IMVO ZABANTSUNDU

(NATIVE OPINION)

IPEPA LAMAXOSA LEVEKI ZONKE.

KING WILLIAM'S TOWN, NGOMVULO, FEBRUARY 9, 1885

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

[No. 15.

IZICAKA EZIFUNWAYO KUFUNWA

KWAKAMSINYANE IS1CAKA SASENDLWINI, esinganxiliyo esitembekileyo nesi lungileyo. Umvuzo ngofanelekileyo. Sotya silale kwakulondlu Oyifunayo indawo leyo makasingise ku

R. MALCHER, Albert Road,
E-Qonce.

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 likwalifutshane.

JOHN BALT.
Fort White, Debe Nek,
December 27, 1884.

ISAZISO.

UKUBA inqwelo eyashiywa. apa kum ukuba ikandwe, ngutile apa ugama lingu Nombombela wase Willowvale, ngo March odluleyo we 1884, ayitanga ize itatyatwe kwisituba sentsuku ezishumi nye linane kususela kolusuku, iya kutengiswa ukubuyisa indleko,

H. KUMM.

Egcuwa,
January 26th, 1885

KULAHLEKE

E-NGQAMAKWE ngo 19 November, 1884, ihashe elimtuqwa. Olifumeneyo, umhlaumbi, ovakalise umkondo ongabanga ukuba lifunyanwe wozuza umvuzo ofanelekileyo.

WILLIAM F. BASSI.
St. Edmund's, Hebehebe,
21 January, 1885.

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.

Ilitye lokusila lase Ndwe.

KU LUBISI (SOUTHEYVILLE).

UMPUNGA walo unamandla angangawa mahashe alishumi, kwa namanzi amaninzi ngapezulu. Akuko kulibala ekusileni kwalo. Olipeteyo uwazi ngokupeleleyo umsebenzi wake. Liyayihluza yonke into engafanelekileyo enqoloweni. Aliyeki kusila Iona ngenxa yokubalela kwelanga. Ngokusila ku bizwa/ ngenxowa: ngokusefa nokucokisa idobilityi ezintandatu ngapezulu.

AUGUST KLEE,
Umpati Walo.

I-ALMANAK YE "MVO ZABANTSUNDU,"
YO 1885.

ESI Salatisa-Samaxesha sesishicilelwe. Abangengabo abamkeli be " Mvo " bangasitenga nge 3d, kwi office ye *Mvo Zabantsundu* e Qonce. Abasifuna besitunyelwe nge Posi mabatumele ipeni zone.

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M. L. GERRARD,
Umteteleli kwi Ofisi
yemantyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uyayifeza kwaneye mvumelano.

Elungiselela abo baqondayo ukuba abanakuwahlaula amatyala abo ngokubala amapepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematyaleni. Iminqopiso yamafa uyayibala, kwanezinye into zase mtetweni. Uhlanganisa izikweliti, ayinike uminiyo imali kwa oko. Incwadi zabasebenzi uaigcina kakuhle.

W. J. DEALY,
Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No.* 3, *Kwinkundla ya marike,*
E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

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 ezisixenxe ezine sikisipani xe imitandatu.

W. O. CARTER & CO.,
Kwikundla ka Makeleni, e-Q,once.
(Maclean Square).

Yizani kuhlola impahla.
Akabizwa nto ubani ngokuhlola!

Iswekile (eyona ixabiso lipantsi kulomzi.
Isepa, *Uhlobo olutsha olulungekunene*
Inkumtye, nezipato zazo,
intlobo ezingadli kubonwa
Inkumtye ezinkulu (basins)
ne pleti njalo njalo
Ikeleko ne Printi ezidluliseleyo
Ibulukwe zekodi nezoboya
zentlobo zonke.
Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso anikwa emarikeni.
Imikala netuma zamahashe (engonoxesha).
Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyifumana tshipu ifanelekile ezitoreni zetu.

P.S. -- Uboya, Izikumba zenkomo, neze mpahla emfutshane, zitengwa apa.

PAULA. — Izicaka ezifuna unisebenzi zingeza apa, kuba sinencwadi ati onke amaledi afuna abantu, azise kuyo.

W. O. CARTER & CO.,
Maclean Square,
KING WILLIAM'S TOWN.

I RAFU YE NDLELA.

Isaziso kuye wonke esimfaneleyo

Ngesigqibo se Gqugula elipete Imicimbi yesiqingata.

ABO abangekaziroli irafu zabo zendlela bazingenise kwi Council, bayaziswa ukuba bazinikele kwisituba senyanga enye, kususela kwolusuku lwesisaziso—ekotike emva kweloxesha, abo abangekabatali amagama abo anikelwe kwi gqweta le Council, eya kuba liloke eliya kuzibuta ezo rafu ngokwa semtetweni xa kuya kunqweneleka lenjenjalo.

Irafu zendlela zifuneka zibatalelwe yonke imihlaba ne mpahla ekwesi Siqingata, elunge kulowo nalowo ngamnye, kubatalelwe nemihlaba ba eqeshwe kwa Rulumente, nokubana ngoqeshe ku Rulumente ngesiqu akukataleleki, olapo emhlabeni ngeloxesha makawubatalele; kufunekake nayo ibatalwe kwi ofisi ye Divisional Council emva kokuba lixeliwe inani emalihlaulwe ngonyaka ekungayikubuye kuxelwe ngakumbi ke.

Ngomyalelo
H. T. FULLER,
Umbali.
Kwi Ofisi ye Divisional Council, e-Qonce,
January 21, 1885.

U Abraham K. MALO,
Umteteleli ema-Tyaleni, KWA-QOBOQOBO.

R. W. ROSE-INNES,
Umteteleli-Emityaleni, 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

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HAY BROTHERS.

Iveki.

IPEPA la Pesheya elinamatuba okuyazi imixelo yamalungu e-Rulumeni ya Pesheya liti u-Sir Charles Warren uyakundulula Amabulu angene kwa Zulu emva kokucita abapangi bomhlaba wa Bahlambeli.

NGO Mvulo (2 Feb.) uloliwe ufumene isipani siqumla indlela yake ngase Nxaruni, wasinqumla kubini. Unyatele inkabi zambini.

KUKO itemba lokuba u-Sir Donald Currie, oqela lenqanawa lihamba lendlela isuka kweli iya Pesheya, angake afike apa e-South Africa ngezinyanga. U-Sir Donald ukwalilungu le Palamente yela Mangeei.

UMBALI ose Mampondweni obala ngo 24 Jan., uti amare amaninzi awoyikisayo ngemicimbi yelozwe akanasiseko, ziko impambano ezincinane pakati kwamapakati yinyaniso kodwa asizezingabanga ukuba sekusitiwa ubukumnkani belo sebuhlalele ukupalala.

KWALOMBALI uncoma ukuba lihle kwelizwe la Mampondo. Kusand' ukuna izipango ezimnandi.

IPEPA lase Fauresmith, e-Free State, libika ukuba amalahle amahle afunyenwe ezintabeni ezimelene ne Jagersfonteiu.

U-REV. CANON WOODROOFFE, M.A., ohlola izikolo pesheya kwe Nciba udlule apa ngolwesi-Tatu esinga kwelo kwangomsebenzi wake. Liti ipepa lase Somerset ingati angabuyela kwasemsebenzini wake wobufundisi ekupeleni ko June 1885.

IBULWANA eligama lingu Van der Mervwe lisand' ukufakwa entolongweni unyaka yimantyi yase Qumra ngokusuka libe ihashe lomntu omnyama. Langa, kuqala, liyaliqesha kanti lizakusuka libaleke nalo. Selifu--nyanwa e-Dikeni ngocingo (akuba elise nga. pambili omnyama) selilungiselela ukumnka

nemikosi eya kwela Bahlambeli.

E-NXARUNI kuvakala ukuba inkomo ziyafa kusela amanzi, aselesuke asisifo ngenxa yelanga eli.

Ucingo oluvela e-England lutunyelwe kumadoda alaulayo lubika ukuba u-Hon. Jonathan Ayliff ufike kakuhle kwelo nokuba impilo yake iyatembiea.

U-GENF.RAL WARREN kwinteto yake no President., Kruger ngokumayelana uemihlaba etengiswe zinkosi ngokwazo, ute inkosi azinamandla okuqqiba nto ngomhlaba zodwa ngapandle kwemvume yesizwe sipela, ke ngoko naleyo kufuneka ibuyisiwe.

PESHEYA kwe Nciba kuko imizi ekutiwa seyihleze kwe tu into ezimpontshane kumasimi abaselenazo, kungoku eseyipile yimifuno yasendle.

NGASE Monti kuko isifo esingenele amatole sokusuka etyapa-tyap' amehlo ngapandle kokuba abe enzakaliswe nto.

UMHLEKAZI i-Ruluneli usiguqule isigwebo se Jaji ku Nomayeza no Xabashe ababegwetyelwe ukufa, omnye ngokubulala indoda yake, omnye ngokuncedisa ekurwitsheni kwomfazi otile. Ke u-Nomayeza uyakuhlala ubomi bake bonke entolongweni, aze u-Xabashe abe ngumbanjwa iminyaka eli 15 esebenza nzima.

AMA Bulu enza ngako konke anako ukunga angancediswa nga Besutu, koko bona bangangeniyo.

KUFUMANEKE ukuba ibuxoki indawo yokuba sekuko ingqakaqa e-Lady Frere.

PESHEYA intombazana esisicakakazi yati ngabusuku butile yapupa ipumile enkonzweni apo, suka ekuseni yabopa yonke impahlana yayo nantso igoduka. Ite kusenjalo yakubeka etyeni yawa, kwapululu, kanti hleliwenje umntu ulele.

IGQIRA elitile e-America lenze ummangaliso omkulu kumntu obenesifo esitile. Ukumnyanga lisuke laqagqulula, kwako ndawo lizisusayo lizisikayo esiswini, kanti uyakupila okwenene umntu lowo.

U-GENERAL GORDON nakuba esavingcelwe usaxatisile. Indaba zokuba imikosi eno Lord Wolseley iyasondela kutiwa zibete kwavuka nentliziyo ebesezityafa kulompi yake.

AMANANI ezinto apantsi kanye e-Mtata. Ingxowa yombona idla i-12/6, ize isitungu sisinye sehabile sidle idobilityi zone (4).

ELASE Dodoloro lincoma ukutyeba kwenkabi zenqwelo ezibeka kwela Bahlambeli zipuma e-Xalanga.

LIBALELE kanye apa, kungoku kubonakala ukuba iza kupelelwa nayinto yokucola impahla.

E-DAYIMANI umfo ontsundu ose stoleni ute xa kutulwa impahla ebitulwa enqweleni etile, wati ngokutsala enye ikasi, kanti kuko umpu ongxashiweyo kufupi naye, wasuka wadubula ngokucukunyiswa yikasi leyo, yatsho imbumbulu yamtyutya intloko wafa.

E-NYARA amadoda amabini ebesebenza ndlwini nye, acapukisana ngamhla utile, ete enye yaselikwela kuwabo ngenduku yatsho ngenkenkema induma zambini. Indoda leyo ibetiweyo ihle yaqauka.

E-RINI o Messrs. W. Hutton & Co., baya kuba nefandesi elikulu lempahla nokutya ngowe 11 ku February lo.

UMQOMBOTI uyawa nengxwelera kwakona. E-Rini abafazi ababini balwe bakubona ukuba bazindaka ukunxila oku, intoke leyo asuke omnye waqaula isitshetshe wamtsho ngamanxebakazi amabi uwabo.

UMBEXESHI we pos-kali ngase Kapa uxu zulwe ngamahashe waya wawa, wabeteka ngentloko bapalala ubucopo.

INANI labantu abafe e-Spain, kwelabamhlope, bebulawa lungcangcazelo lomhlaba obelukwelo,—kutiwa likumawaka amatatu.

U-HON. MR. MERRIMAN utyelele e-Kimberley, apo siva ukuba wamnkelwe ngovuyokazi olukulu kunene. Wenze inteto ecasa ihambiso yala madoda alaulayo.

KUNCONYWA ukubalela kwelanga e-Free State. Bati abavela kona ingatanga ine kwisituba seveki ezimbini, akubonakali ukuba kobako nto iya kusinda, kuba sekusweleke namanzi ambala.

ABANTU ekutiwa bebesentolongweni e-Kimberly kwiveki edluleyo, bakumakulu asibozo ananci nye.

IQEYA ebelibe inkuku e-Rini, linikwe inyanga entolongweni lisebenza nzima.

INYOKA kutiwa ngati zipume umkosi ukuba ninzi kwazo ngase Somerset.

NGASE Gqili amahashe akolisile ukufa, ebulawa zinkumbi azibutela kunye nengca ezindle.

INGQAKAQA kuvakalisiwe ngu Dr. Zievogel ukuba ipelile kwisiqingata sase Herschel.

INTO eninzi yamafama angase Zwaart Kei ihamba ifuna impiliso Emaxoseni nase Batenjini.

KUMZI ogcina abantu abane ngqakaqa e-Burghersdorp, abafayo babe 36.

OTA kuzalisa indawo yobu Bishop e-Bloemfontein kuvakala ukuba ngu Rev. William Ingram, M.A., obese Leicester.

USUKU ekude kwati nqo kwamiswa ukuba lube lolokuvulwa kololiwe oya e-Burghersdorp lolwe 18 ku March.

NGENXA yokuyelana kwalamagama ezindawo i-Maclear ne Maclean, kumiswe ngoku ukuba ati obalela e-Maclean ati, Macleantown, aze ati obalela e-Maclear ati, Maclear, East Griqualand.

ISICAKAKAZI esimhlope e-Natal site ngenxa yokufumaneka kobubi besimilo saso sazamela ukuzibulala ngokutya ityefu, koko igqira lifike iselixesha, lasisindisa ngoko.

IKULI ebelisand' ukufika e-Natal kwasa ngamhla utile lizibulele, lizixome ngomkala estalini.

ISAZISO SOMNINI-PEPA

ABATABATI belipepa le " MVO," abahlaulela inyanga ezintatu ezipela ngo 31 January 1885 kupela, bayacelwa ukuba bayihlaule kwangoku imali yenyanga ezilandelayo. Intlaulo mayingabi ngapantsi kweyanyanga ntatu. Kukumnini-pepa ukungawatumeli amapepa abantu abangahlaulanga ngommiselo wama Medi nama Perasi wokuba ipepa lihlaulwe kwasekususeleni. Amagosa acelwa ukuba abavuse abo abagoseleyo. Intlaulo itunyelwa nge Cheque nangemali yase Posini nange Stamps zehalufa egameni lika

JOHN TENGO-JABAVU.
17 January 1885.

IMVO ZABANTSUNDU

ABANTSUNDU NO TYWALA.

KWINGXOXO ezinefa eziya kukangelwa ngokwendeleyo e-Palamente ngentlangano yayo ezayo, kuya kubako pakati kwazo neyokutengiswa kweziselo ezitshisayo kwa Bantsundu. Ingxoxo eyaka yako yabashushu ngokumayelana nalendawo ngentlangano edluleyo ye Palamente yasuka yangena bucala, kwakupela yatabata malungana nendawo yemigama eyayimiselwe ukuba kungatengiswa ndywala kuyo kwa Bantsundu kwesisiqingata nakwezinye, ukukangela ukuba kubeko luncedo iluvelisayo alubangako sinina. Noyena ubengolucase mpela olulumiso lwemigama emakungatengiswa tywala kuyo akabanga nakuyikanyela yona indawo yokuba lomteto wenze ukulunga okutile. Ewe kwinxenye kuyabonakala ukuba incasano nalomteto eyibonisileyo ibangelwe kukoyika ukuti yosuka intengo yotywala ibiwe ukwenziwa kwayo,—abamnyama babutenge kwindawo ezingapandle kwezo kungavunyelwe ukuba butengise ize beze nabo emakaya —kwindawo yesibini babangwa luvelwano abanalo naba tengisi-tywala abampilo ipela bayifumana ngokutengisa lamanz'-amlilo kubantu bakow'etu. Kwakubonakala, nokoke, ukuba lomteto wokunqumla intengiso yotywala kwiziqingata ezitile, awukalingwa ngokwaneleyo ekuteke ngaso kanye eso sizatu i-Palamente yabona ukuba ungake uqutywe ide ibe ngomnye unyaka ngapandle kwalahlekelo enkulu yani. Kuyanelisa ngakumbi kona ukuqonda ukuba onke amalungu e-Palamente aba nalemvo inye, yokuba intengiso yotywala ngeyisima ngalendlela—yokuba kungavunyelwa nabani kuyo yonke i-Koloni ukuba atengise ngotywala kumntu ontsundu.

Ububi besipelo esa kuso, lentengiso yotywala ekuboneni kwabantsundu ngokwabo ibiseyimiswe yazotywa kwangapambili esingati ukuwubonisa kakuhle lomfanekiso uzotywe ngabantsundu ngokwabo, esingoyikisi 'nto ukuti bonke, sisuke salate kwi sicelo somnumzana u-WILLIAM S. KAMA namadoda ama 55 kunye naye, esisingisa ku Sir LEICESTER SMYTHE owayebambele i-Ruluneli ke ngoko, afike ati " bona abazicase nganto ihotele ezisezindleleni ezimele ukulungiselela abahambi umhlaumbi ivenkile ezililungelo kwa Bantsundu abahleli mgama nedolopu; kodwa ke bona ngabakade bebona namava abasebenawo ngenkohlakalo eyenziwa zezinkanti zikwa zihotele zimele indlela, banako ukuti zenza inkohlakalo engatetekiyo. Zilolona tshaba lwentshaba zomntu ontsundu kwelilizwe. Abantu ziyabahluta inkutalo zibenze amavila, ngokubenza izinto kupela imini ezi ezizibelana nendawo apo kunokufunyanwa kona utywala : abantu zibenza ukuba babe kusoloko baba ngamahlwempu ngo kuginya kwazo yonke intwana engeyiba iyabangenela ; zilikusi elimelene nehambiselo pambili yabo ekukanyeni nasebu krestwini ngokubadobelela ekwenzeni imikwa yobunxila ; ziya zibaqetula zibakwelelisa kuzo zonke izinto zodumo nezokulunga ; ziyintshabalalo kulo lonke umanyano nolonwabo lokuzalana ezindlwini, ngokuvelisa ubuhlwempu nencwina zembandezelo emakayeni abo, zibangela izipitipiti nentswelo imvukelwano ezindlwini, kwanamapike ; zibangela ukuba amadoda angazikataleli intsapo zawo abe ebetana nabafazi; kuba umtyoli ewagonyamele ngoluselo lunamandla; zibangela ukuba abantu bangayisi so inkonzo, bangene kuzo zonke intlobo zamatyala nokungcola; zibangela ukuba intolongo zizale ngababanjwa, siti isihogo sixinane yimipefumlo elahlekileyo! Zingamawaka into esizaziyo ezikohlakeleyo eziveliswa zezinkantini; ukantike ngakwicala elilungileye asikaboni nokuba ibenye.'' Inxenye yoyikela ukuti koti kwakuvalwa kuti mu tu kanye intengiso yotywala, i-Koloni ibe lihlwempu ingangenelwa. Kungade kube njalo, kambe, nakuba kodwa kungabonakali ukuba kunganjalo, kuba abantsundu abasebengamanxila abasenayo nento le imali, kuba abananto ibangenelayo ngokungenzinto kupela bajikelezana nenkanti ezi, ke ngoko akunakuba kube kuko nto ipi bamngenisela yona umgcini nkanti.

Lowoke angaba uyabukanyela ubunjalo bayo into le makabeke uyayivuma yona eyokuba ukuze babe na-

yo lemali batyebisa ngayo umgcini nkanti mabaye kuba kumafama, xa silapo masize kulombuzo wokuba u-Rulumente welilizwe womkuselana umgcini nkanti emkusela ngokucinezela ifama, ngawambi, siyakuvumelana na nalendlela ingaqonda-ndakaliyo yokupanga U-PAULOSI si-mpangela ukuba sityebise U-PETROSI. Inyaniso yona ilapa ekubeni intengiso yotywala inqanyulwe kwakanye, abantsundu siyakubafumana ingabantu abangemanxila, abantu abaya kukatalela ukucinga ngempumelelo yentsapo yabo abamandla bayakuwasebenzisa ngayimbi indlela, abayakuti, nakuba kuyakuba ngendlela engaqondekiyo, bayingenisele i-Koloni imali ebebe fudula beyingenisa ngase tywaleni. Nangokungapezulu koko bekuya kuvelela ituba lokuba babuye baki-we abantsundu babe ngabantu, abantu abayakuti kumgama otile bazipate ngokwabo.—Intoke ezo eseyingunotshe ukuke babe zizo okunje basemnka nalomkukula walentengiso yotywala.

Amanqaku.

NGOKUFUNA ukukolisa abafundi bake eteta ngesibonakalo se Salatiso-Maxesha setu salonyaka, u-Mhleli we *Somerset East Advertizer* uti ukuteta nge *Mvo Zabantsundu* " Ngumhlali osand' ukufunyanwa ngaba ntsundu." Nguwoloke ka- nye, masitsho, umoya obangele ukuba asuke amapepa aswele isongo kwelilizwe. Siti eletu tina onke amapepa awesi Ngesi nesi Xosa, ekonje anento enkulu yokwenza akolo yona ngapezu kokumela imihlali, eyileke yokukanyisela nokufundisa uluntu.

I-*Alice Times* yenjenje ukulahlulahlula inani labase Ncwadini yaba Nyuli, esand' ukwenziwa nyakenye nje. Ifika iti Ama- ngesi angeneyo aku 356 ama Bulu ali 148 baze babe ngama 365 aba Ntsundu. Itsho itike eyona ndlela iya kuba yelungileyo abangenza ngayo abamhlope kukuhlanga- na benze uqilima ukumiselana nabantsu- ndu—intetoke leyo esoko lokulunga kwayo singenakuliqonda kakuhle tina. Siqonda tina ngokupaula kwinteto yalombali ukwahlukana kwetu ngokumayelana nezinto zolaulo ayisezi kuba kokokuba ibe umntu kukoyiswa luvalo Iwake, koko izakuba ngoku ngumahluko webala—imfundiso ke ; leyo ebesingalindele kuyiva ipuma emlo- nyeni welopepa loxolo liyi *Alice Times.* Akumatanda kona ukuba bona abantsundu abayi kukokelwa ngamacebo olohlobo. koko beyakukangela bona ekutumeleni amadoda engqondo—amadoda aya kuba njenge *sala* kwisiqingata sase Victoria East—nokubana aveliswe nga Mangesi no - kuba aveliswa ngama Bulu akukataleki. Umbali ose Dikeni asikuko nokuba ude waposisa ukuhlwayela umdiza wokunga- vani kwabamhlope nabantsundu e-Victoria East, kuba nalama 365 abantsundu abase ncwadini anjengetontsi eli e-ambileni. xa sikangele kwinkita yamadoda analo ilungelo lobunyuli aya kungena ngalonyaka uzayo. Tina okokwetu singa ngekuko uviwano pakati kwabamhlope naba-ntsundu kwinto zoluhlobo, engebesiti bonke ngamxelomnye bazamele ukuyihla- mbulula i-Palamente ngokutumela ama- doda afanelekileyo.

Isigidimi lipepa lenyanga laba Fundisi, le Sixosa, elishicilelwa e-Lovedale e-Di- keni. Esi salenyanga sika senza intsingise- lo kwinteto ka Rev. E. Makiwane ebonakele kulo elipepa, senjenjeke ukuteta ngayo : " Sekuyawa dubula inkanunu zamazwi, namabongo ayawantinge abeka emalenge- lengeni,—nje ngeli gwebu lesepa kutiwa nga Mangesi yi " bubble " lisazeke livute- Iwe zintsapo ngenqawa yetambo, mhlai- mbi ngenximeya—liti lakuba lite mpu ngumoya, ize lintingele pezulu, liyingqukuvana, likazimla, lilihle ; liti usabukela, —suka gqabu tshabalala! Okukokwetu tina silusizi kanye ukude inteto yengqo- ndo enjengale siyipate kepu kangaka *Isi-gidimi,* siyitabate ngokuyicukela nangoku- furnana singxamele ukuyidlel' indlala nje betu, nangomoya obonisa ukuba asiteni zimvo zabanye, siteni nezaso. Lenteto yayiyinteto entle kanye yaye kunjalonje ikwalikaka lokuhlanganisela ezintshabeni ezisekuhleni nezisemfihlakalweni, zomse- benzi wabafundisi pakati kwabantsundu, yaye kunjalonje ukwenziwa kwayo kusi- ngiswa ekomelezeni amatambo ebeselete angevengeve abanye abafundisi, ngenxa yokungaboni siqamo kwabatile abatsha abafundiswayo, bengafunde nakakulu, bakowetu yinto esuka ibonakale kakubi kanye ukude kuti kwisishicilelo saba- fundisi ijikwe yenjiwenje inteto yomntu ibonakaliswe kanye iyintonje " yokusukelana nelize," kantike yona inteto le nokuba ingaba ibiyintonina eyiyimbi, ibi-ngeyiyo le.

I-Rafu.

Yiveki yesitatu le seloko kumi isaziso kwelipepa esenze umtyangampo omnye wokuba abantu mabarole i-Rafu yendlela le kutiwa yi " Road Rate." Asazi ukuba esisaziso sike safundwa na. Sibekiswa kubantu abemi kulomandla wase Qonce abamelwe kuhlaula le Rafu. Umntu wakona seleyawa songele wati ukuba ayiro- Iwa pakati kwaleveki seiya kunikelwa egqweteni ukuba liyibute. Lemali ihla-ulwa ku Mr. Fuller, obala imicimbi yesiqingata esi. Esisaziso siyavusa. Inkoliso yalemali ikwi sheleni ngambini ngantatu. Kunanina yakuhlaulwa isencina-ne nje? Xa seyingenisiwe egqweteni ingaya nasezipontini. Huku ke mzi, yihlauleni isencinane nje zenonwabe. Bulelani ukubako kwe *Myo* kuba namhla nibe nokucetyiswa ngenxa engapambili. Iveki inye eseleyo !

Ezababaleli.

IMFUNDO YONTSUNDU

Imfundo ezandleni zolaulo,—1. Lwaba- fundisi; 2. Lwabafundisi bolutsha; 3. Ku Rulumente kunye no Mongameli-Mfu- ndo; 4. Noluntu nje olumhlope.

1. Omhlope kwanom-Africa, makafundiswe mu, ukuze angabi namapofupofu okoyikela ukufunyanwa ngabafundi, ngokukodwa ontsundu ongumcekiswa, kwanomhlope ongatandiyo ukoyiswa yimpendulo yontsundu, ufuna imfundo ebanzi nzulu, yenteto ngenteto.

2. Uluntu nje luyicase ngentliziyo na-ngomlomo imfundo yontsundu. Lunga angasetyenziswa ngezandla ikakulu. Yawukupa umxelo wayo i-Somerset East *Congress* ngalendawo, itetwa kuti luluntu olumhlope. Imfundo yinto.

3. U-Rulumente no Mongameli-Mfundo, ngabakangeli siqamo somsebenzi we Reverends no Titshala, nentsebenzo yofu- ndileyo xa selezipete.

4. Andikabaqi mbali neyamanyange, enjengo Rulumente wase Kapa ukuxasa izikolo kangakanana ngemali njengowase Cape Town. Unga angaqinisa kalukuni i-examinations zake, angenise ngokunge-nisa incwadi ezintsha ze examination, esandisa imali kopumeleleyo kuzo ecita kofanele oko, ngomoya oqubela emfu- ndweni.

5. Ofuna unconyo kuluntu nje olucase- ne nemfundo yontsundu ukutaza ukuba wonke umntu ontsundu asebenze ngeza- ndla, ingcingane zake azahlulahluli zisi- ngilela yonke into kuwo. Zilibele ukuba umteto ulunge ngamacala omane kulaulo lom-Lungu, imvumelo kubani nabani (toleration). Uluvo loluntu nje ngemfu- ndo yetu, sisiqu setu esikandisa ngaso abacasene nemfundo yontsundu. Imbi- lini yetu ngemfundo le, ligubu elirucuzayo.

Ndim JOHN JAPHETH MLANDU.

St. Marks,
January 1885.

IZILILO ZA MAMFENGU ENGQU-SHWA.

Mhleli wendaba kauncede ufake elipepa kwi *Mvo Zabantsundu.*

Kuko isililo esikoyo kwelilizwe; ama Mfengu ayalila namhla ngesizatu sokuba kutengiswe umhlaba awazi okokuba ngowawo. Lemihlaba mitatu enanini, owokuqala uyifama, owesibini ngowokukulule- la inqwelo, esisiqingata kutiwa sesenqwe- lo besilinywa.

Owesitatu use (Pato's Kop) kwa Tuku. Loke imbangi kufuduke abantu kwasala imizi emashumi mabini, kutiwake uza kutengisa, kuba ungenabantu, kuteke kwavela ndoda indala, yacaza ukupiwa kwe nkosi yabo lomhlaba ngu Rulumente ; kusafumane kwati dukalala ke ngawo, noko asinatemba, kuba kusitiwa ngu Rulumente otengisa ngayo lemihlaba.

Owokuqala utengise ngo 23 October 1884, owesibini balelwa ukuba abantu bawulime owesitatu bawulimile.

Ezizinto zenzeke kumhlaba wenkosi engu Matomela, sikuvile oku sibe selusizini, sonke sabona okokuba asinandawo kuba kwenjiwe njalonje kuye yonke into eyi Mfengu ilahlekiwe siyalilake sonke apa Engqushwa, kulapo besigaula kona inkuni, namahlahla entlanti zetu, nezindlu zetu, apo inkomo zetu zitya kona amagqabi emiti, apo sigaula kona izibonda zomtati sitenge ukutya, namhla yitolongo ebantwini, sikiti ezinkomeni. Siti ke sone nganina ku Rulumente isiposo yinina sapiwa sahlutwa na? Kanti kwatiwa ngu Rulumente mhla afika Amamfengu kulomhlaba, iti Inkosazana lomhla- ba ulilifa lenu nabantwana benu kude kube kwizizukulwana ngezizukulwana zenu, yonke into eyi Mfengu yohamba ihambe ibuyele apa Engqushwa. Ke namhla kukupina oku. Imfengu mayazi okokuba namhla ilifa layo liyacitwa. Siti bazalwana kanivele nisililise, asinandawo ezweni.

Besilindele indoda engumteteleli apa sisiva kusitiwa iyeza ekupeleni konyaka, besizilungiselele ukuba siyibikele intlalo yetu, siva kusitiwa ayikubako, sidane kakulu.

Nditike taruni manene ningadinwa kukulesa lencwadi yincwadi yenkedama bayawakumbula ukucitakala, nakuba site nca nocumse, singenakuqonda izinto zokwazi. emva kocumse bulumnko into eyovela, tamsanqelani endaweni yokuqalekisa lilifa lenu eli yibabuhlungu xa kunje nge Xesi.

Ndim owenu

F. MBO.

Engqushwa,
January 17, 1885.

Cape Town.

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[IVELA KUMBALELI ONQOZAYO.]

January 21, 1885.

Abafundi be *"Mvo"* nabahlobo baba ntsundu abalapa kwesisixeko, bavuye kakulu bakuba bevile, kwiveki ezidlulileyo ngempumelelo yaba ntsundu ababenayo kwinkundla yase Dikeni ngokuma-yelana nokungeniswa kwamagama abanyuli, bada bavuya ngakumbi kona bakuva ukuba kwesase Qonce isiqingata inkita eninzi kunene ekwi 217 ngeveki edluleyo ifumaneke inalo ilungele yokuba ngaba voti bokunyula amalungu e- Palamente.

Ewe *Imvo* ite gqwidi kuhle, ngeliya ite wonke opantsi Kolaulo lwe Nkosazana unemfanelo yokuba angene encwadini yabanyuli, etike *i-Evening Express* yase Kapa yaseyiba nenxeba lokungena, kuba noko asipepa linamoya umhle kwaba ntsundu. Ilungelo lobunyuli asililo eliy*imfanelo* kubani wonke, koko lilungelo elifunyanwa ngonantsi, kantike kwelili- zwe apa e-Koloni, linako ukufikelelwa nangubani kungakataleki nokuba ngoba- la linjanina—kanti ke akunjalo kuwo onke amazwe apantsi kolaulo Iwabamhlope. Abantsundu abase Dikeni nase Qonce ngoku banako ukuteta kuviwe kweza zi- ndlu zipete Ulaulo, oko kukuti kobanjalo ' ukuba baya kuhlala beyikumbula indawo yokuba "amandla kukuba yimbumba."—Ngebekangela ukuba koti ngeminyaka ezayo bamelwe ngamadoda afanelekileyo ebala labo ; ke bati kodwa okwangoku bakangele ukuba bamelwe ngamadoda afanelekileyo, afanelekileyo namadoda anezwi elilelawo angalandeli ngakubona buninzi bacala anjengo Mr. lunes omncinane olilungu elimele i-Dike ngoku, umfo osihombo kanye kwindlu esezantsi osisa saba ntsundu abamtumele kona apo e-Palamente.

Ukuba ngamanxila kwaba ntsundu belo cala lenu kubonakala kutatelwe pezulu kanye ngamapepa, kwayeke kufanele. Kwincwadi zamanene ase Dikeni kuvakala ingxelo ezimbi kunene, mayelana no- kwanda kwolubo kulomzana, sekude kwako nokungati, njengokuba kwesika Kama ukutshatyalaliswa kwe nkanti kungati kube luncedo nje, sekusiti kuso sonke esosiqingata sase Dikeni ke kulingwe eloqinga. Lendawo ibe njalo ingaba linyatelo lobom kanye, ebebefanele ukutike ngoko abazintloko kwaba ntsundu benze isicelo solo-hlobo, kuba mabaqiniseke asinto u-Rulumente angake angayikangeli londawo. Ngokwenyaniso lixesha ngoku ukuba ziti zonke Inkantini ezipakati kwaba ntsundu zivalwe.—Zibangela ukuba zizale intolo- ngo zetu, zitshabalalise abantu umzimba ndawonye nompefumlo, zitintele nentlumo yezwe letu—konke oku kusenzeka ukuba abatengisi bendywala batyebe ngapandle kokuba babe nomsebenzi abawenzayo.

U-Mr. Saul Solomon ogama lazeka kangaka kwabo abangabafundileyo baba ntsundu, okungabiko kwake kuvakala kakubi kangaka kuma Qumru aselulau- Iweni lwelilizwe, usand' ukubalela inewadi komnye wemizalwana yake apa; kutiwa loncwadi yake ivuyisa itembisa kanye okokuba kunokutembeka kanye ukuba wobuyela empilweni. Ulindelweke ukuba wobuya kwakwisituba senyanga ezimbalwa. U-Sir John Molteno, omnye umhlobo waba ntsundu, uyemnka uya e- Ingilane kwangayo leveki izayo. U-Mr. Dick oyi mantyi yase Qonce ulindelwe ukubuya e-Ingilane ngenyanga ezayo.

U-Matanzima.

Etembeni.

NKOSI,—Ndiva nkosi besiti ababaleli bamapepa ndakuti mabandibalele lamazwi ndifuna ukuwaposa, hayi, neqitala liyavunywa—uxoloke ukuba ndingaba ndiyawiswa ngosiyazi. Into ebanga ukuba ndikukataze nam ndibone kwipepa le *Mvo* ye 12 ka January lixoxa ngomhlaba ocatshulwe kwisitili ebesipetwe e-Cala, ndafundake ukuba abantu abakolwa yindawo eyenziwe ngu Rulumente ndafumana nawe usenza kwalo ntshumayelo kwinteto zombini, ndacinga ukuti make ndijwaxa amazwana ngayo lonto yalom- hlaba nabemi bawo. Bokumbula abafundi bako ukuba kuhle imfazwe pakati ko Stokwe no Rulumente, u-Ngangelizwe no Matanzima abayingenanga bona. Ndotetake ngo Matanzima ukuhla kwayo lomfazwe, umninawa ka Ngangelizwe ubete ngenxa yokungavani nomkuluwa waza kuhlala ku Matanzima. Lute Iwa-kufika udushe Iwemfazwe wangena ekulweni u-Siqungati wamshiya u-Matanzima abehleli kuye. Ipelileke yona imfa- zwe, usuke u-Rulumente jike wati lam- hlaba ka Matanzima ube umiwe ngu Si-qungati wawuhluta, akusuka u-Matanzima ejwejweza ngokuti yinina ukuba ati elwele u-Rulumente yena nabantu bake ahlutwe umhlaba ngomntu wasemzini oze ngokuza kukonza kuba engafumani ntlalontle ku Ngangelizwe, waye engenamhlaba ingowake kakadeni. Utete wateta kungancedi Into u-Matanzima, ude wati ngoku u-Hon. de Wet ongu Mpatiswa Micimbi Yabantsundu ebejikeleza wam- kaulela e-Ngcobo ilapo nemantyi yase Batenjini u-Major Elliot C.M.G. Waya- neka lendawo pambi kwalamadoda aseziko. Apulapule agqiba ngendawo yokuba lomhlaba ibe ingowake ngapambi kwe mfazwe ka Stokwe maupatwe e-St. Marks. Paulake mfundi nakoka Ngangelizwe ziko inkosana ezangenayo einfazweni, kodwa owake umhlaba awutatwanga ngolohlobo Iwenziwe ku Matanzima; yaxoxwa londawo e-Palamente—kwanyulwa amadoda okukangela londawo (Select Committee). Etike ke yona yagqiba kwindawo yokuba oka Ngangelizwe ezite inkosana ebezimi pantsi kwake zawuwela ngokulwa " maze ungatengiswa *ngapandle kwemvume* yomniniwo u-Ngangelizwe." Ndiyakolwa oko ungakufumana kwinteto ze Palamente (Vide Parliamentary Proceedings) wokumbula ukuba xa kwakupengululwa indawo yokuba u- Ngangelizwe ezuza imali eninzi (estimates) u-Hon. J. W. Sauer obengu mpatiswa ngeloxa wati " uyatemba ukuba amalungu abekekileyo akasayi kuyinqamla eyalonkosi kuba isinike umhlaba oyaku- ngenisela u-Rulumente ngapezu kwalomali ayizuzayo." Ke ukuba oka Ngangelizwe ube ungenakutatwa akubona- kali naku Matanzima ukuba owake uta-twe, kuba izizatu zinye. Xa ke u-Rulumente awubuyisela kuye sipina isiposo? Naye u Rulumente uyakusitela nqa tina bantsundu ukuteta futi. Ukuba nkosi eyako ingqoboko, koko ukuvileyo e-Cala nase zinewadini ozifumeneyo, yeyokuba lomhlaba mawungabuyiselwa ku Matanzima nabantu bake, uyakuba ucasene noluvo lwabemi belilizwe abamnyama.

Ndiyazi okwenene abamhlope abakolwa, kuba bebewu ngxamele lomhlaba.

Njengokuba nangoku amagwangqa akwa Lubisi (Southeyvile) enze isicelo sokuba lomhlaba mawubuye upatwe e-Cala. Eli kwako iqelana labantsundu elalitenjiswe i-Mokolo (Morgen) zomhlaba elinoloyiko lokuba alisakuzifumana xa umhlaba ingoka Matanzima. Enditike fan' ukuba lilo elo utetelela Iona. Kodwa uninzi Iwabantu lunmangalisiwe kanye yindawo etetwe kwelopepa lako. Mandikuqo- ndise mhlope ukuba ibubuxoki inteto yokuba u-Matanzima ugxota abantu base sikolweni, akuko nkosi ingafuniyo ukuba ilizwe layo limiwe ngabantu, kuba ayizikulitya, ayinabunyaniso indawo ukuba abo bantu bacatshulwe kwisitili se Cala bati abanamantyi, kuba no Matanzima ngokwake unayo. Ngendlela yokuba kona-Nququ no Mtingwevu zindawo ezi-be zisiba umhlaba usapetwe e-Cala, kuyakude kugwetywe amasela ekonokuba kupetwe yiyipina imantyi.

UMTEMBU.

Abalimi na Barwebi.

E-MARKENI.

E-BAYI (Feb. 4.)

Imbotyi, 11/ ngekulu
Iralasi, 8/9 ngekulu
Ibran, 10/ ngekulu
Ibotolo, entsha, 3/6 ngeponti Ihabile, 3/6 to 6/ ngekulu Inkuni, 20/ to 50/ ngeflara Inkuku, 1/6 to 2/ inye
Umbona, 12/6 ngekulu
Umgubo, 10/ to 12/ ngekulu Ikwakwini, 7/6 inye
Itapile, 3/ to 6/6 ngekulu

E-CRADOCK (Feb. 3.) Ibotolo, 2/9 to 3/ ngeponti
Ibran, 12/ ngenxowa
Amadada, 3/ lilinye
Atnaqanda, 1/3 to 1/4 ngedazini Inkuni, 20/ to 24/ ngeflara
Inkuku, 2/3 inye
Ihabile, 7/6 ngekulu Ikwakwini, 7/6 to 12/6 inye
Amatanga, 6/ to 9/ ngedazini Inqolowa, 22/ to 26/6 ngenxowa

E-QONCE (Feb. 7.)

Inkuni, 5/ to 24/ ngeflara Ihabile,
2/11 to 3/10 ngekulu Intshatshoba,
36/6 ngeflara Unabon' omteha, 8d ngedazini Umgubo, 14/6 ngekulu
Ibran, 4/ ngenxowa
Iralasi, 8/ to 9/ ngekulu Umbona, 14/6 ngekulu
Itapile, 2/3 to 9/ ngenxowa
Oranise, 3/3 etnnye
Itapile zembeu, 3/9 to 3/10 ngenxowa

E-M0NTI (Feb. 7).

Amaqanda, 1/ to 1/7 ngedazini Ibotolo, 2/6 to 3/3 ngeponti Itapile, 3/ to 5/3 ngenxowa Imbotyi, 10/ to 12/ ngekulu Umbona, 13/ to 13/3 ngekulu Ibran, 7/ ngenxowa Iralasi, 6/3 ngekulu
Inkuni. 5/ to 17/6 ngeflara

E-RINI (Feb. 6).

Ibotolo, 1/9 to 2/2 ngeponti
Iralasi, 12/6 ngenxowa
Ingubo, 25/ to 30/ ngenxowa Itapile, 4/ ngenxowa
Ikalika, 1/3 ngenxowa
Amaqanda, 1/2 to 2/6 ngedazini Inkuku, 1/10 to 2/3 inye
Ibran, 4/4 to 5/ ngenxowa
Ihabile, 2/ to 5/ ngekulu Inkuni, 14/ to 38/ ngeflara

NATIVE OPINION

NATIVES & LIQUOR.

AMONG the questions of moment that will probably engage the serious attention of Parliament during its next session is that of the sale of ardent spirits to the Natives. The animated debate which took place on this subject last session was merely raised on the slender basis whether the proclamation of areas within which no liquor might be sold to Natives in this and in other districts, densely settled by Natives, had worked beneficially or otherwise. It was not denied, even by the most thorough-going opponent of the area proclamation, that these areas had resulted in some good. Indeed, opposition would seem to have been courted, to the minds of some, first, by the horrors of smuggling—the purchasing of liquor by the Natives outside the areas and their retailing it within them, and secondly, by a not unnatural sympathy for the publicans whose living solely depended upon the selling of fire-water to our people. It was generally felt, however, that the system of proclaiming areas had not been sufficiently tried to enable all to make up their minds respecting its usefulness, or, as the case may be, its mischievousness, and for this reason alone the House felt another year's trial might, with very little to lose, be given to the area system. It is satisfactory to observe that almost all the members were sensibly impressed with the one direction towards which further legislation on the Liquor Traffic must proceed—that of prohibiting the sale of liquor to Natives throughout the Colony.

The horrid results of this nefarious traffic, to Natives at least, have been delineated before now, and we can perhaps do no better than present our readers with a picture drawn by the Natives themselves, to which we make bold to say no one can fairly take exception. Chief WILLIAM S. KAMA, in a petition addressed by him and 55 others in March last to Sir LEICESTER SMYTHE, then administering the Government,says:—

That your Petitioners do not object to the establishment of wayside hotels in these localities for the accommodation of travellers or of shops for the convenience of the native inhabitants living far from towns ; but from long experience and observation they are solemnly impressed with the conviction that the wayside canteens generally associated with these country hotels are an unmitigated evil. They are the greatest enemies the black people have to encounter in this country. They draw off the people from industrial pursuits, and make them idle, by these lounging all day long about the localities where liquor is to be had ; they keep the people habitually poor by swallowing up all their earnings ; they retard their progress in civilization and Christianity by fostering habits of inebriety; thus incapacitating and disinclining them towards everything that is good and noble ; they are destructive of all domestic union and comfort in families, by engendering domestic poverty and squalls, and provoking connubial discord and strife ; men neglecting their families and beating their wives, because the devil has mastered them by strong drink ; they render men utterly indifferent to religion, and foster every description of crime and immorality ; they are filling the prisons with criminals, and peopling hell with lost souls ! We have known a thousand bad things come from the canteens, but we have never yet seen one good thing emanate from them.

Some people fear that the absolute prohibition of the sale of Cape Smoke to Natives will result in an immediate fall in Treasury returns from this quarter. It may be so, though we think it will be hardly perceptible, for Natives who drink are now so poor from lounging about canteens earning nothing that they cannot possibly add much to the takings of the canteen keeper. Who denies this asseveration must of necessity admit that they must steal from the farmer to enrich the publican, and at once we are face to face with a momentous question as to whether the Government of the country is to protect the publican at the expense of the farmer, or, in other words, whether we are impliedly to acknowledge the dubious principle of robbing PAUL to pay PETER. The fact remains that if absolute restrictions to the sale of liquor to Natives be made we shall at once have a sober people who will have the question of the wherewithal they are to support their families constantly engaging their attention, and will turn their spending powers in other directions, which must indirectly recoup the precious revenue from this sale. There would, besides, be a good opportunity of building up the Natives and of giving them some sort of sellgovernment, thus making them useful citizens—changes which it is impossible to introduce among them at present as they are carried away mad with this traffic.

Editorial Notes.

AMONG the many things to which Fingoland is indebted to Captain Blyth is his practical interest in matters of education. Shortly after resuming the duties of his office as Chief Magistrate of Fingoland, the Native Teachers sent the gallant gentleman an address of welcome to which the following is a reply in which we, for our part, find the motive power of Captain Blyth's enthusiasm in the weighty remark that "the old people must sooner or later pass away, and their children will take their place if now they take advantage of the opportunities for learning that now exist all will be well, but if they neglect education now, then it will be an evil and bad future and no hope or brightness in it." This is the whole reply:—

Entlambe, Transkei,
December 2nd, 1884. To
MR. JOEL MADUBELA, MR. M. N. GALELA, MR. DAVID NGINDA, and the other School Teachers, who ad dressed a letter to the Chief Magistrate GREETING

I have received your letter and I beg to thankyou much for your kind expressions of good feeling towards myself and the welcome you have given me on my return to the" Transkei to resume my duties as Chief Magistrate. I am most glad to learn that you so fully recognize the great importance of schools, and that all children in this country should be taught those great truths that can alone make them wiser and better men when they grow up. The old people must sooner or later pass away, and their children will take their place, and if now they take advantage of the opportunities for learning that now exist, all will be well. But if they neglect education now, then it will be an evil and bad future and no hope or brightness in it. The Government now contribute liberally to schools, and desire much that education should spread, and I can assure you that no effort on my part will be wanting to press upon the people the advantages of schools, and to give them liberal support. For if we all do what we can to advance the cause of Christianity and civilization, then heathenism and evil will diminish and there will be lasting peace. I trust that you will redouble your efforts in the good work in which you are engaged and in which you have my sympathy and sincere good wishes.

Believe me to be,
Yours very faithfully,
MATT. BLYTH.
Chief Magistrate,
Transkei.

COMMENTING for the benefit of his readers on the appearance of our Al-

manack for the present year, the Editor of the Somerset East *Advertiser* characterizes the *Native Opinion* as "the latest Natives' luxury," It is, we venture to say, this belief that has lowered the tone of journalism in this clime. WE hold that newspapers, English or Kafir, have a much more serious end to serve than that which luxuries are supposed to gratify, viz., that of educating and enlightening the community.

THE *Alice Times* analyses the Registra-Roll recently made up for the last year and finds that there are about 356 English and others on the Roll. 148 Dutch, and 365 Natives. It points out that the safest policy for the whites in future is union against the blacks—a policy the morality of which we gravely doubt. According to our contemporary we are now no more to be divided into political parties by conscience scruples but by colour—a doctrine we did not expect to hear from the peaceful *Times.* No doubt the Natives will not be guided by such counsels but will promote the sending of good sensible men— men who will be a credit to Victoria East— whether they are put forward by English, Dutch, or not. Our Alice contemporary is badly advised in sowing the wild oats of discord among the whites and blacks in Victoria for the 365 Natives are but a drop in the bucket to the number of qualified men who are to be registered next year. We hold that a good feeling should exist between Europeans and Natives in these matters, and all should work for keeping Parliamentary Institutions pure by returning able men.

THE *Isigidimi (Kafir Express}* is a Missionary monthly periodical in Kafir published at the Lovedale Missionary Institution. In its issue of the current month it refers to the Rev. E. Makiwanie's address which appeared in this journal, in the following terms :—" It [the address] was the shooting of verbal cannon-balls and empty aspirations which have risen very high as soap bubbles blown up by boys with bone pipes, or with tubes which, when filled with air, fly into the atmosphere as little bright globes, and while you gaze at them apparently satisfied, they burst and vanish into thin air." We are very sorry the *Isigidimi* has chosen to deal with so able an address in this carping, captious and uncatholic spirit. The address is admitted, or all but admitted, as a brilliant and masterly defence of the work of missionaries among the natives against the assaults of enemies, disguised and undisguised of that work ; it was aimed, it seems to us, moreover, at revivifying the hopes of some of the missionaries themselves, which had been shattered by the unbecoming behaviour of some of our young men (not the sufficiently educated, however,) who had been trained by them. It comes with questionable grace from a missionary print to misrepresent the spirit, not to say the letter, of the address by describing it as the very embodiment of " empty aspirations," which, whatever else it may have been, it was not.

Cape Town.

(FROM AN OCCASIONAL CORRESPONDENT.)

21st. January 1885.

The readers of the '*Imvo* ' and the friends of the Natives in this city were glad to learn some weeks ago of their success at the Registration Court held at Alice, and they have been further gratified to learn that at King William's Town within the last week 217 natives have proved their claims to be registered as voters for members of Parliament. The *" Imvo "* made a slight mistake in speaking of the inherent right of every British Subject to be registered; and this was caught at once by a Cape Town evening paper, which was not altogether friendly in its tone. Electoral privileges are not the *inherent right* of any one ; they are an acquired right, and in this colony this acquired right is within reach of all British Subjects, no matter what the colour of the skin may be. This is not the case in all countries under European rule. The natives in the districts of Victoria East and King William's Town may now make their voices heard, and their power felt in a legitimate manner, in the Legislative chambers of the country ; that is to say if they will always remember that "unity is strength."—They should look forward to be represented by suitable men of their own colour in the course of a few years; and in the meanwhile they should endeavour always to be represented by able, upright, and independent men like Mr. Innes, junior, M.L.A., for Victoria East, who is an ornament to the House of Assembly, and a credit to the Native voters who sent him to Parliament.

The subject of Native drunkenness in some of the Eastern Districts seems to be attracting a good deal of attention in the press, and very properly so. In letters written by gentlemen at Alice most deplorable accounts are given of the spread of this vice in that village, and a suggestion has been made that the pre- scribed liquor area which is said to be answering well in Kama's country, should be extended to the whole District of Victoria East. This would indeed be an excellent course, and if the leading Natives themselves ask for it, they may be sure that their request will receive the careful consideration of Government. It is really high time that all canteens in Native Districts were closed. They fill our Gaols, destroy the people body and soul, and retard the progress of the country—all this that the men who sell the Liquor may enrich themselves without working.

Mr. Saul Solomon whose name is so well known to every educated Native, and whose loss is so greatly felt in the Councils of the country, has lately written a letter to one of his relations here ; and it is said that its tone is so cheerful and hopeful that his return to health and strength is confidently expected. He may even come back to the colony in a few months. Sir John Molteno, another good friend to the Natives, is going to England, it is said, next week. Mr. Dick" of King William's Town, may be expected from England next month.

PLACE your finger in a tub of water, and after removing it observe the size of the hole that remains. This is usually the impression the best of advice makes on men's minds.