Rafu sisingenisele inyungu Siso esi: kusaza kuke kubeko onogumbe ngapambi kokuba lonyaka upele. Oku ukufumana ezingxelweni ezibonisa ukuba ezona mvula ezinkulu zina kwakuba kupele iminyaka emihlanu ngenyanga zo November no December. Iminyaka ayibalula ngonogumbe imi ngoluhlobo: 1849, 1854, 1859, 1864, 1869, 1874, 1879, emakube ke ngawo lo we 1884 isaza kuna. Kuyakufuneka abantu beyi- vune, bayibula ngexesha inqolowa xa kuza kuna imvula ezinkulu kangaka. Okwezetu iziqu singebe lusizi emva kwa- malangakazi ake asifikela.

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Inteto ka Mr. Madubela ekwelinye ibala ngokutembisa kwesininzi sabantu bakowetu kanti akusakubako zenzo itunuke kuti isilonda esidala. Akuko nto zibuyisela umzi emva njengentwana ezincinane njengale yokutembisa zekunga fezwa, esicela ulutsha lwakowetu ukuba luzimisele ngantliziyo nye lonke ukuba luzipelise ezizinto ukuze sibe ngabantu abanesitunzi. Siyibeka pambi kwafundi betu incwadi ka Mr. Madubela ngetemba lokuba ingade ifumane abapulapuli. Indawo ecukumise kuzo, ebufutshaneni bayo ziyakuvakala kontloko inentelekelelo.

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Ingqakaqa iyeza: kufuneka abantu be- zilungiselele. Into eyakusiza mabangabonakalisi koyika, bakwelelise yonke into engcolileyo emizini yabo nabo bahlale bezicokisile iziqu. Enye into emayilunyukelwe kukuba makupele ukuha- mbelana. Makabe lowo ahlale kowake umzi. Indwendwe maziyeke ukuba yimiqodi ezindlwini zabantu. Kuko konke esikuvayo e-Komani ingeniswe zezindwendwe zabantu abantsundu. Eyona nto embi kukufihlwa kwengqakaqa nga- bantu bakowetu okubikwa ngumbuleli wetu ose Queenstown. Lonto ke yona iyakubanga ukuba umzi ubole. Akufuneki umntu onayo ebuye wahlala pakati komzi, makabe bucala. Ezizinto mazi- kangelwe.

Abalimi na Barwebi.

INTENGISO *yoboya* yayingolwe Sihlanu. Into ekalazwayo ngabatengi bubufutshane nokungcola. Lento mayindwetyelwe iyalihlisa igama lale Koloni Pesheya apo zonke ezizinto zisiwa kona. Into eninzi yoboya obutengiswa kule marke yase Qonce neyezinye indawo ivela ku Mangesi. Ukuba sifuna ukuwagqwesa tina bamnyama, masibukulise ngenyameko uboya betu ze betuke sesipambili sifumane igama. Ixabiso ke lisahamba pakati kwe 3d ngeponti ne 5d., obungahlanjwanga, obuhlanjiweyo 5d. dekube yi 7d. *Izikumba* zisenentengo entle; ezegusha ngeponti zigaba kwi 4 3/4ne 2s. Id ; ezebo- kwe 3d ne 9 5/8 ; ezeseyibokwe 7 1/4 ne 7 1/2; eze- nkomo 4d ne 6 1/4 ngeponti. Impondo lulunye ne 3d.

E-MARKENI.

E-QONCE (Nov. 21 no 22).

Inkuni, (iflara 8-41)—6/ kuse kwi 29 ngeflara'
„ Ezicandiweyo (iflara 36)—6/—20/ "
Izibonda, zomtati (inani 110)—l0d sisinye.
Ipulanga, ne kotring, (iflara 1)—1 1/8 ne l 1/4 ngonyawo.
Ihabile, (iflara ezili 12)—1/9 ne 6/3 ngekulu
Ivelhabile, nerasi—1/6 ngekulu.
Ihabile, eluhlaza 1/10 de ibe 3/ ngekulu
Irasi eluhlaza, (imitwalo 53)—2/1 ngekulu.
Itapile, (imitwalo e 68)—2/ ne 5/3 ngekulu.
„ ngesiquma—1/ ide ibe 2/7.
Imbotyi ngenxowa,—12/6 ngekulu.
Umbona, (ngenxowa ezi 36)—13/ ne 13/9 ngekulu.
„ onkozo ncinane—12/9 ngekulu.
Amazimba, (ingxowa 9)—11/ ne 11/9 ngekulu
Ibran (ingxowa 10)—4/ de ibe 5/6 ngenxowa.
Amatanga, (idasini)—2/7 de ibe 3/9 inye.
I-orenji, 4500—6/3 de ibe 7/ ezilikuln.
Inyama yenkomo—2d de ibe 5 1/2 ngeponti.
„ yegusha—3d de ibe 6 1/2 ngeponti.

E-RINI (Nov. 21).

Ibotolo, 1/2 to 1/7 ngeponti
Inyama yenkomo, 1d. to 5d. ngeponti
Irasi, l0d to l1d ngenxowa
Amaqanda, 1/3 to 1/7 ngedasen
Ihabile, 3/1 to 3/3 ngekulu
Ikalika, 1/3 to 1/5 ngenxowa
Umgubo, 33/ to 33/6 ngenxowa
Itapile, 4/ to 6/9 ngenxowa
Inkuni, 11/ to 21/ ngomtwalo

E-CRADOCK (Nov. 21).

Uboya, 4d. to 5d. ngeponti
Ibotolo, 2/ to 2/6 ngeponti
Irasi, 20/ nge 150 iponti
Ibran, 12/ ngenxowa
Amaqanda, 1/ to 1/4 ngedaseni
Inkuni, 10/ to 31/ ngomtwalo
Inkuku, 1/6 to 1/9 inye
Amazimba, 26/ ngenxowa
Umbona, 26/ ngenxowa
Ihabile 7/6 to 8/ ngekulu
Inkuku, l1d de ibe, 1/3 inye
Ibotolo, l0d de ibe, 1/7 ngeponti
Amaqanda, 7d de ibe, 9d ngedasen

E-ALIWAL NORTH (Nov. 14).

Umbona, 32/ to 32/6 ngenxowa
Amazimba, 32/ ngenxowa
Ihabile, 7/ to 10/ ngekulu
Ibran, 6/3 to *8/* ngenxowa
Irasi, 21/ to 22/
Itapile, 16/6
Inkuni, 23/ to 68/ ngomtwalo
Inkuku, 1/11 to 3/3 inye
Amaqandi 1/1 to 1/8 ngedaseni
Ibotolo, 2/4 to 4/1 ngeponti

E-KOKSTAD (November 15).

Ibotolo, 9d to 1/7 ngeponti
Inkomo, 27/6 to 70/ inye
Amaqanda, 1/4 to 1/6 ngedaseni
Inkuku, 1/7 to 1/10 inye
Umbona, 15/6 ngenxowa
Amazimba, 10/ to 10/6 ngenxowa

Kubabaleli.

Ezincwadi sizifumene. Sobehle sizilungiselele:—UM-LOVEDALE, Q. H. MEKENI, SOLOMON S. Govo.

UMVELI-LUHLANGA akasitumelanga igama lake. Nokuba akafuni libonakele ngummi- selo ukuba laziwe ngu Mhleli.

Ezababaleli.

NASHIYWA!

Kimberley, Diamond Fields, Nov., 12, 1884.

NKOSI YAM—Nceda undifakele lamazwana kwelopepa lamakowetu *Imvo Zabantsundu.* He namhla kungakulungile ndakuposa iso ndimgama nje mawetu bekunga kunganjalo manene akowetu, nakuba tina sibantu bati belele sibe siguqe ngedolo ngokuswela ituba lokupefumlisa umzimba, owahlala unexala njengenyamakazi engenanqata. Ukutsho nditeta ukuba tina mhlambi untsundu singabantu abazandla zahlala zibilile ingayawa puluka lentente ye-Mvo. Ngokuba asiyikubamba siqinise sonke kwangobumpunyumpunyu obu bezetu izandla. Namhla umlisela uyepina sibone size kanjako sidanise abagxeki bolusu esinalo bayakugxeka kubafanele ukuba impi ite yema lusendo.

Namhla umlisela mawungene! Uti ukungena kwawo uzipose njengezimvu esizibeni apo ingene yanye sezakupelela! Nomlungu loke ukwanjalo, umntu otabata isiko legusha akakolisi koyiswa.

Mna pahlanandlela ndibonile betu ukuba lomfana wati kum kuko into ezanywa ngoka Jabavu e-Qonce yinene.

Velani Mararabe nantso intoyenu ijiyile nihlala nililela eyenu, nantso intente iligqange pambi kwenu. Maxego anako ukulesa kude kuse kweyetu intanga enako ukulesa isiseko sokuba ibe yindlu yomsebenzi omiyo womiswa siti tina ntanga intsha umlisela ngokusamkela.

Velani mtinjana ontsundu indlu yavela kowetu yatyatyekwa nini nokufulela ukuze inganeti. Namhla intonga ijutywe pezulu!

Uxolo mnumzetu ngento ete yabako kwelipepa lezitwalandwe endim

. Owenu onihloneleyo,

CORNELIUS NJOLI. '

NATIVE OPINION

DR. DALE ON NATIVE EDUCATION

DR. DALE contributes to the *South African Illustrated News* a luminous and instructive article on "Technical Instruction and Industrial Training." It seems to us to be well worthy of serious consideration by all interested in education, but chiefly by those engaged in Native Education. In one portion of this paper the Doctor succeeds in touching upon ground which, so far as we are aware, has, as yet, not been traversed by the very many writers on Native Education. ''What," Dr. DALE asks, "is to be the outcome of Native Education? Are we to pour into the Frontier districts, year by year, hundreds of Native lads able to read and write, but standing idle until the eleventh hour because they have not the trained capacity for any industrial occupation, and because their own society offers no sphere either of training or of employment ? The preliminary work of school teaching has," according to the learned Doctor, " advanced far enough (among the Fingoes especially) to justify our anxious reflections on themost likely means of completing, or at all events conserving, the influences of the teacher, and at the same time of recruiting, year by year, the labour market of the Colony without having recourse to any importation beyond that of European mechanics and other experienced workmen." With the exception of an abortive attempt to bring Chinamen two years ago, it cannot, we think, be correctly said that labour has been im- ported into this country to any appreciable extent. In point of fact, the labour market has always been glutted by Native labour. It is necessary that this fact should be remembered when a suggestion, such as Dr. DALE'S is made, to turn those whose education has "advanced far enough " into the labour market. In considering this aspect of Native Education we have always found the question with which we com-menced our quotation, a very perplexing one. It would seem that Dr. DALE has not satisfied himself as to the best way of disposing of it. Thus, then, we find him quarrelling with his own work, which extends over a quarter of a century, in these terms :—"Some enthusiastic educators ask for a compulsory system of education among the Natives ; and they mean by education the usual school routine of reading, writing, arithmetic ; but this would only augment the evil already felt. What is to be done with these literates? They cannot work, and to beg—well! they will be compelled, if not to steal." The stern action of Gov- ernment, as seen recently in the closing of Native Schools in the neighbourhood by the Deputy- Inspector, may be looked at as either a development of retrenchment or as a corollary to Dr. DALE'S opinion, or both. We confess the question is one sufficient to baffle experts; because there is, at present, outside the Teaching and the Church, no recognized field for the exercise of the talents of "an educated Native." We will quote Dr DALE once more to verify our statement. "The school-taught Kafir lad," the Doctor observes, "living in a social condition where there is little demand for the carpenter, the smith, the tailor, the gardener, or the shop-keeper, cannot, if he has the inclination, make a sphere of industry for himself; there is no demand among his people and therefore no supply; and the circumstances of European society throughout the Colony are so complete that there is as yet little chance for him, however well educated, to force a channel into which he may enter, and where others may follow. Among his own uncivilized tribe he finds neither room nor encouragement for industry, and his very education has made him an alien It is only by fusion in the ranks of ordinary civilized society that the educated Native can find the influences which are to keep him from relapsing into heathenism, and that systematic idleness which appears to be the characteristic of a red Kafir's life." We may draw this article to a close by repeating a thought which found expression in our opening article, which, however, Dr. DALE expresses in clear and forcible language when he says, " You have placed the School Kafir in mid-air, between the heaven of civilization and the hell of savageism; and will you have him there ? if this is the end and aim of Native Education the Colony will be rearing and fostering the instruments of its own injury and ruin. The Native, when he becomes an educated idler, is a greater pest to society than the red-blanket Kafir."

This surely is a very gloomy picture to look at, and yet he is wilfully blind who denies its existence in our midst. It is to be noticed that there is no practical solution of this difficulty attempted in the paper before us. We would recommend those who take an interest in our people's welfare, and therefore in the welfare of the country, to address themselves to this difficulty. From our stand-point, beside it the difficulties that have been prominently put before the public are as zero compared with infinity. We hope to return to this subject within a short time.

Editorial Notes.

A COURT will be held at Alice on the 2nd of December, to adjudicate upon objections to 271 natives claiming to be registered as voters at the election of members of Parliament in the Division of Victoria East. We understand from the *Cape Mercury* that Mr. R. W. Rose-Innes has been secured to apply for the natives. The issues that the Court will decide are very important. It must be set at rest whether the natives have or have not a right to be on the Electoral Lists, for there seems to be a wide-spread conviction among some of our white neighbours that we are now upon the Roll by courtesy. We can only urge upon our people the importance of appearing at the office in a body with the necessary evidence, so that the ex- periment may satisfy all. If the people objected to do not answer to the description of the law, no feeling of puny ambition will make us wish them pitchforked into a position they will not maintain with comfort to themselves nor to their fellows. There must have been, no doubt, manifest inconsistency in those who helped to put them upon the Roll, who have now assumed the attitude of objections, but such devotees to the Constitution are we, that we are satisfied to see the law carried out even if the 271 are left out in the cold. There would be time enough to agitate for a change in the Constitution Ordinance. The law has been ex. pounded to the people so often during the registration canvassing that it is needless to repeat it here. Any remarks on the actors in this play we may have must be reserved till the rising of the Court.

COMMENTING on the resolution of Government to proceed to the extreme course of seizing Natives cattle on account of seven year's arrears of taxes the *Port Elizabeth Telegraph* wisely observes that—

In the course of a very able article on the question, *Native Opinion* strongly urges upon the Government the propriety of using care and discrimination in collecting arrerr taxes from the natives. No doubt the destitute state of the Treasury is sufficient excuse for the opening of the question at this , otherwise most inopportune season, but we hope that the present move is not to be the prelude to move " vigorous " action in the same direction. If so, we shall certainly find ourselves once more in the thick of a native difficulty. It is unlikely that anything in the shape of a rebellion or warlike movement will take place, but the lawlessness which is the concomitant of poveoty and distress will not fail to produce a plentiful crop of thefts and other crimes. The question is now one of relative justice. Can the Government or the natives best afford to wait a little? If the creditor can still exist without the payment of his debt for a few months or a year, and immediate payment means ruin to the debtor, it is pretty clear who ought to be the party to give way. The proper plan would be to name a day before which payments should be made, and to fix that day at the season which will give the debtors the fairest chance of meeting the demand. If *Native Opinion* can be regarded —and we think so—as reflecting the views of the natives, then we should say that a strong desire among them to pay their taxes to Government, but that like many of their white fellow-citizens in this colony they have endured, and are still enduring, the pressure of bad times. It will, of course be said that they deserve no more consideration than any other citizens, and that they must be made to pay their legal debts. But we say that they do deserve more consideration, and that a wise government will do all in its power to facilitate their progress from mere citizenship to good citizenship, if such a step can be taken without serious loss or damage to the rest of the community. No one thinks that for £12,000, more or less, the State will be ruined if payment be post-

poned for a few months. Let a notice be published in *Native Opinion* to the effect that all arrears must be paid on or before June 30th, 1885, and every effort made to collect them before that date. This is a small concession, but, we believe that it would have the effect of settling the question.

OUR people are deeply indebted to this very ably conducted paper for the manner in which it has taken up a question which is, at all events, of such vital importance to them And as far " as reflecting the views Of the natives " is concern we deem it needless to assure our white friends that we mean faithfully to follow the lines chalked out in our introductory article in putting aside " strong individual impressions to reflect Native opinion on the questions agitating the day. In pursuing this course in its integrity we do not ol course expect to please all. In returning to this matter of the arrear taxes we may say there does exist among our people a strong desire to pay these taxes to Government; and we are only astonished at the apparent inability of government to comprehend the fact that the people are destitute, and that to squeeze them at this period of the year and the manner threatened is to drive them to lawlessness which is the concomitant of poverty and distress," and which "will not fail to produce a plentiful crop of thefts and other crimes."

IT is gratifying to learn from one of our colour that there is no stock-stealing in the Cala District, which is, of course, under our friend Mr. Levey. "The farmers on that border," our correspondent—who writes in English—tells us, " rarely suffer from theft by the Cala natives." He goes on to say, there is not a district in South Africa where less crime is committed than in Mr. Levey's, nor anywhere is there more substantial improvement." Our correspondent traces this desirable state of matters to the absence of canteens, a fact which he italicezes He deprecates, however, that they seem to be gradually approaching. O drink ! you have much to answer for .

THE letter from which we make the foregoing extract is not only marked Private, But our numerous readers, as well white as black will concur with us that the thefts have now ceased to be private, and it would be childish punctilio for us to treat the contents as " strictly private " always provided that the identity of the author is not divulged-which is all, we fancy, that our friend means, and his own language shows this beyond the shadow of a doubt when he says: ''The feeling is growing [so] high amongst the farmers *all* (his are the italics again) Natives on account of stealing. Though the stealing is much exaggerated yet it does exist to a great extent, and it behoves us to help to put it down If the Government put a man like Mr. Levey, observes our correspondent, to devise a system, I think in twelve months time you would have a different state of things. I shall write you more on this subject if you think it aduisable." By all means write us, friend. _____

BE it remembered that these remarks were penned, simultaneously with our leader on ''Stock-theft," far away in the heart of Tembuland, over a hundred miles from our Editorial office! The "enemy" has extracted a joke from the title of the paper *Native Opinion,* and represented it as an individual's opinion. The almost literal agreement of the sentiments expressed in our leader and those of our correspondent ought to be sufficient to counteract the machinations of the " enemy" in unprejudiced minds. Admirer's of Mr. Levey's manner of dealing with our people that we are, we fail, however, to see what "system" he could "devise" for the repression of stealing unless he be asked, and he himself consent, to become a Cabinet Minister to extend his beneficent policy in Native affairs to the whole of the Frontier and Transkeian Natives. But even were this, which is mere poetry, to take place, he would have uphill work to convince his colleagues to allow him a free kick of the "ball"; and the Colony, which would not allow *carte blanche* to a Chinese Gordon to solve a Basuto difficulty, is not likely to concede that to a Levey. We have not the Blue Book before us, but we have an impression Mr. Levey has, in his reports, devised schemes *for the amelioration* of the Native races which would have placed them above the atmosphere of coveting their neighbours' stock.

APROPOS drink, we may point out that while we by no means belong to that " school of persons who persuade themselves than this form of self-indulgence is to blame for nearly all other evidences of want of self-control which may be afforded by those who drink to excess" a school which recently came under the almost overwhelming " thunder " of the London *Times*—we think that, so far as our people are concerned canteens should be closed, not in areas only but also in towns. There is no reason in meeting this request of the people themselves with the cry, "Class Legislation," for we meet with it already in many other directions : and, for our parts, we would be glad to see all class legislation abolished tomorrow and this piece saved as a relic. The reason may be given in Mr. Distin's words with which we symyathise. He says, " Our (the European's) early education teaches us self-control that we can use those things in moderation, but the Kafirs not those privileges."

E-KUBUSI

UKUHAMBA KWE NGQAKAQA.

Umhlobo wetu ose Cumakala osibalele ngolwe Sitatu 19 November uti: "Izolo i-Gqirha liyokukangela abantu abatatu abahliweyo yingqakaqa e-Nqantosi. Namhlanje kwakona imatyi ne Gqira iye kukangela omnye ekutiwa unayo apa e-Kubusi.