IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTATU

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, APRIL 13, 1885. [No. 24.

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BONISANI.

INKUNZ AN A yehashe engwevana, embo-mbo uneqina, etshiswe BR kwinyonga yokunene. Ubudala likowesine umnyaka. Ote wabanokuva umkondo ngalo wosingisa kogama lingezantsi. Wovuzwa oncedise ukufunyanwa kwalo.

MBAMBO RADEBE
Emyeni, Debe Nek, via
King W. Town

KANIPE UMKONDO.

BONISANI umfana kusoloko wemnka apa ngo kubanjwa,
; waya Emonti ngo January 1883.
Igama lake ngu Sanisi elinye ngu John Nkomo ; u yise ngu Jacob, ibala lake umnyama : lirwanqa mfu- tshani. Umnytu osilandise umkondo wovuzwa ngo kwaneleyo.

ISAAC A. MOTAUNG.
Zuurfontein. Tarkastad, March 6, 1885.

M. L. GERRARD,
Umteteleli kwi Ofisi yema-ntyi e Komani.

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

Ulungiselela abo baqondayo ukuba abana-kuwahlaula amatyala abo ngokuba ama- pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematyaleni. Iminqopiso yamafa uyayibala, kwanezinye into zase mtetweni. Uhlanganisa izo kweliti, ayinike uminiyo imali kwa oku Incwadi zabasebenzi usigcina kakuhle.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni,Umqinisi

WE MVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalnnikele ekuteteni amatyala abamnyama nakw'eminye, imicimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e- Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabana- matyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Ko- mani.

U Abraham K. MALO,

Umteteleli ema-Tyaleni,

ENGQUSHWA.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwitora, esinga pantsi ese- sitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

IMVO ZABANTSUNDU.

Abamnkeli beli pepa bayaziswa ukuba abanakutunyelwa irisiti (receipts) ngemali engapantsi kwe 10'. Ixesha abahlaulela lona boliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa kubantu abangahlaulanga kwa- ngapambili.

Kambe kule nyanga silindele inkozo zenyanga eziqala ngo May 1, 1885. Oku kubekiswe kwababehlaulele ezintatu inyanga kupela. Amapepa angahlaulelweyo ayakubabanjwade ifike imali yokuwa kulula. Abamnkeli bayacelwa ukuba intlaulo yabo bayise ekupeleni ko September, 1885, ibe 5/.
Abafuna ukuyisa ekupeleni

konyaka bangahlaula 8'.

Abantu abaqala ukulamnkela ipepa ekuqaleni kwalo nyaka bahlaulela inyanga ezintatu bayaziswa ukuba ixesha labo lipele ngo 31 March. Ingafiki imali yabo liyabanjwa ipepa.

Iveki.

U-MAJOR EDWARD oyinkosana kumkosi ke. General Warren okwela Bahlambeli usinge neqela elitile kwela Bamangwato. Lomzi ngosand' ukungeniswa pantsi kwepiko le Nkosazana.

INGXOWA ezipapa ngomoya (balloon) ezise-tyenziswa ezimfazweni za Mangesi ngoku zisezifikile kulemikosi ikwela Bablambeli. Zibamangalisile abantsundu.

U-JOHN INGLE & Co. wase Dikeni usesitu- beni sokuyinikela idliwe ivenkile yake.

INGQAKAQA izibonakalisile e-Vaalfontein kufupi ne Kleinpoort, kulandlela kaloliwe isuka e-Tinara iya e-Rafu

U-REV. JAMES DAVIDSON wase Mbulu ugaleleke e-Kapa ngenqanawa eyi *Garth Castle* ngolwesi-Ne oludluleyo.

SEBEKUFUPI nekulti abongelwa kwisiqiki sengqakaqa kwa Mfiki, e-Xesi.

IMVULA ezinkulu zisand' ukuna e-Bayi.

UMZI ka Mr. Sawyer wase Nyara obulu- ngiswa utshe wapela ngo 4 April.

NGENXA yomboniso wempahla nemashini bebebaninzi kanye Abelungu kulomzi ngale. veki.

ASAZI noktiba yinyanisona kodwa kutiwa mababe bakufupi neshumi elinesine abantu abagula yingqakaqa kumandla wase Debe Elukalweni.

UMBLELI welinye lamapepa ase Qonce okwa Qoboqobo ukalaza kunene kuba abantu abamnyama nakwindawo ezinengqakaqa be-yekwa bade babe nokungena nakulomzi.

KWINTLANGANISO enkulu ebise London patnbi kokuba lostemele wokugqibela andu- luke kugqitywe ukuba isikumbuzo sika General Gordon sibe yi Hospital enkulu eya- kumiswa e-Port Said e-Yeputa.

INTLANGANISO zokukumbuza ukufa kuka General Gordon zenziwa kwinto eninzi ye- tyalike nge Cawa yomhla we 15 March e- England.

U-HON. RICHARD SOUTHEY, obesakuba li-tshawe elilipakati elikulu lo Rulumeni kweli lizwe ngaparnbi kokungena kuka Sir John Molteno ufike ngenqanawa yokugqibela kwe- lilizwe evela Pesheya apo ebekona ixesha elide.

INTLANGANISO ye Titshala yase Nxnkwebe ebingo 3 April ibe yemfucshane kunene. Iqale ngo 3 yapela ngo 5 ukumnka komhla. Akuko zingxoxo zinkulu bezipambi kwayo nenani lo Titshala abebeyile belingeko. Ngo- kuhlwa ibe ngumculo.

INTO eninzi yezitora zase Bekesdonp ifungele ukuba impahla yayo iyakutwalwa ngu loliwe kupela.

KUTIWA Amabulu ase Transvaal aseleke alunqumla ucingo pakati kwe Ligwa nela Bablambeli. Lubehle kodwa Iwalungiswa.

IZITORA ezikulu zase Monti zibunga ukwa- ka indawo yokuhlambela uboya.

INTLANGANISO yabanynlwa bedolopu ezi- mele eli lase Maxoseni iyakuba se Komani ngolwesi Ne ukucinga ngeyona ndlela kaloli- we eyakulunga ukuhlanganisu lololiwe usu- ka e-Monti uya e-Bekesdorp nalowa usuka e-Bayi uya e-Colesberg nase Dayimani. Intla- nganiso leyo imenywa ngu Dr. W. B. Berry.

UCINGO ngoku selumiswe lwayakuti ga nge Mafikeng kwela Bahlambeli.

U-MR. SIVEWRIGHT obesakongamela ingci-ngo use Natal apo ahlola kona ingcingo zelo- zwe. Etnva kotyelelo e-Bloemfentein uya- kusinga Pesheya. Ngati wonduluka kweli ngo June.

ULAULO lwa Pesheya lubinqele pezulu lwe- ' nza inqanawa zemfazwe ngamashumi mabi- ni anesixenxe afunekayo.

ISIKULU esitile sase Delagoa Bay (e-Putu- keai) sizidubule kweziveki. Sizidubule besi- sifa lecesine.

BAKU 811 ngoku ababanjwa kwintolongo yase Kimberley, e-Dayiman.

NGOKU inani labantu e-Kapa liku 40,000.

U-MR. CLEVENLAND wangeniswa ngo March 4 kwisihlalo esipakamileyo sokuba ngumongameli we United States e-Amerika.

UNYANA omkulu we Nkosazana uyakuyi- qala ngaleveki ihambo yake yokuya e-Ireland.

NGOLWEsi Hlanu Iweveki engapaya Amatshaka amabini ayesilwa kumzi wase Natal oyi Durban. Enye indoda yabinzwa emlenzeni nase ngalweni ngemela katatu yenye.

ABAFUNDI bakunjuzwa kwakona ukuba lixesha betumele inkozo zabo eli zokuxasa elipepa. Inyanga ipelile kwabebeqale ngo January bahlaulela invanga ezintatu, eloninzi ixesha lipela ngo 30 April.

KUBUYE kwehliwa omnye umntu yingqa-Kaqa e-Tyume kwa Amos, Isekumzi omnye

Umzi ontsundu uyakuva ngosizi ukububa kuka Rev. E. D. Hepburn, obeke ese Mka-ngiso, obubele e-Stellenbosch ngo 5 April 1885. Umaneli u-Hebeni ubengumhlobo obebalwela emadabini abantu abantsundu.

U-HON. SIR THOMAS SCANLEN nentsapo unduluke Pesheya ngo 10 April.

Imvo zabantsundu

UKUMNKA KUKA MR. HAY.

INTETO yokugqibela ka Mr- WILLIAM HAY, ebonakele kwipepa abesakuba ngu Mhleli walo i- *Cape Mercury,* ibange inteto zosizi nokumnqwenelela indlela entle ezibonakele kumapepa onke ase South Africa. Koze kuti ngexesha eyakuti ibalwe imbali yalomhlaba yaleminyaka ilishumi idluleyo, igama lelipepa lingatabata indawo esezanzi. Wonke uyakuyivnma indawo yokuba lomntu ungu Mhleli nombali wendaba ubefanele ukuba nesitunzi pakati komzi esingengapantsi na kwesa upina umpakati osebenzana nesiko, waye kanjalo umsebenzi wake unexabiso ekuhlambululeni intlalo yabantu. Kungumsebenzi Womhleli ukukokela nokufundisa abantu kwizinto czilunccdo ekupileni kwabo. Yabe, kananjalo, lonteto inokufunyanwa kwincwadi efundisa ngokupatwa kwesikolo, eti " ubona utitshila sinjalo nesikolo " inokubekiselelwa nakumupepa endaba " njengokuba linjalo ipepa lendaba ba-" njalo nabafundi balo." Siqinisile ukuti isitunzi so Mhleli singaka ngangokuba ebefanele ukuqabuka kunene ngenxa yehambiso yaso kumaxesha azayo. Kantike kufuti kangakananina ekuti lamadoda alusebenzela kangaka ublanga maxa wambi nangapezu kwabalauli abuye atshokele kungalilwanga luhlanga, engakuzwanga engavunye lwanga kanjalo.

Asingi singacikoza. Lentshayelelo siyenza kuba kuko inkolo elukuni—kambe kunizi wama Ngesi—yokuba u-Mhleli nguinntu ongavelele nganto omakacengacengwe abukwe elixa asebenza ngepepa, epumile apo makalahlelwe bucala njengexolo lelamuni.

Kwamhla lamiswake elipepa liyi *Cape Mercury* u-Mhleli walo yaba ngu Mr. WILLIAM HAY. Pantsi kokupnta kwake lizifumanele udumo lokuba lipepa eliteta inyaniso, eliteta ntonye; elite ngengqondo yalo nokungakwekwi kwalo lazihlahlela ibala pakati kwamapepa endaba adumileyo apambili alapa e-Mazantsi e-Afrika. Njengokubake ngaleminyaka ilishumi igqitileyo eyona ngxoxo ibipokele ibiyenge Mpato Yabantsundu, etc yamana ukumisa icita amagqugula abalauli; zema ngayo i-Palamente, uteke u-Mr. HAY wavela emhlotsheni. Kukule micimbike etc i *Cape Mercury* yazenzela igama eiinewonga. lyiyo iyi *Cape Argus* yase Kapa ngamapepa awati ngeloxesha limdaka atabata icalo ekutiwa lelabantsundu. Xa sicikida ukiflba elicala labantsundu lelitinina sifumana ukuba licala elimele impato etambileyo, efanelekileyo yabantu abantsundu nakuba bezizityakala. Uteke u-Mr. HAY kwindawo yake yoku Hlela wayifeza eyake imfanelo ngohlobo olubange ukuba anconywe ngabo bebemcasile, atandwe, abekwe, atenjwe ngabantu abamnyama.

Sesite njengokuba linjalo ipepa banjalo nabafundi balo. Oku kuyinyaniso xa kubekiselwa kwi *Cape Mercury.* Ukuqala kwayo ukushicilelwa abamhlope base Qonce babefana nabezinye izixeko za Mangesi ukumcingela umntu omnyama nje-ngomntu omnyama nokuba angaba selenakupina ukwazi ngento zakwa mlungu. Asifihlisi ukuti nokuba ingaba zimvo ezinjanina ezinokufunyanwa kubantu base Qonce abamhlope ngendawo abati zizipako zohlanga abazibona kwabantsundu, akuko Mangesi nakuwupina umzi asoloko ehlalele ukukupaula ukulu- nga angaba unako ontsundu akumi- sele eyako indawo njenga Mangesi alapa e-Qonce, silibeka nxamnye i- Kapa. Kukuncinane angalila nga- ko ngempato ontsundu ozamayo ku Mangesi alapa e-Qonce awona alomzi kunokuba kunjalo kweminye imizi. Kwisiqibi esikulu okukuba nje kunokubekiselelwa kwimizamo yelinene elite, njengelizwi lodladulukayo entlango. alayaka nakuba beiicaswa emhlotsheni nangasese ukumela ubulungisa nempato yobuntu nehambiso entle kwabalaulayo ngapandle kokucalula.

Unyulo lokugqibela kwesisitili lwaye lulipike pakati kwihambiso ebisoloko iminyaka le imelwe ngu Mr. HAY, naleyo yempato erabaxa eyafumana ekutandwa kuba yange- niswa ngu Sir BARTLE FRERE. Kuteke kukumangaliswa komzi, owa- lusiti mabube abadesipile bempato erabaxa baninzi, kwafumaneka abe- cala lokuzola nemfanelo begqitise kude ngobuninzi. Ekubonakalayoke ukuba oko ate wakulwela, pakati kwenteto embi nentle, kuleminyaka mininzi kuhambise njengegwele ngokuzoliyo elide umhlambi lawu- tyutya.

Kuyeke tina bantsundu sifanele ukwenza umbulelo, esingancamiyo nangoku ukuba usayakuti umhlambi wakowetu ongamadoda akanyiselweyo amakulu namancinane wenze into ebonakalayo ayakumana eyikumbula naye, yokubulela lo Mhleli ukalipileyo, ote ngapandle kokutyekela kwintando zomhlambi omninzi wakowabo, wahamba kwezondlela zizukileyo zobutshawe ezizisa ukunconywa nodumo olungafiyo kwabo bazihambayo.

UNKONTELO ETSHOBENI.

IMINYAKA namhla iwagqibile ama-50 umhlambi ontsundu
wadibana no Rulumente, wadibana
nalamadoda amhlope, kodwa umzi ontsundu nanamhla indlala zisaqala ngawo, nobuhlwempu busabandezele kuwo. Sizatu sikulu soko, umntu ontsundu unkontele etshobeni le- nkomo. Oko kukuti wonke umntu upikele ukufuya inkomo. Kekaloku ayinadlelo, iyabutisa zindlala, ingenelwa zintlobo zonke zezifo ngenxa yokuba ingenapandle.

Imvu ebifuywa kudala nakuba ibinenqata kakulu, umsila utyeba kakulu, ayisafuywa, kuba ingazince- di intswelo zamawetu, ingenaboya. Namhla kufuywa igusha yonu ice- tywayo izincedeke ngoko intswelo zomntu ngemali yoboya isapilile. Nembuzi, nakuba inkulu ibonakala kakuhle ngapezu kwe seyibokwe, ko- dwa ukuze umntu ancedakale maka- fuye ecetywayo.

Makufunwe iqinga lokupila. Kuba ati amadodana kukade engena kwimisebenzana ka Rulumente ,yo-bupolisa, abuye engenamali, abuye eruqukile, eugasatandi ukupinda, xa tina besiba ayakufunda olulaulo, azuze nokubulelwa ekubuseni. Uti u-Rulumente imali yake nempato yake, nokuba ukutele, nokuba upapile, nokuba ubukali ekuhambeni amasela, noko ukupatwa kwako, nemalana oyizuzayo ifana neyamhla wangena. Nokuba iminyaka selimininzi akuko uke anyuselwe kwindawo zomsebenzi otembekileyo

Amadodana akololiwe akala ka- kulu,—esuka emakaya etenjiswe nge 3,'- ngemini. Ati mhla amnkela ingabiko lomali. Ikakulu adliwa ngabamnkelisi abafike baba ngabatengiseli babo utywala nento yonke oyifunayo uyitenga kumamnkelisi wako. Akuvunyelwa ukuba. uye kutenga kwenye indawo. Ati ama- dodana ayadliwa kakulu, ziti inda- wo ezilula angebetenga kuzo zaliwe. Nenkosi zamapolisa ezipete abantsundu seziko ezitanda ukwenza lendlela. Akafunike ukuya emsebenzini amadodana ngenxa yoko.

Amadodana afunde amashishini nawo ayakala, ati ngamanye amaxa i-Contractor iyakohlwa kukunika umsebenzi kumntu ontsundu kuba abasebenza pantsi kwake abamhlope bengavumi ukuba balingane nontsundu emsebenzini.

Ukuba intlalo injalo xelani Intu- ku ne Hodi: pandani pantsi Intuku yiniesilani yenyoka nenye into eninzi yamaramncwana angena emi-ngxunyeni. Ihodi yimesilane yamanye amakulu amaramncwa emingxuma, ozincanda. Nati masilime umhlaba kupela kwento eyosinceda.

Imazi yenkomo igqitwa le ngo-kwanda yimazi yombona, neyengqo-lowa. neyezimba Imazi yenkomo izala itole libe linye ngonyaka, ko- dwa ukozo lombona luzala 600. I- migca yombona esikwebini idla ngo- kube 16 zibe inkozo emgceni zi 40. Lontoke iba 600. Kantike xa intsi- kentle izikwebu ziba zibimi. Ibe kungoko inzala yemazi yombona li 1000 ngonyaka xa inkomo izala ito- le elinye. Oko kukuti ingxowa ive- lisa ama 40 or 50, kukwanjalo ema- zimbeni nasengqoloweni. Kodwa sipikele ukubambelela etshobeni le- nkomo. Noto namhla selimnta no- mlambo wezifo, wezititi, ingasa- mwezi umntu njengasemihleni. Si- qele tina ututi umntu xa awela umlambo uzele abambelele etshobe- ni lentomo ukuze angemnki nomla- mbo. Namhla kwezindawo umhlaba selumncinane, kumnka zona inkomo zimnka nomsinga wendlala. Kanye umntu makazamele ukupanda kwezi zingapandle indawo pantsi, awuse- benze awulime, awucotise ngenya- meko umhlaba.

Amanqaku.

UMHLOBO wetu oinhlope esiqinise- kileyo ukuba ukwangumhlobo wabantu bakowetu uti esibalela "Ndikolisiwe ku- ikuba ute wacela amawenu ukuba ancede Inkosazana, nditemba ukuba bayakwe- njenjalo kuba beyakufumana ukubabade benza into eyakubazela nento eninzi yamalungelo. Abantu base England bangavuyiswa kunene kukuzinikelaoku-njalo, baze benze imbuyekezo engape- zulu. Makukunjulwe kanjako ukuba pantsi kolulaulo esikulo akukolusizo kwabantsundu ngapandle kokuba lube luvela pesheya. Ndike ndafunda isiqe- ndu kwipepa la pesheya esiti zonke ikoloni zilunikile uncedo kulaulo lwa pesheya ngapandle kweyase Kapa. Hayi into ebiyakubantle ukuba elihlazo diindaka beliyakusulwa ngabantsundu." Sesacinga ukuba ibiyakuba lilungelo nge- ndlela zonke kuti bantsundu ukuba sizi- nikelele ukunceda u-Rulumeni wa Pe- sheya.

UMHLOBO wetu i *Journal* angahlala ngokonwaba ngendawo yokuba siwavi- sisile asiwavisisanga sinina amazwi ku Mr. Theron, M.L.A., olilungu le Paia inente lase Richmond olivelisileyo itupa lemfene. Lenteto ilandelayo siyikupa kwipepa lase Rini i *Journal*" lyakuba yinto yobudenge ukuba tina Mabulu siyakuti siyivakalise kwangoku into esiya kuti siyenze ngabantu abamnyama xa bete bayekelelwa lulaulo Iwa Pesheya kwezetu izandla, ngapambi kokuba sibe sibanikelwe." Wenjenjalo ukuteta uMr. Theron, M.L.A., unobala wembumba ya Mabulu. Kodwa ngati abantsundu sebe- yasi into ekuyakuba yiyo ngapandle kokuba bade batyelwe nga Mabulu. *Tmvo Zabantsundu* zinokuyiqasha into ayakuyigcakamela Amabulu bakubaseza- ndleni zabo abantsundu ngokukodwa kwiinicimbi enjenge yemihlaba, imfanelo zokuteta emicimbini yolaulo, nemfundo, njalo, njalo. Oku kunokubonwa kwi- nteto ezinjengezaniabandla embumba za Mabulu nempato yabamnyama kwela Bahlambeli nase Transvaal.

KWINGXELO yentlanganiso ya Mabulu ebise Bobotblo sifumana esisigqibo " Lentlanganiso ieinga ukuba kufuneka kumiselwe ngu Ruluineni umtelo obu-kali we Pasi, ze ezipasi zibe nesincama- tiselo. Oku kuvunyelwe emva kokuba bekwahlulelwene aza amacala alingana kwada kwavota umongameli." Sipaula ukuba kanti nala mabandla anokude ahlulelanena ngomcimbi we pasi ebukali Silila yindawo yokuba ingxelo ingavaka- lisi ukuba ipike belinganina kuba beku- qakuba mnandi ukukuva oko.

O-Titshala E-Gcuwa.

[iVELA KUMBALELI],

Inganganiso ye " *Mutual Improvement society* idibene e-Gcuwa (Butterworth) nge 31 ka March 1885. Iqalwe ago 8 o'clock, ngenxa yokungabiko komgemi sihlalo, intla- nganiso iqalwe ngu Nobala ngokuvuma ingo- ma yamashumi matandatu anambini, emva koko ucele u-Mr. Galela ukuba ataadase. Emva koko u-Mr. Galela ute iaihlalo tnasi. geinwe ngu Rev. T. E. Marsh, kutelele u-Mr. Joe J. Madubela, kwaxasa u-Mr. S. D. Ma- qina.

U-Mgcini-sihlalo obambileyo ucele u-No- bala ukuba aleseshe inqubo yentlauganiso •egqitileye, eyati yakuvunywa kwacelwa uku- ba u-Mgcini-Sihlalo abale elake igarna.

Emva koko kucelwe u-Mr. Sinyahla ukuba aleseshe, walesa " Food." Amanene atete ngokuq»ta noko akabebeta.

Emva koko kubizwe u-Mr. Maqina ukuba alese ngentloko. Ute ukuqala kwake "oko bendise Ngilaue bendingenguye u-Solomon, bendingu Robert Browning." Utsho sapu- nguza, sati sisate manga seva selesiti " How .they brought good news from Ghent to Aix. '

Site sisapulapula, seva selesiti " An old clock on the stairs." Ute akumana esiti " For never never never for ever " secwaka tu ngoku. Amanene atete kamnandi kanye. Emva koko kunikwe amapetshana e-" Sharp practice " ngu Nobala. Ate amanene ngo- kungayiqeli akaba nayikufeza ngexesha ali- nikiweyo. Kodwa alinga njengamadoda. Emva koko kubizwe u-Mr. P. T. Xabanisa olese ipepa nge " Tea Plant." Amanene atete kakuhle ngepepa lake nakuba kubeko ndawana angavumelananga ngayo. Emva koko kubizwe u-Mr. Lwana olese ipepa nge " Phonography." Bonke abapulapuli bate abazi nento ngayo kwanjengapambili. Bapaula nokungazindili pambi kwentlanganiso xa alesayo. Emva koko kubizwe owokugqibela u-Mr. Galela olese nge " Scriptures." Akugqiba ukulesa kume u-Mr. Lwana, wati izinto zase Zibalweni azifuneki kulentlanga- niso. Kuvuke ingxoxo ebete amadoda afu- dumala. Emva koko kucelwe amanene ase St. Marks ukuba atete. Kwimpi ka Qunta kuqale u-Mr. W. Daniel, kwalandela u-Mr. A. Zibi, kwagqibela u-Mr. P. C. Zibi. U-Mr. Galela ute intlanganiso makutiwe yi Mutual Improvement Christian Society. Uvele u-Mr. Lwana wayicasa lonto. Kubonakele emva kwenteto etde ukuba lonto yogqitywa kwezayo.

Indlela yokusetyenziswa kwemali kwintla-nganiso edlulileyo yocikidwa kwezayo. Nanga amalungu angenavo :—

' Mr. W. Daniel, Mr.'P. C. Zibi, Mr. A. Zibi, (St. Marks) Miss H. Bala, Miss E. Bala, Miss L. Bala, Mr. J. Mbasa, Mr. P. Mweli, no Mr. E. Fanti. Ezayo ngo June yoba yi Concert (imvumo), nokulesa ngo Mr. Galela. Mr. P. Zibi, Mr. D. Zani, Mr. P. Xabanisa no Mr. D. Maqina. Nokulesa ngentloko ngo Mr. W. Daniel, Mr. Joe Madubela, Mr. M. Sinyahla, Mr. P. Mweli, no Mr. D. Sobekwa. Amaqe- la okuvuma elokuqala lolungiselelwa ngu Mr. G. Pamla. Elesibini ngu Mr. B. Lwana, ele- sitatu ngu Mr. Jas. J. Madubela. U-Mr. J. Mazamisa woba yedwa.

Amanye amanene akabangako namanene- kazi asikeva mbangi.

Intlanganiso ivalwe ngengoma yamashumi rnatatu anesixenxe, kwatandaza u-Rev. T. E. Marsh, yapuma ngo 12 30.

Ilizwi E-Middelburg.

[UMBONELIJ

22 March 1885.

MHLELI,—Ndifuna nkuvakalisa kubantu abalunge naletyalikeyabantsundu base Wesle, ababangazekayo, ngenxa yokugxeka indawo yokubedeshela, ngokuti iyawa; imbi, indala, ilengalenga imiti emidala, abanye inuka ukutya okudala. Andinakupika nezinto zentloko zabantu. Ke namhla nditi ukuba okunene bemnkiswa yilonto, mababuye kuba nge 25 ka March oekubekwa ilitye lendlu entsha eqaliweyo nge 9 ka March. Imini leyo yayinkulu, nayo kwezimini. Aba- ntu ababeko babonakalisa kanye okwenene ukuba akwenziwa nto yamntu. Singati uni- nzi lwatsalwa yinto eyenziwa lusapo lwalo- mzi olwesuka kwindlu epakati edolopini r.po singena kona isikolo okwangoku, lusuke apo lucula, lufalile, abazali ngasemva, luxome i- English Flags. Yasuka yonke idolopu yahlokoma, ukusinga apo yakiwa kona ityalike. Abantu bona babeko ngokwaneleyo abamnyama nabamhlope nama Lawu. Kambe lomzi ngowa Besutu, ngabo abakayo. Kusakuba konke sekulungile libekiwe ilitye ngu Mrs. Carey umfundisikazi, ute xa atetayo kwa- lona lwaye lupetwe ngu Mr. G. Nqana. Into eyenziwa lusapo yabantle kanye, yavuyisa bonke ababeko. Yanga ingeyekwe, kanti noko yayekwa. Ke namhla sibikela izihlobo ezasishiya ezasishiya ngezizatu esizixelileyo ukuba namhla mazazi ukuba into ezazikade ziyifuna yenziw'ake solulindela uncedo lwazo, singavuya ukwamnkela uncedo lwazo, soyibona namhla inyaniso yenu.

Abalimi Base Ngcobo.

INGXELO NGENTLANGANISO YO-

MANYANO LWA BALIMI.

Ngolwesi-Tatu 4th March 1885, u-W. E. Stanford, Esq., umantyi womandla wase Ngcobo, esesihlalweni,—kwakuko izibonda nabantu, neqelana lamagwangqa (Euro- peans). u-Mr. Stanford waquba ebantwini ngokubonisa imfaneleko namalungelo okuba no Manyano lwa Balitni kulommandla.

U-Rev. T. W. Green elandele wahlala ka- nobom pezu kwemfaneleko zokulima ozingqo- lowa namanye amanyatelo okuqubela parnbi- li, njengokuzama ukuba nempahla elungileyo (Stockbreeding) ozigusha nozinkomo, kude kuye emahasheni.

U-Mr. W. J. Clarke, wacela abantu ukuba mabauxase lomoya wokuba nentlanganiso yo Manyano lwa Balimi, watsho wati, selezilu- ngiselele ukuba lilungii layo yena. Emva koku izibonda nabantu bafumana ixeshana lokueinga ngomcimbi lo.

Yabuya yangena intlanganiso, u-Thomas T. Poswayo waquba lkuba inteto le iyakoli- seka ebantwini, ibuleleka kanjalo ; azake la- manene alandelayo enyulelwa ebugoseni (officers) balon-yaka ukoyo,—

U-Mongameli W. E. Stanford, Esq. U-Mgcini-Ndyebo L. Farrant, Esq. U-Nobala Mr. P. D. Tshacila.

ABEGQUGULA.

W. E. Stanford, Esq. R.M.; W. J. Clarke, Esq.; Rev. T. W. Green; Messrs. Thos. Poswayo, J. Qoli, Ntaba, Veta, Mfundisi Xundu, Joel Dungane, Filepise, Timothy Danda, Shwaishwai Nkole, Tom Tshitshiba, Tiyo Zi- nganto no Jantyi Gcali.

Kwr.vunyelwana ngendawo yokuba ilungu likupe i-2/6 ngonyaka; kwamiselwa ukuba intlanganiso yokuqala ibengo 18th March 1885.

Ifikileke lomini kuftindwe indawo zentla- ngano yokuyilwa kwayo le kwavunyelwana ngazo—u-Mongameli esesihlalweni. U-Mo- ngameli uxele wacaza ubuko beziuye intla-nganiso ezinjengale kulamazwe angapakati kwada kwase Batenjini abapantsi ko C. J. Levey, Esq. Emva koko intlanganiso ite u-Mongameli kunye ne Komiti mabatenge intlobo ezilungileyo zengqolowa, ngemali

erolwe ngamalungu, ukuze umntu aze kuyitenga seyilapa xa afuna ukulima. Masendisiti isiqalo salentlanganiso sibe mnandi kunene sasesitembisayo. Ezayo yoba ngo 1st July 1885, iyakumana ukubako kabini ngonyaka. P. D. TSHACILA, Secretary,

Engcobo> 1 April, 1885.

SOMERSET EAST.

[IVELA KUMBALELI WETU.]

U K U F A O K U L I B H A Q O.

April 10, 1885.

Njengokuba kusazeka kuye wonke ubani, ukuba. ngomvulo (Easter Monday) ibiyiholide, kubekunjalo nalapa e Somer- set. Kunduluke into zika Bokolo kunye nezicakazazo, zaya kuzingela kumlanjana obizwa ngegama lokuba li Tyinirha. Kute kwakufikwa pi kwavuka imfene emanqina mabini enegama kwa njen- gomntu igama layo ngu James Nyanga, yamisa inyawo into ka Bokolo enci ngem- fakadolo yehlahle ehlezeni yanqunqa amanqe yazakupumela komnye umlenze yehla nawo yapuma ezantsi kwedolo kwapela kwalapo yagoduka inqhina kuba izigqibile itafeni ezikade zigqiba amata- kane egusha oku kude kwafa nemilenzi mibininje.

Hai! usizi lukanina nodade bake.

Zinyembezi ezingenamsuli; akuko nabani ubabnzelayo kuba kuseloko kwa- suduka ubuso be nkosazana (Queen Victoria) aza amatyala anikelwa kuma- gqweta lapalala igazi ngakunye Hai! ukuba baninzi abahlolokazi abamadoda abulewe zimbumbulu ngexesha loxolo. Akuko zwi kuba aba bulawelwa abane- mali yokuvuza amagqweta. Into embi nantwenizikoyo umka engaxolisananga nomdali wake lomfo ka Nyanga. Akuko lusizi lungango luka Yesu ngenxa yalom-pefumlo ulahlekileyo. Lumka ke ndo- dana ungabaqwa njengomlingane wako lo.

Ezababaleli.

IMBANGI YOSIZI E-DAYIMANI.

Kimberley, 9th April 1885.

NKOSI MHLELI,—Ndipe isitutyana sala-mazwana, ndipendule kulenteto ka Tshananda Bolilitye. Nditi kuwe sihlobo Bolilitye uyafikana apa e-Dayimani, lento ukalayo yilempato upetwe ngayo? Nditi ke kuwe uyibangelwe ngamakowenu ; iti nditsho nganina ukutsho oku, mandixelele wonke onawo lombuzo ngakum, ndi- ti kwindawo yomsebenzi ute wena info wase koloni wakutika apa e-Dayimani wati, akufuni ukusebenza estoreni, nase- venkileni, wafuna ukusebenza emngxn- nyeni, ukuvumele umfo omhlope, usebe-nzile umfo wase koloni wanelisa umxelo wenkosi yake emqeshileyo. Kute tapu pambi kwake um-koloni enkulu i-Dayi- mani, yayiti tasi inkeu, yasa ekwazini kwayo. Hoke, kute kusakuhlwa apuma amadodana asinga apo kucitwa kona into ezinjalo, yazuzwa iinali kunene, ke nge- ngomso lomlungu makafune zimbi izica- ka, nina nisasele, yoti yakupela niqalele kwase qondweni ukuya kufuna isebenzi. Enye into yomfo wase koloni uftina uku-ya kumngxuma onazo kakulu. Nditike kuwe uyazina ukuba nenjenjalo, ukuba- sebenza kwenu abelungu balapa e-Dayi-mani, yiyoke lento sewutika kunjenjeke wena, umlungu woniwa, ndiyashiya uku- kunika isisusa sezinto mbini, ukuvinjwa isebenzi, nokunikwa iveki ufuna umlu-ngu, nazo izizatu.

Ndim

TANDA INYANISO.

Impawana.

Ose Tyume uti:—Amadoda afileyo yi-ngqakaqa matandatu, abantwana bata- ndatu, umfazi mnye. Kade kulingwa ngu Chief B. Mabandla kwasweleka abancedi ukuba ukuba abantu mabanga- hambelani, kungoko ukufa kwandile- yonje apa kwa Mabandla. Umfana we-nkosi yctu ngumfana oqabukileyo uku- kangela xa konakalavo.

***

NDIVA ukuba seliyinkungu nelauga abantu abamhlope nabamnyama kwi- sitishi sase Gqili abakangele ukuba bafnmane umsebenzi. Uloliwe akaka- sungulwangepike elikoyo e-Dayimani ngendawo eziyakuba kuzo izitishi. Kakamsinyane kodwa lipelile ipike elo uyakumbiwa kwindawo ezine ngaxesha nye: ezizezi, wotatyatwa e-Kimberley asiwe kwindawo yentlangano; kwintlan- yano nase Kimberley abekiswe emlanjeni eGqili ; nase Gqili, ek'oko ukusinga e-Dayimani. Kambe kulindelwe ukuba agqitywe kwisituba senyanga ezisixenxe.

*** '

KUKO isiko elibi kunene kulo loliwe usuka e-Monti nase Qonce uya e-Bekes- doropu, lokuba kumiselwe ukuba wonke obala limnyama makati ngapambi kokuba akwele abonise ipasi yokuba akahliwe ngqakaqa. Lento ndiyapinda ukuyiva ngencwadi yoti, ebalela kwipepa lase Monti, ungu " Nigola kodwa." Ndisiva mna isijigesi saloncwadi ngati ibalwe lingesi 1'amanzi, okokukuti eli- funde kanobom. Ukuba ndiyaposisa, ndiyamneoma kanye lo " Nigala kodwa" Ngesingesi sake esihlambululekileyo. Incwadi leyo inokufunyanwa kwinteto zombini kweminye imihlati kwakweli pepa.

A friend of the family asked an editor recently why he allowed his wife to beat him. " Well what am I to do? " was the reply ; " the doctor has ordered her to take plenty of exercise ! "

In a fashionable novel the author says : "Lady Emma trembled, grew pale, and fainted." The printer, putting *p* instead of rendered it, " The lady grew pale, and immediately painted."

ABALIMI NA BARWEBI.

APRIL.

Abaziyo bati kambe le asinyanga idla ngakuba namvula, nakuba imikungwana yona ingesweleki. Kutiwa ikwayinyanga elungileyo ukuhlwayela inqolowa apa kutiwa nun*baardt* (uudevu) ; ihlwayelwe emva kwelixesha isicenge kwirusi. Ihabile ne rasi eya-kuvutwa ngo October ingahlvvayelwa. Kungaluncedo olukulu ukuwunyela umhlaba pambi kokuwulima. Kukwalungile ukuwugelesha umhlaba.

ingxowa ezimbini zamatapile amatsha ngo lwesi-Ne oludlulileyo zifumene 16/9 ngekulu kwimarke yalapa e Qonce.

Umbona uyehla exabisweni. Owase Natal omhle kunene unokufunyanwa ngoku e Monti nge 12/ ngekulu.

Uboya benze into enye ukungena. Ixabiso legrisi lihamba kwi 5d. ngeponti, elobuhlanjitveyo kwi 7d. Pesheya kwe Nciba ivenkile zinika ld. ngeponti.

Ami ngoluhlobo amaxabiso

E-MARKENI.

E-QONCE (April 11.)

Inkuni, 6/6 to 20/ ngeflara
Indiza, 5d. to 1/ ngekulu
Umbona, 10/3 to 13/ ngekulu
Irasi, 8/ to 8/7 ngekulu
Itapile, 8/6 to 24/ ngekulu
Umgubo, 16/ to 16/6 ngekulu
Imbotyi, 15/6 ngekulu
Itswele, 14/9 ngekulu
Ihabile ayitengwanga umniniyo akavumanga i 5/3 ngekulu

E-MONTI (April 10).

Amaqanda, 1/6 to 2/1 ngedazini
Ibotolo, 2/ to 2/9 ngeponti
Itapile, 6/ to 8/6 ngekulu
Umbona, 10/3 to 10/9 ngekulu
Inkuni, 5/ to 16/6 ugeflara
Ihabile, 3/6 to 3/9 ngekulu
Imbotyi, 11/ ngekulu
Irasi, 6/6 7/6 ngekulu

E-BOFOLO (April 10).

Inkuni, 8/ to 14/3 ngeflara
Ibotolo, 1/9 to 2/7 ngeponti
Irasi, 7/3 to 9/ ngekulu

E-CRADOCK (April 2).

Uboya bebokwe, l0d to 1/2 ngeponti
Ibotolo, 1/9 to 2/3 ngeponti
Irasi, 18/ ngeponti ezi 150
Ibran, 12/ ngenxowa
Amaqanda, 1/6 to 2/ ngedazini
Inkuni, 33/ to 47/ ngeflara
Amazimba, 29/ ngenxowa
Umgubo, 26/ to 27/ ngenxowa
Umbona, 33/ ngenxowa
Ihabile, 9/ ngekulu
Itapile, 10/ to 12/ ngekulu
Uboya, 4d to 5d ngeponti
Ingqolowa, 22/ to 24/ ngenxowa

E-KOMANI (April 10).

Ibotolo, 1/3 to 2/ ngeponti
Irasi, 13/ to 14/6 ngenxowa
Amaqanda, 9d to 1/3 ngedazini
Ihabile, 4/ to 8/ ngekulu
Umgubo, 12/ to 16/ ngekulu
Ibran, 6/ to 7/ ngenxowa
Umbona, 27/ ngekulu
Amazimba, 27/ ngenxowa
Itswele, 6/ to 8/ ngenxowa
Itapile, 6/ to 11/ ngekulu

E-RINI (April 10).

Ibotolo, 1/6 to 2/9 ngeponti
Irasi, 11/6 to 13/6 ngenxowa
Ibran, 5/6 to 6/ ngenxowa
Amaqanda, 2/3 to 2/4 ngedazini
Ihabile, 4/2 to 6/ ngekulu
Ikalika, 1/9 ngenxowa
Umgubo, 22/ to 25/ ngenxowa
Umbona, 25/ ngenxowa
Itapile, 6/6 to 14/6 ngenxowa
Inkuni, 20/ to 34/ ngeflara

Native opinion

MK. W. HAY'S RETIREMENT.

MR. WILLIAM HAY'S valedictory, which appeared in the *Cape Mercury* some weeks ago, has evoked expressions of sincere regret, coupled with best wishes for his future welfare, from the whole of the Press of the Colony. And when the authentic history of the last ten years of this country comes to be written, the *Cape Mercury* will, we imagine, occupy a by no means unimportant place. It must be acknowledged on all hands that the part that the journalist plays in his day in the political as well as in the social world is, if not more, as important as that of any politician. It is the good, or, in this Colony at least, the ill-fortune of an editor to guide the public mind in matters touching its general welfare. And very often the School-management maxim " As " is the teacher, so is the school,", finds its counterpart in " As is the " newspaper, so are its readers." Indeed, so great is the influence of public writers that they cannot be too careful in wielding it. considering its effects on posterity. Yet how often are these men, who, work probably harder than most public men for the good of the State, allowed to retire unwept, unmourned, and even unsung.

We are not going to philosophize. These prefatory remarks are called for by the hardened belief that newspaper men are private beings whom it is convenient to pat on the back and conciliate while they work the oracle, and to cast aside like an old glove when they retire.

From the time of its first publication the *Cape Mercury* printed in this town was edited by Mr. WILLIAM HAY. Under his editorship it has secured for itself a reputation for reliability and consistency, and has, by sheer common sense and straightforwardness carved for itself a place among the foremost newspapers in South Africa. As during the last decade the Native Question has been prominently before the country, has made and unmade ministries, and, moreover, has been the election cry of the highest tribunal of appeal—Parliament, Mr.; HAY naturally comes into prominence. It is in this field, more than in any other, that the *Cape Mercury* has distinguished itself. That the *Cape Argus* and the *Mercury,* during these trying times, took up what is popularly called the side of the Natives is well-known. But on a strict inquiry into what constitutes the side of the Natives it will be found that it is the advocacy of moderation—fair and just dealing with the ignorant and subject races. And Mr HAY has discharged his part as editor in a manner that has raised the admiration of his opponents, and won for him the love, respect, and confidence of the Native people.

We have said that as is the news-paper so are its readers. This is true of the *Cape Mercury.* When it was started the white men in Kaffraria were not different from their neighbours in other Eastern district towns, where a black man is merely a black man whatever be his attainments. We make bold to say that whatever their opinion of Natives on account of failings that seem to be inherent in them as a race, there is not another town in South Africa, excepting Cape Town, where the better, because cultivated, class of the community, are more ready to acknowledge— sometimes substantially—what is of real merit in Natives than King William's Town ; and a well-to-do black man would find less to complain of among the better sort of people in this town than in any other. This result may be traced in great part to the indefatigable labours of the man who for the last ten years, like one crying in the wilderness, and in spite of opposition, open and disguised, has championed the cause of justice, of humanity, and of good morals in governments without respect of persons.

The last election in this division, looked at from one stand-point, was a contest between the principles of dealing with Natives for years advocated by Mr. HAY, and those of blood and thunder which were popularized by the late Sir BARTLE FRERE. Contrary, however, to the expectations of most people, who thought that the school of brute force for the Natives was the largest, that of conciliation and moderation carried the day by an overwhelming majority. Thus it will be seen that the principles for which Mr. HAY fought through good and evil report, have slowly but surely leavened the whole lump of the Kaffrarian body politic.

To him, then, the Natives owe a heavy debt of gratitude, and we are not altogether without hope that the more intelligent among our people, young and old, will yet do something substantial to show their gratitude to the noble Editor, who has, without pandering to the pre-judices of the crowd, trodden those exalted paths of journalistic states-manship which bring credit and undying fame to their frequenters.

Editorial Notes.

KNOWING Mr. Price,the Traffic Manager as we do, we think the hardship to Native travellers as revealed by the sub- joined communication which appeared in the *Dispatch,* requires only to be pointed out to be removed. A writer signing himself " Only a Nigger" says :

SIR,—May I call attention through your columns to an order of the Traffic Manager of the Border Railway which compels all

natives to show a certificate, from some competent person, that they are free from small-pox.

Now if a person with an infectious disease travels in a public conveyance without informing the owner of the nature of his complaint, the law provides for his punishment, but the *onus probandi* does not rest with him but with the authorites, and the Traffic Manager, therefore, has no right to ask for this certificate ; and the plan is itself foolish, for I think doctors will te.l you that small-pox is not infectious till the rash comes out, and then the person carries his certificate plainly written on his face. If a certificate is asked for at all it should be for one certifying that the native has not come from an infected kraal.

The doctors charge 2s. 6d. for these certificates, which the native has to pay. This is unjust. If the railway authorities want a certificate they should pay for it themselves. One case came to my notice of a woman who received intelligence of the sickness of her child at Peelton, and not knowing the rule, she presented herself at the ticket office a few minutes before the departure of the train, and not having the necessary certificate had to wait until next day in suspense as to the fate of her child.

THERE is no use in blinking matters. The Tembus on the colonial side of the Indwe river, in what is generally called the Tambookie Location, have grievances as strong perhaps as those of their neighbours on the other side. The one which we draw attention to is agrarian. In our last issue we gave publicity to the follow- in'" letter written in Kafir by one ot these people: " It is now nearly font years, it I mistake not, since we made efforts to ask our Parent, the Goverment, not to take our land from the Imvani right up the Indwe river to the Indwe coal mines, with the object of constructing a railway. The Ministers of the day were literally besieged with letters from us which carried our requests and cries on account of a matter that has been so painful to us that some oi us have betaken theniselves to other lands, for we were given to understand that the Government ordered it, and as (Government is a heavystone which cannot be moved, wegaveway. A deputation composed of our grey-headed our minister was sent to Cape
represent our hard case to the authorities. All the Tembus willingly contributed to their expenses. Mr. Sauer who held power then well knows how sincere the Tembu people were. To this day there has been no amelioration ot our condition. Seeing now that the railway route up this tract of country has been finally abandoned, we still pray the Government to deal fairly' bv us in this matter. Our being settled together with Europeans is not conducive to our happiness and progress as we are still an ignorant people. We pray Government to give the land back to the Tembus."

IT cannot be wondered at that the prevailing distress among the Natives should result in their inability to pay taxes. It has been hinted that some ot these be remitted to such a time as the people will
be in a position to pay. Meantime some of their associations are examining the incidence of the taxes and an anomaly and inequality has been discovered in the House Duty Act. The Victoria East Association has passed a resolution which will be sent to Mr. Advocate Rose-Innes, M L A to the effect that Parliament be memorialized to alter the House Duty
Act which, as it now stands presses heavily upon the poor man, while it is not so to the wealthy. According to the Act 10s is paid as duty for a house valued ot £100 and vet a house worth £1 so long ns it is 'a Native's is paid for at the same rate. The Association will pray that duty- on a house valued at £50 be 5s, and one under £50 be 2s 6d. This will equalize the burden.

WE understand from a correspondent that some of the principal Natives in a Native district have drawn upon them- natives tho censure of the representatives
of Government living near them, because near the residence of Natives, a meeting was held to discuss the propriety of joining the Empire League, or in some way expressing continued loyalty to the Queen and a desire to remain under her flag This the Government official referred to appears to regard as sedition. Is he a member of the Bond oris he acting under orders from Mr. Schermbrucker?

(INOX PETERS of Zonnebloem must, we suppose, have counted the cost before stirring up, as he did in his report noticed in these columns some weeks age, the dying embers of the vexed controversy on the merits of Classical *versus* Mathematical training of youthful intellects He has had to face the heavy cannonade of the *Christian Express,* which observes: " The report says : Our system ot instruction is based on the time-honoured theory that classics and mathematics are the best known instillments of training the mind in right habits of thought and in power of expression.' And it goes on to explain and defend this method, and especially the large amount of attention given to classics. Now this plan has been tried at Lovedale and, so fir as natives are concerned, it has been found, not only to do no special good, but
to produce positive evil. Consequently, we have, for many years, opposed such education for natives, and the confessed failure at Zonnebloem can, we think, be
largely referred to this cause, and confirms our views. We regret that the report before us contains no hint of any intention to abandon the system that has not suc- ceeded, and try another more adapted to the special circumstances and wants of the people for whom Zonnebloem exists.

WITHOUT presuming even to take sides in a subject that is in such able hands as those of the leader-writer of the *Christian Express* and Warden Peters, we must
confess to some inability to understand how any system of education can, more than any other, " do no good, but produce positive evil" to any' class of people, or black. Of course we heartily White Longfellow's immortal lines : subscribe to =

nothing useless is. or low;
Each thing in its place is best;
and what seems *but idle show*
strengthens and supports the rest.

THE ITALICS are our own, but in our opinion the truth expressed in the words italicized remains the same when applied to classical as well as to mathematical education in school where everything is for the most part pure theory.

IN connection with the controversy between the Principals of two important educational Institutions in this country, the *Cape Argus* has a lengthy article headed " Classics for Natives," and treats the Warden of Zonnebloem to a terrific onslaught for his daring to place on record his admiration of the time- honoured theory of *training the minds* of natives *to think* by means of setting before them some Latin or Greek to translate. In the course of the same article it goes on to say that " some of the educated natives think that opposition to a high type of education for them proceeds from "European jealousy at their progress." On no account, we presume, can the *Cape Argus* be charged with hostility or unfairness to natives ; but as an organ of liberal views we fail to comprehend how it can reconcile Liberal principles with a curtailed and cur-headed system for the natives only and another for the whites. A classical course for students may be good or bad; indeed, this matter is still exercising the ingenuity of learned men in the old country, but we demur from the doctrine that would single out colour for its enforcement. If those who hold that classics are no good in education are sincere and consistent, they must forthwith agitate for their omission by the Cape University and other public examining bodies. To begin by the Natives of whom, perhaps, one in ten thousand has really looked into a classical work, though many may have heard o the names Latin and Greek, and may even have expressed their curiosity to learn those languages, and to allow Universities to make these subjects compulsory, is, we judge, straining at a gnat and swallowing a camel.

WE are not particularly called upon to notice at considerable length the quality of the exhibits at the Agricultural and Pastoral Show which came off last week, nor has the present writer the necessary knowledge to enable him to compare it with previous ones. Nevertheless what was exhibited shows that the drought and the depression arising from it have not crushed the spirit of enterprise in the farmers and merchants of the country. We shall not soon forget the invigorating remark of the Rev. Canon Woodrooffe, that "this was a wonderful country—two months rain would dispel their present depression and make them all prosperous and glad again." We noticed, with a degree of disappointment the absence of a class of exhibits which a show aiming at en- couraging agriculturalists should not be without. We allude, of course, to articles produced by the Natives. Not very long ago tho forage grown by the Native far- mers of Keiskama Hoek held its own, and even more than its own, against that grown by the German farmers in the Borough market. Various things which the Natives do, can, or should grow, can have prizes fixed upon them, and many Natives would be only too glad to exhibit. This, we trust, will be noted in the ar- rangements for the next. It is to the advantage of the district that Natives should become growers, and an institution of the nature of the Agricultural Society should spare no efforts to encourage them in this course.

ONE day last week six men from Tem- buland had an interview with Mr. Hem- ming, who was chairman of the Tembu- land Settlement Commission to represent their case to which we called attention editorially a few issues back. We under stand that Mr. Hemming has promised to inquire into their grievances, and deal justly to them compatibly with the deci- sions of the Commission, which is, we understand, all that they wish for. We believe, moreover, that Mr. Levey is doing all in his power to see that the interests of these men do not suffer.

Death of Rev. E. D, Hepburn

The demise of the Rev. E. D. Hepburn, on the oth April, 1885, is announced. He was a missionary, highly esteemed among the natives, for whom he has sacrificed his life. Not only was Mr. Hepburn content to preach the Gospel when he lived among our people, but during week-days he directed his energies towards improving their social po- sition, and fought hard with the Government for the rights of the people among whom he laboured. The following tribute to his worth is from the pen of a writer in the *P. E. Telegraph,* to which it would be impossible for us to add :—

Mr. James Weir of this town, an humble but sincerely attached friend of the Rev. Ebenezer Hepburn, who was formerly Wes- leyan minister here, yesterday received a letter informing him of the death of the Rev. gentleman. Dating " Stellenbosch, April 5," Mr. Weir's daughter—Mrs. Bennett, who was for 26 years housekeeper to Mr. Hep- burn—writes as follows " Mr. Hepburn has gone to his eternal rest. He passed away as the clock struck two to-day. Last night he became unconscious, and continued in that state to the end."

The Rev. Mr. Hepburn was at the time of his decease about 70 years of age, and his career as a minister is bound up with the history of this colony. In 1844-5 a number of Scotch families were brought out through the medium of Mr. Pringle, of Baviaan's River, and were located on favourable parts of that fertile, well-wooded, and well-watered district. Like all true Scotchmen, where there was so considerable a number residing within a resonable distance of each other, no sooner had they settled down than they began to make provision for their spiritual wants. They sent home for a young, active, intelligent and zealous Presbyterian minister the Rev. E. D. Hepburn was set apart for the purpose of being sent to these devout Scottish families, and in 1845 he arrived and preached his first sermon in the temporary church at Baviaan's River. This he ministered for a few years, work- ing hard and studying hard. He began to see that he was fitted for a wider sphere of usefulness than in the little church at Baviaan's River, and on mature consideration he resolved to unite himself to the Wesleyan denomination in this colony. It is hardly necesary to say he was accepted. Trained at one of the strict- est of the Scotch universities he was a profound scholar, his attainments in Greek and Latin being very high. On joining the Wesleyan body he was appointed by the District meeting to Salem, where a school, which soon became famous and has turned out some clever men, was in course of organisation. As resident minister and head of the Salem school, Mr. Hepburn did good service, and made many friends. He was not suffered to remain there for very many years, but had to serve at various circuits where his excellent powers of organisation were of the greatest service. He subsequently went to Mount Coke where he organized the Watson Institution for the training of natives in industrial arts and general education. This institution has prospered to a great extent. Mr. Hepburn was subsequently transferred to Stellenbosch, where, as already stated, he died. Deceased was of most genial disposi- tion. When stationed in this town he secured the friendship of all with whom he came in contact, irrespective of class, creed, or colour. The words " deeply regretted " have a great significance in his case. Few men have left us for a better world that have been more deeply regretted than the Rev. E. D. Hepburn.

Ololiwe baka Rulumeni—Isebe lase Mpumalanga.

IHOLIDE ZE EASTER, 1885.

EZITIKITI ahamba abuyelele ngazo umntu eziyakunikwa NGOLWESI-TATU, 1 APRIL, nentsuku ezilandelayo, de kube NGOLWESI-BINI, 7 APRIL, ziyakuba zisalungile ukuba umntu abuye ngazo, dekube NGOLWESI-BINI, 14 APRIL.

ITIKITI ZOKUYA ABUYE ENDAWENI UMNTU ziyakumkwa kuzo zonke Izitishi ukuya na kusipini, NGEXABISO ELI LIBIZWA NGEHAMBO YOKUYA KULONDA-WO KUPELA NGOLWESI-NE, APRIL 2, NOLWESI HLANU APRIL 3, NOMGQI-BELO, APRIL 4, no MVULO APRIL 6, angabuva ngazo otandayo kwintsuku ezinganeno KOLWESI-BINI APRIL 7.

NGOLWESI-NE, APRIL 2, yonduluka i Treni e Monti ngo 6 ngokuhlwa isinga e Qonce nase Komani, ihambe inqumama kwizitishi zonke ngelixesha imangalo xa sazeke- ihamba kakade i Treni yangokuhlwa.

YONDULUKA I TRENI e Qonce ngo 7'50 ngokuhlwa isinga e Monti ifike kona ngo 10'50 kwangokuhlwa.

NGE GOOD FRIDAY, APRIL 3, ziyakuhamba i Treni njengokuba zihamba ngomhla we Cawa ngapandle kokuba ke, yona i Treni esuka e Monti ngo 6 ngokuhlwa eya e Qonce nase Komani iyakuhamba.

Nge EASTER MONDAY, April 6, kuko i Treni eyakunduluka e Komani ngo 7'10 ngo-kuhlwa isinga e Qonce nase Monti. Iyakuhamba inqumama kuzo zonke izitishi; ihamba ngama-xesha ehamba ngawo kakade i Treni yangokuhlwa.

Abantu bakwa loliwe abasakutwala, bengasakubuta, **bengazakutumela** mpahla iza ngo-mhla we GOOD FRIDAY ne EASTER MONDAY.

T. R. PRICE, Umpatiswa - a

E-Monti, March, 1885.