IMVO ZABANTSUNDU

(NATIVE OPINION)

IPEPA LAMAXOSA LEVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, JANUARY 12, 1884

[No. 11

NDIPENI UMKONDO!

INKABI EMFUSA inebala elimhlope estendeni somlenze wase kohlo ; inebala elimhlope emhlana elikutukileyo—indawo angati olibonayo lalike lanesilonda kudala. Iqala ukupuma amabamba.

ITOKAZI ELIBOMVU elingenabala izihlatana zifutshane itshoba likwaliftshane

INKABI EMTUQWA, umtuqwa obomvu onebala estendeni kumlenze wase kunene, aliqabelanga kakulu. Umtuqwa omana ukugula xa ukwelweyo. Iminyaka maibe iseshumini.

UMFUSA onekolo encinane isinqana sikwasifutshane yinkabi ekubonakaleni. —Acawe ntatu namhla elahlekile. Onokundilandisa umkondo ngokude afunyanwe wovuzwa—makatumele ku

JOHN BALT.

Fort White, Debe Nek,
December 27,1884.

R. W. ROSE-INNES Umteteleli-Ematyaleni, Umqinisi

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

ANDREW GONTSHI,

Umteteleli ematyaleni,
TRANSKEI.

I- Ofisi—e-NGQAMAKWE.

BONKE abantsundu abafuna amayeza namacebo apatelele ekungapilini kakuhle. Mabeze ku GEO. BRAUNS, Umdibanisi wemiciza. e Alexandra Road, e-Qonce. Ondlu ikangelene netyalike yama Roma kwane ofisi zakwa Rulumeni.

J. HILNER,
Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha atile.

G. N. TUDHOPE,
Umenzi wemifanekiso,

Umtengisi wencwadi nemapepa,

E-QONCE.

Uvule ivenkile yama-Xosa kufupi nendawo aquba kuyo lomsebenzi ungentla

U-boya, izikumba zempahla emfutshane nezenkomo zitengwa ngamaxiso apakamileyo anikwa emarkeni.

Yizani Maxosa, Tengani kuye!

Imifanekiso yenziwa ngesheleni ezisixexne ezine sikisipani xe imitandatu.

Kubamkeli be-Mvo

NJENGOKUBA kuko uku ngaqondi ngemali ezihlaulelwe le-Kota, singa singenza incazo yokuba esisenzo asiteti kuba amapepa awaku tunyelwa kwakuba ngumhla wo 31 December, 1884. Into leyo ibonisa ikota ahlaule pakati kwayo umntu. Oku kwenzelwa ukwenza lula umsebenzi woku lungisa incwadi zentlaulo.

Iveki.

UMQIKELA kuyabonakala nangokunje emva kwenteto ababa nayo no Hon. Mr. De Wet, ukuba noko umoya wake usengowokuba alitabatele kuye elama Xesibe, aze kananjalo abe nobongamelo ecwebeni lo Mzimkulu.

KUMDLALO wabantsundu webola obuse Rini, kume ngoluhlobo, i-Qonce lizikupe zonke ezo club beziyile eyase Rini neyase Bayi.

NGENXA yokuba linani kwe coach eziha- mba pakati kwe Gqili ne Kimberley, amanani okukwela atotyiwe kanye ngoku. Ilungelo elo kwabangaba bafuna ukusingisa e- Dayimani.

KUMBONISO woboya obe u-Pesheya, uboya obebutunyelwe busuke kweli letu butabate indawo epambili kanye.

I-GRAMMAR entsha yesi Bulu emenzi wayo ungu Mr. Elffers wase Stellenbosch isand' ukugqitywa ukushicilelwa kutshanje.

U-GENERAL GORDON akakabi nakupuma kwindawo leyo atintelwe kuyo yimikosi ye Mahdi, ngenxa yokuba u-Lord Wolseley akakade aye kufikelela.

ELILANGA asiyiyo into yalomhlaba kupela, emantla e-Ingilane kuko indawo eziya ziwa- swela ngokuwaswela amanzi.

KUBANTU abadlule nomnyaka omdala singakankanya igama lika Ngangelizwe inkosi yaba Tembu ebube kanye kwiveki engapa- mbi kwale yokupela konyaka.

UMQIKELA bapambene no Mhlangazi, kutiwa isizatu kukunukwa kwabuntu.

U-MR. GLADSTONE kuvakala akungati uza- kuke apumle ekubeni yindoda eyintloko kwindlu engezantsi

BAYACELWA bonke abo abangaba ngabamkeli belipepa ukuba kwausaqalanje unyaka mabangenise inkozwana zabo ze kwata nokuba zezonyaka njalonjalo.

MALUNGA nokupela kwalonyaka kuya ku- bako umboniso onjengalowa ube use Kapa, e-Bayi.

E-BEACONSFILD mhla nge kilisimesi abantu abafunyanwa befile baba sesibozweni.

EZASE Natal zibika ukufa kuka Mnyamana.

IDABI le Nyoka Nofudo, uti ozibonele nga- mehlo elodabi libesepshushu kanye, noko alinqumlele pakati ngokusuka ayidubule inyoka.

UTSHABA olutsha oluzinkumbi seluzibonakalalisile e-Dodoloro. Azike koba yinina xa into zonke zisipumele umkosi nje.

NGASE Dodoloro kusand' ukuwa isicoto e- kutiwa sipantse ukwenza intshabalalo.

KWISIQINGATA sase Cradock ke kwawa imvula ezimnandi nakuba kungabanga njalo edolopini kusome kwanjangoko.

ABAMHLOPE ngoku guqugu bati isininzi sendaba zolwini sifunyanwa kuti, siti abantu abati angti tshalala lowo kanti selenesiquma sendaba azive ngonantsi base kutini.

INANI lamadoda aya e-Goshen litandatyuzelwa ukuba likwisigidi esinamawaka amahla. nu (15000).

E-BEACONSFIELD kusand' ukubako idabi lentonga pakati kwama Shangana na Besutu, kololulwo kufe amadoda amabini, ayab' intw' izingxwelera.

IMVULA siva ukuba ike yafika e Mvani sisiva Inciba ibizele.

ELASE Dayimani likankanya ukuba ibe ininzi into ebifuna ukungena ebuvolontiyeni kwabantsundu e-Dayimani apo.

INKOSAZANA yoba ihlanganisa iminyaka emashumi mahlanu ingumlauli, ukuba igcinwe kwada kwangu June 1887, ibeke yi Ju- bili leyo.

KUNGOSIZI esibika ngokububa konyana wamazibulo ka Mr. Edward Mekeni ongumshicileli apa kwi *Mvo.*

PAKATI kwabafike nenqanawa bevela Pesheya kuko no Miss. Sturrock, u-Mongameli we Sikolo Sentombi e-Ncemera.

INTLANGANISO yamahlelo amabini i-Free Church ne United Presbyterian aqale ukuhlangana ngolwesi-Tatu ngolwe 7 ku January. Indawo engamandla ikwakukukange- lela ukudityaniswa kwawo lamahlelo.

INTLOKO zama Bulu ase Transvaal kuvakala ukuba zipumile ukukaulela u-General Warren ukuba kekutetwe.

ISIFO samahashe sesingene e-Kubusi, ngati sekuko namahashe afileyo kona.

E-MGQWAKWEBE kwa Hleke kwa Zidenge nase Mtonjeni ngati kekwafika imvulana kona kutshanje.

E-DODOLORO sisiva imvula ine kanye ngo- hlobo, elide liti ipepa lakona ukuxela ibe ivuse into endala yaseminyakeni.

ABATEMBU base Xonxa benze isikumbuzo ku Mhlekazi i-Ruluneli, bemkumbuza ngedinga lomanduleli wake owatembisa ukuba wonke ote waka indlu entle, wemba idam, wakupa umjelo afumane umhlaba kwa Rulu- meni.

KUKO amare okungati apa e-Qonce kuza kumiswa umkosi otile, ngokwexeshana kodwa.

NALAPA kwesi isiqingata siyakolwa ukuba xa ngaba kufunwa amavolontiya bangaba baninzi abangenayo kwabantsundu

IMINI zokutengisa impahla esukuba ise skiti e-Kaladokwe ngesisiqingata salonyaka zezi ngo Mgqibelo ngolwe 7 ku February, ngolwe 21 ku March, ngolwe 2 ku May, na- ngolwe 13 ku June.

INQWELO zokuqala zomkosi eziya e-Barkly West ziye zafikelela kwelo nge 5 ku Janu- ary lo.

LONYAKA udluleyo umke nento eninzi yamadoda anamagama pesheya e-Ingilane.

KUVAKALA ulure lokungati ama Bulu e- Transvaal ayavuma ukuhlalelana ngobuhlobo ne Ingilane ukuba kodwa aya kuvekwa azipate kwanjengokwangapambili.

INGQAKAQA ebekusitiwa nants' apa e-Mo- nti kuluvuyo ukuva ukuba ipelile.

KUNGOKU ilizwe limehlo kanye ema Mpondweni kwa Mqikela.

AMASWAZI sisiva angxamele ukuzingenisa pantsi kolaulo lwasema Ngesini.

E-ALIWAL NORTH uloliwe wempahla kona usand' ukunyatela inkwenkwana yo Mxosa ete kanti ibimana idlala idleleni.

KUKO ulure lokungati kuko u-Mxosa okatswe ngama Bulu amabini ngezabokwe wada wafa, nakuba kodwa ubunyaniso balonto bungekaqondakali.

I-STATION MASTER sase Cawa u-Mr. McKe- nzie, naye usenanini lababulewe ngamanzi kuzo eziveki.

I-RULUNELI iyamkele indawo yokuba ngu Mongameli kwi Komiti yokukangela ukulungiselela imiboniso esakuba iko.

NGOBUNINZI babantu ababuye banukwa ngokutiwa ukufa kuka Nqayiyana kubangelwe ngabo, u-Mqikela no Mhlangazo kuvakala ukuba bapambene, ngati u-Mhlangazo selede wakwelela komkulu.

INTO ete yadanisa kwintlanganiso yo Ti.tshala kukungafiki kwamapepa o Messrs. Hay no Mjokozeli, ngokusuka elika Mr. Hay lingaputunywa eposini.

IGQIRA lakomkulu u-Dr. Hutcheson kuvakala ukuba ulele pantsi ngokuswela impilo. Kuyabonakala okokuba mayibe kusebenza nzima.

AMADODA ema Bulwini abanjwe ebelinga ukuba impahla etile ate akufunyanwa esazamela oko aselebanjwa, ebizwa inani elilipindileyo elo lempahla ngokwayo.

KUVAKALA ukuba u-Mr. Rhodes uyiswele kanye impilo ngokwelixesha.

U-GENERAL GORDON, sisiva, imikosi ye Mahdi akayipe lonwabo uyityala imihla yonke.

ABAZIYO bacinga ukuba ama Bulu e-Transvaal ayingene lento yezizipitipiti, ingaba kusaya kufuneka imikosi eyiyimbi ukwaneza kule ikoyo.

U-MR. FROUDE inene lasema Ngesini Iona licinga ukuba ama Bulu akupatwananga kakuhle nawo ngama Ngesi.

SISIVA ngabebekona, intlanganiso yo . Titshala ebise Debe ayibanga mnandi nje ngezinye.

KUTSHANJE bekuko intlanganiso enkulu kunene e-Lusutu, pakati ko Letsiya no Masumpa, nakuba u-Masumpa yena ebengeko ngenqu koko bekuye Inceku. Intlanganiso ibiyeyokuba u-Masumpa awalatiswe umda wokupela kowake umhlaba, wayeke esiti yena akamazi umntu ote makuze kutintelwa intengiso yotywala emhlabeni wake, okunje ayifunayo yena.

NGENXA yendlala ngoku imali ihlile emahashini limbi lide lime kwingxowa yombona, limbi kwiponti ezimbini nantatu.

NGENXA enetuba lokuba i-Editor yelipepa seloko ingeko ekaya ngezi veki zimbini zidlulileyo kusuke akwabako tuba lokulungiselela i Almanak yalonyaka yelipepa. Londawo seyingakangelwa ngo-Mvulo ozayo.

INGQAKAQA isatyikitya e Komani nakwisiqingata sase-Batenini ekutiwa yi Nququ. Lupawu olukolisayo olu lokuba abantu abamele ezondawo bengabonakalisi bupakupaku ngenxa yayo.

INTLANGANISO ye-Bandla lo-Manyano nge-Mfundo ibeko ngowe-6 nowe-7 wo January. U Rev. Elijah Makiwane esesihlalweni. Ingxelo zayo asikazifumani.

NGAMAKULU mabini aneshumi linesixenxe abantu bakwa Mabandla nabakwa Mqalo abamele i Tyume abasikwayo amagama befuna ilungelo lokuvota kwesisitili sase Qonce. Imantyi iyakuzi pulapula izimangalo ngolwesi-Tatu lwaleveki (14 January) ixesha abayakulindeleka beko bonke nenyaniso, zabo ukuze umcimbi wabo ubenokumiswa kakuhle.

LISABALELE ngakunye ukusuka kweli ukusa e Komani nangasema Cacadu. Pofu wakuyiwela Indwe kubako uhlazana. Uqabele e Tsomo pezulu wolifumana lisakangeleka. Bekunganjanina elowo ete wabiza ku Tixo wake.

SIYAVUYA ukuva ukuba Ingqakaqa ipelile e Ngcwazi.

INTLANGANISO yama Fama antsundu ase Batenjini yayise Cala ngolwesi-Tatu nango lwesi-Ne. Yenye yentlanganiso ezimnandi Ingxelo iyakubonakala kwelilandelayo.

INGQAKAQA ibikwa e Mncotshwa ngase Berlin kwi sitili sase Monti.

AMANANI awenziwe ngabadlali kwezi match bezise Rini, obonakala kweseveki ezayo.

INTLANGANISO yabafundisi abamhlope base Wesile ingene e Bayi nonyaka ngo 7 January yonganyelwe ngu Rev. J. Walton, M.A. Amadoda unyalelwa ukuya kwintla- nganiso yase Natal ngo Rev. W. Holford no Rev. W. B. Rayner.

SIBULELA u Mr. J. K. Bokwe ngokusi- tumela incwadana eteta ngento awazibona e Kapa.

IMVO ZABANTSUNDU

UDODANA OLUFUNDAYO

LENTETO ingapantsi apa yinteto esiyifumana kwipepa lakwa Komani *i-Queen's Town Representative* eyenjenje ukuteta :—

" Amakwenkwe antsundu e-Lovedale kubonakala ukuba abafingile kanye Abelungu ngokwase mfundweni. Uti owakona, kona kwi zamanishon zokuba kuvalwe izikolo nje lonto ayibonisa ngokusemhlotsheni, kuba amabaso apants' ukumnka nawo epela aza eziklasini agcina intloko. Kutiwa kambe isizatu soko kungokuba amakwenkwe antsundu anexesha elide wona esezikolweni ngapezu kwamhlope. Kodwake asimmangalisona ukuba amakwenkwe antsundu abe abatobele ezantsi? Ikwangeyiyo into emangalisayona kona ukuba de abe anexesha elide esikolweni ngapezu kwamhlope, intoke leyo ewabangele lempumelelo abe nayo ? "

Ukuba ke ibe isiti aba bade benjenje ukuteta bekuya kutiwa senza, sivusa ' amakwele obuzwe ' kungemiwa nalapo, kutiwe sibangela ukuba kuvuke umoya ombi wentiyano pakati kwalamaqela mabini, amakwenkwe amhlope nantsundu, kutiwe lomoya side nokuwuvusa sawuvusa kowona mzikazi mkulu Wemfundo apa e-Koloni. Umbali walendaba asazi nokuba angaba yinto ayive pina yena le ibangele ukuba ade abale enjenjeke, kodwa ke noko siyayikolelwa ukuba iko, injalo kananjalo, esingenakubake tina singavuyi xa sibona sive ngennqubo yentsapo ezintsundu kumzi apo kungeko kuketwa bala ngabafundisayo, koko bati bonke bahluzwe ngokwamandla abanawo, elowo nalowo.

Ababaninzi kwaba mhlope abayibona kanye njengoko injalo ingxakeko abasebenza bepantsi kwayo ezikolweni ababantu bayintsapo entsundu. Bona abaqali kubona matala entlobo-ntlobo zencwadi kwa komawabo. Kwindlu zembuto zabantsundu akungeyiboni into enje ngencwadi ezibotshwe kakuhle —ezifumana zazinto ezixonyiweyo nje; kwaye kungeko namapepa endaba abafikelayo abangati bamana ukufunda kuwo indaba befundela nabanye. Ezincwadana zokufunda kutiwa zi 'Royal Readers' ezi intsapo efundayo imana ukugoduka nazo xa iya emakaya, iba yincwadi yokuqala ebonwayo endlwini ngabangabakulu abantu ; kwaveke kude kube kumaxa umntwana seleyitanda kanye incwadi ukuze aqale acinge ngokuke alungiselele ngokuti ayikangele akuba esekaya. Yena nama" kolwane ake bancokola ngesi Xosa, bacinge ngaso ; qonda ke ifikeke imibuzo ebuzwa ngofundisayo ngalenteto yasemzini ingabi nakupendlwa njengoko ibingenjiwanjalo ukuba ibibuzwa ngolwakowabo-ulwimi.

Kupelana ke kona oku? Intsapo yama Jelimeni, make sitsho ukuzekelisa, xa ngaba nayo ifunda esikolweni sama Ngesi iba nengxakeko. Kodwake elo nelo izwi lesi Ngesi linezwi elingqinelana nalo eliteta kwalonto esi Jelimanini; izeke ngo- ko iti inkoliso yezinto abaziva zitetwa esikolweni paya ibesekwazinto abaqele ukuziva emakaya. Akunjalo ke esi Xoseni kuba sona yinteto elihlwempu. Asazi ukuba ingaba lenteto yahlwempuzeka kuba ibe ingabaliwe na yiyipina into; kodwa ke into ekoyo usapo oluntsundu lwakuya esikolweni lufike lufunde amagama kuqala, kwanento ateta yona xa ate adityaniswa Xa zite zaqondwa ezingxakeko oko zingako, woqonda umntu ukuba xa ontsundu ati atabate indawo engapezulu komhlope eklasini 'usebenzile kanye-'

Inxenye yamadodana afundileyo kukalazwa okokuba ayanelisiwe yimfundo, iti ayinyuswa, igogiwe ; ko- dwa ke nokuba kunjalona nokuba akunjalo. singasuka siti tina kubafundi betu kwabamhlope nabantsundu, eyona nto iyimfundiso egqitileyo enokufunyanwa esikolweni bubom obuqeqeshwe ngokukuko Ekulapo ke ingozi kwimpumelelo yontsundu osesikolweni ikona. Kuyafuneka ukuba senze izwi kwindidi zombini—kumtinjana nomlisela—siti ngakuba unako ukuti mhlaumbi umkupe esifundweni esitile omhlope, ungacingi okokuba naxa senixelengela impilo woquba wena kakuhle kunaye ngoko Ukufunda, nokuyisebenzisa ngohlobo olulungileyo lomfundo, ezonto azinto nye zinto ngento, into ekalazelwayo kuba? fundi abantsundu yeyokuba abanako ukuyisebenzisa kakuhle lonto abayifundileyo, seloko umntu enga kungatiwa yiti, yiti, ukwenza nayi- pina into, bange basemafini apo imashini le kufuneka yamane ilulekwa. Kulapoke apo afike adlule kona yena omhlope, yena ingcinga zake selesuka kwaoko ezimisela emsebenzini lowo upambi kwake, emana ngangoko anokumvumela amaxesha, ebona indawo angawenza ubukeke okunye ngazo. Yiyo kanye ke le into ebefanele ukukangela ajonge kuyo ontsundu ukuze apumelele, ukuba yintloko eklasini akuteti nto ngapaya ngapezu koko, angabake umntu okwenene uqubile kumgama otile, kodwake qonda kulomgama wodwa.

Amanqaku

Mhleli, njengoko saka sakakanya ngapambili, ubengeko ekaya intsuku ezilishumi eyeke eba Tenjini, ngokoke sitemba ukuba ayikumangalisa bani indawo yokuba iti intsingesela yamanqaku esowenza asingisele ngokukodwa kwinto ezilunge nelozwe. Ngolwe Sihlanu kwedluleyo kwabako kwelo umvulo we Tyalike yase Ndwana (kwisihlambo sika Stokwe), kwenziwake ngawo onke amaci okokuba lonto ibe yinto. Ukuba mandike kuti xa siti okwenene yaba yinto, kuba kweso sihlambo kwaqukana inkita. Into engengangani yabantu basesikolweni engamehlo amacala ngamacala aba kona kwabako nabantwana abavela kwizikolo ezibini nezitatu, intwanake ezo ezabeta wanga umoyal okusoloko wenze inzwinini enye yengoma, ngokutandeka kobuko bazo. Lahlake " Ixilongo le Gospeli" labahlanganisela ndawonye abantu, abahlake bayizalisa landawana yenkonzo eyaba kupela nokubamba iqelana elingepi kulonkita. Inkonzo yokuvula yabanjwa ngu Rev. E. J. Warner wakwa "Bangindlala (Mount Arthur) no Rev. J. Wilson, obeke ese Sinqenqeni no Rev. J. Mahonga ongumfundisi welo bandla. Yakupuma leyo kwangena kaloku eyoluntu lonke, leyo yonganyelwa ngulomfo utandwa ekutele kunene uyimantyi yakona u Mr. Levey Kwabutwa kaloku inkozo zokokuba kuhlaulwe indleko ze Tyalike leyo. Leyoke indlela yaqutywa ngelemihla amadoda ukukangela okokuba azi yoba yinto kabanina eyogqwesa amanye. Yekake kwawa hashe, nkomo, gusha, bokwe, kwa "nemali etandekayo," kwati ngexeshana kwavakala sekutiwa licinyiwe ityala, okoke kwafeza.

Amava esinawo, ngokukodwa mayelana ne hotele ezimele umendo asingawo ekun- gatiwa ngamnandi; kusolokoke kwati kwatini o Ntsundu wavela, watwala, nokutwala watwala etwele. Impato umu- bali lo ate waqubisana nayo kona kwi hotele ezitile ngapaya kwezibuko le Xonxa, nase Cacadu singati ukuyixela iyoyolahlobo kanye lwezangaba zapula umqolo we nkamela, ngokwebali kambe. Masiti ukuyibalisa kwetu londaba yen- jenje ukwenzika kwayo. Lombali ushwa linji wayekwele kusoloko esemhlana wehashe, linjani Iona ilanga, isituba se yure ezine. Gaxa waya wagaleleka kwenye yezindawo ngegama zimiselwe ukonwa- bisa abahambi. Amahashe wona ahle angeniswe estaline. O ! yena azifunele ezake izixaso, ngena ngase Kitshini! Masesinqumla ngeliti tina asinabutshaba nganto nale kitshini itene mba nati, iyin- dawo apo silugiselelwa kona. No- koke kona, ezi kitshini ngakwicala lika- kucokiseka zingakangeleka kunezizitali zibungxushungxushu sisakuke sizibone. Eyona nto yazo yona bubuncinane iminxuma le bo, into zonke azilungele- lene. Ukuyipeta kaloku masize ngecala lakwa mali, apo kaloku wofika olasizana lwe kitshi lubizwa into elingana neye- lanene Iona bekusoloko lenze umngcebele kwezipezulu indawo, ukuba akubizwa ngapezulu nakwalo. Into kuti, masiti bo, kubo bonke kumakowetu abazamela uku- singisa pambili, eyinyongo nombungu osirenyayo, kungokwazi ukuba kanene konke oku kungenxa yebalanje qa. Noko senjenjanje akungakuba sisiti lento yoluvula nganto olucango sivalelwe ngalo, kodwa siyiteta kuba siyazi ukuba iyinda- wo eyasoloka yaba sigxala kuba Fundisi ko Titshala abatembekileyo, nakuba Limi becala lakowetu, singaba ukuba asiteti asiyimele njengoko besifanele indawo esibekwe kuyo.

Ibala le Cricket

UNION CLUB DU TOITS PAN

vs. STAR OF KIMBERLEY CLUB.

FIRST INNINGS.		SECOND INNINGS.	
C. Zeederberg, b Peterson	0	b Peterson,	ST
H. Alexander, b Warris	1	b Peterson,	
Q. Mabela, run out	0	b Dyoung,	
W. Tana, b Dyoung ...	3	b Dyoung,	1
R. Tshaba, b Dyoung ...	0	b Peterson	2'
M. Pelem,b Peterson ...	3	b Dyoung... 7	0'
J. Brophy, b Dyoung ...	0	b Peterson	0
D. Mgucwa, b do	1	notout	0
J. Piti, c Johnston	b		10
Peterson	7	b Peterson,	
Joubert, b Dyoung	6	b do ..	... 3
P. Langveldt, not out	1	b Dyoung,	... 4
	8	Extras	... 0
	30		35
			30
		Grand Total ...	65

UNION CLUB.

FIRST INNINGS.		SECOND INNINGS.	
A. Dyoung, b Tana ...	0	b Piti	2
D. Ontong, b Tana	3	b Tana	5
A. Warris, b Tana	0	b Tana	o
R. Peterson, b Brophy	3	b Tana	o
J. Adams, b Tana	2	b Brophy	4
M. Ontong, b Tana ...	0	b Tana '	2
C. Fondling, b Tana ...	0	not out	
S. Williams, b Tana ..	"		1
J. David, b Tana	0	un out	1
C. Hemmgrew, not out	0	b Tana	3
E. Johnston, b Tana ..		b Piti	0
Extras	0	b Tana	2
	1	Extras	2
	li		26
			11
		Grand Total ...	37

Impawana.

Lento ikukunukwa kwabantu besiba tina ngokobudenge betu yinto eyadlula nobunyama bamaxesha obawomkulu, ukantike kuhleliwenje kuseko izizwe ezisabanukayo bagwetyelwe ukufa abantu, kanye ngokwalamaxesha xa nalapa e-Koloni bekusalaula ubunyama xa ubuti ibiseyinto epatwayo, ngokwenteto kambe.

Ema Mpondweni kwakutshanje kuvakala ukuba kwakuko ingqungqutela yentlanganiso komkulu kwa Mqikela, kuyiwe ' kutatwa amandla ' e-Toleni, suka nto iteyanqumla lonto yakukufa komntu, ofe kanye xa kulungiselelwa ukuxelwa inkunzi emnyama ekwakumiselwe li Tola elo ukuba ixelwe. Lomntu ngu Ngayiyeni umninawa ka Mhlangazo ofe ngokwenzakaliswa ngumpu abewunikelwa yenye inkosana ukuba aqokele adubule inkomo leyo, kuba ebete wayigqwizila kodwa ngowake u-Mhlangazo. Kuteke kanye xa awamkelayo wasuka wadubula wona umpu yatsho yela ebunzi.

Kuba kambe iyenye inkosana leyo ingozi leyo ihle ngayo laselisuka kwaoko ityala litatyatwa lisitiwa gidli mntwini wumbi, enukwa kusitiwa nguye lo ubangele ukuba umpu udubule unento abeyizonda. Ubengasuka esitinina umfundisi obelapo komkulu hayi akwanceda luto, waselesuka ngokwake u Mqika eyifaka intambo entanyeni yomgwetywa, kusitiwa bosebedibana no Ngayiyeni endleleni ekuyeni

Ukutwasa kwalenyanga ifileyo apa kwakuko inkabi ezisixenxe ezibiweyo zisendle edlelweni, kwati kwakulandwa kwafunyanwa ezintatu kuzo sezixeliwe, inyama iditywe ngezisele. Kwabanjwa ke iqela lamadoda, isininzi sakanyela noko kunjalo, baba batatu kupela abalivumayo elotyala. Kuleveki idluleyo ke belitetwa elotyala amasela emelwe ngu Mr. Innes. Imantyi iwanike, ileyo indoda, iminyaka emibini. Bate kaloku bakuba begwetyiwe bafakwa emkombeni njengamangqina ukuba baxele abanye ababe kunye nabo. Ubanike! kwaba ngatiwa nka-nka unakanye kona abake bavume ukungena nakancinane ekuxeleni abanye abo.

Kwincwadi ka Mr. Nightingale esingisa kuma Kama ebonakele kwipepa leveki edluleyo, siyakupaula indawo ibe nye, kumazwi apete ngawo inteto yake ango *bunxila nobanqenera.* Siti sakwendelisela ukucinga sifumane ukuba okwenene ezinto zombini ziko emzini wakowetu. Asitsho, qondani mzi, ukuti yonke into entsundu ingamanqenera namanxila, kodwa ke aluyiyona lonto uninzi ? Xa senjenje ukuteta sukuba singa nokuba ingaba linyalana masingalifihli ngakuba lilelomzi wakowetu koko singa singati into ezisukuba zinqweneleka nezisukuba zingafuneki sizaneke pambi komzi njengoko zinjalo. Ngokumayelana nobunqenera ube ungatinina ukungatsho umzi omhlope, xa sisankontele kulanto indala yokumana sisota ilanga sigcakamele ngase zintlantini endaweni yokuba nentwanantwana zetu esizenzayo xa ngabake mhlaumbi imisebenzi eyona izintloko kuti ixesha layo lidlule umhlaumbi asikabi lilo. Kwangokunjalo ngasebunxileni ungabamba umlomo uke wayibona oko ingako impi ebomvu ezakupela edolopini ukuza kufuna utywala, ize imini ezi ibe ijikajika ngase zinkantini lide liye kutshona ukuzeke kuqale ukugodukwa, kungeko nto yona inje ngokufunwa komsebenzi wemini ike yalingwa nokulingwa.

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Sakuba senjenjeke ukuteta noko asilindele kuba wonke oyifundayo inteto yetu, noyakuyifunda ati ' ewe okwenene,' kuba siyazi ukuba inxenye yabantu ayingi into ezinjengezi zingavakala zitetwa siti ngokwetu, kantike asiyiyo nto yona iyakusuka isenze uhlanga leyo, eyona nto iva kusenza lona kukuwaqaqa siwaneke ekuhleni amahlazo etu ukuze silwe nawo siwabeke pambi kwetu emhlotsheni. Ewe siyazi ukuba inxenye iyakutelela ngotakazelo yona iti ' ewe okwenene kunjalo.' Ngxatshoke, nina bangaba baya kutsho, kakade ilele apa yona inyaniso.

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Yenjenje ukubala i *Cape Argus* ngokufa kuka Ngangelizwe:—

' Emaxesheni ukufa kwalenkosi ingu Ngangelizwe, ekangelelwe okokuba iyintloko kwinkosi zaba Tembu, bekuya kuba yinto enkulu kulo lonke eli lase Maxoseni; kodwa ke njengokuba zimi ngoluhlobonje izinto ngoku, zingavela zibuye zitshone inkosi kungeko bani uyinabeleyo kweso sizwe noko lonto. Ngoku kufa siyakolwa ukuba akuko bani uyakunukwa. Bekungafanele kanye ukuba ibeko into enjalo ukuba u-Rulumeni, njengoko afaneleyo, ubeyakulenza izwi lake livakale. ' U-Ngangelizwe ubengenkosi idumileyo noko, ngapandle kokuba ebedume ngokuba ngasekubunjweni ibingumfo owenziwe womelela, onengalo, ewe umfo owakiweyo kanye wasesizweni esakiweyo kanye ngokwendalo. Kodwake noko ibingumfo ontliziyo ibandayo—engekusitiwa ligwala ukuba asi nkosi — wayengenawo kanye umoya wokukalipa." Wayeke waya nase Kapa, waye apo ingumfo otanda ukuzibonakalisa; wayeke enendawokazi enkulu emgxekileyo yokokuba bekusazeka ukuba ngexesha lemfazwe, ubedla ngokusoloko efinyezele pezulu ibulukwe ezi, ekwele kwingqongqo inkabi le, seloko walungela ukubaleka akubon' ukuba o ! kwashushu ngoku ake ade alishiye nelohashe.

' Wayezeke intombi ka Rili, ekwake kwati ngokuyipata kwake kakubi lafa—ngalamfazwe yama Hala.—Bacitwake aba Tembu, kwada kwasiza u-Rulumeni owamhlangulayo kwinjengele ezingama Gcaleka. Kususela okoke u-Ngangelizwe akabanga sabuya abe nabukosi bupi. Akalwanga kule ka Ngcayecibi sikolwa ngokoyikela ukulwa nabantu abamsindisa ekufeni okun(eya. ' U-Ngangelizwe ubesela kakulu, awade ngokuhlala enxilile oko waxabela umntu engalweni ngezembe. Yati lonto yabangela uloyiko lokungati kuyakuvela inkatazo; kanti ke bayi u-Rulumeni wezomini uyakusuka ayigqibe lonto ngokumdla kupela. Oko ke yayingekabinguye lo u-Rulumeni unguye ngoku. Kuba yena ngekwakuke kwaqala ngokuliwa ukuze kwandule ukuya kudliwa.' '

Ama Arab emahasheni apa ngabafo bona ekutiwa bawukangela kunene umbala wehashe. Ukuba limnyama elo liyabaleka kodwa noko liyaxakeka ematyeni, elimhlope liyoyiswa lilanga, elifosi lomelele kanye. Liti, ibali enye indoda enkulu yom Arab yayisukelwa ngumkosi ihamba nonyana. Ivakele isiti nyana kangela ngumbala mnina opambili kulamahashe, unyana ngomhlope—masibekise elangenike, ute kwakona kwakubapi kangela ngoku ngonjani, ngomnyama utshilo unyana—masibekise ematyenike, ubuye wapinda kwatiwa ngafosi—ke ngoku masiwayeke sisengozini yokuba singabanjwa.

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Singaxelelwake libali ukuba ada ati lomadoda epi aye epina namahashe awo.

Xa sibe simana ukufunda kumapepa ngamapepa, sibona nenteto zawo ngokusingisele kuma Bulu ase Transvaal, ubengade acinge ukuba umntu mayibe ama Bulu ayalwa yinene. Kodwa ke kungummangaliso kuti ukuba sisiva ngoku okokuba ama Bulu enze izwi wona ngokwawo elisingisa pesheya, lokuzihlangula kwinteto ezibonakalisa ukungati kube kusemvumeni yesizwe sipela ukuba abo badali bezipitipiti, abahlute imihlaba yaba ntsundu, babe benjenjalo.

Elilanga lalonyaka alibalelele bona abantu bodwa kungoku lingenele ne Mfene. amafama e-Tinara ayakala ngamacalana onke ukuba amaxwane abo ayapela zimfene, kuba bati zirole umkwa wokuhamba amaqela, zihamba zizingela amaxwane kunye namaqanda enciniba, ekutiwa wona ziwatanda nangapezulu kwe nyama leyo ; zaye, into eyiyimbi, zizingelana nendlezana ukufuna izapolo, kanye ngokwamakwenkwe endlala wona ahamba namaqamesi ezinqeni ukuze abe nokutoba amagonzi ngezapolo.

Tina sakuba sisiva ngokuba imfene namhla zitya inyama nazo, zihamba amaqela kananjalo zilungiselela ukuze zibe nako ukutimbisana nabalusi, kusuke kuti tyaba lanto yalantsomi—zati imfene zakuba zipelelwe yinto yokudla endle nanko zisiya komkulu ziya kuzenza uduli lwakomkulu olwalulindelwe. Nazo ezi mhla amafama azipumele inqina koza kunge kunje ngalamhla wati u-Dengetyana, umtshana wazo, kuzo ' ndatsho! ndatsho! kuhleliwenje umhlambi lo we—we mfene yinto ' injena.

Apa sibe nelungelo lokuboniswa ngu Rev. Auld, incwadana yembali yomfo owayehleli pezu kwenqanawa nyakana ngonogube wakwa Nowa. Umbali wayo ngu Rev. Alex. McLeod Symington, ukuguqulelwa kweyakowetu inteto ngu Mr. William Brownlee. Lencwadana nakuba incinane yincwadana engabalungela kakulu abantwana, ngokukodwa kwizikolo ze Cawa apo kungafika kuveliswe indawo ezizimfundo kubo. Abo ke bayifunayo bangayifumana bangatumela ukuba bayifumane, kuba ikwabalungele nabakulu ukuyitenga njengabancinane. Le yenye yencwadana ezimbalwa ezisaguqulelwe Kulwimi Iwakowetu,

Abalimi na Barwebi.

Namhla sinako ukunika amanani e-marke kwinxalenye vendawo, nakuba singayikuba nakuwanka onke. Bobona ke abafundi uku. ba apakamileyo ngawase Kimberly, ngoku. kodwa awokutya.

E-MARKENI

E-KIMBERLY.

Iralasi, 30/ to 34/ ngengxowa Imbotyi, 35/ to 40/ ngengxowa Umgubo osefiweyo, 47/ to 50/ ngengxowa Ibotolo, 2/ to 3/ ngeponti
Amadada, 3/ to 9/ inkunzi nemazi Amaqanda, 2/6 to 3/ ngedazini Ihabile, 6d to 9d ngesitungu
Inkuku, 7/ to 8/ inkunzi nemazi
Oranisi, 3/6 to 5/ emnye
Amazimba, 48/ to 52/ ngengxowa Umgubo wombona, 45/ to 48/ ngengxowa Itapile, 10/ to 25/ ngengxowa
Ikwakwini, 10/ to 15/ inye Umbona omhlope, 46/ to 48/ ngengxowa
„ obomvu, 53/ to 54 ngengxowa

E-MONTI (Jan. 7).

Amaqanda, 1/4 to 1/6 ngedazini Ibotolo, 2/ to 3/1 ngeponti Itapile, *4/* to 6/3 ngekulu Inkuni, 5/ to 17/ ngeflara Inkuku, 1/ to 1/8 inye
Oranisi, 5/6 emnye Ikwakwini, 13/ to 15/ inye

E-CAWA (Jan. 3).

I-Apile, 2/ to 3/ ngekulu lbotolo, 2/1 ngeponti
Amaqanda, 1/6 ngedazini Inkuni, 12/ to 15/ ngeflara Umbona omtsha. 6d to 11d ngedasini
Itapile, 3/ ngekulu
Amatanga, 4/ ngedazini

E-QONCE (Jan. 10.)

Ibotolo, 1/7 to 2/8 ngeponti
Amaqanda, 6d to 9d. ngedazini
Ihabile, 1/9 to 3/1 ngekulu
Itapile, 2/6 to 8/6 ngenxowa
Umbona, 13/ to 13/3 ngenxowa
Irasi, 6/3 to 7/6 ngenxowa
Ibran, 3/9 to 5/ ngenxowa
Umgubo, 13/3 to 14/ ngenxowa
Inkuni, 5/ to 28/ ngeflara

E-RINI (Jan. 9.)

Ibotolo, 2/2 to 2/6 ngeponti
Irasi, 10/6 to 11/6 ngenxowa
Ibran, 6/ ngenxowa
Amaqanda, 1/3 to 1/6 ngedazini
Ihabile, 3/9 to 4/6 ngekulu
Ikalika, 1/3 ngenxowa
Umgubo, 26/ to 28/ ngenxowa
Itapiie, 3/6 to 5/9 ngenxowa
Inkuni, 26/ to 33/ ngeflara

E-CRADOCK (Jan. 9).

Ibotolo, 3/ to 4/ geponti
Irasi, 12/6 nge 150 iponti
Ibran, 12/ ngenxowa
Amaqanda, 1/9 ngedazini
Iflara Yenkuni, *£1,* kude kube £2
Amazimba, £1 9/ ngamakulwamabini eponti
Umgubo, £1 5/ kude kube £1 7/6 nge muid Umbona, £1 6/ nye muid
Ihabile, 8/ ngekulu
Ingqolowa, 1/4

Ngxatshoke Qonce!

HEKE ' CHAMPION ' !

' Champion '! Nkunzi ebekiweyo yakulo
Ndlambe nakulo Ntinde,
Azi ube ucetywe nganina ube uzibutumele nje;
Bekungaziwana ukuba wena apa uwela ngomtantato,
Kuba lamanzi e-Qonce kuwe asuk' abe bubuti.
Ucacante waya wafun' indlela kulo Gomp' e-Monti,
Apo ibulakufesi uye wayidla kona ;
Gqwi, tendelele waya wel' ebalakisini e-Rini,
Apo ufike waya waqoshelisa amadinala.
Akuvumanga kubuy' ubuyelele noko ubusel' ulap' etafeni,
Kub' impondo ube ungekazisukuli zombini;
Bayaqala e-Bayi ukwanek' izitya kub' iyisopolo,
Beva ngawe selu bandis' amawa ezants' ema Xambeni.
Ude wenjenj' oku gxebe ubuz' uzonde ntonina,
Abakuxelelanga yinina oko ubuse Monti ezi. bukweni?
Ukuba lomhlab' uwumeleyo nakub' ungasewako,
Usaziwa noko ukuba yayik' ingumhlaba ka Ntinde.
Mand' onesikwa kwabasezants' ema Silamseni,
Nowase balakisini ebongile nje akafumanang' enze,
Etelele ngokwesel' emnqamlezweni wahleka nje naye,
Ibisey' ikufihla amehlo kuba naye enziwe isiqwala.
Akwabi ndandizalelw' *e-Meliman Tawala,*
Ndaba nam ndapefumlelwa ngomoya wembongi;
Kuba nam ngenamhla ngendigwentselela ndibonga,
Koko hay' lento ukuba mbi ukuvelel' emlungwini.

A.B.C.

Ityalike Yase Ndwana.

(Ikutshwe kwipepa lase Komani.)

Ngolwe Sihlanu ngolwe 2 ku January lowo yaba ngumhla omkulu eba Tenjini. Ungekafiki yayingumhla okwaba kusoloko kutetwa ngawo ngati kuko nto inkulu iza kuhla ngawo.

Kwangentsasa kwaba sekupitizela abakwele emahasheni kwaqondakala kwalapo ukuba luya kuba luninzi kanye uluntu. Soka senze libe linyeke ngenqubo yalomini.

E-Ndwana apa akukade kakulu ekwati kwako iqela labantsundu basesikolweni elaya lema kona. Kwatike bakuba sebeye bema kona kwabonakala ukuba mdbabe netyalike kona, bati bakuba beyicingile lonto balilanganisa imalana zabo, kwati nge 26 ku August wonyaka odluleyo laya labekwa ilitye lesiseko ngu Mrs. W. H. Wilson. Batelelake njalo naba mhlope, kwazake kwesisituba sezinyanga zontlanu yafezwa londlu ukwakiwayavulelwa ukuba ibe yindawo yoku, nqulwa ko Somandla.

Yabake ngalomhla yimiqolo abantu abapuma kwindawo ngendawo, koma Qonce, koma Kamastone, Aroma Cala, ngenxa zonke bo. Yaba yinto entle kunene sakuba sibona kweso sihlambo sika Stokwe kusuka kwafumana kwafa yangumntu kupela, baye benxibe kakuhle bonke. Kuko nezindlu ezakiweyo apo, kuko nezitiyana ezibiyelwe nge soyi, zati ezona ndlu zintle kuzo zakwelelwa indwende ezimhlope.

Intshumayelo yokuvula yaqutywa ngu Rev. E. J. Warner ngesi Xosa, wati u Rev. Wilson obeke ese Bofolo yena waquba ngesi Ngesi.

Zati kaloku zakuba zidlule inkonzo isihlalo satatyatwa ngu Mr. Levey imantyi yase Cala nase Xalanga, umfo obe zinikele kunene emsebenzini wokwakiwa kwalondlu. Waye Lomfo ka Levey ingumfo otanda kakulu abantu abapeteyo, ebakatalele ngendlela zonke. Igama lake abizwa ngalo ngama Xosa lokuba ngu Pakamisa? ligama angazidla kufaneleke ngalo.

Ngumfo okupapama nokuduma ngokudumela ukuzamela ukupakamisa abantu bake kumbangele ukuba ange uyintloko kuzo zonke imantyi zeli lasema Xoseni. Ukuba isininzi sabo " bangabongami " ibingamadoda anje ngo Charles J. Levey, ngati ilizwe ngeliseluxolweni nangase nqubelweni pambili beliya kuba nto yimbi.

Ute u Mr. Levey inteto yake wayiti gqaba gqaba ngambalwa, ukuyilanda eyizeka ezantsi imbali yonke yokwakiwa kwayo lendlu, wada weza kumazwi ayole kanye, akukankanya Ukuba kulo Mandla awumeleyo ubusela yinto efika nje nge nimba, asinto yaziwayo. Ubulele kwangokunjalo nemizamo ka Mr. no Mrs. Wilson ebangele ukuba zibe into zonke zalomini zimi ngendawo zazo.

Kwakankanywa nendawo yokunga ityala lokwakiwa kwendlu leyo lingancitshiswa, kwati kuba amaxeshasepenje nakuba ingaga lelwanga kwaoko ema emi wona amadinga empahla eya kurolwa, ezinkomo ozibokwe kwanozi gusha, inxwa zenqolowa neze migubo, njalo njalo.

Ngokuhlwa kwabako i " ti-miti," isidlo soqolwane kuba kaloku lento iyi "ti-miti" kuma Wesile, musa !

Kwati noko kwake kwatiwa ngapambili yoba yinto etile, hayi ama wesile, mayibe yi ti-miti. Yekake mntundini imfumba ay aba elapo yozimuncumuncu ozi keki (cakes) ; yaye indlu le iliqolo ukuhonjiswa oku. Kwanjaloke.

Yati ukuba ninzi kwayo lento iza kutyiswa yeka, baye bepuma abapunge kade kungera abanye. Leyoke into yona yabanga ukuba emnyango apa isuke ibe Juqilima, kuxinana kwabantu abangenayo nabapumayo. Kwadake sekunini yatyiswa yagqitywa lonto, kwangena eyokwenza inteto zamadoda kaloku, ekwateta kuleyo u Mr. Levey, u Rev. E. J. Warner no Mr. J. Tengo-Jabavu, u-Mhleli w*eMvo Zabantsundu.* Yaqala yagalelwa imali, zani kwa izitembiso, sitemba ukuba iyonke intoeyarolwayo netenjisiweyo mayibe ingalingana ukulicima ityala elo, mhlaumbike ime nganeno njalo.

Iyonke imipefumlo eyaba lapo ngokokuhlwa ndawonye neyentsapo yaba malunga kumakulu osibozo. Ngapandle kwezo izityo ze ti-miti kwaye kuko nezilungiselelwe abangabasemzini. Lento ibonisa into engenziwayo ngamalinga atsoliswe kakuhle, aye evangwe ne Ntsikelelo ya Pezulu.

NATIVE OPINION

NATIVE STUDENTS.

THE following paragraph appears in the *Queen's Town Representative :—*

Lovedale native boys appear to be running European boys rather tight in the matter of education. A contemporary states that it was a noticeable fact that at the recent examinations, prior to the breaking up of the schools, these native scholars carried off almost 'all the prizes and headed nearly all the lists of class places. It is stated that this circumstance is mainly due to the fact that the coloured boys have been studying longer at the institution than the boys of European extraction. But is it not significant that native boys should have headed the lists at all ? And does it not look strange that the white boys were not long enough going to school to enable them to compete with a prospect of success?

If we had written thus we would expect to be accused of race prejudice" and might even see ourselves charged with attempting to stir up a bad feeling between English and native pupils in one of the largest and most important Educational Establishment in this colony. We do not know where one contemporary obtained the information upon which the paragraph is based, but we presume it to be correct, and cannot be otherwise than gratified at native scholars doing so well in an Institution where colour is not taken into account by the teachers, and all in a class are placed according to merit.

Not many Europeans can fully realize the difficulties under which native children have to work in schools. They are not in the habit of seeing shelves of books belonging to their parents. There are no splendidly bound books in a Kafir drawing-room—books which even the old folks consider too valuable to read; nor are there newspapers arriving at the kraal by every mail which the men read to themselves and to others. The "Royal Reader" which a child brings from school is often the first book the grown up people have ever handled; and not often is the boy anxious to learn allowed time or opportunity for preparing his lesson. He and his companions speak Kafir, and they think in Kafir; so that the school language does not respond to teachers' questions as readily as a mothertongue.

Nor is this all. Children who speak German for example, have difficulty in learning in an English school; but their's is only the difficulty of translation. All the words in the English language Have equivalents in German: and most of what they are taught they hear talked about in their homes. But Kafir is a poor language. Whether much of it has been lost for the want of the art of writing, or whether it is growing, is an open question ; but in a school in the present day Kafir children have to learn words, and the ideas which these words represent. When this difficulty is considered, we think it will be conceded that when natives begin to rise in class above English boys, they have done "extra well."

Some educated natives are charged with complaining that the instruction given is not high enough or wide enough ; but whether that is so or not, it is necessary to remind all our readers—English and Native that the test of a school course is the advantage it gives in real life. And this is where danger is to be apprehended because of the success of Native lads in school. There is a necessity for saying to each one of these pupils—both boys and girls do not think that because you can repeat a lesson better than some English scholars do, that *therefore* you must get on better in life than they will. Learning and putting learning to good account do not always follow, and the complaint against Native pupils is that they are unpractical, always wanting definite instruction for each duty, and appearing to be away in the clouds when a machine should be controlled, or stopped. This is where the English scholar wins ; he promptly adjusts his faculties to the work on hand, and constantly strives to do something original and yet within the limits of what is demanded by the times. This is the aim every Native must have who is to succeed in life, if heading the class means going on to this so far well, but only so far.

" GERRYMANDERING."

THOSE who care to follow the progress of political events in this, country will remember the trip through the Transkei, taken by Mr. DE WET. the present Secretary for Native Affairs, the object of which, to use his own words, was to search for a policy. Unfortunately the honourable gentleman unknowingly, perhaps carried out a policy which is at present bearing deplorable results. He rearranged the boundary of the Cala and the St. Mark's districts in such a manner that a big slice of the former was annexed to the latter. The strip annexed had a vast population of Tembu's who were involved in the recentrebellion, and who had hardly taken to the present order of things. It is to Mr. LEVEY'S credit that while they were still under him they were quiet, and were pursuing their daily avocations. As in the other parts of the charge of this efficient official, the rampart stealing was unknown here as well. Since the annexation, however, all this has changed; this district has become a perfect Alsatia, and a menace to the industrious people in the immediate vicinity. The spoors of stolen stock invariably lead to Mtingwevu and Nququ (by the way, outlandish names as well to the Kafir as to the European speaker,) and those who trace it are insulted and sat upon." The facts we have gathered on the spot, are that the people were merely informed of the fact they had been separated from the Cala district and added to St. Mark's. There was no formal meeting with the officials they look up to. The consequence is that all sorts of unfounded statements have been circulated among the crowd, the most fatal of which is that they are under no Magistrate, but that they have been handed over to their Chief, MATANZIMA, who, they say, has given orders that all School people must remove to Mr. LEVEY'S district. We have had letters on this subject before now, but preferred to have more light before drawing attention to the matter. It is just possible that had the matter been re resented to the people by the Chief Magistrate, Major ELLIOT, in the presence of their Magistrates, and pains taken to have the matter explained in a manner that would leave no doubt, the country might have been spared the expense of putting down the

demon of lawlessnesss which has been called forth. But this has not been done, and, worse still this turbulent population is miles and miles away from the seat of Magistracy to which they have been annexed. We trust Government will reconsider its decision in this matter.

Editorial Notes.

THE Editor of this journal has been absent from home ten days in Tembuland, and it will surprise no one therefore to find these notes chiefly relating to matters in that part of the countrv. On Friday week the opening of a chapel at Ndwana (Stockwe's Basin) took place, and no stone was left unturned to make the occasion a grand one. We are pleased to state that this end was, for that distant, region, compassed. A large number of school natives representative of the ad-joining districts assembled at the basin. Children belonging to two or three different schools made the air ring with delightful music again and again. After a time, the "Gospel bell" called the people, who soon filled the little place of worship, which took in about one-third of the multitude. The dedication service was conducted by the Rev. E. J. Warner of Mount Arthur, and the Rev. John Wilson, formerly of Fort Beaufort, and the Rev. J. Mahonga, who is the minister of the congregation, took part. At the close of this service, a public meeting, presided over by the popular and energetic Magistrate of the district, Mr. Levey, was held, and a subscription list with the object of discharging the debt was opened. The giving was done in the old style, which used to be the order within the colony when, at meetings held to further "The Word," our people vied with each other as to who would give the most. Horses, cattle, sheep, goats, products of the soil, and "dear money" were showered, and in a short time the welcome announcement that the debt had been discharged gladdened every heart. In the evening all engaged in a "tea-fight," at the close of which short addresses were made by Mr. Levey, Rev. E. J. Warner, and Mr. J. Tengo- Jabavu. About midnight the assembed separated, congratulating themselves.

OUR experience of wayside hotels has never been of a very gratifying nature; and hitherto it has been the practice of the reclaimed natives to grin, bear and forbear it. But the treatment which the present writer met with at certain inns on the other side of Driver's Drift in Glen Grey, and at Lady Frere, is of the kind of the proverbial straw which broke the camel's back. This is the parable briefly related. The unfor- tunate writer has been in the saddle under a broiling sun for some four hours. He turns up at an institution, professedly set up for the convenience of travellers, has his horses stabled. Asks for breakfast or dinner, which is served up in the kitchen! We hasten to say we have no particular aversion for the kitchen, to which we are so much indebted for the preparation of our necessaries. It must, however, be remembered that the kitchens of these way-side hotels are, metaphorically speaking, a degree better than veritable Augean stables. Their chief characteristics are smallness, closeness, and anything but well regulated. To crown this in the presentation of the bill of fare, as this is ignored, and the poor native has to work as much as, if not more than the white fellow-traveller who has been enjoying the luxury and the ease of the hotel proper. What to us, and, no doubt, to many of our 'countrymen who are striving onwards renders this treatment perfect gall and wormwood is the fact that this is done simply on account of the colour of the skin. We do not expect that this note will throw the door open to natives, but as it is a sore point, with many of our native ministers, teachers, and farmers, we should be faithless to our trust if we did not seize upon this occasion to make it known.

THE *Port Elizabeth Telegraph* says: — "The Kafir newspaper *Imvo Zabantsundu,* is within the regious of truth when it states that even Kafir children of from ten to fourteen years of age are taking to drink. In a country district the other day, not far from a canteen, we saw a Kafir lad of about ten years old and a girl, who we suppose was his sister, about twelve years of age, so drunk that the proverbial David's sow was a model of sobriety by comparison. The Kafir editor says: — 'Every one of us who loves his people, who loves himself, or who has any regard for future generations, must set ourselves like a rock against this.'