IMVO ZABANTSUNDU

(NATIVE OPINION).

IPEPA LAMAXOSA LAVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, MARCH 2, 1885 [No. 18.

Igqugula Lomandla Wase Qonce

IRAFU ENTSHA EBIZWAYO YONYAKA WE 1885.

NGOKU-KWENJENJE kuyaziswa ngo Mteto we 10, wo 1864 no Mteto we 9 we 1858,—Ukuba, kwintlanganiso yama Cebo omandla wase Qonce, eyabingo February 13, 1885, IRAFU ENDLELA yonyaka we 1885, exabiso likwi (1/2) hala- fu yepeni epontini, lamiselwa ukuba lihlaulwe pezu kwayo yo- nke Impahla enokurafelwa kwesi Sitili.

Le Rafu iyakufeza lamatuba :—Indlela ezinkulu (1/8d) esesibozo isiqingata sepeni; Indlela-ndlela ezipakati kwesi Qingata (1/4d.) Ifalintyi enye; Ukuquba umsebenzi wesi Qingata (1/8d.) esesibozo isiqingata sepeni. Lemali ke iqala ukubizwa, kuya kulindelwa ihlaulwe kanjako. kwi Ofisi yama Gqugula esi Qingata

NGO 24 KA MARCH, 1885.

Ngomyalelo,

H. T. FULLER, Umbali-Micimbi.

E-Ofisini ye Gqugula,
E-Qonce, February 17, 1885.

Isiqendu sa 40 so Mteto we 9, wo 1858 siti: -Xa lite i-Gqugula lesi Qingata labika epepeni lakomkulu *Government Gazette)* umhla eti imali emiselwe ngokomteto ukuba ihlaulwe ngawo, yimfanelo yabo bonke abantu abamelwe behlaule. ukuba bayildaule imali levo kosakuba emiselwe ukuvamnkela, ngomhla, mhlaimbi ngapambili kombla, ekumiselwe ihlaulwe ngawo, hleze babe zicenge zokunyanzelwa ngomteto ukuba kufunyanwe imali leyo.

H. T. FULLER

SITUATIONS.
Vacant and Wanted.

THE "IMVO" having an exceptionally large weekly increasing circulation for a New Paper throughout the Colony and the adjacent Territories, is the best means of advertising for Native Servants with recommendations.

Terms—Three insertions, 5s. cash, for parti s advertising Vacant Situations.

IZICAKA EZIFUNWAYO.

KUFUNWA

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

B. MALCHER, Albert Road,
E-Qonce.

NDIPENI UMKONDO!

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

ITOKAZI ELIBOMVU elingenabala izihlatana zifutshane itshoba likwalifntshane.

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

W. F. S. BOOTY

Umteteleli kwi Nkundla yamatvala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa knlo mandla. Ungumknseli kwabana. matyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi ese- sitatu, No.* 3, *Kwinkundla ye 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 kuma. calana onke e.Koloni.

KULAHLEKE

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

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

R. W. ROSE-INNES,

Umtetele-Ematyaleni,

Umqinisi,

WEMVUMELANO,
Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnvama nakweminye, . imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimele naso.

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

J HILNER

Umenzi Wentsimbi Zamaxesha
EQONCE

Nomtengisi wempahla ezinjengemisesane njalo njalo. Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokunika amabaso ngamaxesha atile

NATIVE OPINION

GENERAL GORDON.

FOR the time being it is some- what difficult to write on any other subject than the fall of Khar- toum which, resulting in the death of General GORDON, bids fair to find a place as prominent as that of any other event of its kind in ancient or modern history. The unique character, and the eminent and checkered career of the British officer who has perished in the disastrous fall of the ancient city— have made him an interesting and curious study to millions of people throughout the civilized world. It beseems us, therefore, both in justice to our native readers and to the claims of the noble and wonder- ful life that has closed, that we should not be absolutely mute on this occasion. There have been brilliant military and diplomatic achievements by great and good men which, as exponents of native opinion, it would savour of the superfluous for us to notice at any considerable length but General GORDON'S life, when viewed from a correct stand-point, cannot be con- sidered as exclusively the property (if any life can ever be so viewed) of the English or any European race. That he served his sovereign and his race well at Crimea and in Asia is incontestable, and certainly his exploits in China at the head of the little band which won for itself the truly enviable distinction of the " Ever Victorious Army," will not fail to arouse the wonder and ad- miration of the students of history for all time ; but savage Africa is the field in which he has been offered the chance to display the exceptional talents that have as- tonished the world. The inhuman traffic in slaves that was rampant in the Upper Nile was being carried to such lengths that civilization had to lift up her hands in holy horror against it, and the KHEDIVE was moved at all events to affect an earnestness to scatter the abominable traffic to the winds. Sir SAMUEL BAKER was in 18G9 appointed Governor-General of this part of the Egyptian possessions, and at the termination of his term of office, in 1873, he had succeeded in giving it but a blow. It was, however, reserved for GORDON PASHA, who succeeded him, "to smash" the back of the slave trade in those regions, and though it may, with truth, be said that that nefarious traffic is still extant, it is equally true that it needed but the constant glare of civilization to stop it. When we take into account the manner in which he, alone and single-handed, affected this gigantic task we can but only say he succeeded by and through the resolution which ap- pears in one of his letters from the sphere of his labours —" I will do " it, for I value my life but as " naught, and should only leave " much weariness for perfect peace." It is not for us to tell the story of his Government of the Soudan— which is the story of misery. It is enough to say it was characterized by the principles which alone can result in success in the Government of savage races—the wining of the confidence of the people and dealing firmly and justly with the proud and strong. He returned from the Soudan in 1879 and in 1881 he accepted an appointment as Private Secretary or virtual Prime Minister, under Lord RIPON who was leaving England as Viceroy of India. Find- ing that he would be considerably fettered in speedily cleansing the India administration of much of the *debris* that had accumulated for years, and which other men, not possessing his genius, deemed would be removed by time and patience, he resigned his appointment on landing at Bombay. It was not long before he was invited to China where his influence saved that country from a struggle with Russia which promised to be calamitous to the interests of commerce and civi- lization. He subsequently accepted the command of the Colonial Forces with a single eye to establishing a good understanding between the Government of this Colony and the Basutos then in arms against the former, and to suggest a *modus vivendi* between the Government and the natives in general. But the ministry of the day anxious to have a feather in its cap would not allow the superior talents of General GORDON to have free scope and to unravel the tangled skein of native policy. Of course, the General find- ing he had to work with a rope round , his neck, with his wonted prompti- . tude resigned his position, and with all haste left the Colony to stew in its own broth. Troubles having been brewing in Upper Egypt he
was again sent to the Soudan—this time not to return again. Some are already blaming Mr. GLADSTONE | for this untoward event, but this can only be compared to the bar- barous practice of the raw natives, who must have someone smelt out for the death of a person. The English Ministry has done its duty | by the late gallant officer who had every reason to believe that Khartoum could hold out for years ; j but "inevitable treason" is "in- evitable treason."

Editorial Notes.

THE attitude of the authorities of Wesleyan Church towards Native congregations and Ministers, as disclosed in the following extract from the proceedings of the recent meeting of the District Com- mittee at Queen's Town, in January, is most gratifying, and is calculated to strengthen the cause of that denomination in these parts, for a sense of responsibility is necessary to the efficient dischatge of any duty. This is what occurs in the report communicated that interesting publication, the *South African Methodist:* "An important discussion took place on the subject of the appointment of Native Ministers as Superintendents of Circuits, which ultimately resulted in the following resolution being adopted, viz.: 'That with a view to the further efficiency of our Native Ministry, and the development of our work as a Missionary Church, this District Meeting considers it desirable, and accordingly recommends to Conference, that some of our most experienced and efficient Native Ministers should, as soon as possible, be appointed to superintend Native Circuits, wherever, in the judgment of the District Meeting or Conference, such responsibility may be wisely and safely entrusted to them.' As giving practical effect to this resolution, it was recommended that the East London (Native) Circuit to be united with King William s Town (Native) Circuit, and placed under the superintedence of the Rev. Charles Patola." Hitherto wherever Native Ministers have been appointed to congregations they have been invariably and indiscriminately placed under a European superintendent, tied the effect was that both Native Ministers and Chinches, whose eyes have been opened by education, were beginning to chafe under the supererintendence, and were anxious to assume all the responsibilities that the polity lays upon them. We trust the Conference will consent that the experiment should be tried, as we think it will be doing a simple act of justice to the Native congregations.

IT is reported that the Colonial Govern, meat has asked for and succeeded in getting an advance of £400,000 from the Imperial Government to carry on the railway from the Orange River Station to the Diamond Fields. It was trnly said by Mr. Upington that, it would be suicidal to stop construction at the Orange River, which he very appropriately characterised the desert; but when the Ministry, of which he is the head, decided not to continue the line, and thereby to attempt suicide most people owned to a certain amount of surprise and passed on. "Better late than never" say we, as we learn that the work is to be commenced " at once." This employment will be found for a large number of our people whose condition we dwelt upon in our last. We hope the Government will make suitable arrangements to enable these people to earn something on the line.

WHILE on the subject of arrangements being made for natives to work on the Railway, we may introduce the view taken by the General Manager of Railways regarding the men who work on the l ines. Ad- dressing the members of the local Chamber of Commerce Mr. Elliot said, "the men were contractor's servants. It was averred that the natives on the line had suffered from the truck system. At present there were a lot of natives who were out of employment in the Transkei. The Magistrate would not give them a pass to go to Kimberley because of the small-pox, and the natives would not go to the Burghersdorp line to work because they were not treated properly." Were ferred to the improper treatment of the Natives at Burghersdorp at the time, and now that we find it was known to the Gov- ernment as well, we are surprised at their inaction. It is an old theory that while it is undesirable that Government should be constantly fingering with the affairs of the public, it is its clear duty to take a parental interest in the affairs of its ignorant subjects. We complain that at Burghersdorp the Government handed over its ignorant subjects to the tender mercies of bullies.

LET US hope it will convince unbelievers in the sincerity of the natives in their oft declared aversion to the sale of brandy to them on learning what nn aboriginal kingdom in Central Africa has done respecting ardent drinks. From an account given of Dr. A Schulz's expedition which has recently returned from exploring Central Africa we read that : " Alcohol, in any shape, is not allowed in his dominions, no Kafir beer is brewed, any white trader selling liquor is fined up to £100. any subject brewing is expelled from the country. All from the Chief downward are staunch teetotalers."

Of the ruler of this people Dr. Schulz " speaks very enthusiastically." Kama (for that is the name of the King) is, according to Dr. Schulz, " peculiarly fitted to be a ruler of men, has a, commanding presence, is courteous and affable; and withal, quiet, firm, and powerful. The wav in which he advances to meet you, shakes hand, offer a chair, and tenders hospitality would not disgrace the best blue blood of Europe." This description does not far exceed the ideal we have of what the natives of this country would be should the sale of brandy and other intoxicants be absolutely prohibited to natives ; for we grant that the King answering to the above, his people must be proportionately orderly.

WE call the following from the *P. E. Telegraph* :—" The return match between the Cradocks town Club and a native team was played last Saturday, and again resulted in a victory for the latter. The Kafirs obtained 71 and 69, the principal scorers being: Swartboy 13 and 19, Makwena 25, April 14, and Martin 13. The Cradockstown eleven only put together 45. G. Carpenter, as before, headed the score with a total of 21, Robertson and F. Carpenter obtained 4 each, and D. and G. Devenish obtained only 2 each. It speaks well for the native bowling that Mayo, one of the shining bats of the Union Clubs, was dismissed by Foley for a single." *Bravo,* Africans, *Bravissimo !*

THE following is the solution of one of the problems in connection with the native Question suggested by the Bishop of Graham's Town iu his Diocesan charge: " Through consecrated and dignified labour more than by any other means, will the great chasm dividing the life and yearn- ings of the educated native from the customs and feeling of his untutored brethren be filled up, and a bridge laid down for the red Kafir to walk across on to the standing ground of his Christian fellow- countrymen." And we go further and say along the same bridge will the educated native have to walk to the standing ground of the white races of this country.

Cape Town.

(FROM AN OCCASIONAL CORRESPONDENT.)
16th February 1885.

The Rev. Mr. Makiwane's address which the *lmco* lately published has been read in these parts with great interest. It is generally regarded as a most able paper and that it emanated from the pen of a Kafir, educated entirely at Lovedale added not a little to the interest with which it has been received, more especially by those who have glanced at Dr. Stewart's pamphl.t on Na- tive Education. As for the criticism of the *Isigidimi* it savours so much of ill nature and jealousy, that it is passed by with a smile, or an expression of surprise that such contemptuous language as that, in which it indulges was permited to be printed at a Missionary Station in reference to the most talented and the most promising Native Missionary, this country has yet produced since the late Tiyo Soga's time. There was no occasion to have announced in the Love- dale press that there was a screw loose there, or that Christian love and harmony were on the wane at that place which was, until about six years ago, the most interesting and the most thriving Institution of its kind in all South Africa Dr. Stewart's pamphlet, which was distributed by thousands at the late Exhibition, has not been long in bearing fruit, as you will gather from the following incident. There was an annual Missionary Meeting held at Rondebosch a few days ago at which the Bishops of Cape Town and Pretoria were present. This latter Bishop has been anything but a success in the Mission field himself, and in his speech he struck the key note, which was at once taken up by a clergyman who knows nothing about the couutry, and very little about missions, and who said words to this effect:—"Native "education is quite a mistake, it does more " harm than good, this has been admitted "after years of trial by the Lovedale Insti "tution in ptoof of which I point to Dr. "Stewart's pamplet called 'The Experiment of Native Education.' " Mr. R. M. Ross said in reply that he thought Dr. Stewart had been quite misunderstood, he meant to convey that higher education was not suited to the people, that Greek and Latin were superfluous and that industrial habits, to which they did not appear to take kindly, were what was really required to advance the colonial Natives in civilization. Mr. Ross did his best, but something more will have to be done to remove the impression caused by Dr. Stewart's pamphlet, to which I shall make reference again, as it seems to many people well acquainted with missionaries and the natives, to be misleading and calculated to do mere harm than good.

The *Imvo* does well to hammer away at the drink question. The necessity for pro- hibiting the sale of Liquor to Natives, has so 8trougiy manifested itself to the British Government in the case of New Guinea, that no Liquor is allowed to be sold to any abori- ginal native in any portion of the Sonthern part of that large and beautiful Island, which was annexed to the British Empire in November last. This was proclaimed to chiefs and people, who were assembled, when the British flag was hoisted for the first time. It is also worthy of remark that Genetai Warren will not permit a drop of liquor to be brought into his camp in Be- chuanalnnd. The Natives should strengthen the hands of your Licensing Court by pro. testing against all canteens in or near Locations.

ALBERT CRICKET CLUB.

1st Innings.		2nd Innings.	
Simpson b Gawler	0 not out		19
Leary b Ngcumbe	1 b Gawler		13
Randall b Ngcumbe	2 run out		3
Sheehan b Ngcumbe	l(i c Seti		9
Schermbrucker b Gaw- ler	b Ngcumbe		1
	3		
Tully b Gawler ...	... 8 b Ngcumbe		32
Byrne (absent)	c Mgogi		4
Crozier b Gawler	5 c Nozwane		3
Straker b Ngcumbe	6 b Ngcumbe		7
Hepburn, not out	6 c Zondani		6
Copeland b Gawler	0 b Gawler		0
Extras	8	Extras	6
Total	55		102

Grand Total 157

Gawler b Hepburn	17 c Schermbrucker	... 5
Mantsayi b Scherm brucker	1	
Tshatshu b Crozier	21 c Schermbrucker	1
Umvalo b Straker	16 b Straker	3
Seti b Simpson	10 c Hepburn ...	10
Nowinti b Gibson	2 c Schermbrucker	2
Umbala b Simpson	1 Lbw b Leary	0
Ntsiana b Simpson	25 Hepburn	0
Ngcayivo Rangeli	4 not out	20
Mgogi b Simpson	0 not out	1
Extras	12	Extras ... 5
Total	89	51

IMVO ZABANTSUNDU

KWISITIBA SELIXESHA

kumzimba lakula ngelixesha eyiyimbo, engevivo ngelokuya kwe Khartoum iwola ezandleni zentshaba, okute, ngenx' enokuba

kubangele ukufa kuka General GORDON, kwase kusuka kuba yeyona ndaba ipokeleyo pakati kwento ezaka zenzeka nezihlayo ngawo lamaxesha. Isimilo esingelinganiswe nasimbi kwanornoya oshushu kwano balulekileyo ngendlela ngendlela wale rRosana yase Mangesini, etshabalele kunye neshwangusha lokuwa kwesisixeko sakudala—zonke ezindawo zimenze okokuba abe ngumfo wokondelwa nokungafundwa into kuye 'zizigidi ezimi kulo lonke eli selikanyiselwe. Kubonakele kuti kengoko, ngendawo yokwazalelela abafundi betu abantsundu, nangenxa vendawo esinazo nati zokubanga ngobubom bungummangaliso nobudumileyo busand' ukutshona, okokuba eli asililo ixa lokuba situngwe imilomo. Ike yako imisebenzi ebukekayo yobugora ebonakalisiweyo emikosini nasekupateni eyenziwa ngamadoda anamawonga nalungileyo, engati kuti xake sitetela abantsundu bonke, isuke ibe nga-paya kwawetu amandla ukuyiqondisisa oko ingako nokokubana siyakuyicinga ixesha elingakananina, kodwa bona ubom buka General GORDON X' umntu abukangele ebuvelele kweyona ndawo ebufaneleyo, asibubo ubom ekungatiwa ngabo buyimfuyo (ukubake ingaba lento ubom ike ikangelwe njengemfuyo) ye Ngesi mhlaumbi yentlanga zase Yulopu kupela. Indawo yokokuba wayikonza kakuhle kanye inkosi yake nesizwe sakowabo kwimfazwe yase Crimea nase Asia ayingepikwe bani, kwanezenzo zake zobugora e- China epete lomkosana ungepi pofu, ode wazifumanela w*ona ngokwawo*

elobizo lingafanelayo nokwenzelwa ikwele, elilelokuba " Ngumkosi Osoloko Woyisayo," azisayi kuke zime nganeno kokuvusa zimangalise ziyivuse intliziyo yomfundi wembali ngamaxesha onke ; eyati kodwa yona le Africa yobudenge yaba yindawo ate wanikwa ituba lokuke aze kuyo kubonisa lomandla awodwa amangalise ihlabati lipela. Lentengiso ingeyiyo yabuntu, ebiqutywa ngamandla emantla e-Nile, ngangohlobo lokude kubonakale ukuba ukukanya makupakamisele pezulu izandla zabo zobungcwele kumelane nayo, kwazake kwacelwa ukuba i-KHEDIVE (umpati we Yepute) izingise ngangoko inako ukuyicitacita iyipelise tu lontengo. U-Sir SAMUEL BAKER watike ngo 1869 wamiselwa ekubeni abe ngumpati welocala lomhlaba wama JePuta, ekwatike lakuba lipelile ixesha lake ngo 1873, wabe engekabenzi luto. Lomsebenzi washiywa no GORDON PASHA owatabata indawo yake " ekuciteni " lontengiso yamakoboka kwezondawo, ewe nakuba kungatshiwoyo kube kunyanisiwe ukuti lontengiso yenkohlakalo ayikapeli, kwaye kukwayinyaniso nokokuba sekuya kufuneka kupela ngokwake

ukuba ibe ngukukanya ngokwake uyakumana eneso ukuyinqumamisa. Xa sikangela kwindawo yokuba lomsebenzi ongaka ubukulu uwenze eyedwa, singasuka siti uwufeze impela; uti kwenye yencwadi zake azibale ekulondawo asebenza kuyo "Oku ndiyakukwenza, kuba andibazele luto nobom bam, kuba ndiya kushiya inkatazo ezininzi ndiye eluxolweni."' Ukulixela ibali loku laula kwake e-Soudan, ibali elusizi usizi kanye, asindawo yetu. kusanele ukuba sisuke siti kupela ibilu Laulo obeluquba ngendlela eyiyona ibingaba yenempumelelo kulaulo Iwentlanga ezisesebudengeni ukuzenza ukuba atenjwe ngabantu nokupatana kwake ngqongqo nangobulungisa nabanamandla kwanaba neratshi. Wabuya e-Soudan apo ngo 1879, waza ngo 1881 wamnkela indawo yokuba abe pantsi kuka Lord Ripon owayesuka e-Ingilane esiya kuba ngu Mongame-li wayo yonke i-India. ke apo ukuba u; ekubeni ati kwaoko ayihlambulukile impato yase India kububi ebebusebude, zaxa baqokelelana iminyaka, ababecinga ukuba abanye, ababengenabo ubugcisa awayenabo yena, bububi obuyakupeliswa ngokutatyatwa ixesha nangonyamezelo, wapumake kuleyo indawo kwabesafika e-India bakut' ukuti cakata e-Bombay. Wehla kwakamsinya emva koko wabizwa e-China, apoke impenibelelo yake yanqanda isipitipiti esasivuka pakati kwelozwe ne Russia, esasibonakala ukuba sasiyakuba yintintelo enkulu ekubambeleni pambili kwe-ntengiselwano yento-ngento nasekukanyeni. Emva koko wamnkela indawo yokuba abe ngumpati wemikosi yalapa e-Koloni, ete nyi iso yena ekangele kwindawo yokuba alinge ukwenza ukuba kubeko uvisiswano pakati ko Rulumente welilizwe na Besutu, abantuke abo ababe patelene intonga ngeloxa, nangapezulu alungelelanise intlalelwano pakati ko Rulumente naba ntsundu bonke. Kodwake kuba u-Rulumente weloxesha wayenga angatwala indwe naye, akavumanga ukuba u-General GORDON enze apo abonayo, alicombulule iqina elisisinyoponyopo elilu Laulo Iwaba ntsundu. Awatike yena u-General lowo ebonanje ukuba unxitywe isinxibo sentsotelo emqaleni sokumana erutwa ngaso, waya wati kwangobobukuwu bezi- gqibo zake waselepuma eyilahla lo- ndawo, wahla wakauleza kwaoko ukukwelela ukuba isale i-Koloni izi-pungela lomhluzi wayo. Zakuba zibuye zaya zikula ngokukula inkatazo Emantla e-Jeputa wabuya watunyelwa e-Soudan, —kanti ngeli ixa uyela umya-kanye ukuba angaze abuye abuye. Inxenye seyiyawa- qala igxeka u-Mr. GLADSTONE imgxeka ngento angenanto nayo, intoke leyo ekupela engasuka ifane- kiswe nalamkwa wasebubedenini wokuba kubeko bani unukwayo xa ngaba kuko umntu ofileyo, U-Rulumente wa Pesheya uyenzile eyake imfanelo ngokumayelana nalonko- sana ikalipe kunene enamhla eseyi ngumfi, eyayicinga nayo ngokwayo ukuba i-Khartoum ingake ixatise kude kube yiminyaka, ekodwake " iyelenqe langabom " liyelenqe langabom.

Ezababaleli.

UMHAMBI.

Wesuka e-Bihra ngase Ngqushwa; olu datyana ndifnna ukulupaula ; ndiyakuziyeka into ebendiziva nendizibonileyo, ngaso isinio sase Bayi. Mandinibalisele ngendawana encinane ekukangeleleni, nase kubonakaleni, kuba ndandifike e-Bavi malunga nokupela kuka January. Ndite ndihamba ndakangela ezizindlu ziyimimangaliso zase Bayi nge Cawa elandelayo, kuba kaloku tina bantu baqele ukuhlala kongqupantsi zisuke ezizindlu zinge ngamawa aza kusiwela, sihambe sipunguza, kwaye kulapo abantu iyiinisi- mbati ngati zinyosi, lada labeta ixa ledi- nala ndisayilata kwezo sitilato, ndabona- kala ndisiya A-windawo yembuto yabase- benzi, baye benengxoxokazi enkulu apo, ndati komnye wabo, ndabuza ukuba yintonina? Ute kungenxa yo/cuvalelwa ngamadoda amatandatu agcina ihotele angavumiyo ukuba batye ngetyala aba-ntsundu, nditej ndakulanda, ute kungenxa yokuba bengabatalwa yinkoliso yabo batya kubo, ndite yintonina ebange ukuba ningxole? Ute isizatu sinye, ukuti amalungisa abandakanywe nabangalu- ngisiyo. Ndibuze amagama alamanene agcina ihotele ezo wandixelela. Eyona ndawo ibange ukuba ndibe nokuyicimga inye, yeyokubona ukuba abantu base Bayi ubuninzi babo lentaba ingenakunyu-kwa zezinye indawo bona sekuko abase beyinyukile. Mfundi uyabuza, uti yiyipina lentaba? Uti ayiutonina lamazwi mabini, ati, umnt' ontsundu mna andinakudliwa ngumnt' omnyama, ndingadliwa ngumlungu ! Nantso lontaba itintela abantsundu ukuxasana.

Ndibone ke ukuba ezihotele zabantsundu zibe zixaswa ngabantsundu bengateni nokuya kwezabamhlope, ke nalongxolo babeyenza kukungafuni ukuya kwezabamhlope.

Lendawo ndiyipaule kangaka nje ku-ngokuba kwidolopu ngedolopu maninzi amadodana akad' ezama ukumisa imisebenzi pakati kwamawawo ababanga nabaxasi, kuba umntu ontsundu eyenza nje into sukuba etemba amakowabo kuba akuko umhlope unokumxasa, sendite i-Bayi liloyisile elilizwi liti andinakudliwa ngoinnye omnyama, kanye mandidliwe ngumlungu. Kuba ezihotele kudala zimi bezixasa, ngapezu koko abantsundu abanevenkilana abaziqubayo ezibonakala bezixasile nazo, kuba ndibuzile, akuko mtengi mhlope kuzo, ebekungavuyekayo nezinye indawo ziwutate lomlinganiselo wase Bayi. Enditembayo ukuba nalomanene ehotele obuya ayilungise londawo ipakati kwabalungisayo nabangalungisiyo, oyikumbula indawo yokupela kuka Ngcayecibi, kuba kwahlutwa imipu kondiyalwa nakondilele, ukuba isongo salonto saba njanina? Make ndime apa okwanamhlanje.

Mna

ONGU MHAMBI.

UMHLABA KA MATANZIMA

Khawundinyamezele nkosi yam, nditelele kumbhaleli ote ungu *Mtembu* kwinteto entloko ingu Matanzima. Ndiyibulela kakulu inteto entle, necacileyo, ityila kanye isimvo sami belilizwe, abangu Tembu, malungana nezigqibo ezenziwe ngokubulelekayo, ngokuhlatiswa-micimbi yabantsundu. Andisakuba sangena ndicaze ngomhlaba isimo sawo pambi kwemfazwe kuba uzifezile yena, sendakungena kwindawo ete i-Editor ye *Mvo,* zezivele zazizonakalo emveni kwenguqu- lo entsha eyenziwe ngu Mr. De Wet, ezi zezi:—

1. Ubusela. 2. Ukungavunyelwa no-kuhiliziswa kwabalandi mkondo. Ubusela akuko bunyaniso ukuba bebungeko xa i-Nququ no Mtingwevu bezipetw' e-Cala, nakubeni ndingasokubala impahla ebifunyanwa ibubusela bezondawo, ewe kutshanje kekwabelwa umfo abati ngu Fulepu, okwenene umkondo wasinga ulandwa e-Nququ; ete wakufika kona asavuma isibonda sakona ukuwugqitisa, kuba sasifuna ukuba siqeliswe, emveni koko sisiwe ngapambili, sahlala ngomteto; azike sesokuqalana isibonda esenza into enjeugeso sase Nququ. Kanti kuti- wanina ngesakwa Lubisi, oko u-Lubisi ebesapetwe e-Cala, mhla senza into ekwanjengale, yenziwa seso sase Nququ, ngomkondo wehashi lika Platyi; kungokuba u-Lubisi waye sapetwe e-Cala lento kwakungekuhilizisa mkondo oko?

Kanjalo tina site nokoke sagungqelwa ngamapapu xa sibesifunda inteto yako Mr. Editor, abuy' azola ngokututuzelwa lilizwi lokuba into le uyiv' e-Cala, saye sinokuqonda mhlope ukuba u-Cala yena akanakuzibulela izigqibo zika Mr. De Wet.

Sikucela ngentobeko enkulu ukuba usincede uyiguqulele esi Ngesini inteto ka Mtembu ngo Matanzima, njengokuba leyo wayifumana ku Cala ibingazo zombini inteto.

TEMB' OMNCINANE.

[Umtembu unako ukusibala Isingesi naye—EDITOR *Imvo].*

U-WULANA.

Kwa Baca, February 3, 1885.

Ndincede nyana warn undifakele kwi- pepa lomxelo wam, oludaba lukulu loku- buba kwentsalela yokumnkani, wase Lu- tukela indlamafa yakwa Jama, njengokuba esazi onke Amazizi, ukuba u-Noko- ndlo, unyana ka Makaluza, yindlalifa, kuba komkulu kwa Zita kungeko nkwe- nkwana bezikufanele ukuba izixanti ziye kuye ukuba zaziseko. Simnkileke isicaka se Nkosazana yase Mangesini ; kufanele ukuba anikwe oludumo lokuba sicaka se Nkosazana yase Bilitani u-Fitoli, wangena pantsi kwepiko lekonakazi yapesheya kolwandle ngomnyaka we 1835.

Namawabo bekokelwe yinzwana yase Mangesini u-Rev. John Avliff, umfundisi oludumo lukulu kwiziz'we zase Mbo. Uyabonake ukuba okunene usicaka sentombi yase Mangesini, okunene u-Wulana lowo wakutelekisa ixesha ekonze Inkosazana wofumana ukuba ugqibe amashuini amahlanu eminyaka 50 epantsi kolaulo Iwama Ngesi, ubenemikosi ekuteleyo ekulweni; ubulwele ubukumnkani be Nkosazana imfazo ezintatu eye Zembe neka Mlanjeni neka Ngcayecibi, kuko ubungqina bokalipo Iwake kule yoku-gqibela. Akemkanga e-Gwiligwili, anga-ngqina noka Sandile ; mhlana wawafunza amakaba ake kweso siwonyo sakwa Rarabe ewafunzela u-Nokondlo u-Mana ka Makaluza, yagunuza yancama imikosi yetshawe elo. Yazishiya zimi enkundleni e-Gwiligwili ezama Jama. Amandlovu kuLutshanga. Nam ndinamadoda endiwaziyo alonkosi, andikuwaxela onke, ndobalisa ngamatatu, enye yawo yafela Inkosazana. Ndite ndoka ndikankanye matatu mane, ukuqala ndokuhlubela

Untam' engangexati.
Umval' osesangweni uzalisa kwesake,
Igorah elawa pakati kolulilu ekulweni kwa- mnandi.

Kuti kuba sonke tina ntanga zake sasifuna ukuba sifele u-Vikitoliya nanamhla soloko intanga yetu yaba nololuvo. Okwesibini ndokuhlubela

Inkabi ka Myemana Umayibuye
imivundla sisenge Zezona maxi
zibuya msinya umntan' omhle
wase Mazizini.

Okwesitatu ndokwalatisa

Unonyongo, urnkont' ongqukuva wase mlu- ngwini
Obubulala umntu ngemfuniselo.

Andifuni kungena kakulu kuba ndibi- ka umbiko wokububa kwesicaka se Nkosazana yama Ngesi, ukuba bendifuna be- ndingasayi kumshiya

Uzilingiqosha Um'mang'
omhle Sowuya ngamehlo Ubad'
itokazi asbiye mazimbini zakwadade
wabo zakwa Nomaruka

Lawoke ngamagora alonzalo yokumnkani endimbikayo.

Ndibikela oma Ngesi noma Jelimani nani bo Mabulu; ndibikela ama Hlubi, nani Majama, noma Bele, noma Kuze, kude kube kwa Mshweshwe, kubekise ko Mzilikazi, nako kuye ku Sobuza, na- ku Zvvide, ku Maswazi, kude kube se Lubelu; nakuni mzi ka Senzangakona, kude kube ku Zidwangube zakwa Tshiwo. Ndigqibela ngopikinini u-Mtwa wentaba. Ububе u-Nonkondlo engumkonzi wo Mdali, uguqulwe zintshumayelo zomfundisi omkulu u-Rev. C. Pamla, i-Hlubi legazi.

IPUPU LEGAZI.

IZIBONDA NERAFU.

Lentaka i-Xalanga itanda kakulu isisulu kuyo libalelenje kuluvuyo olungatetekiyo ukuba kusifa inkomo, ihashe, njalo-njalo, kube kuyoke lelika Mlebese kuba iza kuzuza impilo.

Inxenye yezibonfa kweli lase Batenjini inje ngezintaka ukutanda izisulu, liba lelika Mlebese lakugqita ixa lerafu, abantu bengekarafi, kuba ungafika ezo zinja loselulutuli inkomo yase Batenjini ukiisinga kwa mantyi, zoti into zakowetu zakutika emhlambini wendoda, zifike zikete ezibuhlungu inkom' ezi. Ngako Batembu yamnkelani *Imvo* ; nize nilwazi usuku lokupela erafini nizilungiselele, niya kuhlala nisisisulu sikasisulu, kuba ezo zibonda azisakuze zinixelele, zona zilahle i cam lazo.

AMAFAMA ASE RABULA.

NKOSI—Mhleli we *Mvo Zabantsundu,* kauncede undine isitutyana kwelopepa lamanene,—ngokoyikela' ukutabata isituba esikulu ndiyakwenza ngokufupi, ngengxelo yefama zase Rabula. Intlanganiso ekutiwa yeyo Notenga base Rabula, sekumzuzwana iqaliwe. Kuqala yayiyilwe ngomnqweno wokuba babe nedlelo lenkomo zabo, bahlangane benze isicelo ku Rulumeni; beyenzileke lonto balumana imvume ku Rulumeni, wabanika netayitile yelodlelo. Bateke bakubona kubalungele, basebevumelana ngokuti lentlanganiso mayingapeli koko mayibe ngenyanga zonke, ibe njenge Divisional Council. Kubenjaloke okwenene, yati lentlanganiso yaman' ukubako. Kwingxoxo zayo—kukukangela ilungelo labo nokulinga ngako konke abanako ukuzamela kwizinto zokukanya, nenkutalo, nokufundisa.

U-Mr. Tontsi kwintlanganiso eyayise mzini wake nge 10th kulenyanga, wenza inteto eyanandipeka kakulu, wayebonisa ukuba amafama ase Rabula asemva kakulu, akazi nento ngehambiseko yezinto zamacala ngamacala—watsho, watsho wati ukuba onotenga base Rabula bebengabatati bamapepa *Imvo* ngebesiva into ezinkulu ezenziwa ngamadoda namadodana kwintlanganiso anazo kumacala ngamacala. Watsho umfo ka Tontsi, wati, siyakuhlala sisemva sinyabile site kahla bubutongo. Amanye amahlelo anentlanganiso, azivakalisa imvo zawo kulamapepa *(Imvo Zabantsundu).* Ndinetemba elikulu ngalentlanganiso, ukuba ite nqi, siyakoyisa uninzi, ukuba lube ngabamnkeli balamapepa sesiwakankanyile. Make nditshonele okwanamhla, ndiyoyika ngati nditate ibala elikulu; ndobuya ndibale ukuba kuko luto luvelayo.

Ndim

E. Jos. LUSIBA.
Secretary.

ABAYE ELUTUKELA.

Nkosi yam Mhleli, ndicela indawana kwelopepa lako. Kule Cawa idluleyo ngo 17 ku Feb., 1885, sibe nosizi olukulu ngokwahlukana nabahlobo betu abemnke apa e-Bayi besinga e-Natal, u-Mrs. May Silane no Miss Annie Silane no Miss Charlotte Silane no Mr. Msengana; u-Miss Annie ubengumbeti we organ etyalikeni; u-Miss Charlotte besinetemba lokuba uyakungena naye ekuncediseni usisi wake. U-Miss Silane ubeseyedwa kwe- sisitili sase Bayi ngokubeta lentambula ye- tyalike; ityalike yase Wesile namhla indi- li yokuvuma kwayo ipungukile. Abantu esibalindele ukubuya ngu Mrs. Silane no Mr. Msengana ababepeleke lomakosazana, singa Inkosi ingaba nabo, sivuya kanjalo ukuva ngocingo ukuba bapumelele elwandle.

Into yokuba izizwe zase mpumalanga zingxamele ukugoduka imhlope, xa ndi-nexesha nesituba kwelipepa ndifuna uku-yixoxa lonto, kuba ndiyakolwa ukuba ixesha lifikile lokuba izizwe zasentla zibuyele kona.—Ndixolele Mhleli.

Esako isicaka

M. N. M.

Emaxambeni.
February 24, 1885.

ISILILO SAB AMBO.

Mcokeli.—Baba ngifakele lesi sililo.— Maye maye tina, okokuba ngezenjanina maye tina Mareledwane maye, sala kutyelwa sibona ngomopu, wayesitshele *ubaba* ozandla zimhlope, wati umhlaba awucandwe, maye sala tina, maye isala kutyelwa sibona ngomopu, singatinina masibe siyabona, singapiki akuti u-Baba makucandwe sivume. Maye ukuzenza Mareledwane, nalilahla ilifa ngenkani. Sesililela ngento eyenziwa ngabom maye tandana zika Lutsnaba zika Ngobizembe zika Mashwabada, nango umzi bantu ba- ka Lutshaba, mfana wakwa Majali, azi uyakutinina, ezinye intaka ziyakwaka ngoboya bako, maye.

Ngwimi Umbo wenyaniso

QEBEYI H. MEKENI.

INTLABA MKOSI.

Macfarlane, 19 February 1185.

Nkosi,—Ndiyakubongeza Mhleli weli- pepa le *Mvo Zabantsundu* ndike ndabona ipepa lako ngo December 22. Ukutsho kwam ukuti lelako kuba lipuma eofisini yako lateta inteto enkulu laza laba yintla- ba inkosi ecacileyo, endibacela bonke abantu ababala linjengeli lam abantsundu, wena upesheya kyve Nciba vuka nawe use Tsitsa vuka nawe use Wetteberg vuka nawe use Kamastone vuka nawe use Batenjini vuka nawe use Ngqushwa vuka nawe ukummandla wase Dikeni vuka nawe use Bofolo vuka, nendawo endingazikanyanga baze bazi ukuba ndibacela ngokufanayo bonke; into endiyicelayo kuni malipele ikwele, ati omnye andinakubizwa ngo- mnye, mayaziwe lonto ukuba asilotamsa- nqa ikukufa, ama Jainana nama Bulu na- Uka Ngesi ayadibana ngentlanganiso. ak uba uyandibuza u-Mr. Shambuluka kea Ngesi, u-Mr. Upington uyindoda eko- mle ama Bulu kodwa aka Bulu. Ngali- eyeke yonke into yakwa Xosa nayo yonke nyase Mbo mayidibane iyilandele lenteto yepepa elashicilelwa ngolwa 22 ku December. Awam amalinga okuva nanga ngo- suku Iwesihlanu ku February ndandine ntlanganiso e-Kwezana, o Mr? Fuba Zibi no Yantolo bati abanakubizwa yenye inkosi bezinkosi nabo, ndide ndahambela futi kubo bada bayiqonda lenteto ikweli pepa.

Bateke bakuyiqonda ndacela zonke inkosi zakwa Qoboqobo ukuba sihlangane kwa Mdledle. Ndafika seziko zonke, yehla mfondini, imibuzo ukuba mininzi kwayo ndabaqonondisela amalungelo oko besisa-petwe yi Nkosazana, bawaqonda bonke ndibafundela elipepa le 22 ku December. Ndabashiya bewaqondile abatsha naba- dala. Umntu endingamvanga ngu Mr. Nkamba ipakati lika Mduna, wasuka wati mayiyekwe lenteto yonke, kutetweleyokuti abafazi mabangasili utywala; wati ke sekukufutshane ukuba amangalele igqoboka neti nje alibone igqoboka endlwini yake alibambe ati lihamba nomnkake ; kokoke bekungeko mntu umpendulayo, kuba bekungatetwa nto ngomfazi wake. E-yase Burnshill ndobuya ndikwazise ngayo ; umntu obenteto ingavakaliyo ngu Mr. Diniso Sanqela, inteto yake andiyivisisanga kakuhle, wati nakuba ababulelayo ndaba ndingayivanga inteto yake ; ndipela apoke mna mntu ungafundanga, ndiyabakalazela abafundisi abantsundu nabamhlope, ukuba bangabi bayasiluleka ngalenteto itetwa lelipepa. U-Elefu uhlanga Iwase Mbo walutata kwa Hintsa, waluni- kela esandleni se Nkosazana wada wabu- ba lupantsi kwe Nkosazana; nolutsha Iwakowetu olufundileyo lungabi luyasi- vusa tina zidenge.—ndiyapelake apa.

Ndim

WOHLANGA
LWASE
MABELENI.

KUBABALELI.

"FUN' UKUQONDA."—Incwadi yako eyalata amasikizi kwinteto ka " Mntuye- dwa" asiyingenisi kwangenxa enokupu- lapula icebo lako; kuba ukucedulula kwako inteto oti nawe ngesingayingeni- sanga, kuyakuba yintshontsho ngakumbi kubantu abampumlo zinjengaleyo yako.

AMANGESI NABANTSUNDU.

Indawo yokuba ibandla le Bola le Champion labeta lenza isikukula ukuzoyisa ekudlaleni i club zendawo ngendawo ekuqaleni konyaka, yangenisa ikwele ku Mangesi apambili kulomdlalo apa e-Qonce awayeyisiwe kumaduli amakula ase Bayi. Ayiceleke i Champion ukuze ayicofe. Umdlalo ube ngalo Mgqibelo udluleyo kumhlaba omhle kunene oyi Town Lords. Yinto esuke yayinkungu nelanga abantu abamhlope nabamnyama abebeye kubonela. Uqale umdlalo ngo 11.30 kanye. Angene Amagwangqa kuqala akauleziswa ngumfo ka Mjuza u- John W. Gawler, no Austen into ka Ngcumbe esikangele ukuba lifike igama layo lewonga ekriketini lobu LL.D, live- la e-America. Amagwangqa apuma na 55. Engene ama-Afrika apume ne 89 wavuma wonke ukuba uloyiso, nokuba sekutenina, lolwawo. Ekungeneni kwe-sibini aqondakele amarwexu ukuba ake aya kunqula iminyanya yakowawo; atshele ezibatini wena wabona imbaza, alinyusa inani apuma likwi 102. Kufuneke amawetu enze 68 ukuze abe ayavena. Engene alinyusile inani lapela ixesha isengawo ezibatini sekusele batatu inani selikwi 51. Ngo 6.30 siwuve uduma umzi uncoma onyana baka Ham ukuba boyisile. Agoduke amhlope ezizarwadi ngenxa yelishwangushwa lokoyiswa nga- bati ngo Dakise. Oku kupela kwebango kubangele ukuba nati midaka saziwe ukuba singamadoda. Masiprofiteshe siti, igama lemfene alisoze libesasingiswa kuti apa e-Qonce. Ligwetyiwe! Umdlalo wokupinda woba ngo 21 March. Ma-shologu ama-Africa, zenibe nomlibo wenu; Uknncoma abadlali ngabanye asinakukwenza kwelipepa, aliseko ixesha. Ngawo lawo amanani siwalandelisa : —

CHAMPION CRICKET CLUB (NATIVES).

Grand Total ... 89

140

Abalimi na Barwebi.

E-MARKENI.

E-MONTI (Feb. 28).

Amaqanda, 1/3 to 1/7 ngedazini Ibotolo, 2/6 to 3/3 ngepouti Ibran, 5/ to 7/ ngenxowa Itapile, 5/ to 12/6 ngenxowa Imbotyi, 12/6 to 13/ ngekulu Ibabile, 3/ to 4/6 ngekulu Inkuni, 5/ to 16/ ngeflara Amatanga, 3/ to 3/9 ngedazini Inkuku, 1/7 to 1/10 inye Ikwakwini, 5/6 inye Umgubo, 12/ ngekulu.

E-CAWA (28 Feb.)

Ibran, 4/6 to 5/ ngenxowa Amadada, 2/1 lilinye Itapile, 4/3 to 6/ ngekulu Amatanga, 3/6 to 6/ ngedazini Ihabile, 4/ to 4/6 ngekulu Inkuku, 1/ to 1/4 inye Umgubo, 24/ to 28/ ngenxowa Ivatala, 2/6 to 3/6 ngedazini Inkuni, 8/ to 15/ ngeflara Amaqanda, 1/, 1/4 ngedazini

E-DIKENI (27 Feb.)

Ibotolo, 3/6 to 4/ ngepouti Amaqanda, 1/6 ngedazini Itapile, 1/ to 2/4 nge-etnbile Ivatala, /2£ to 8d inye Inqolowa,8/9 ngekulu Ihabile, 2/9 ngekulu

E-RINI (Feb. 27).

Ibotolo, 3/3 to 3/5 ngeponti
Irasi, 13/3 to 14/3 ngenxowa
Ibran, 5/ ngenxowa
Amadada, 1/ to 2/ lilinye
Inkuku, 1/6 inye
Ihabile, 3/4 to 4/3 ngekulu
Umgubo, 18/ to 24/ ngenxowa
Umbona. 27/ ngenxowa
Itapile, 5/ to 8/3 ngenxowa
Ihangu,12/6 inye
Inkuni, 14/ to 20/ ngeflara

E-KOMANI (27 Feb.)

Ibotolo, 1/6 to 2/6 ngeponti
Amadada, 1/6 to 2/ lilinye
Inkuku, 1/ to 3/ inye
Amazimba, 20/ to 25/ ngengxowa
Umbona, 25/ to 27/ ngenxowa
Irasi, 13/, 16/ ngenxowa
Ibran, 7/ to 8/ ngenxowa
Itapile, 6/ to 10/6 ngenxowa
Umgubo, 14/ to 16/ ngekulu
Ikwakwini, 5/ to 7/6 inye
Inkuni, 28/ to 38/ ngeflara

E-QONCE (Feb. 27.)

Ikwakwini, 10/6 inye
Inkuku, 9d. to 1/6 inye
Imbotyi ezitnhlope, 19 ngekula
Umbona, 18/9 to 14/ ngekulu
Ihabi e, 2/9 to 4/1 ngekulu
Itapile 6/ to 9/9 ngenxowa
Inkuni, 5/ to 21/ ngeflara
Irasi, 7/ ngesiquma
Imbotyi ezibomvu, 14/ ngekula

NATIVE OPINION

GENERAL GORDON.

FOR the time being it is some- what difficult to write on any other subject than the fall of Khar- toum which, resulting in the death of General GORDON, bids fair to find a place as prominent as that of any other event of its kind in ancient or modern history. The unique character, and the eminent and checkered career of the British officer who has perished in the disastrous fall of the ancient city— have made him an interesting and curious study to millions of people throughout the civilized world. It beseems us, therefore, both in justice to our native readers and to the claims of the noble and wonder- ful life that has closed, that we should not be absolutely mute on this occasion. There have been brilliant military and diplomatic achievements by great and good men which, as exponents of native opinion, it would savour of the superfluous for us to notice at any considerable length but General GORDON'S life, when viewed from a correct stand-point, cannot be con- sidered as exclusively the property (if any life can ever be so viewed) of the English or any European race. That he served his sovereign and his race well at Crimea and in Asia is incontestable, and certainly his exploits in China at the head of the little band which won for itself the truly enviable distinction of the " Ever Victorious Army," will not fail to arouse the wonder and ad- miration of the students of history for all time ; but savage Africa is the field in which he has been offered the chance to display the exceptional talents that have as- tonished the world. The inhuman traffic in slaves that was rampant in the Upper Nile was being carried to such lengths that civilization had to lift up her hands in holy horror against it, and the KHEDIVE was moved at all events to affect an earnestness to scatter the abominable traffic to the winds. Sir SAMUEL BAKER was in 18G9 appointed Governor-General of this part of the Egyptian possessions, and at the termination of his term of office, in 1873, he had succeeded in giving it but a blow. It was, however, reserved for GORDON PASHA, who succeeded him, "to smash" the back of the slave trade in those regions, and though it may, with truth, be said that that nefarious traffic is still extant, it is equally true that it needed but the constant glare of civilization to stop it. When we take into account the manner in which he, alone and single-handed, affected this gigantic task we can but only say he succeeded by and through the resolution which ap- pears in one of his letters from the sphere of his labours —" I will do " it, for I value my life but as " naught, and should only leave " much weariness for perfect peace." It is not for us to tell the story of his Government of the Soudan— which is the story of misery. It is enough to say it was characterized by the principles which alone can result in success in the Government of savage races—the wining of the confidence of the people and dealing firmly and justly with the proud and strong. He returned from the Soudan in 1879 and in 1881 he accepted an appointment as Private Secretary or virtual Prime Minister, under Lord RIPON who was leaving England as Viceroy of India. Find- ing that he would be considerably fettered in speedily cleansing the India administration of much of the *debris* that had accumulated for years, and which other men, not possessing his genius, deemed would be removed by time and patience, he resigned his appointment on landing at Bombay. It was not long before he was invited to China where his influence saved that country from a struggle with Russia which promised to be calamitous to the interests of commerce and civi- lization. He subsequently accepted the command of the Colonial Forces with a single eye to establishing a good understanding between the Government of this Colony and the Basutos then in arms against the former, and to suggest a *modus vivendi* between the Government and the natives in general. But the ministry of the day anxious to have a feather in its cap would not allow the superior talents of General GORDON to have free scope and to unravel the tangled skein of native policy. Of course, the General find- ing he had to work with a rope round , his neck, with his wonted prompti- . tude resigned his position, and with all haste left the Colony to stew in its own broth. Troubles having been brewing in Upper Egypt he
was again sent to the Soudan—this time not to return again. Some are already blaming Mr. GLADSTONE | for this untoward event, but this can only be compared to the bar- barous practice of the raw natives, who must have someone smelt out for the death of a person. The English Ministry has done its duty | by the late gallant officer who had every reason to believe that Khartoum could hold out for years ; j but "inevitable treason" is "in- evitable treason."

Editorial Notes.

THE attitude of the authorities of Wesleyan Church towards Native congregations and Ministers, as disclosed in the following extract from the proceedings of the recent meeting of the District Com- mittee at Queen's Town, in January, is most gratifying, and is calculated to strengthen the cause of that denomination in these parts, for a sense of responsibility is necessary to the efficient dischatge of any duty. This is what occurs in the report communicated that interesting publication, the *South African Methodist:* "An important discussion took place on the subject of the appointment of Native Ministers as Superintendents of Circuits, which ultimately resulted in the following resolution being adopted, viz.: 'That with a view to the further efficiency of our Native Ministry, and the development of our work as a Missionary Church, this District Meeting considers it desirable, and accordingly recommends to Conference, that some of our most experienced and efficient Native Ministers should, as soon as possible, be appointed to superintend Native Circuits, wherever, in the judgment of the District Meeting or Conference, such responsibility may be wisely and safely entrusted to them.' As giving practical effect to this resolution, it was recommended that the East London (Native) Circuit to be united with King William s Town (Native) Circuit, and placed under the superintedence of the Rev. Charles Patola." Hitherto wherever Native Ministers have been appointed to congregations they have been invariably and indiscriminately placed under a European superintendent, tied the effect was that both Native Ministers and Chinches, whose eyes have been opened by education, were beginning to chafe under the supererintendence, and were anxious to assume all the responsibilities that the polity lays upon them. We trust the Conference will consent that the experiment should be tried, as we think it will be doing a simple act of justice to the Native congregations.

IT is reported that the Colonial Govern, meat has asked for and succeeded in getting an advance of £400,000 from the Imperial Government to carry on the railway from the Orange River Station to the Diamond Fields. It was trnly said by Mr. Upington that, it would be suicidal to stop construction at the Orange River, which he very appropriately characterised the desert; but when the Ministry, of which he is the head, decided not to continue the line, and thereby to attempt suicide most people owned to a certain amount of surprise and passed on. "Better late than never" say we, as we learn that the work is to be commenced " at once." This employment will be found for a large number of our people whose condition we dwelt upon in our last. We hope the Government will make suitable arrangements to enable these people to earn something on the line.

WHILE on the subject of arrangements being made for natives to work on the Railway, we may introduce the view taken by the General Manager of Railways regarding the men who work on the l ines. Ad- dressing the members of the local Chamber of Commerce Mr. Elliot said, "the men were contractor's servants. It was averred that the natives on the line had suffered from the truck system. At present there were a lot of natives who were out of employment in the Transkei. The Magistrate would not give them a pass to go to Kimberley because of the small-pox, and the natives would not go to the Burghersdorp line to work because they were not treated properly." Were ferred to the improper treatment of the Natives at Burghersdorp at the time, and now that we find it was known to the Gov- ernment as well, we are surprised at their inaction. It is an old theory that while it is undesirable that Government should be constantly fingering with the affairs of the public, it is its clear duty to take a parental interest in the affairs of its ignorant subjects. We complain that at Burghersdorp the Government handed over its ignorant subjects to the tender mercies of bullies.

LET US hope it will convince unbelievers in the sincerity of the natives in their oft declared aversion to the sale of brandy to them on learning what nn aboriginal kingdom in Central Africa has done respecting ardent drinks. From an account given of Dr. A Schulz's expedition which has recently returned from exploring Central Africa we read that : " Alcohol, in any shape, is not allowed in his dominions, no Kafir beer is brewed, any white trader selling liquor is fined up to £100. any subject brewing is expelled from the country. All from the Chief downward are staunch teetotalers."

Of the ruler of this people Dr. Schulz " speaks very enthusiastically." Kama (for that is the name of the King) is, according to Dr. Schulz, " peculiarly fitted to be a ruler of men, has a, commanding presence, is courteous and affable; and withal, quiet, firm, and powerful. The wav in which he advances to meet you, shakes hand, offer a chair, and tenders hospitality would not disgrace the best blue blood of Europe." This description does not far exceed the ideal we have of what the natives of this country would be should the sale of brandy and other intoxicants be absolutely prohibited to natives ; for we grant that the King answering to the above, his people must be proportionately orderly.

WE call the following from the *P. E. Telegraph* :—" The return match between the Cradocks town Club and a native team was played last Saturday, and again resulted in a victory for the latter. The Kafirs obtained 71 and 69, the principal scorers being: Swartboy 13 and 19, Makwena 25, April 14, and Martin 13. The Cradockstown eleven only put together 45. G. Carpenter, as before, headed the score with a total of 21, Robertson and F. Carpenter obtained 4 each, and D. and G. Devenish obtained only 2 each. It speaks well for the native bowling that Mayo, one of the shining bats of the Union Clubs, was dismissed by Foley for a single." *Bravo,* Africans, *Bravissimo !*

THE following is the solution of one of the problems in connection with the native Question suggested by the Bishop of Graham's Town iu his Diocesan charge: " Through consecrated and dignified labour more than by any other means, will the great chasm dividing the life and yearn- ings of the educated native from the customs and feeling of his untutored brethren be filled up, and a bridge laid down for the red Kafir to walk across on to the standing ground of his Christian fellow- countrymen." And we go further and say along the same bridge will the educated native have to walk to the standing ground of the white races of this country.

Cape Town.

(FROM AN OCCASIONAL CORRESPONDENT.)
16th February 1885.

The Rev. Mr. Makiwane's address which the *lmco* lately published has been read in these parts with great interest. It is generally regarded as a most able paper and that it emanated from the pen of a Kafir, educated entirely at Lovedale added not a little to the interest with which it has been received, more especially by those who have glanced at Dr. Stewart's pamphl.t on Na- tive Education. As for the criticism of the *Isigidimi* it savours so much of ill nature and jealousy, that it is passed by with a smile, or an expression of surprise that such contemptuous language as that, in which it indulges was permited to be printed at a Missionary Station in reference to the most talented and the most promising Native Missionary, this country has yet produced since the late Tiyo Soga's time. There was no occasion to have announced in the Love- dale press that there was a screw loose there, or that Christian love and harmony were on the wane at that place which was, until about six years ago, the most interesting and the most thriving Institution of its kind in all South Africa Dr. Stewart's pamphlet, which was distributed by thousands at the late Exhibition, has not been long in bearing fruit, as you will gather from the following incident. There was an annual Missionary Meeting held at Rondebosch a few days ago at which the Bishops of Cape Town and Pretoria were present. This latter Bishop has been anything but a success in the Mission field himself, and in his speech he struck the key note, which was at once taken up by a clergyman who knows nothing about the couutry, and very little about missions, and who said words to this effect:—"Native "education is quite a mistake, it does more " harm than good, this has been admitted "after years of trial by the Lovedale Insti "tution in ptoof of which I point to Dr. "Stewart's pamplet called 'The Experiment of Native Education.' " Mr. R. M. Ross said in reply that he thought Dr. Stewart had been quite misunderstood, he meant to convey that higher education was not suited to the people, that Greek and Latin were superfluous and that industrial habits, to which they did not appear to take kindly, were what was really required to advance the colonial Natives in civilization. Mr. Ross did his best, but something more will have to be done to remove the impression caused by Dr. Stewart's pamphlet, to which I shall make reference again, as it seems to many people well acquainted with missionaries and the natives, to be misleading and calculated to do mere harm than good.

The *Imvo* does well to hammer away at the drink question. The necessity for pro- hibiting the sale of Liquor to Natives, has so 8trougiy manifested itself to the British Government in the case of New Guinea, that no Liquor is allowed to be sold to any abori- ginal native in any portion of the Sonthern part of that large and beautiful Island, which was annexed to the British Empire in November last. This was proclaimed to chiefs and people, who were assembled, when the British flag was hoisted for the first time. It is also worthy of remark that Genetai Warren will not permit a drop of liquor to be brought into his camp in Be- chuanalnnd. The Natives should strengthen the hands of your Licensing Court by pro. testing against all canteens in or near Locations.