IMVO ZABANTSUNDU

(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, APRIL 27,1885.

[No. 26.

OFUNWAYO.

SINOMNTU esimfunayo ote wasilahleka indoda yegqirakazi ebeke lako nakwesika mabandla, lihlala lihamba namakwenkwana amabini. Bahlukana *e*-Qonce ngo March ; wayehamba ngenyawo esiti usinga e Katala eyakutata inqwelana yamahashi ke ngokn akuvakali nto ngaye. Uze uhlabe umkosi ube mde. Igama lomnene lowo ngu Mr. P. M. VAN DEE KOETSVELD. Inkosi kazi leyo ngati li Bulu, inkosi ya Mabele ingayazi. Ndibekisa kwinkosi nezikulu namanene.

JOHN MZAMO.

Bira, Fort Peddie.

KUFUNWA.

UMNTU omnyama onomfazi okwaziyo ukulima isitiya. Ukuba umfazi uyakwazi ukusizila naye wofumana imali. Owufunayo umsebenzi lowo makabalele axele nomvuzo ku

R. W. WRIGHT, Engineer.

Blackwood, Queenstown.

Ndipeni Amehlo.

KUBIWE ngobusuku be 24 April e Mngqesha ihashe elibomvu eliyinkabi enomcokocokwana amabala kuwo wonke umzimba. Libujiya ngomkono wasekunene. Litiwe shunqu incakam yendlebe yase kohlo Linesibavu enkwapeni yomlenzi indawo eyaxatulwa kubetwa. Likwanenqaku enkwapeni yomlenze wase kunene angati umntu lalihlatyiwe linekolwana. Libufutshane alinasiqu sikulu. Itsboba linqunyulwe.

Owanakanayo umbala onjalo mandincedo atumela ku Mhleli we Mvo-Zabantsundu, E-Qonce.

25 April, 1885.

ISAZISO ESONA.

Kutengiswa ngoku ngamanani apantsi natotyiweyo—

Into eninzi kunene yencawa ezifanele abantu basesikolweni, kwanezimigca ngaminye nangamibini ezilungele amaqaba.

Kusand' ukufika kananjalo impahla yetu entsha evela e Amelika amakuba amashumi asixenxe anantlanu awona ohlobo aye enokufunyanwa ngamanani abulula bungazanga babako.

Kufike nesukila emhlope nebomvu evela e Natala amanani azo atotywa nangapezu kokwalenyanga ifileyo.

Kufike namakulu o-mabini etauli ezidla I dobilityi zone nehalafu inye, oko kukuti zintatu ngesheleni.

Intlobontlobo zengubo zamadoda nezamakwenkwe.

W. O. CARTER & CO.,

Maclean Square,

E-QONCE

W. F. S. BOOTY.

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

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobontlobo zemisesane, iwotshi

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha atile

Iveki.

KAMBE mawetu inyanga ezintatu ebenihlaulele zona zipelile. Mayifike ngoku imali. Inqwelo ayinakuhamba kakuhle ngapandle kwetela, nepepa ngokunjalo alinakuhanjiswa ngapandle kwemali. Makungabiko magogotyake. Kaulezani!

INGOZI embi yehle elwandle ngasentla kwecweba le Gqili. Umkombe obizwa ukabayi *Juno* wase Norway, utshele elwandle pakati. Abantu abamashumi mabini ababekuwo bakwela esikitshaneni benentwana ancinane yokudla namanzi. Emva kokuba pantsi kobunzima intsuka ezilitoba balubona unxweme nigama, ngezantsi kwecweba bazamela ukusinga kulo. Saqubisana nama-tye isikitshane sapuka kwantyilikiseleka abantu abalishumi linesibozo, kumashumi amabini. Isine esasindayo safika kwi Bayi lase Port Nolloth sesibeteke kunene yindlala.

KUMAZIBUKO onke olwandle kumenywa amavalanti okulwa elwandle. Kwenzelwa ukuba ize kuti xa imikombe yemfazwe yama Russia ifika kulamazibuko etu kubeko amadoda anokuyilwa.

NGOLWESI-NE olungapaya koludluleyo bekuko umboniso wempahla nezilimo e-Nyara.

INTLANGANISO zama Ngesi ase Natal zicinga indawo yokuba makucelwe ulaulo olunjengolu sinalo lokuba abantu base Natal bazipate ngokwabo.

U-MR. WILLIAM HAY unduluke e.Bayi ngomkombe oyi *Garth Castle* ngo 25 April. Ngamana wandlela ntle.

UMNTU onengqakaqa ufunyenwe kwifama ekutiwa yi Grootvley kufupi ne Steynsburg ngasema Cradock.

IMALI ayibutileyo u-Rulumeni ngololiwe ngenyanga engu March i-£90,565 Ngale- nyanga ngonyaka odlaleyo yafika kwi £78,088.

UMFO ontsundu ugwetyelwe ukuba axonywe yijaji kutshanje e-Dayimani, ngokubulala ifama elingu Van der Westhuizen. Eli fama lamfumana lomntu esiba ipesika entsimini yalo. Lisuke isela lakumbula kumninimzi lamhlaba amanxeba atile.

INGQAKAQA kuvakala ukuba isingisela ekupeleni kwisizwe sika Kama.

KUTIWA bonke ababantu bahliwe yingqakaqa ngoku abanqatshulwe. Ayifumani ibangene abaqatshulweyo.

ISIQIKI sokongela ingqakaqa ebesise Mncotsho emabaleni sicitiwe, abafayo bonke babekiswe e-Xesi. Namhla sekungeniswe apo e-Xesi abantu aba 160, ishumi lonke lingene ngo Mvulo odluleyo. Kusafe 16 kupela.

INGQAKAQA ingene ku Zanyokwe, isipaluka se Rabula.

UMLUNGU abati ngu Matzahn wase Bloemfontein utshelwe yivenkile ngo Mvulo wabehla wacinywa. kufunyanwe impahla igalelwe iparafini, wabanjwa kwaoko kuba kusitiwa uyitshisa ngabom.

OKWANGOKU uvoto lwelungu le Palamente lendlu enkulu lokutabata indawo kamfi u- Hon. F. W. Duckitt lusangati luyakudubula ekunyulweni kuka Mr. van Rhyu. Obedyare naye ugu Mr. J. C. Hoftneyr.

NGOLWESI-Bini u-Sir C. Warren wayenentlanganiso nama Bakwano abapantsi ko Sechile. Babonise ukuba bafuna bekuselwe yi Nkosazana ku Mabulu. Inkosi u-Sechite ivakalise umbulelo wokuba incedwe Kunene nga Mangesi.

ABANTU base Gala baza kwenza isicelo ku Rulumeni ukuba abancede ngemali yokwenza indlela nokwaka umcancato pezu kwe Tsomo.

UMANZ' abomvu obebikwa kulendlela isuka e-Qonce isinga e-Mtata uyadamba.

INGQAKAQA ibuye yangena e-Komani Ize Namhla nomfazi nendoda bevela e-Xonxa. Indoda akuko temba lokuba yopila, umfazi uyatembisa. Bafunyenwe ngolwesi-Tatu kodwa sekubuye kwako nowesitatu ohliweyo.

ABAXASI belipepa le *Mvo Zabantsundu* bayacelwa ukuba bangalibali nenkozwana zale kota. Mazifike.

IKONFERENS yabafundisi base Wesile yahlukene ngo Mvulo odlulileyo. Siva ukuba ibiyenye yentlanganiso ezimnandi.

KWIBANDLA le Palamente yase Natal, u- Mr. Escombe wase Durban uyakungenisa umcimbi wokuba imida ye koloni yase Natal yandiswe, ibute lemizi :Adam Kok, Amampondo, Amaswazi na Mazulu.

AMA Russia ati alwa nama Afghanistan kuba asuka abonisa ubutshaba. Lati laku- pela iduli u-General Komaroff wama Russia wabuyela kwikampu yake. Ngezivela kwela Mangesi siva ukuba ama Russia abulawelwe kakulu.

AMA Ngesi alungiselela imfazwe kunene. Kuko inteto yokuba iyakuti yakundululwa imfazwe ubuninzi bemikosi ese Yeputa buye e-Asia ze kusale ibe mbalwa ukumela i- Mahdi.

IMVO ZABANTSUNDU

IMFUNDO YENTETO

I- CHRISTIAN EXPRESS (sigidimi sa Mangesi esishicilelwa e-Lovedale eso) yomhla wokuqala ku April inamanqaku ewenzileyo ngezikolo ezikulu zama Tshatshi: ezinjengo Mtwaku, Rini. ne Kapa, e-Zonnebloem. Yenjenje i *Christian Express* ukuteta ngemfundo enikwa e-Zonnebloem. " Ke lemfundiso yenteto (ezinjengozi Latini nozi Grike) ike yalingwa apa e-Lovedale yafunyanwa ingenakulunga kuni, kodwa yangenisa ulonakalo." Lifike liqube elipepa liti " siyakuba buhlungu ukuba oko esingati sikutete ngoku kovakala ngokungati asingi abantsundu bangafumana amalungelo afunyanwa zintlanga ezimhlope." Kuyakuba bublungu kuti ukuteta nentwana enye eyakubonakala ngokungati siti u-Mhleli we *Christian Express* ulutshaba mhlaimbi ungxamel' ukubabeta ngembila entloko abantsundu. Sinayo yonke imbeko kumongameli obekekileyo we simnari yase Dikeni, sibuza ukuba yingozi nina edalekileyo kwabamnyama ngokusuka bafundiswe ozi Latini nozi Grike e-Di- keni ? Sinqwenela ukuhlutiswa nokukanyiselwa ngalomcimbi. Intsapo efunda e-Lovedale iyalila kubazali nakwabayitumele emfundweni, ukuba kuko umketo emaqeleni afundayo pakati kwabamhlope nabamnyama abafunda qeleni linye. Oluketo lusand' ukwenziwa kutsha nje. Akucacile ukuba lwenzelwe nina. Kudodana olufunda kunye lwapumelela kwisiganga esinye, lwema ngokulinganayo ekuviweni ngotitshala nalo nangu Mhloli wakwa Rulumeni olulwahlukwano luko. Abamhlope bangeniswa kwizifundo ezitile abangazinikwayo abantsundu abangavunyelwayo nokuba bazifumane nokuba sebecela. Ezizifundo zezingenteto zama Latini noma Grike. Hayi, bona abazali abazi nto ngezi Latini nozi Grike, kodwa bafuna ukwazi ukuba lomahluko ngowanina ? I-*Express* isityela inxenye yesizatu soku. Asikukuba abapati be Lovedale banga abantsundu bangelungelwe njenga Mangesi, kodwa kontsundu imfundo yenteto ivelisa ulonakalo ! Ngeke elipepa laqubela pambili lasityela ukuba kungayipina indlela eti imfundo yenteto ingenise ulonakalo kwabantsundu kupela. Kukulunga kunina ete lemfundo yakuvelisa ku Mangesi afunde e-Lovedale ? Asingi inteto ze *Christian Express* singazi- pendulela njengokuba kusitiwa zike zenjiwenjalo ezinye.

Ekucaciseni inteto apa edumileyo ngemfundo yabantsundu iti i *Express*. Nto kwatiwa ayipumelelanga kwelopepa yeyokuba "imfundo yozi Latini nozi Grike ayipumele- langa pakati kwempi enmyama " Lenteto ke ibifanele ukubacingisa bonke abake bafunda izi Latini nezi Grike. Ngokukodwa abo bazifunda e-Lovedale Sisati tina bekungati ukubengeza amanani kube luncedo. Oku bekungakolisa umlisela ofunde e-Dikeni, abazali nalowo mlisela ufundayo ngoku e-Dikeni ukuba umlomo lo we Lovedale ubungabengeza kuqala inani labafunda e-Lovedale bada bafika kozi Grike abawuhlazisileyo lomzi abapumelela kuba bafunda ezinteto. Ngati kungakapukapu ukubatelekisa abo bazifundayo inteto ezi nabangazifundanga ze kufunyanwe ukuba abahlazise i-Dike nabangenjanganjalo bayalingana Kwindawo yesibini inani labo abafunda abafikelela kwinteto ezi abawunike isihomo umzi wase Dikeni. Ngati kunako ukuvelisa igama lokudwela nelinye mhlaumbi amabini okudwela nelinye awafunda ezinteto apumelela ebomini kwigama ngalinye elipumelele lingafikanga kwizi Grike.

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Akumfanelo kofundayo ontsu-ndu ukumvalela amatuba okufunda ezanto zifunekayo kwimviwo zebandla elipambili lemfundo. Ukwenjenjalo kukuti ontsundu akasakuba sabinako ukungena kwimviwo ezipambili. Asitsho okokuba i Lovedale icalula ibala, asiboni sizatu sokuba ontsundu yedwa avalelwe ngapandle ezifundweni ezifunwayo ngabavi abamiselweyo.

INGQAKAQA..

IMIGUDU ye Bandla elipatiswe impilo yomzi ngelixesha lengqakaqa ifanele ukubalulwa. Siyatemba ukuba amawetu aya kuyikumbula lemigudu, ze ngapezu konke azame ukuyixuma. Ukubake isiqingata soko sikufunde kwelinye lamapepa asekaya apa kubalwe ngu Mr. MALCOMESS ngomnumzetu u- MBOVANE kuyinyaniso singasuka siti nqa. Lencwadi iti oko yati ingqakaqa yaqala e-Tyume seloko wati u MABANDLA wenza into enye ngegunya lake lobukosi ukucasa imizamo yegqira nabo balincedisayo : amadoda ake ada apuma exobilem ukupazamisa igqira, nokuba igqira liti kucacile kulo ukuba esisifo nosizi oselute lwako ngenxa yaso nendleko, umtombo wako oku ngu MABANDLA. Kuyasixaka ukufumana imbangi yokuba oludaba loyikekayo lube lute alwabengezwa ngenxa engapambili. Kakadeke le yinteto yacala nye. Eka MABANDLA ayidibani nangento le, imbeka kwindawo yomoniwa kunowonayo. Oka QUNTA ulila ngokuba kwati ekuqalekeni kwesifo akaxaswa kwimizamo yake yokusitintela ukuba singandi. Uyikanyela kanye yona indawo yokuba sandiswa nguye isifo, nokuba lendleko ibangwe nguye, esiti unanamhla usancedisana nabantu abasizamayo. Lusizi olukulu ukuba uluntu lunyanzelwa ekubeni lugwebe ngezinyaniso zingatelekiswanga nezinye. Abantu bona abanga bangenza imfanelo baya kuyibamba imilomo yabo bade baweve omabini amacala. Sati zakuliva ibali lika MBOVANE samangaliswa bubugwenxa buka Rulumeni, emababe bayazi abatile ukuba waka okunene wabunqumnqesi u-Rulumeni ukuncedisa. Asitangake sakuva icala lika MABANDLA sesigxwagxusha u-Rulumeni. Inteto ka Mr. MALCOMESS ivakalisa imvo zelinye icala. Omakwenziwe ke ngoku kukuba ezinteto mazinxulunyiswe buqondwe ubunyaniso bazo. Kukade zisezandleni zobalel' edolweni nenteto ezingalingwanga. Izipata mandlake maziyicikide lento ukuza simazi omakatwale lamahlahla.

Sinosizi ukuti kuko imizi eyibikileye ingqakaqa kodwa abantu abakweleliswa njengokuba kufuneka. Oku kubikwa koma Qoboqobo. Iyakuti ke lento yakufunyanwa imiswe ngohlobo lokuba omnyama ubeyawabafihla abafayo. Siqinisekile ukuti asingabo bonke abantsundu abanga bangayifihla ingqakaqa. kuba nabo bayakoyika ukwanda kwesifo.

Sifumana ukuba okwangoku isifo esi sityikitya umhlambi lo ubomvu, ngakumbi impi engaqapulanga. Oku kubonisa ukuba kwa ukuhlala enevumba lesepa umntu eyicokisile indlu yake kwanele ukumkusela kwisituba esitile.

Yinto ekwalusizi kwakona le yokuhambelana kwabantu. Izipatamandla bezingecebe qingana lokuyinqumamisa ?

UKUTYOLWA.

UTULI oluvuswe kukutshwa kuka MBOVANE luvuse ingcamango ezininzi kuti, zibangwa zindawo ezikwaninzi. Kuqala sifumana incwadi ka Mr. MALCOMESS ngencaso ekutiwa uyenzile oka QUNTA ekunyangweni kwengqakaka. Oku sikuxoxe kwesako isituba. Ngoku sinenteto ka Mr. DE WET eti ukutshwe kuba "esuke waya kwintlanganiso ezivuselela abantu ukuba bangayihlauli irafu " Selite elinye ipepa la Mangesi (lifanele) ukuba oku ukwenzile u-MABANDLA ubefanele ukukutshwa. Siqinisekile ukuti ngalenteto, kwanjengokuba kunjalo ngaye yonke inteto epatelele kwelitshawe litshutshiswayo, uyatyolwa kakade ; ungapicotwa ubunyaniso balonto. Zonke inyaniso esinazo ngalomcimbi zisitsalela kwisigqibo sokuba bekufanele ukuba u Mr. DE WET amisele endaweni yake u MABANDLA mhlaumbi abehle aucedulule ngokuzeleyo umcimbi wake Kungovuvo esaleka obetu ubungqina kobabanye ngokuzola nokulungelelana kwempato ka Mr. DE WET yabantsundu ukuza kolusuku : nto isimangalisileyo kodwa kuba ete kulomcimbi akabonakalisa indawo ibezizimbasa ekupateni kwake zokuquba ngemfanelo ngapandle kocalulo. Kakade uyakuti ukokelwe yingxelo ayifumene kwizipatamandla ezilapa. Njengokubake ezingxelo zifumaneka zingenanyaniso zakukangeliswa, kumfanele u Rulumeni ukuba ake ayikangelise ukuba ayonakalisi na ngokungatetekiyo indawo yokuba amisele kwindawo ezinjongobumantyi base Xesi abafana abangabaziyo abamnyama namasiko abo, betweswe amagunyana amafutshane. Asite nqa tina ukuba ngenxa yoku u Mr. DE WET ubekwe

kwisituba sokuba agwebe umcimbi onzulu njengalo pezu kwenteto zokutusa obungapendlwanga ubu nyaniso bazo. Sisahleli ngetemba tina lokuba u Mr. DE WET usaya kuke amenzele imfanelo zake u MABANDLA—zokuba abuye am'isele endaweni yake.

Impawana.

Ite yandimangalisa yandikwanqisa kanjako into yokufumana ukuba kuseko ontsundu osenokuyitela gxwa izwi ipasi. Nditeta kambe ngo P. N. M. oyitetelele
kwipepa lokugqibela. Uti u-P. N. M., Ihashe lomfo wangase Qonce lafunyanwa libiwe yindodana elumnkileyo. Ngokoke ipasi ilungile." Lenteto kuya-
kufuneka ndiyenzelelele, kuba iyodwa nje iyayiloza. Ukuba angaba u-P. N. M. uteta ukuba lafunyanwa kuba indodana leyo yayingena pasi, ngati kuti laliya kusinda elotyendyana ukuba laline pasi Ibeke ipasi ibunqabise ngapezulu ubusela. Akazina u-P. N. M. ukuba amasela avayicaza amabala into aya kuyiba aze anikwe incwadi eyakuhamba iwakulula emapoliseni? Ipasi imnika isimilo nongenaso. Utinike P. N. M. ?

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Abalesi bamapepa bokumbula ukuba Kwaka kwako ipike elikulu pakati kwamagqira ase Dayimani ngelaxesha ingqakaqa yayibikwa kona—amanye esiti yiyo amanye esiti asiyiyo. Kwaka kwada kwako netyala pakati ko Dr. Sauer no Dr. Wolf, eliya nene lokuqala lalisiti yiyo eli lisiti asiyiyo. Njengokuba sifikile nje kwelilizwe esisifo seke ndeva ngezam indlebe omnye esiti asiyiyo lirashalala. Nokuba lilo asililo kufuneka abantu benze imigudu yokuba libehle lipele kubaliyoyikwa ngabantu.

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Siyabacela abalesi belipepa ukuba bati xa baza kutenga apa e-Qonce napina apo sazeke beyakutenga kwizindlu ezazisa into ezizitengisayo kwelipepa le *Mvo Zabantsundu* balipate ipepa eli, balibonise ku Belungu abatengelayo, bazalate kulo into abafuna bezitengile. Into leyo iyakuba luncedo kubatengi ngokwabo, kuba xa sazeke esazisweni kutiwe ixabiso lento lipantsi kuyimfanelo ukuba oyakulondlu ngenxa yoko ayifumane lonto njengoko. Kweletu icala iyakunceda
ngokuti ibange ukuba abantu abazisayo baqonde ukuba ngokwazisa oko bayakufumana abantu bokutenga impahla zabo. Kwindawo ezingenazaziso kwelipepa bekungaluncedo ukuba abatengi bajokise ngokubacela abagcini-venkile nabapati mashishini ukuba babazise into esazeke zitengisa ngokubusulu nento ezintsha kwi *Mvo.* into leyo iyakudubula ekuqubeleni parnbili kwepepa lomzi ontsundu. Siyacelake ukuba abafundi belipepa bangayilibali lento—bayenze amax' onke abaya kutenga.

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Mr. Isaac Mataung, wase Tarkastad, nantso impendulo yento okade uyifuna. Sifumene lencwadi:—

NKOSI YAM,—Ndiyazisa ukuba u-John Nkomo, elinye u-Sanisi, nanku apa. Omfunayo angati ngqo eze kum womfumana e-Humansdorp (Tsitsikama), uqa- shwe kona, sibonana futi.

Ndingowako
JOHN ZWELIBANZI.

Lempendulo ibonisa ixabiso lokwazisa nge *Mvo Zabantsundu,* uhlobo lokutumela kulomzalwana lolu u-Rev. J. Zwelibanzi, Wittekleibosch. Humansdorp.

Umhlobo wetu obala ekwelanga Pakati uti: "Hambisani njalo bafo bakowetu wode abone no Mlungu ukuba no Nigala aba ngamadoda nakuba bemnyama. Kwelicala lase Mabulwini uhlanga lwakowetu lutshone pantsi kanye." Singati kumhlobo wetu lo ihambiselo pambili yetu isekutandeni komzi wakowetu kupela. Ukuba wonke onokufunda uyavuma ukufaka isandla engxoweni ancame ezinkozwana zingantatu siyakuhambisela pambili, sifeze into ezinkulu, ekubonakalayo okwangoku ukuba siyakuzibo— na ngamehlo mgama singazifezi njengo
Moses kwintaba ye Pisuta. Amadodana ayakuxaswa ngamawabo. Amangesi axasa amawabo.

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Ndifunda emapepeni ukuba into endala ye Bulu lase Winburg e-Free State, abaye ngu Adridvan Niernand ipehlelele ngomhla we Cawa 15 March umntwana wayo ongowa 32. Kutiwa inani lesizukulwana sake ngoku likumakulu amatatu. kwa elixego beliko ekufalisweni kwa Mabulu, ngokwesiko lawo ukuba amadoda amane efaliswa njengokungati kuzakubako imfazwe. Onke amatiletile alomcimbi liwafeze onke. Hlala uhleli Adridyan !

Abalesi bamapepa Amangesi bake bahleliswa kwezintsuku yinto esand' ukuhla e-Kapa. pakati kwesoja elitile neledi elibekekileyo, U-Mr. Sibanizashe lityendyana elizitshoyo. Uti esahamba kwezo zitilato zase Kapa aqubisane amehlo ake nawe ntokazi apa, aselesuka ezibika esiti ndidlakile yilentokazi madoda. Ute akubuyela kwigumbi aqutuma kulo waselehlala nantsi etabata umsizi wake nosiba —esitsho, esitsho, esitsho! Ukubalela kulentokazi waqukumbela ngokuyicela ukuba ize ihlangane naye kwindawo etile ngoratyazo ezitalateni apo ukuze abe nokuyipalazela umpefumlo wake. lyifumene incwadi lentokazi isukeyotuka, ifanele. Yacinga, yacinga. yagqiba kwelokuba ize isifeze esisicelo. Okwenene ke kute ngexesha lomnqopiso yelwasu intokazi yaya kulondawo, ayibanga xesha lide yafika ingxilimbela yesoka yazixela, (kuba bebe-ngazani ngapambili) yayicela iledi ukuba babe nehambo etile. Inge iyahamba intokazi, yasuka yequba ipepile emehlweni omtakati, ute ekohlela elila, etimla yaye ikupa isabokwe ebisifihle pantsi kwebatyi intokazi yenza imvula—yatsho. yatsho, yatsho! Yabaleka indoda kwawa iminqwazi le imaqokobe made imnyama, awazicolelayo ama Xosa ase Kapa. Yapela apo lonto. Isifundo. Nasakuzilibala madodana nakuhlangana nomtinjana.

SAID a good sister in her testimony at a late camp meeting My husband opposed my coming to this sacred spot, but I can truthfully say that in coming here I have received a blessing ; and I know that when I reach home my husband will receive a blessing.'" No one seemed to doubt her.

Ezababaleli.

UMBUSO.

NKOSI MHLELI,—Kauncede ngalamazwan' am ambalwa.

Ndifuna intyilelo kulengxovungxovu ndingena kuyiqonda yezintlanganiso zingaka, ize enye into ndingeva apo zigqiba kona, nento eziti makwenziwe yona. Kum ngati inqu yento ayaziwa, kuba na-semapepeni usuke omnye akale ngenye into, nomnye ngenye into, omnye ukala nge Empire League, omnye ukala ngolaulo lwe Nkosazana, omnye ukala ngengxakeko zayo esiti ngesiyinceda. Ke ndinga ndingazi ukuba ezintlanganiso zitate li- pina isebe?

Mna okukokwam bendingatandayo kuqala kekuhlangane inkosi zabantsundu ezinjengo IV. Kama Mabandla, Ulana, Njokweni, Mhlambiso, Zibi, neza Batembu nezapesheya kwe Nciba. Into yo-
kuqala zitumele kule Palamente yelilizwe isicelo sokuba abantsundu bapatwe Pesheya.

Isizatu esindibangela ukuba ndicinge ngoluhlobo sesi: i-Rulumeni yelilizwe yoyisiwe kukupata abantsundu, kunokwenzekana ukuba ziti i " natural enemies" zabantsundu zibe nokwenzela intshaba zazo imiteto elungileyo? Umntu angaba nakona ukwenzela amaramba imiteto eyakuwabangela ukuba ande?

Nqika amapepa ubone ukuba wozifumanana izibulelo zontsundu ebulela u-Rulumente weli kaukangele kwelezikalazo, enditi ukulibiza lele *zililo* icala.

Ulaulo lwelilizwe lulaulo lobukoboka ;kaupulapule isikalo esivela e-Diamond Fields (apo kuko ababanjwa aba 811) impato yomhlope kontsundu beka e-Cape Town nazo inkosi etolongweni, esiqitini. Kauze kumandla wase Rini ude use pesheya kwe Nciba —uyakufumana inkosi
zingo Headman, izibonda igama elitsha elo elingazanga lanikwa mntu kowetu.

Kaupulapule isikalo sa Batembu. ukuhlutwa kwabo imihlaba, masendisiti sabo bonke abantsundu ukususela e-Bayi ucande e-Xesi ude uye ema Mpondweni de kube nakwela Bahlambeli, sinyeke
esosikalo, kaukangele imiteto yekatsi neyepasi.

Kaukangele izigqibo ze jury kumatyala ejaji, xa ide nejaji ngokwayo ixele u-Titus', owati akubona izidumbu zama Jodi, wati " u-Tixo makangqine esi asiso senzo sam."

Kaukangele ukudutyulwa kwabantsundu ngabamhlope, ndiyakolwa ukuba abantsundu ababuleweyo zimbumbulu zabamhlope bangapezulu kwabalunywe zinyoka. Into embi kuyo yonke lento
abanambuzeli cwaka ngati akuko Rulumente kwelilizwe, ukusukela kwinkosi kudekuye kumfundisi nomntu omnyama isikalo sinye, siti esisikalo, idyokwe yomntu omhlope pezu kontsundu inzima, kwi Nkosazana sasitwele idyokwe yomti,
kulamadoda sitsala ngedyokwe yentsimbi, kwi Nkosazana besisiti sakona sibetwe ngentambo, kulamadoda sibetwa ngonomadudwane.

Into esisimanga kum yile, u-Rulumente unemali ayicitela ukufundisa intsapo yabantsundu, ke into esisimanga yile, uti xa enzela ontsundu imiteto afike amtabate wonke ontsundu njengeqaba aze enze imiteto engenakunyanyezelwa ngofundileyo mhlaumbi ngogqobokileyo, kupela inokunyanyezelwa liqaba, enye into asinto ayaziyo ukuba lemali amana ukuyirola irnihla ngemihla mayibe yenza abafundisi ozitishala ozitoliki obabali
njalo-njalo. Abantu abafuna umteto omnye nabamhlope ngqe, hai umteto uwodwa owabantsundu bonke, nawo usekwe pezu kwesimo seqaba.

Ngalo lonke ixesha esipantsi kolulaulo asisayi kuba luncedo nase ziqwini zetu nakwilizwe esikulo, nakubantu esipantsi kwabo. Mhlaumbi ukuba esinye sezizwe ezifundileyo njengama Jamani besiya kutumela imikosi yaso kumacweba Omtata no Mzimvubu, umntu omnyama ebengafunyanwa elungilena ukumelana nokurelelana namajoni afundisiweyo ase Germany?

Njengokuba Inkosazana ingalwamnkelayo uncedo oluvela kwi colonies, ingaba luncedona ukutumela imikosi ya Maxosa na Mamfengu, eyagqibela ukupata umpu ngexesha lika Sir John Molteno. Kwaye kunjalonje nangeloxesha bengazange baqeqeshelwe kulwa.

Ndicinga mna ukuba ukutumela imikosi ya Maxosa na Mamfengu e-Jeputa ingaba kukumosha igazi, nokukaulezisa imipefumlo ukuyisa esihogweni pambi kwexesha'

Linye izwi lam nditi, i Colonial Government yase South Africa yoyisiwe kukulaula abantu abantsundu, ngoko kufuneka abantu abantsundu becele ukuba babuyiselwe kwase lulaulweni lwa Pesheya.

UMIKOLONI OBUHLUNGU

UKUBONA KOMDALA.

Rode Mission Station, 9 April 1885.

Ndincede mfo wase luhlangeni, ndiboleke isitya samanene eso, ndifuna ukutulula, nakuba ndingazi ukuba ipakati lomzi ontsundu lowaselana lamasana ndizakuwatulula, kuba ngawesibozi semvab'endala. Zintatu izinto endifuna ukuzikankanya.

1. Ndicela umtandazo, uyatshabalala umzi ontsundu, bandla nebandlakazi lokumnkani wama Zulu. Akuseko namnye na ongacelela lomzi uxolo kulowo uzele zimfefe, unesisa unenceba ; yintonina eyahlanganisela i-Niniva kumsindo oshushu, yaza yaba yintoni na eyahlangula amalumnko ase Babiloni ngexesha lika Daniel,—funda ezindawana, Jona iii. 5, Daniel ii.—12-23, Watinina vena u-She-
kaniya ngemihla ka Ezera. Ezera x. 2-4. Itinina yona intombi yakwa Juda, mhla amiselwa ukubujiswa Amajuda ngacebo lika Hamane. Umzi ontsundu ubona nganjanina, ukangela ngalupina uhlobo, lendlala iteta ntonina ebangwe lolubalelo lumi ngolwandle lwaya kuhlabanisela kwa Mshweshwe pesheya kwe Gqili. Akuko nelawazanana kuyo yonke na i-Africa, elingema pezu kwentaba lihlabe umkulungwane, libekise kulowo, usenyangweni yelipezulu?

Manene andenzi ngakwazi ndiyakulindela ingcinga zamadoda, antloko zihluziweyo. .

Nowase Natala ngati niyiposile indlela kanzondelelo. Inkomo zibiyelwa ngumninizo utango, akete umgqeku awenzele amatanga nomfana otembekayo, zandeke, adeke abe negama njengezityebi zakwas Thiwo o Ngxabangxaba namanye aniatshawe, nanjengezityebi zase Lutukela o Tuswa into zako Kishe, no Mafuya, onyana bo Ntsila. Pakamisani amehlo mfo wakwa Rarabe nowakwa Gcaleka

nowakwa Tembu, kwanezondwayinge zavela empumalanga nawe qalake inzo- ndelelo ; kade siyiwola imali, ipina, siza- tu sinina esibangele lentswelo ingaka, yokude umhlaba upandwe nasecaleni le- ndlwana zetu, yiya e-Peuleni nase Debe, wobona nawe ukuba yinto elusizi ukuti kanti sasebenza sazuza, asabiya salahla isiko lakwa Xosa, apo indoda ibibiya ye- nze ikebelele lentlanti zintlanu inkomo, side isidenge sihleke sakubona bungaqqu-shekanga, mbayimbayi kwiminyakana embalwa wofika ukumnka kwelanga xa zibuyayo likonya ixaka

Lakontshungu usidinini
Uvela ngendleb' eludadeni lwase Nxuba,
Iqaq' elinkone lakwa'Nqobokazi Undofak' umxaka mhla ngomdudo.

akusoze ube saswela namesisi ungenamali. Fumane wenqa umzi ontsundu uxele inja endala esel' enxiweni izele zintsizi ngokulahlekana nomondli wayo. Nditi ke tu kanye onjalo ongacelela i-Africa itaru kulengqalekiso yale ndlala ?

2. Enye into yeyele i-Africa, yeyele ngelomkono eludakeni lobunyama, beni- vela mzi untsundu zilinga ngako konke izicaka zo Tixo wenyaniso, no Rulumeni wazo ekurola i-Africa eludakeni lobunyama. Bebeshumayela, bemisa izikolo kwindawo ngendawo, kaukangele ukuba kunjengemizamo yabona. Olulobolo no- lulwaluko, sisiqamo soluzamo lwabona, eso mfondini wakwa Xosa naweludwayi-ndini lwase Lutukela? Mandiyeke apo matshawe ohlanga.

3. Mandenze umbuzo noko nangu, nditi uhlanga lubalulona lungena nkomo? Sisizwe esinjanina Abatwa aba? Sinalona ibali lomdudo ka Tshiwo. Ukutsho nditi, kungalipina ilixa lokwenza imizi yemali, kuba kumhlope kusile ukuba elenkomo ixa liyadlula; ofunwa ninina amaqinga okufuywa kwalenkomo yase mlungwini. Ukuba kwakuqalwe ngalo eliqinga loku- fuya lenkomo, namhla ngalupina uhlanga? Nditi mna, osweli nomesisi ngebe- ko ngapandle kokuguqulwa ibala libe- mhlope. Ndisashiyela umhlambi ezawo ingcinga—ndicela uxolo.

IPASI INGUMTWALO.

NKOSI MHLELI,—Ndincede ngokundipa indawo kwelipepa lidume kunene—nam endilincomayo ngokulunga.

Ngokufutshane ndifuna ukupendula umfo oteta ngepasi, oti ukuzibiza ungu P. N. M., oti ukuteta kwake masingakululwa pentsi komteto wepasi, Tina okukokwetu asivani nenteto yalomfo; okunye singati ukumpendula, makake acinge elilizwi liti *Imvo Zabantsundu,* ukuba liteta ukutinina lilodwa. Okunye singabuya simalatise ipepa lomhla we 8 April, siti kuye, makabuye azihlanganise ingqondo zake alifunde kwakona, kwinteto emgca wokuqala uti " Ipasi." Asinankolo ukuba lomfo uyayiqonda lenteto yatetwa lelopepa lomhla we 8 April. Ipasi le tina asiboni ukuba inokubutintela ubusela—
njengoko ingenjanganjalo kwada kwana-kalokunje—kwayeke ukutsho kwetu singatsho ukuti, iyakuti ngokuguzulwa kwayo ipasi ibe buyakupela ubusela—*ko*dwa ngati *ubusela* obu abusoze bubenayeza lokubutshabalalisa pakati koluntu lwakowetu. Asikuko nokuba lenteto ya-lomfo imbi, ide yati ububi bayo yayintshontsho kwezetu impumlo. Ngenxa yokuba lenteto itetwa ngomnye wetu bantsundu—ebingafanelekile ukuba itetwe siti, kuba tina kufuneka siyimbumba
emxelomnye. Namhla ziyakuti intshaba zetu zakuyibona lenteto—ziti nokuba bezingenatuba zingene ngayo lenteto yalomfokazana. Sihlelinje tina asimazi loduntsuduntsu wenziwa ngulomfo —uti Akutsalelwa ngacalanye luninzi abeyena etsa- lela ngelinye icala. Yotininake ukuhamba lenqwelo ? Xa nje siyakuuti ukuuzivelisa imvo zetu sizivelise ngemimoya epikisanayo? Andazi nokwazi ukuba bekutenina ukuba lenteto ifakwe epepeni apa, ingabonakalinje ukuba ingaba nesixakato esitomalalisa uhlanga ? Ku ba kusekuhleni ngokumhlope ukuba lomfo uvana ne-
nto embi ngokubona ukuba amawabo angxamele ukutungulula azibone indawo akuyo ukungafaneleki kwayo. Kekaloku amawetu imvo zawo ayazibonakalisa kwelipepa, ezitandazela nokuzitandazela kwizipata mandla zabo. Lomfo usuke wati qiwu induku wangena emdudweni wafunda ukuteta ngento angelengafundanga ngayo—nditsho kuba asimfokazi udla ngakubala. Hina, P. N. M., ugqita pina Azulenteto Aa Mr. Hemming imnandi kangaka, uti umfo wase England, oteta njengoko ubufanelekile wenjenjalo wena P. N. M., uti: "Eyona nkatazo inkulu kwipasi ku-
banjezelwa kwabantu kwi ofisi zomantyi apo onobala bengahleli bepete intsiba zokubala belinde wonke umntu omnyama ofuna ipasi ukuze bamenzele kwaoko. Ndincede mfondini buya ulikangele ipepa lo 8 April. Lenteto yako P. N • M. ibifanelwe kukutetwa ngumntu ongentsundu njengawe, ukwanyele umfo wapesheya ngokukwazi ukukumbulela nokwazalelela umntu opantsi kwenkatazo. Kulusizike, kuba wena ukohlwe nokuziketela impilo emnandi—ufuna, ukolwa ukuba ube likoboka lepasi engateti nto. Ungacingi ukuba umsebenzi wokupelela, xa ipasi itshatyalalisiweyo.
' Ndixolele Mhleli ndifumana ndipeza, asikuko nokuba ndinento yokuteta kulomfo,—ndiyashiy' apa ndisalindile.

Ndim
GAMALITSHOYO.

Amafama Antsundu ase Kubusi.

Intlanganiso yenyanga zonke yangena ngosuku lwe 15 April 1885, ngexesha lesi- xenxe.

Intlanganiso yavulwa ngomtandazo ngu Mgcini-sihlalo, u-Mr. J. Hlengezele ; we- suka u-Nobala u-John Lokwe wafunda ingxelo yentlanganiso egqitileyo.

Amalungu ayeko ngo Mr, J. Mtyapi,
M. Mabuya, Z. Sondishe, S. Mtandeki,
N. Mkapa, M. Kumalo, A. Mabuya, Z. Mgoboli, M. Mabuya, K. Ngcango, B. Birt, J. Sihlali, J. Daweti, K. Betela, H. Betela, J. Mabuya, David Mabuya, J. Tshwete.

Wesuka u-Mgcini-sihlalo wati, namhla- nje silapa, singomcimbi we pasi, apo kuko isicelo sokuba kuviwe imvo zetu.

Kwesuka u-Mr. Z. Sondishe, wabonisa 'ilungelo elenziwe yintlangauiso, kuba namhla sinokugawula ehlatini singarola- nga mali. Wabonisa ngokurola ipepa lesiqiniselo sokugawula, laza lafundwa ngu Nobala.

Wesuka u-Mr. J. Mtyapi wabonisa ukulunga kwe *Mvo Zabantsundu,* kuba namhla sinendlela yokuteta no Rulume nte ngayo,. Wesuka u-Mr. I. 'Tshwete wabonisa imfanelo enokwenziwa yintla nganiso ukuze iye iba nkulu ngokuba nkulu.

Wesuka kwakona uMgcini-sihlalo wati, kaloku masiqube umcimbi esingawo apa.

U-Mr. J. Mtyapi wacela ukuba u-Nobala afunde *Imvo* malunga ne pasi ekute kwakugqitywa ukufundwa besuka abalo bo M. Mabuya, D. Mabuya, S. Mtandeki nabanye, yazake intlanganiso yagqiba kwezindawo:

I. Kuluvuyo kuti ukuba sifumane eli- tuba lokucaza imvo zetu malungana ne pasi. Siyavuya kakulu ke Mhleli wepe- pa lendaba, ukuba ute wasazisa ukuba masipose amazwana kwelipepa. Ke siti kukade sidliwa, sibanjwa sibetwa ngezabokwe ngamapolisa ngenxa yalepasi, kanti ayimteto ka Rulumente; sitike ku- ngaluvuyo site sakululwa kobubukoboka bepasi. Kuba kaloku Mhlekazi kukade sikonza kuwe, besifanele okokuba na-mhlanje sitembeke njengabantwana be Nkosazana, sitshoke siti sincede usikulu- le kulomtwalo wepasi.

II. Kukaninzi sidliwa *£1* ngenxa yale pasi, 10s. or 5s. kwangobubusela sibiwa ngabo, ke zininzi izizatu esingabonisa ngazo.

HI. Kunjalonje akumfundisi esiya ku- fundisa abanjwe, kubonakeleke sekusi- ma lontshumayelo. Akutitshala isiya kufundisa ibanjwe ngenxa yalepasi. Akunene lisiya efameni yalo, libanjwe ngenxa yale pasi, ke selenguwupina umntu ka Rulumente wokukaulezela umsebenzi.

IN. Kwakuboniswe ukuba ipasi ize kupelisa amasela, kanti hai, akunjalo, ize kubukutaza kanye, kumaxa amasela aba- la inkomo zabanye abantu, nangapandle i kwenkomo ezo, ahamba ngegunya lokuba ane pasi, ke kuti akufanele ukuba sihambe ngepasi.

J. S. LOKWE.
Secretary.

ABALIMI NA BARWEBI.

MAY.

Siqonda ukuba imikungwana inokubako ngalenyanga ixube nekepu neqabaka. Lixa eli lokuhlwayela ozingqolowa, nozihabile, nozirasi, nozimbotyi kwindawo ezinamanzi nezifumileyo; apo ezi zinto zingekoyo oku kungake kuyekwe. Maulungiswe umhlaba kwindawo ekuyakutyalwa kuzo irniti, ema- yityalwe akuvutuluka amagqabi. Ama. qunube asemlungwini angatyalwa ngalenya- nga.

Emi ngoluhlobo amaxabiso

E-MARKENI.

E-QONCE (May 2).

Inkuni, 6/ to 28/ ngeflara
do. ezicandiweyo, 6/ to 15/ ngeflara
Indiza.9d to 1/ ngekulu
Irasi, eluhlaza, 1/6 ngekulu
Ihabile, 2/6 to 4/ ngekulu
Amatswele, 7/3 to 7/6 ngekulu
Amatanga, 1/11 to 9/ ngedazine
Itapile. 12/ to 17/ ngekulu
Imbotyi, 12/6 to 17/3 ngekulu
Umbona, 12/3 to 12/9 ngekulu
Umgubo, 16/6 ngekulu
Ibran, 5/3 ngenxowa
Irasi, 8/ to 8/6 ngekulu
Umbona wesisele, 3/2 to 6/ ngekulu
Amazimba, 16/6 to 18/3 ngekulu
Amaqanda, 1/9 ngedazini

E-KOMANI (May 1).

Ibotolo, 2/ to 2/3 ngeponti
Irasi, 14/ to 15/ ngenxowa
Amaqanda, 1/6 to 2/ ngedazini
Ihabile, 7/9 to 9/6 ngekulu
Umgubo, 13/ to 16/ ngekulu
Umbona, 30/ ngenxowa
Amazimba, 30/ ngenxowa
Itapile, 11/ to 15/ ngenxowa

E-BOFOLO (May 1).

Inkuni, 7/6 to 13/ ngeflara
Ihabile, 5/ to 6/ ngekulu
Ibotolo, 1/7 to 2/3 ngeponti
Amaqanda, 1/9 to 2/3 ngedazini
Itapile, 4/6 to 7/6 ngenxowa
Umbona, 12/4 to 12/6 ngenxowa
Irasi, 6/10 to 7/2 ngekulu

E-MONTI (1 May).

Amaqanda, 1/9 to 2/2 ngedazini
Ibotolo. 2/ to 2/9 ngeponti
Ibran, 6/ ngenxowa
Itapile, 10/ to 15/ ngenxowa
Umbona, 9/6 to 11/3 ngekulu
Ihabile, 3/ to 4/1 ngekulu
Irasi, 6/6 to 7/6 ngekulu

E-CRADOCK (1 May).

Ibotolo 1 /6 to 2/6 ngeponti
Irasi, 14/ nge 150 ipoxti
Ibran, 12/ ngenxowa
Amaqanda, 2/ to 2/6 ngedazini
Inkuni, 20/ to 40/ ngeflara
Amazimba, 29/ ngenxowa
Umgubo, 26/ to 27/ ngenxowa
Umbona, 28/ ngenxowa
Ihabile, 6/ ngekulu
Itapile, 10/ to 12/ ngekulu
Amatanga, 8/ to 10/ ngedazine
Ingqolowa, 22/, 24/3| ngenxowa
Uboya, 3d. 4d- ngeponti

E-RINI (May 1.)

.Ibotolo, 1/4 to 2/8 ngeponti
Irasi, 11/3 to 14/3 ngenxowa
Ibran, 4/ to 5/5 ngenxowa
Amaqanda, 1/9 to1/11 ngedazini
Ihabile, 3/10 to 5/ ngekulu
Umgubo, 25/ ngenxowa
Umbona, 23/ to 24/ ngenxowa
Amatanga, 3/6 to 5/6 ngekulu
Inkuni, 15/ to 32/ ngeflara

F. ROBINSON, Esq.—" Confound it, Duncan, you don't need another dram a lready, surely ?" Duncan—" Sir, there's a litchness in the air about Stromdarragh that mak's a small potation ower andvantageous occasionally." F. Robinson, Esq.—" I wonder, Duncan, you are not afraid of wandering about in such a light atmosphere, with your nose in its present inflammable condition."

A PORCELAIN manufacturer has hit upon a novel idea, ornamenting dessert plates with the portraits of the members of the family. This may be a novelty, but it won't come into general use. No one wants to see the face of a father, mother, brother, or sister all smeared over with pie, stuffing, or jam, not even this picture.

Abafundisi Bama Wesile.

Sibalula kupela indawo ezitunyelwe abafundisi abatsha yilentlanganiso ebise Natal:

KWISITILI SASE KAPA.

Cape Town (Amangesi).—J. Smith Spencer, J. W. Wood. J. Fish.
S*imonstown.*—Ellis J. Williams.

KWISITILI SASE RINI.

Graham's Town, (Amangesi). — John Waiton, M.A., Robert Matterson, N. Abraham, T. Spargo, John Edwards, *omdala.*
Graham's Town, (Abantsundu). — E. Magaba, William C. Holden, *omdala.*
Salem ne *Famala.*—Henry Cotton.
Bathurst.—O. Carey.
Port Alfhed.—Charles Barker.
Empofu.—William Greig, P. Smailes, omdala.
Healdtown.—W. Holford, Jas. Lwana, Gana Kakaza.
E-Bayi, (Amangesi). — T. A. Chalker, William M. Douglas, Griffith W. Rogers, *E-Tinara.*—W. S. Caldecott.
Middleburg.—Kufuneka ontsundu. *Somerset East.* —*J.* Longden, C. S. Franklin.
Peddie, (Amangesi).—C. S. Lucas.
Annshaw.—E. J. Barrett, D. Ntlabati, (kwa Marela).
Keiskama UbeA:.—James Mtimkulu, S, Mtimkulu, *opumleyo.*
Kwamatole.—D. Msikinya.

KWESASE KOMANI.

Molteno, (Amangesi na Bantsundu).— J. Metcalf.
Kamastone.—II. B. Warner.
King William's Town, (Amangesi).—E. Lones, Marshall Limon, (oyakuhla e- Mkangiso).
King Wm's Town ne *Monti,* (Abantsundu).—Charles Pamla.
Tamara.—S. Makhobotloane.
Burghersdorp.—W. Sargeant.
Cala.—James M. Dwane.
Emsintsileni.—John Mavayine.
Cofimvaba.—J. Menye.
Tsomo.—J. Start.
Nomaheya.—J. Sikwebu.
Butterworth. — W. J. Hacker, R. P. Underwood.
Empukane.—S. Mzamo.
Endenxa.—Arthur J. Lennard.
U- Rev. T. E. Marsh uyawela okonyaka omnye.

ESASE MGWALI.

Emgwali.—William Cliff, H. W. Davis, B.A., John Ntikinca.
Engcobo.—William Giwu.
Diko.—R. W. Lewis.
Pahnerton.—John Nomvete.
U-T. Chubb uyawela. Umongameli wesitili ngu P. Hargreaves.

ESASE BLOEMFONTEIN.

Bloemfontein, (Amangesi).—G. M. Slade, G. A. Theobald.
Bloemfontein, (Abantsundu).—P. Sepa- mla.
Bensonvale.—G. E. Waterhouse.
Wittebergen.—Wesley Hurt.
Kimberley (Amangesi).—W. Wynne, A. H. Hodges, W. C. Burgess.
Du Toitspan, (Abantsundu).—G. Mbongwe .

ESASE NATAL.

Durban, (Amangesi). — F. Mason, C. Pettman, G. Golightly.
Verulam, (Amangesi).—J. P. Back.
Maritzburg, (Amangesi).—S. E. Rowe, Alfred T. Rhodes. R. W. Bryant.
Edendale.— E. Nuttall, 'William Baker, J. Bunga (kwa Ngubeni).
Ladysmith.—*J. H.* Gathercole.
Driefontein.—A. P. Chaplin, P. G. Mte- mbu.
U-P. Chaplin useza kuwela.

NATIVE OPINION

CLASSICS FOR NATIVES.

THE *Christian Express* of 1st April reviews the reports of three important educational establishments for Natives under the care of the Episcopal Church of South Africa, viz., St. Matthew's, Graham's Town, and Zonnebloem. Institutions. In criticising the mode of teaching carried on in the Zonnebloem Institution the *Express* says:

Now this plan has been tried alt Lovedale (that is the teaching of Classics) and-so far as Natives are concerned it has been found not only to do no special good but to produce positive evil." It goes on to say that " we shall sincerely regret if anything now said shall be regarded as arising from unwillingness to see Natives enjoying the same privileges as those of the white race." We shall be extremely sorry to say anything which may appear to charge the Editor of the *Christian Express* with hostility and unfairness to Natives. With all due respect to the worthy and esteemed Principal of Lovedale Institution, we ask, What positive evil have classics produced to Natives trained at Lovedale ? We desire information and light on this subject. The Native lads are complaining loudly

to their parents and guardians that they do not enjoy the advantages now in the Lovedale classes that the European lads enjoy. This difference has been made quite recently. They cannot understand why the difference is made. Among students of the same class, who have reached the same standard in examinations by

their teachers and Government Inspectors of Schools, a difference is made. The Europeans are given other subjects to study, but Natives are prohibited, even when they express a desire to study those subjects. These are classical studies. The parents know nothing of Latin or Greek, but would like to be informed as to why the difference is made. The *Express* has partially told us the reason for this. It does not arise from unwillingness to see Natives enjoying the same advantages as the white race, but in the Native mind classics produce positive evil! We think the *Express* should go further and tell us in what way classics produce positive evil among Natives in particular, and what good they have produced among European students at Lovedale, or whether they have produced any good at all. We have no desire to turn the statements in the *Christian Express* to other and unexpected uses as some previous utterances are said to have been turned.

In explaining away some alleged misconception of the famous " Experiment " pamphlet, the *Express* says: " The only confession of " failure there admitted was that a " classical education for Natives at "present has been a failure —cer- " tainly for the mass of the Native " people in their present state." Now some people who know very little of the Natives in the Eastern Province of South Africa may, from the above statement, think that the mass of the Native people is being taught. This is not the case. The mass of our people have no desire for education, and as a people they can neither read nor write; the mass then has nothing to do with education, and much less has it a desire for classical education. Further, the majority of those Natives who receive instruction do not receive classical education, and have no desire for such studies. Their education begins and ends at Mission schools, and few ever reach the Institutions. No classics are taught in Mission schools, and so far as we know there has not been any desire expressed by pupils to be introduced to such studies. What is more, even in the case of those who have reached Lovedale and have been educated there during the period when such studies were free to Natives as well as to Europeans, provided they reached a certain standard —the majority of the Native lads have never cared for classics. It was generally a small minority that expressed such a desire.

" Classical education for Natives " at present has been a failure." Now, to all Natives who have received a classical education this is a very serious statement: and especially to those who have received that education at Lovedale. We think the publication of numbers would clear the mist. It would satisfy the educated native young men's parents, and those who are at present pursuing their studies, if the Lovedale organ would produce, (1) a list of Native young men educated at Lovedale, who had a classical course while there, but who are now a disgrace to Lovedale and a failure as men because of classics. We think it is possible to give man for man of those who were educated at

Lovedale without classics, but who have become a disgrace and failure as men. (2) A list of those who have been educated at Lovedale and have never reached classical studies while there, who are now a credit to the Institution and a success in the country. We think it possible to produce man for man, if not two names to every name, of those who had classics while at Lovedale and now are a credit to the Institution and a success in the country.

It is not fair to the Native student to exclude him from subjects that are required and are made compulsory by the Cape University. It practically prevents him competing in the Cape University examinations. While we do not charge the Lovedale organ with prejudice against colour, we fail to see why the Native student only is shut out from subjects required by the public examining bodies.

SMALL-POX.

THE heroic efforts of the local Board of Health to put down small-pox among the Natives deserve special mention. We trust our people will recognise them and, above all, do all in their power to assist the Board in stamping out the disease. If, however, half of what was written in last Thursday's *Cape Mercury* by Mr. MALCOMESS is true —that MBOVANE, " ever since the small-pox broke out in his loca- " tion, has used his utmost energy " and his authority as headman to " thwart the efforts of the Board of " Health and the Medical Officer," that " his location offered armed " resistance to Dr. CLARK and his " staff," and that the doctor " dis- " tinctly traces the spread of this " fell epidemic, the widespread " misery it causes to the Kafirs, and " the enormous expense the same " causes to the rate-payers," to MBOVANE MABANDHLA—if half of this, we say, is true, then we are face to face with a strange phenomenon. And why this heart-rending story has been delayed publication until this, the eleventh hour, only serves to complicate the situation. This is, of course, one side of the case. MABANDHLA'S version is quite the reverse of this, and it places him in the position of one more sinned against than sinning. He bitterly complains that when the disease broke out his efforts at isolating affected individuals were not supported, and that he had been actually thwarted. He indignantly denies that the spread of the disease and the inevitable expense of putting it out is due to him, and states that he has actively assisted and is assisting now, by carrying out the orders of the Board. It is a pity that the public are compelled to arrive at conclusions upon one-sided statements. But fair-minded men will suspend their judgments until these facts are established. When we heard MBOVANE'S story we were simply astonished at the perversity of the Government, and it must be remembered that Government was not very willing to assist at the beginning: as reasonable men we felt

that injustice might be done to Government in running a muck at it on the strength of MABANDLA'S independent statement, and surely enough the other side is presented in Mr. MALCOMESS' letter. The best course to adopt now is to have an inquiry instituted which would give the public ascertained facts. We have been too much at the mercy of hearsay evidence and *ex parte* statements on this matter. Let the authorities sift the matter to the bottom, so that the public indignation may find an outlet.

We are sorry to hear that there are still cases in locations reported to officials which have not been removed to the lazarettos. This is the case at Keiskama Hoek. No doubt when these are discovered by indirect means they will be put down to Natives harbouring the sick. We are assured that not many natives are anxious to hide their sick, as they have a wholesome dread for the disease.

So far the sickness is among the Natives of the red-clay persuasion, and it was recorded the other day that the unvaccinated suffered from it. This shows that cleanliness alone can do a great deal in saving life ; and we advise all our people to keep their dwellings and their persons scrupulously clean. The constant moving about of people from areas affected is to be deprecated. Perhaps it is in the power of the authorities to stop this.

MISREPRESENTATIONS.

THE side issues that have been raised in connection with MBOVANE MABANDHLA'S deposition have thrown us into a mood of reflection. First we have the letter of Mr. MALCOMESS on MABANDHLA'S attitude on the small-pox question which we have dealt with elsewhere ; then there is Mr. DE WET'S statement that he has been dismissed because " he bad attended meetings, the object " of which was to set the people " against the hut tax." It has been well said that " if MABANDHLA incited " people not to pay their taxes he de- " served dismissal." We are in a position to state that this, as are all the charges against this unfortunate chief, is nothing more nor less than a fabrication, and an inquiry would prove it. All the facts in our possession on this subject lead us to the conclusion that Mr. DE WET ought either to re-instate MABANDHLA or institute the fullest possible inquiry without delay. We gladly testify to 'the moderation and ability with which Mr. DE WET has presided over the Native Department, and we are only surprised that it has only come out in the present case that he has not shown the characteristics of fairness and justice that have hitherto marked his administration. Of course he will plead that he has proceeded upon the official representations from the spot. As these representations, however, are proving unreliable whenever they come in contact with independent testimony, it becomes a question whether Government is not doing itself and the Natives incalculable injury in placing in positions such as Middle Drift, in- volving delicate questions of diplomacy, inexperienced young officials dressed in little brief authority. We are not at all surprised that under these circumstances Mr. DE WET has been placed in the ridiculous and untenable position of having to base his decisions on sensational narratives based on unsifted evidence. Elsewhere we publish matter taken from various papers on MABANDHLA'S case, and call special attention to ''the various allegations laid at the Chief's door which are now being set up as pretexts in the place of the one set forth in the letter of dismissal that he " has been " holding a meeting for the purpose of " initiating an agitation for the trans- " fer of the Natives to the control of "the Imperial Government." Resting however upon Mr. DE WET'S sense of justice we still hope MABANDHLA will yet meet with his proper desert, viz., to be restored to his position.

MABANDLA'S CASE.

(Cape Argus)

THE FIRM HAND.

Whatever opinions colonists may hold upon what we comprehensively term the native question, all are agreed that no Government is deserving of public confidence that goes out of its way to sow the seeds of possible trouble. There may be more of expediency than principle in the conclusion ; but if there is one point of common agreement it is, after our former unhappy experiences, that we should let well alone; that we should meet our troubles with a united front if they must come upon us, but that we should no more make them for ourselves. When Mr. Upington assumed office we could not restrain our anxiety lest some renewed policy of adventure should be brewing; our tears being based upon Mr. Upington's very indiscreet announcement that a " firm hand " was to be kept over the natives. It was well that the Government should keep a firm hand over both black and white men, but it was unwise to say anything about it beforehand. We refrained from saying much on the subject at the time, because of the foolish tendency of some opponents to depict all criticism on native policy as directed to "stirring up the natives," and thus perchance bringing about the very evil deprecated. Moreover, we thought the utterance was probably only a little bombast for the new gallery, not to be followed by anything calling for serious comment. We are happy to say that under the moderate administration of Mr. De Wet there has been no cause for hostile criticism as to native policy, and in the interests of the colony, it has been a source of profound satisfaction to us that it has not hitherto been necessary to raise any agitation upon native questions, which all sensible men would gladly see sleep for a time.

It is therefore greatly to be regretted that an unexpectedly good, because uneventful, record of native administration should be broken by an occurrence which we can only regard as most unfortunate from the standpoint of public policy. Perhaps we ought to place its gross hardship and injustice first. A short time since some natives in the neighbourhood of Middle Drift met, as was reported in several of the colonial papers, for the very loyal and laudable object of forming a branch of the Empire League. We should have thought the day was far distant when a meeting of natives, to declare their loyalty to the Queen, and their desire for the continuance of British supremacy in this country, could give offence to gentlemen who are fond of describing themselves as, and rightly so, the "Queen's" Ministers in South Africa; but so it is. The Government cannot very well imprison the whole of the natives for their perverse preference for Empire League, but such petty revenge as is open to it we regret to see it taking. Incidentally the question of the transference of the Transkeian territories to the Imperial Government was brought up at the meeting ; and we do not know that it should have occurred to anybody to walk out on that account; but the mere introduction of the subject was productive of very disagreeable consequences to at least one native present, and the sword is hanging over some others, and may yet fall. One of the men present was Mbovani Mabandla, who is a headman in receipt of Government pay, and he has been peremptorily dismissed from his office without so much as being asked for an explanation, the charge being that he " has been holding a meeting for the purpose of initiating an agitation for the transfer of the natives to the control of the Imperial Government." In the communication in which this decision is conveyed is the ominous passage: " Mr. Secretary De Wet would also be glad to hear the names of the other headmen who took part in the meeting and what attitude they assumed."

A more silly and mischievous step we have never heard of. Mabandla is not very likely to be silent over his wrongs, and it will be understood by the natives far and wide that to have anything to do with the Empire League for the purpose of ranging themselves on the side of Imperial influence in this country is to bring down on their heads the wrath, and, if possible, the vengeance, of the Government. The Empire League is said to want work to do. It will not be likely to want for work while cases o f this kind can occur. What Ministry in their senses would not have viewed with complacency the establishment of branches of the League from one end of Kafirland to the other? The Bondsmen will be exultant at this touch of the firm hand, but there are even Bondsmen who look back with vexation on our troubles of four or five years ago, and, whatever their theories, would only be thankful to know that the natives were being left without interference. The general bearings of the case are of more importance than the individual wrong done to Mabandla, but we may say that he is not a mere nominee of the Government, being a chief by birth, and, whatever the Government may do, a man of great influence amongst his people—an influence which will not be diminished by his dimissal on the unfortunate pretext selected. This is not the first occasion upon which the Government has applied the strict regulations of the higher branches of the Service to persons who are cut off from its privileges. We will not anticipate the consequence that may follow from this arbitrary act; but the Government may be assured that no act of the kind has ever been committed without bearing fruit after its kind some day or another.

DISMISSAL OF A HEADMAN.

With reference to an article headed " the Firm Hand," which appeared in yesterday morning's *Argus,* we have the personal assurance of Mr. De Wet that in ordering the dismissal of the headman Mabandla he had no knowledge whatever of any connection between the reported proceedings of Mabandla and the Empire League ; nor was the name of the League mentioned in any way in the official representations made to him. That assurance we accept implicitly, as all our readers will who know anything of the present Secretary for Native Affairs; but there remain some features of the case which call for the fullest and most impartial inquiry possible ; for every case of the kind becomes an. example, to be well remembered, of how Government deals with natives. We are- J informed that one of the alleged grounds' of the dismissal of this headman was that he attended meetings, the object of which was to set the people against the payment of hut-tax. If Mabandla incited people not to pay their taxes, he deserved dismissal ; but we should like to know what proof there is in official quarters of Mabandla having agitated against the payment of hut-tax. The natives are in such a wretched condition that starvation would only too readily account for the present falling off. Has Mabandla been allowed any opportunity of making explanations upon the subject? There is not a word about hut-tax in the letter from the Native Affairs Office ordering his dismissal, and it was strictly upon that letter, coupled with the fact that meetings were being held amongst the natives, with a view to affiliating themselves to the Empire League, that our remarks were founded. We have reason for believing that some good might be done if we could get behind this affair, and as certain what official representations it was, and whose, upon which Mr. De Wet proceeded; and what foundation such representations have in fact.

{East London Dispatch.)

The Government is not going to tolerate native agitators; there is no room for them. The Bond is quite enough for the Government in that way. Hence the Ministry has decided to dismiss Mbovane Mabandla from the Chieftainship of the Amabele tribes living on the banks of the Tyume. *Native Opinion* intimates that the head and front of this man's offence is, his initiating an agitation for the transfer of the natives to the Imperial Government and his actively identifying himself with the current movement of expressing loyalty to the Queen ! *Opinion* adds that to the native mind this is about the most sensational news that has been published for some time; and we are not surprised to hear it.

{Het Volksblad.)

On Tuesday last the *Cape Argus* told the story of Mabandla, a native headman, who, having taken part in a meeting at Middledrift for the establishment of a branch of the Empire League, at which meeting "incidentally the question of the transference of the Transkei to the Imperial Government was brought up," was dismissed from his office by the Ministry on a charge of having held a meeting " lor the purpose of initiating an agitation for the transfer of the natives to the control of' the Imperial Government." The Secretary for Native Affairs, Mr. de Wet, verv properly seems at once to have explained matters to our contemporary. The Secretary denies that Mabandla's share in the attempt to establish a branch of the Empire League had anything to do with his dismissal. But Mabandia was thus punished because he had attempted to " set the people against the payment of the hut tax." Like the *Argus,* we accept the word of the Native Secretary, and if Mabandla did really instigate the people to rebellion, he richly deserved dismissal and even more severe punishment But what we strongly object to is that the same punishment is not inflicted upon all Mabandla was punished, and very properly, but it is not right that when natives are thus made to suffer for their disloyalty Mr. D. F. du Toit, of the Paarl, is allowed not only to escape scotfree, but is even rewarded, though it is perfectly well-known to the Ministry that he is guilty of the same offence. We have repeatedly referred to the fact that Mr. D. F. du Toit of the *Patriot,* is the publisher of the " Almanak voor Regte Afrikanders," in which the "regte Afrikaanders" are instructed to pray every Saturday for " their own flag." There is no escaping from the conclusion that the man who gives this advice is instigating colonists to rebellion. ' The Ministry knows that colonists are thus instigated against her Majesty's Government and flag, but Mr. du Toit is not prosecuted for sedition, but his paper is supported by the Ministry, and favoured with Government advertisements. Punishing Mabandla and rewarding Mr. du Toit is injustice. The latter's sedition mongering has been conclusively proved, and the position he occupies renders him more guilty than the ignorant native. But we have a Ministry which simply dares not prosecute a prominent Bondsman.

Our contemporary will observe from remarks appearing in another portion of this paper that there is no foundation whatsoever to the charge represented by Mr. De Wet as having led to the dismissal of Mabandla, and for the credit of the colony we trust the matter will not end with this explanation.—ED. *Native Opinion.*

"No, said Fogg, "this is not an old master. It is the work of a house painter I never buy old masters ; they are too com " mon, you know. I want something unique."

"Do you happen to have about you " said a poor fellow who was always in an impecunious condition, to an Israelite, "a bit of money you don't know what to do with ? The rich man felt in the depths of his capacious pockets, and at last, with a sigh, as generosity cost him a pang, drew hence a shilling, and presented it to the 'oSar- The latter took it eagerly, but his joy soon gave way to sorrow. "Why," he said, as he rang it on the ground, " the thing is counterfeit." "True," was the reply, " and that is the only reason why I don't know what to do with it."