IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, MAY 11, 1885. [No. 23.

Iveki.

IPALAMENTE iyakuwuqala umsebenzi wayo ngolwesi-Hlanu oluzayo (15 May).

U-JUDGE BUCHANAN omnye wejaji eziteta e-Rini unduluke e-Rini ngolwesi-Hlanu Iwe yeki engapaya ukusinga e-England

IXABISO legolide embiwa e-Transvaal bati abanokulixela likwiponti ezi £7,784

HLAULANI imali yepepa nkuze nonwabe.

AMANGESI ase Kokstad ayila intlanganiso yokusebenzela nkuba lonke elo lase Griqua- land East ebelisakuba lelika Adam Kok li- bandakanywe nelase Natal. Okwangoku lisapetwe e-Kapa.

OBALA esema Mpondweni kwipepa lase Kokstad uti inkosi yelo ibuta yonke impahla

UMSEBENZI wokusuka izikumba uza kuqa- Iwa e-George kwelanga pakati. Amanzi alo-

INQANAWA zemfazwe zasema Ngesini zike zabonakala kwisitaba solwandle esingentla kwe Kapa kwabakunxweme Iwase Piquet-

KUBIKWA ukububa ngolwesi-Bini kuka Mr. W. E. Jeffrey anyana ka Sijila wase Kama-

UMKOMBE oyi *Raleigh* ufike nompati zi- nqanawa zemfazwe omtsha ozokuhlala e- Simonstown ngase Kapa, igama lake ngu

ELI lixesha lokuba itunyelwe imali yepepa yenyanga ezintatu nangapezulu.

KUVAKALA indaba zokuba isebenzi liyalinci- pa e-Bloemfontein, zininzi

IBANDLA elipete imfundo lase Natal licinga ngokumisa ibandla lemfundo

KE kwako idabi ema Mpondweni pakati kwawo odwa ekufe amadoda amabini.

ICESINE ingene kwimikosi ekwela Baro- long ? ekubeni nge Cawa edluleyo bekugula amashumi amabini anane

EMINYE imikombe emitatu yabiwe e-Eng- land ukuba ize kukusela amazibuko aselwa- ndle kweli ngenxa yale mfazwe

ULOLIWE ngoku selebaleka aye kungena e-Alvani nakuba izindlu zingekagqitywa. Kuzindlelwa ukuba angavulwa ngeveki yo-

AMATYALA abengeniswe entetweni ngawo n-Mr. Dormer, Umhleli we *Cape Argus,* ngama Jodi ase Dayimani ngokusuka abengeze ihambiso yawo engasese ngentengiso yaloma- tye, adubule ekubeni akululeke kwe lonatyala

KUKO uvukelo lombuso oluhambiseka e- Canada kwelase America. I Canada ikwa yikoloni yama Ngesi. Ondiyalwa bonganyelwe ngu Louis Oriel.

UMKOMBE ogama liyi *American* uza kuxo- tyiswa ube ngowemfazwe nawo.

SINENTO eninzi yenteto ebezifanele

UKUSUKELA kumhla wesine ka March se- kutunyelwe e-Monti ababanjwa aba 123 besuka kulomzi, amatyala abo ikakulu

KWELA Barolong kuvakala nkuba uyakuti akulixolisa u-Sir Charles Warren agoduka nemikosi yake, kupate u-Major Lowe namadoda atna 2000 pantsi kwake aya

UMLUNGU ogama lingu Fergusson ufakwe etolongweni inyanga zombini ngokusuka angenise utywala kwela Barolong.

IPALAMENTE yase Transvaal ivulwe ngo Mvulo odlulileyo.

UMONGAMELI u-Paul Kruger uvakalisa ite- mba lake lokuba lentlangano ye Palamente iyakuba nento eyigqibayo ngomcimbi wololi- we oyakusuka kusazi omkulu lowo wama Bulu aye e-Putukezi.

U-MR. P. J. JOUBERT uvotelwe ngama Bulu ase Transvaal kwindawo yokuba ngumo- ngameli wemikosi.

U-HON. WILLIAM AYLIFF uyakuteta kwi- ntlanganiso yabanyuli bake base Bofolo ngo- kuhlwa (11 May).

KAULEZISANI intlaulo yenu ye *Zimvo* ukuze nizilese ngokonwaba.

INTLANGANISO yabafundisi bebandla lase Independent igale namhla ukuhlangana e-

KUKO umntu onIwe yingqakaqa e-Bayi, usingisela ekupileni kodwa.

KWEZIVEKI zidlulileyo n-Mr. M. Pelem wase Dayimani wapangwa ihashe lake wapatwa kakubi zigwinta pakati kwe

IMVO ZABANTU

I LOVEDALE NGO 1884.

AKUSAKUMANGALISA bani ngalamaxesha mabi ukuba ingxelo yale Seminari inkulu eyonyaka odluleyo iqale ngamazwi ati "kwamanye amasebe omsebenzi “oqutywayo, kuko ukuqubela pambili okubonakalayo, kwamanye "ukubuyela emva.” Ihambelo pambili, itsho ingxelo, ikwicala lemfundo, ukubuyela emva kakade kukwicala lamashishini, ekukuwo lembandezelo ikoyo ite yazibonakalisa. Yinto kodwa ebifanele ukukolisa abapati besikolo, neyakubakolisa abangabahlobo babafundisi kumzi wakowetu ukufumana ukuba indawana ezite zabanga udano kumasebe anjengawemfundo nawamashishini, zenzelelelwe ngokungapezulu ziziqamo zokusebenza komoya ka Tixo eziyiyona nto ijongwe yimizamo yabafundisi kwelilizwe. Ngezi ziqamo iti ingxelo epambi kwetu "lo- mnyaka ube neziqamo ezingape- “ zulu nakwezaupina ongapambili.” Abo baqeqeshwa njengati ukuba babeke ixabiso elidluliseleyo kwimicimbi yakwa Tixo kunakweye hlabati nengeyiyo eyasempefumlweni bayakuwubala lomnyaka udluleyo njengomnyaka wetamsanqa we Lovedale. Kufaneleke ukuba u-Dr. STEWART nowabo bomelezeke baqubele pambili emsebenzini wabo. Njengokuba senjenjenje ukuyigqwatulela inteto yetu siyakuti ngomzimba oziyekeleleyo sifeze umsebenzi wetu kubantu bakowetu ngemfane- lo, sinetemba ukuba akusakubako uyakusiposisa ukusiva ati eli ligalelo lotshaba.

Iti lengxelo yakukova ukuvakalisa indawo ezipokeleyo zebambiso yomsebenzi ngonyaka odluleyo ibehle ingene nzulu " kwingxoxo engemfundo,” eti kuyo icalule inteto ngenteto zamadodana antsundu afundisiweyo. U- Dr. STEWART uwutabata lomcimbi ngendlela ebanzi ebonakalayo, esingati, xa sipendulela umzi. awusakuba namadlala uwake- tayo kwinteto yake. Uti u GQIRA “ kuko umoya okulayo pakati kwe- "nxenye yomlisela ofundisiweyo, “ oti—Lemfundo inikwa abantsundu “ ngoku ayipakame ngokwaneleyo " ingaxande ngokwaneleyo. Eli- “ kaba liti abafundisi notitshala ba- “ bo bafumana imfundo epakamile- " *yo* pesheya ayibanga luncedo luni " na kubo. Ze batike nati apa ma- “sifumane kwalomalungelo.” Na- banina wobona ukuba lenteto yeye- ntsapo ezisesikolweni kupela. Ku- mfaneleke u-Dr. STEWART ukuwu- kumbuza lomhlambi uba wona uteta inteto yengqondo ukuba uyalibala “ ukuba imfundo enjalo ilitamsanqa “ labambalwa kanye kwelase Yuro- “pu, nabangapezulu kweli—yabeke “ indawo ingeyiyo eyokuba yintoni- “ na elungele abambalwa, kodwa yi- “ ntonina efanele uninzi.” Siyato- nyalaliswa kunene kukufunda inteto ayaleka kule u-Dr. STEWART yo- kuba “ abambalwa ababonise ukuba “ banako, benawo nomonde nobuntu “ banokwenzelwa amalungelo anga-, wambi, sivuya kunene ukubenaela u ituba. Kwanabo banako, belu- “ ngele ukuhlaula, eyona mfundo “ inkulu enokunikwa apa e-Koloni “ baya kuyinikwa *ngapandle kokuba “ kucaluhce ibala.”* Lenteto ibekwe ngamfakamfaka siyibalula kuba kuko inkolo yokuba kwingxoxo ebeziko ngonyaka odlulileyo bekubonakala ukuba inteto isekwe pezu kwebala. Siyavuya kakulu ukuba ete u-Dr. STEWART mayelana ne Lovedale wabonisa ngohlobo olungasakushiya matanda ukuba ibala ligwetyiwe. Lomcimbi wemfundo uqukunje- Iwe ngamazwi ambalwa okwalata eyona nto ijonge kuyo i Lovedale kwimfundiso yayo, ekutiwe “ yalate ekupumeleliseni intsapo ngokunco- “ mekayo kuviwo lo Titshala.” Uninzi oluyicase kanye imfundiso yomnyama oluti ukunywalazisa abantu Iona lunga ontsundu angafundiswa ishishini, lupendulwe ngokuzeleyo ngalendlela emfutshane neyengqondo, ngoluhlobo : “ umsebenzi ofanelekileyo nobonisa inyameko unokulindelwa unokufunyanwa kubasebenzi abake bafundiswa sona isi “ Ngesi namasebe okuqala emfundo. “ Kubunqaba ukuqeqesha umfana “ omnyama eshishinini ngapandle " kwale mfundo.”

Xa ewazisa umzi ingxelo yo Mhlo- li- Zikolo yonyaka odluleyo uti u-Dr. DALE ngebambiso ye Lovedale, “ umsebenzi we Seminari ngowane- “ lisayo kanye.” Lema ngoluhlobo ikaba eluviweni lo Mhloli: udodana olwaviwayo Iwaba 183; Iwema ngoluhlobo : kwinyatelo elipambili la- kwa Rulumeni (Stand.) v. 13, iv. 57, iii. 63, ii. 34, i. 14, umququ ongapantsi 2; kwese ntombi v. 6, iv. 12, iii. 44, ii. 18, i. 17, abangapantsi 5. Abapumelela imviwo ezibalulekileyo, ezinjengolwe Titshala yinkwenkwe enye eyapumelela ngokuncomekayo, bane abapumelela kodwa, kutiwa kwakona ababini abange- ntsapo yase Lovedale abancediswa ngomnye wotitshala bapumelela uviwo Iwe Bandla lemfundo Enkulu. Ngawo wonke unyaka intsapo eyayipakati kwamasango esikolo amadodana nentombi yayi 385, kweli- nani ama 30 yayingama Ngesi. Intlaulelo yemfundo yintsapo yahlanganisa £1867, kwelinani ama Ngesi emi ne £500. Nyaniswana zimbi zengxelo zingakangalelwa ukuba zi- nexabiso kwabapakati kwemida ye Sikolo, ukuba kodwa besingaziqwa- laselayo bezingabonisa ubukulu bo- msebenzi owenziwayo ngonyana ba- ma Skotshi, kodwa kwinteto emise- Iwe imida njengale kwanele kodwa ukuba zikankanywe zishiywe. Esinye sezenzo ezipuhlileyo kumsebenzi wonyaka zizinto ezazenzelwe umboniso zisenziwa likaba lakowetu elifunda amashishini—ezabeta zamangalisa bonke abelilizwe, zabanga ukuba ababengakolwa ukuba ontsundu unokwenza into yobuntu, bavuma bengabuzwanga ukuba unako, into ayifunayo yingqeqesho. Kuninzi osekutetiwe ngoku ngapambili. Kodwa ekubeni senjenje ukuzipaula ezona ndawo zizintloko zengxelo masigqibe ngokunqwenelela isikolo umnyaka olungileyo wentsikelelo.

IPALAMENTE EZAYO.

IPALAMENTE iyakuqala ukuhlala ngolwesi-Hlanu oluzayo, 15 May xa ayakuti Umhlekazi u-Ruluneli, nje ngasemihleni, afunde inteto yokuyivula eyakuba ilungiselelwe ngamapakati ake. Lonteto kakade iyakuvakalisa into eziya kwenziwa 1ibandla elo lingumlomo wabantu belilizwe. Tina ke siteni kakulu nemiteto emitsha eya kubekwa pambi kwe Palamente lipakati elipatiswe imicimbi yabantsundu. Imicimbi mibini esibuqiniseka ukuba iyakubekwa pambi kwebandla lelipakati esiya kulindela ukuba ikankanywe kwinteto ye Ruluneli. Ngumcimbi wepasi, nowo laulo Iwa- pesheya kwe Nciba. Seke sawenza awetu ngowepasi umcimbi. Ontsundu umzi uzwinye ngendawo yokuba ipasi ingafuneki, iyingcapukiso kodwa. Ucinga ukuba umteto ongokuqutywa kwenkomo nowama dungudwane wanele ukupelisa ukuti sa kwabantu abangeni. Uti Amasilamsi, Amalau, nabanye abanetamsanqa lokuba amabala abo angabimnyama abahambi ngapasi ; ezintlangu azitangake ngoko nakuba zinge zinyulu, sebuba bobazo ubusela. Bati njengokuba ibikonje ipasi ayibupelisanga ubusela, isuke kupela yakonxa abantu abamnyama abafanelekileyo ekukaulezeleni imise- benzi yabo. yabahluta inkululeko aba- nayo njengabantu be NKOSAZANA. Ekubemke umteto omtsha ka Mr. DE WET ungekabengezwa lamanqaku asanele.

Ngomcimbi wolaulo Iwapesheya kwe Nciba, kutiwa umteto omtsha uyaku- sekwa pezu kwezigqibo ze Bandla laba Picoti bamasiko nemiteto yabantsundu, ezabekwa pambi kwe Palamente ngo 1883. Nakuba sicinga tina ukuba amapakati alaulayo awalungisanga ngokuti lemiteto mitsha angayaneki pambi komzi ibe ixoxwa

ngenxa engapambili, sicinga ukuba ayakuba abamba ngeyona ndlela ukuba acancate pezu kwalengxelo kupela. Eyetu imfanelo siyakuyifeza wakubo- nakala umteto omtsha. Zizo ezi kodwa intloko zengxelo mayelana nepesheya kwe Nciba “umteto uyakucatshulwa ikakulu kowase Koloni

“ uyekwe ongalungileyo nakuwo,unga-
“ tshatyalaliswa kupele kodwa otile
“wabamnyama olungileyo nabanko- teleyo kuwo.” Lemitetoke iyaku- hanjiswa ngapandle kokucalula ibala. Umteto wohanjiswazimantyi, izigwebo zazo ziye pambi kwejaji eya kumiselwa kwelo. Kulo ofisi amatyala ayakupulapulwa zijuri ezingasaku- nyulwa ngenxa yebala, kodwa ngoku- qonda nesimilo. Ulaulo luyakuba sesandleni se Ruluneli eyakumiswa lulaulo Iwase Kapa kwanebandla labantsundu.

la zizixekexeke oziwalinge onke amatuba kumawetu, akawasa neso elinye lengqo- ndo.

Kungumangaliso kum **ukuba** u-Manya- no Ngemfundo luti asikabixesha loku- nyanzelelwa kontsundu emfundweni, kanti ngonga angatshabalala ontsundu ku- lento ayiyo, ongateta lamazwi alontlanga- niso yo Manyano **Ngemfundo**, itete into etetwa ngama Bulu noninzi Iwabamhlope olucasene nemfundo yontsundu.

U-Captain Veldman Bikitsha indoda anga u-Tixo angake ayilondoloze yonke into unyanzelela emfundweni ontsundu nganeno apa kwe Nciba. Ukuba ufuna nkubona into entle viva Ezazulwana ku- mfo ka Bikitsha. Pambili Zazulwana I Uninzi Iwambete ingubo yobuze. U-Rev.

R. Birt, no Rev. P. Masiza waka wayiteta lento. Hina, madoda, o Manyano Ngemfundo ! Gxebe kanitsho ibenye into kum apa! ate u-Rulumente nabafu- ndisi kwabantsundu, ndimisa oku noku- ya, ukuba nikwenze, kodwa kusenta- ndweni yenu ukwenza nokungenzi!

Nawe Mr. Tyamzashe, lendawo **wayingenisayo** entlanganisweni wawungayi- cinganga nzulu, kuba usiti woyiswa, we- va; ungatsho ukuti andivanga, ukuze kuzo zonke intlanganiso umana uyiti nti kancinane ude uye ekufeni umana uyiti nti **kancinane**.

Yicingeni kwakona lu Manyano Lwe- mfuirdo, izikolo zisekuvalweni zonke ngoku. Kuba ngati lisikabile Ilizwi endleleni yalo. **Ndizibambile** mawetu nqi tu. Cingani zitshaba okunye.

Ndingowenu
NKOHLA FALATI SENZO.

Impawana

Team elikulu! Siteta ngesaziso esifakwe ngu Mr. G. E. Cook wase kay' apa abayakusifumana abafundi betu kwibala lezaziso kwelipepa. U-Mr. Cook ubikela umz' ontsundu amayeza ezifo eziwuxalisa kunene, ekufuneka indlu nganye inawo. Amaxabiso alamayeza ayaxelwa, epantsi kunene. Kwanendlela anokufunyanwa ngayo nangokude iyaxelwa—ukuba umntu makasuke aye nepepa eli linesaziso kumlungu wevenkile ekufupi naye womfumanisela. Ipepa malingalityalwa. Siyetemba ukuba akuko mntu uyakuhlala ngapandle kwawo lamayeza alunge kunene. Uhlobo adliwa ngalo lamayeza luyaxelwa ngenteto ye Sixosa.

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Lencwadi yenye yenewadi eziti zindinike amandla netemba kulomsebenzi mkulu indipatise wona Inkosi wokupata lemvaba idumileyo yomz' ontsundu wakowetu. Iti indodana (endingayaziyo pofu ngobuso) yase Bayi:—

NKOSI ETANDEKAYO,—Ipepa lako le *" Mvo Zabantsundu "* lindikolisa kakulu kangangokuba ndiliqinisele kum ngalo lonke ixesha elisaseleyo lonyaka.

Yamnkela ngezitampo isheleni ezisibozo ze quarter ezintatu **ukusa ku 31** December 1885.

Ndisisicaka sako

M. F.

Port Elizabeth, 4 May 1885.

Ukuba bonke abanga lomsebenzi ungema—*Imvo Zabantsundu* zimane ukubengezwa bebeya kuxela lendodana, azinakuteteka into ebesingaba nokuzenzala abantu bakowetu. Umtandazo wamke kusasa, emini nasebusuku ngulo wokuba akwaba o M. F. bebengatiwa *multiply by* (oko kukuti bandiswe nge) 10,000 *times* (ngamaxesha a) 10,000I Ndiva futi ukuba ikaba nomzi wakowetu unga ndingasikeleleka. Manditi kubo bonke abaya kuyifunda lemigca nabaya kuyiva ifundwa: ulangazelelo lokuba ndipumelele ne *Mvo* ezi olungabonakaliswe ngamali itunyelwayolufana nomzimba lo xa ungekangeniswa umpefumlo. Kunjanike?

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Ndicelwa ukuba ndingenise lengoma ngo Rev. E. D. Hepburn okububa kwabikwa kwelipepa ekuqaleni kwenyanga edlulileyo. Xa ndicinga izinto ezinkulu ezimiyo azenzele umzi wakowetu andimangaliswa ukuba abamaziyo bagqabukele ekuculeni. Yiyo le ingoma :

U **HEBENI**.

Hlaban' umkosi e-Sikotilani
Nguw' umz' onyana sibaqondayo
Bakufika kweli letu.
Ba.va.venza yonke inkatalelo nenyameko
Kuhlanga ababeze kulo.
Lomfo uflleyo ka Hebeni
Ibiyindun' enkulu esuk' inyantsule,
Noko sezibinz' izikali zase Mlungwini
Id' ingati ayiva nto kanti iyeva,
Into emagxa makulu
Itwele uhlanga oluntsundu
Pakati kwedùduma lezikali zokugxeka.
Hamba nto ka Hebeni
Umsebenzi uwuqqibile,
Owautnnyelwe ukuba uze kuwenza
Amadabi akukonto uwalwile.
Hamba ude uye kupumla
Kwi botwe lapezulu.
Ngamana saza sahlangana
Sabulisana kwelo lapezulu.

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U-Mr. F. Dyer, M.L.A.. usuka apa ngonaso ukusinga e-Palamente. Ubeke wacelwa ngumhlambi ontsundu **omelene** no Qoboqobo ukuba ahlangane nawo pambi kokuba ahambe kodwa libe lifutshane ixesha lokulungiselela wemnkake intlanganiso leyo ingabangako. Undicela ukuba sendibikela abebenezinto abebenga bangaziteta ukuba bazitumele **ngencwadi** e-Kapa, woziqwalasela. Ndiya temba ukuba abahlobo bayakwenjenjalo.

Bendingazi ngapambili ukuba Umhle- kazi u-Maikelaikumnkani yamaMpondo hleliwenye uyawatabata amanz' **amlilo** ase mlungwini. Oku sendikuva kwakuxe- Iwa ukuba ubuye wapila kukufa obeku- mhlile, kusitiwa uvakele esiti akasokuba sasela tywala. Ngamana kwaba njalo. Kodwa lomngxuma ubutwala ufana na- lowa u-Dafeti wakudala **weyela** kuwo wodongwe, ekwabonakala ukuba waba- kuzama ukunyuka ngamacala awo lusu- ke udongwe luqepuke—ek' oko ukubu- yela kwase zantsi. Umculi omkulu uti kwada kwavela tile ngapezulu wampose- la intambo ukuze ade apume. Ikaba eli- ngekangeni etywaleni malazi ukuba aku- yi bani abuye kubo.

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Xa ndisateta nge nkosi u-Mqikela ndi- kumbula ntwana indihlekisayo ngaye. Abo bake bafunde ngento zelasema Mpo- ndweni bangalikumbula igama lenene ela- lingumfundisi wase Tshatshi kwelo ela- tabata indawo yokuba ngamehlo ka Rulumeni apo ema Mpondweni. Nditeta u-Rev. J. Oxley Oxland. Ke elinene li- hamba futi kangaka Komkulu ngango- kuba laziwa nangubani apo ema Mpondweni. Apo intsini ingena kona kuse- kubeni ete ama Mpondo akuva igama lake lokuba ngu *Mr. Oxland* aselesiti wona ngu *Msila-osilanda !* Intonike ungafika no Mqikela eteta ngo Msil'-osilanda. Kaucinge mfundi ngomsila nawo ubukali njengesilanda, kendibone ukuba **akusokuhlekana**.

Utuli lusemboxo Iwento **zakowetu** zase *Sigidimini Samaxosa* **ukulalisa** emva **kwe- siqu** sam, nasemva **kwelipepa** le *Mvo.* Ngazwinye. *Imvo* **kwi** *Sigidimi* zifana ne- qiya ebomvu xa **ipakanyiswe** pambi **kwe nkunzi yenkomo**. Manditi **kodwa kuba- nati** be *Sigidimi* ndinento enintshi yomse- benzi andinaxesha **lokuba** ndibe ndisenza imfazwe nabo. Enye into ubom bufutshane **akufuneki ukuba** ndibupelelisele **kwimpambano nakupefumla** izisongelo **ngakubamelwana**. Xa **ke ndingaziniki** mzimba udiniweyo ngenteto zabo **aku- ngakuba** ndenziwa liratshi mhlaumbi ndi- nga **bangake** bazidinise. Hayi. **Akuko** xesha nesituba **sempambano**. **Mkulu** umsebenzi opambi Awe *Mvo* Awane *Sigi- dimi.*

Ezababaleli.

UKUNGAHAMBI KWEMFUNDO.

St. Marks, 30 April 1885.

Mr. P. Tyamzashe, wangenisa into yokungeniswa ngumntu ongatandiyo uku- bona usizi olungasena kuncedwa mntu, xa seluhlile, olu lokuba ati u-Rulumente imali yam ipumela umpangalala ongena- mlungiseleli, kengoko impela kontsundu.

Nditemba ndingatandabuzi ukuba inko- liso vezikolo ingumtwalo onzima pezu ko Dr. Dale, okunye abalundisi netitsha-

ovalele umzi ontsundu, ngamatuba ama- ninzi, sineziqwengananje zemihlaba ye- zikolo nguye, nguye owacelela Undlovu- kazi umhlaba wasikelwa, Emkangiso ikwa nguye, Emgqakwebe ikwa nguye, kwa Kama ikwa nguye; lomihlaba siteta nje ine tayitile zayo (titles) no Rulumente akangeze ayihlute. Ikwa nguye e-Salem njalo. Kengoko sifanele uAuxela oka J esse u-David, mhlana wayelilela u-Saule no- uyana wake, esiti—Maze ningaxeli e-Gate ningashumayeli ezitarateni zase Asheke- lone, hleze intombi zama Filistiya zivu- ye I hleze intombi zabangalukileyo zi- gcobe! Nati mz' ontsundu masitsho uku- lila kwetu, maze ningaxeli kwizipata- mandla, ningashumayeli ezitarateni zase Kapa, hleze amagunya avuye, hleze intshaba zomntu ontsundu **zigcobe**. Ma- sicele kwinkosi yezulu isivusele **omnye** u-Hebeni, umvusi, nommeli wohlanga oluntsundu, owasifundisa ukulima nemi- lo yokuhlala. Manditshonele apo mzi wakowetu.

Ndingowenu futi
JONATHAN TUNYISWA.

Mount Coke, 1 May 1885.

SHAFTESBURY HOME.

NKOSI YAM,—Esi **sikolo** sentombi songanyelwa ngu Miss SturrocA, yena encedi- swa ngu Miss Turner no Miss Dalgarno. Sibe **nomgcobo** obemAulu AaAulu wosapo Iwalapa nge 1 May. U-Miss SturrocA **ine- nekazi** elibubele **bukulu** umeme intombi **zake** ezindala ezifundisa Awezinye indawo nezisebenzayo Awezinye indawo. Ku- te ngalomhla wolwesi-Hlanu, Iwahlanga- nisana usapo lonAe, **kwangenwa** emva Awemini.—Kuqalwe **ngokuba kudliwe** izinto ezimnandi ebezilungiselelwe, abate abo bebeAo bazifinyeza **kakuhle kakulu** njengoAo besilindele njalo nati. Kute **sakukangela kwabakoyo** sapaula uhlobo olube luhle A-anye Iwentombi zalapa ezapumayo esiAolweni ezisemsebenzini ngo- Au. Site saAubala safumana ngati ziyi 35. Sibuye saAangela Aanjalo sabona isiqu sa- bazaliAazi, abate noAo babe ngebaninzi yaba liqaqobana elimnandi. **Sikangele** Awelinye icala, sibone abamenywa ababe- AeAileyo abango Mrs. Gordon, (umfundi- siAazi), no Mrs. Edwards, (wase BanAini), no Miss Irvine, AwaAunye no Miss HocAley—bonAe aba zizihlobo zeziAola. Kupunywe apo uAutshona Awelanga A-wadlalwa pandle lusapo Aancinane, A-u- bonaAala **ukuba** luvuye **kakulu**; luhluti noAuhluta. Kubuywe Awangenwa Aa- msinya, uAuba Auboniswe iinifaneA-iso yase busuAu (Magic Lentern). EAwenze- ni lomsebeni sipaule AaAulu **inkutalo** Aa Miss Dalgarno no Miss Turner, ababebo- nisa imifaneAiso leyo, **kwakunye** no Mr. Birt, owasinceda ngoAusityilela **imifanekiso** leyo. Kute **ekuboniswen kwale** mi- faneAiso zamana **ukucula** intombi zendlu **ka** Miss **Sturrock** zenza intsholo emnandi, ebimana ilungelelana nemifanekiso leyo iboniswayo. Sapaula amazwi amnandi eculo elavunywa ngu Miss **Mtywaku**, eliteta **ngokulila** Awale Africa yetu ililela abantwana base Maxoseni nabase Lutu- Aela abemnAa negqabi liAa Lonji *utywala* —idimoni enAulu. Lite eliculo lashuAu- misa **ingcinga** ezininzi **kuti**. Enye into esiyincome AaAulu ngamazwi esi Ngesi esaweva ebizwa **kakuhle** yenye yentomba- zana ezapumayo **esikolweni**,' esitemba **ukuba** lontombazana yayingu Miss Edith Mlonyeni —uAuba yiyo siti Auyo—' funda **ekaya** unesipo.' **Icitakele** intlanganiso leyo mayela ngo 9 **sekumnyama** Aanye. Emva **koko** Aungene intlanganiso **ekutiwa** " **yeyokugcinana kwabantu** abatsha ngo- Autandazelana " (Young Women's Christian Association). Unobala u-Miss Dalgarno, nomongameli u-Miss Sturroc ba- ngenise amagama aliqela entombazana. Ute u-Rev. W. B. Rubusana waposa amazwi **okomeleza** umhlambi lowo. Yapela intlanganiso emnandi **kakulu** nengaso- Auze **ilibaleke kwababeko**, ngo 10 ebusu- Au. **Siyambulela** u-Miss SturrocA ngese- nzo saAe. Aunye nayo yonke indlu yaAe —siti **kuye** "pambili ntombi vese **Sikoti- lani** emfundisweni, **naselutandweni** lobu- zalwana."

Ndim
UMBONELI.

ABALIMI NA BARWEBI.

E-MARKENI.

Ixabiso loboya lisehlile. Abatengi barn- qnlwe kanye buboya obukuliswa ngamavretu — ngokungcola nobufutshane. Abafayi bayazenzakalisa ngokuyekelela ukuba uboya bonakale. Ixabiso lihamba kwi 4d enobu- vuvu.

E-QONCE (May 9).

Inkuni, 6/ to 25/ ngeflara Ihabile, 3/6 to 5/6 ngekulu Itapile. 9/ to 12/3 ngekulu Umbona, 12/3 to 13/ ngekulu Atnazimba, 12/3 to 13/ ngekulu Irasi, 8/4 to 8/9 nerekulu Umgubo, 12/6 to 15/3 ngekulu Amatanga, 3/9 to 6/9 ngedazine Ibotolo, 2/9 to 3/7 ngeponti **Amaqanda**, 1/9 ngedazini

E-MONTI (May 8).

Amaqanda, 1/9 to 2/ ngedazini Ibotolo, 2/ to 2/10 ngeponti Itapile. 10/ to 15/ ngenxowa Umbona, 9/6 to 11/3 ngekulu Ihabile, 3/ to 4/1 ngekulu Inkuni, 5/ to 17/6 ngeflara Irasi, 6/6 to 7/6 ngekulu Amatanga, 4/3 to 6/ ngedazine

E-BOFOLO (May 8).

Inkuni, 6/9 to 12/3 ngeflara Amaqanda, 2/3 to 3/1 ngedazini Ibotolo, 2/ to 2/5 ngeponti Umbona, 12/4 ngekulu Ihabile, 3/ to 6/ ngekulu Itaptie, 3/3 to 3/9 ngenxowa

E-RINI (May 8).

Ibotolo, 2/9 to 3/ ngeponti Irasi, 11/3 to 14/3 ngenxowa Ibran, 4/ to 5/5 ngenxowa Amaqanda, 2/3 to 3/1 ngedazini Ihabile, 4/6 ngekulu Ikalika, 1/4 to 1/6 ngenxowa Umgubo, 22/3 to 25/ ngenxowa Umbona, 23/ to 24/ ngenxowa Ihabile, 19/ ngenxowa Itapile, 6/6 to 12/6 ngenxowa Amatanga, 3/6 to 5/6 ngedaz ni Inkuni, 14/ to 25/ ngeflara

I-Bala Le Cricket.

PORT ELIZABETH.

FEAR NOT C.C. VS. ETHIOPIAN C.C.

Kwi *Mvo ze* 1st December 1884, nabali- selwa ngu " Mtandi we Cricket," ngoko- yiswa kwe Fear Not yi Ethiopian. Sati noko seva into embi ukuba soyisiwe, se- va ubuhlungu ngakumbi sakubona uku- qayisa kwama Tiyopiya, lati Iona izwi lokuba aye gushelwe imbokotwe ngama Fear Not lafuna ukubanga umoya ombi. Hayi sayitiba impi entsha, sati inayinga- ngxami asiyiyo ngqalo ukuti **inkunzana** esuselayo ike idale iziganeko. Sayekake. Ngeloxeshake kwakuxa kuvulwa le season. Site sakuyimema i-Tiyopiya kamva ayake itsho ukuba mayidlale nento eya- zikupa ngenanikazi eliyi 30 runs, yati kanye ukuze idlale nati **makudlalelwe** into nokuba yibola. Site hayi apo kuba imidlalo enjalo inobubi pakati. Kute kupi kwafuneka ukuba kudlalwe nama Ngesi, yabe i Fear Not imaxesha mabini imana idlala namanene Amangesi e Cra- dock Place, iwoyisa. Siwavenile ke tina Amangesi Fear Not, sawuhlaba umkosi kwi Tiyopiya, yavuma yangenisa isixe- nxe, saxola kungenisa isine ngokunqena ukuyitunuka. Niyazike ukuba yoyiswa imidaka ngokumdaka nge 21 March. Ibola ekwafuneka ukuba itengwe ngokuti abadlali barole Is. emnye kwavunye- Iwana ukuba kuze kudlalelwe yona kamva. Kudlaliwe nge 11 April 1885. Kungene i Fear Not kuqala, yenza 78. Kwa- ngena i Tiyopiya, yenza 47, apela amangeno okuqala kunye nokutshona kwe gala, wati umntu—*next Saturday!* Ufiki- le u Mgqibelo 18th April yangena kanja- lo i Fear Not yema ne 30. Ingene i Ethiopian yenza 30, kusasele one wicket to fall. Ute umntu kuhlwile! Lo wicket inye yowa ngozo. "Yinile! lomfo wase Tiyopiya wenzani?" Batsho ababoneli macala onke. Hayi, sayeka. Ufikile u Mgqibelo wesitatu (25 April). Zawa intonga nqina ngebola yesitatu kungenziwa- nga nanye. Alicimekanga ihlazo ebelifu- na ukucinywa yi Capt. ye Ethiopian nge inning ipela kuba kuzozombini i innings abafikanga kwi 78 ye Fear Not, bapele kwi 77. Zingalipina icala imbokotwe namhla? Naso i score:—

FEAR NOT C. C.

FIRST INNINGS.

R. Siyolo, b Bopi..... 0
J. April, b Pezisa..... fi
T. Klaas, b Bopi 5
S. Boyce, b 2
F Makwena, b Ross ..... (i
A. Ngcozajc Morley b Bopi ... 4 W. Swartbooi, b Bopi 18
J. Notyoda. b Ross 17
M. Foley, Capt. not out..... 3
J. Radasi. b Bopi.....1
P. Rwexu, b Ross..... 2
Extras 19

Total 78

SECOND INNINGS.

R. Siyolo, c Xiniwe b Pezisa ... 2 J. April, b Ross 3
T. Klaas, run out..... 5
A. Ngcoza. run out.....3
M. Foley Capt.. b Pezisa..... 4
B. Swartbooi, run out 0
F. Makwena, b Pezisa 0
J. Radas', b Ross.....0
P. Rwexu, b „ 2
J. William, not out 0
J. Mpindwa, b Ross 0
Extras .....H

Total 13
78

Grand Total 193

ETHIOPIAN C. C.

FIRST INNINGS.

A. Ma hope, b Foley 11
F. Nyoka, b Swartbooi ... 0
H. Pezisa. b Foley..... 0
J. Mdana. b Foley..... ... 8
I). Nqhina, h Swartbooi..... 1
A. Ross, b Foley 0
R. Christian, c Radasi b Swartbooi 1 P. Xiniwe, <'apt., b Foley ... 7 J. Morley, b Foies 0
C. Bopi, not out 8
W. Mazantsi, run out 1
Extras 10

Total 47

SECOND INNINGS.

C. Bopi, run out 4
J. Mdana, b Foley.....3
F. Nyoka, b Swartbooi 7
W. Mazants', c Siyolo b Folej' ... 0 A. Mabope, b Foley 1
R. Christian, b.....3
A. Ross, b 0
H. Pezisa, c Swartbooi b Foley... 2 P. Xiniwe, Capt., not out..... 5
J. Morley, lbw 0
D. Nqhina, b Foley 1
Extras 4

Total 30
47

Grand Total 77

LOVEDALE IN 1884.

IT will, we think, surprise no one in these distracted times that the report of this great Institution for last year should begin with the words that "in some departments " there is a marked advance, in "others as marked a falling off." The advance, it is reported, appears in the Educational department, and, as was to be expected, the falling off is in the Industrial department where the present business depression has made its baneful influence felt. It must be gratifying, however, to the authorities of the Institution, and cannot but be satisfactory to the friends and w'ell-wishers of mission work among our people, that whatever causes of disappointment there may be in the results educationally and industrially, these are more than counterbalanced by spiritual results which are the crowning end of all missionary efforts. Of these results the report states " the "year has undoubtedly been more " than unusually productive." Those who, like ourselves, have been trained to count all material results as of less value than manifestations of moral and spiritual activities, will surely regard the past year as having been a successful one for Lovedale. And Dr. STEWART and his co-workers may, therefore, take courage and proceed. This being our view, then, we may with freedom discharge our public duty with respect to the general statements of the report, and we trust our remarks will not be misconstrued into the assaults of the **enemy**.

With the statements of the main features of the year's work as the basis, the report at once plunges into " the question of Native education, ' and under this heading contributions during the year on this subject by natives are noticed. Dr. STEWART brings to the consideration of the question a broad practical view, to which no reasonable native, we venture to say, will take exception. " There is a view or feeling," the Doctor observes, " growing among a "portion of the educated Natives " themselves, and who say: ' The " ' education at present given is not "'high enough or wide enough.' They " ask," we are told, " whether " their teachers or missionaries for " example did not enjoy a college or " university training at home, and " whether that has not been a **great**

" advantage to them. They say : "'Give us the same advantages "'here.'" Everybody is bound to be struck by the school-boy simplicity of this demand. And Dr. STEWART well reminds these unsophisticated *alumni* that "they " forget that such an education falls " to the lot of but very few even in " Europe, and still fewer in South " Africa, and that the real question " is—not what is best for the " special few ? but—what is best " for the many ?" W^e are very pleased to hear Dr. STEWART'S admission that " for the special few " who shew ability, perseverance, " and moral strength, we are but " too glad to make special provision. " And for those who have means, " and choose to pay, the highest " education the Colony affords, is " open *without distinction of colour."* The italics are our own, and it is necessary our people should note the italicized expression for we believe there is a general impression that colour has had no small weight in the discussion of these matters last year. And we rejoice that so far as Lovedale is concerned Dr. STEWART has spoken with no uncertain sound on this question of drawing the line at mere colour. This phase of the educational controversy is closed with the statement of tho end of the ordinary Lovedale curriculum which aims at preparing " for the Teachers' Honours Examination." Those totally opposed to any school education of Natives, and who still affect to be anxious for their improvement by advocating their training in industrial pursuits, are disposed of in the brief but sensible sentences that " intelligent

UNKONTELO ETSHOBENI.

NKOSI MHLELI,—Kaundifakele lamazwi ndifuna ukupendula amazwi asepe- peni lako, ati "uncedo Iwenkomo" abe balwe ngu Mkoloni. Manditi kulungile kakulu ukuboniswana ngalendawo. Aku- ko mntu uti makulahlwe umhlaba, kuti- wa makusetyenzwe umhlaba. Abantu abantsundu banikwe iziqiti njengase Ngqushwa, e-Singqengqeni, e-Nxukwebe e-Tyume, e-Xesi, nakwizibaxa ze Qonce njengase Mgqakwebe nakulo i-Hewu. **Lemihlaba** bayinikwe ngu Rulumente. Bayinikelwe ukuba bafuye impahlaua elula? Bapile ikakulu ngokulima. Ba**suke** bati bakubona abantu bakowetu impahla ihluma bapikela ukufuya impa- hla ngokukodwa inkomo. Namhlake umhlaba uxinene, inkomo iyafa yindlala ihamba ezikiti lemihla, selide yangene- Iwa zintlobo zonke zezifo, kuba ilamba umhlaba uxinene kakulu. Kanye umntu ezilalini njengase zidolopini makanga- gqiti kwinani elitile. Inkabi ezine ne- mazi ezine, nehashe elinye, kwanele kumntu omele lemihlaba ye Location. Ongezeke ngeqelana legusha nebokwe. Imfuyo yomntu ihamba ngamasimi ana- wo. Kuba lomhlaba ucandiweyo idlelo lawo lilingana namasimi.

Lento indlala ingakanana kuti bantu bantsundu, umhlaba siyawunqena uku- wulima kakuhle. Abelungu nonyaka nje bazuze indyebo enkulu yengqolowa kungeko mijelo yamanzi. Ama Jamani leminyaka avuna izikwebu zombona ezi- bonxileyo, xa tina bantsundu kungeko negqagqa eli entsimini. Xa nonyakanje amadoda antsundu aqeshe kwifama zabe Lungu avune ingqolowa eninzi, kuba ate awunyamekela umhlaba, kuba eyakubizwa imali. Lentoke umntu ontsundu angazuzi nto emhlabeni, we- nziwa kuba akawusebenzi. Kudu me kuti bantsundu ukuba into ecumisa umhlaba ligaba kune puluwa. Kunya- nisiwe, kodwa isizatu soko nasi: ubesiti umfo olima ngegaba intsinde ayikubele kuqala ivunde, liti nokuba lifusi alikube- le. Namhla umfo ucela amakwenkwa- na aye kupala entsindeni ingakutyelwa- nga ahlwayele imbewu. Akufika efusini uhlwayele ngapantsi, **kulima** amakwenkwana esoyiswa nayipuluwa, nenkabi ziwadelile. nawo engakwazi nokuzinqa- nda kakuhle, zingakokelwe mntu. Ba- mbalwa kalusizi kubantu belali abakwa- ziyo ukulima umhlaba. Inxenye yaba- ntu bakowetu ipikele ukutenga onoxesha *bezikali* zepuluwa ezibe zisetyenziswa ngama Jamani, ange kumfazi wake uye kutenga isikali evenkileni nge 2s. 6d. ka- nti wotenga eseke sasetyenziswa li .Jamani nge 1s. 6d., eseleyo imali iyekwelicuba lingamanzi kutiwa ngoku yi *Biya.* Uhla- ngana namanye amakolwane egoduka ete ntshi ngomqala lebotile emnyama, k n- tiwa ngu *swartyi.* "Upete nina wetu?" batsh' owabo. " Hayi " atsho unkabi, " le- botilana uyibonanje benditunywe ngu- mfazi ukuze ndimpatele *i-palafini* ukata- zwa ngumntwana ebusuku." Kanti unkabi ubabopa nje. Kumfazi ayisaku- vela lobotile, kotiwa imali sitenge ngayo yonke isikali. Wakufika umhla woku- lima koqweqwediswa ngale nkunyevu yesikali, engenakulima nzulu, zibuye inkabi kusitiwa kulukuni.

Ndim
UMKOLONI OMDALA.

IMFAZWE YOMHLALA PANTSI.

NKOSI MHLELI,—Kumhlana ndivelayo kwelopepa lako, libekekileyo, lamanene, **Mzi** wakowetu wase *Mamfengwini,* sapela ngumlungu, singaboni. lyawa yinina leyo siyivayo ngo Mbovane Mabandla, wenze ntonina umnumzetu lowo. Upina Umntanomhle ka Mhlambiso u-Mtongane wakutshwa, kwangoluhlobo Iweqinga. Upina u-Diba ka Matomela, naye ikwa- lolohlobo Iweqinga. umzukulwana ka Njokweni, siva futi izisongelo ngaye kwa ngolukutsho. Xa kupikelwene nenkosi nje zohlanga aluqomfwa na? oku kwenji- wanjalo, ukuze siti siqabuka kube **ku- ngaseko** nkosi yaluhlanga, selingovuka endleleni, ukuba nga yimali le ziyamnke- layo le ibanga lonto, nezi ziseleyo inkosi maziyale zingayamnkeli, zihlale **ngapa- ndle** kwayo kanye, zoba zinkosi noko; ukuze zikwazi **ukumela imfanelo** zabantu bazo. Ikwa sesemipu yetu esi, esayite- nga ngamashumi ngamabini eponti tina, yimfazwe koko iliwa ngomhlala pantsi mzi! Ezizinto u-Rulumente makanga- zenjenje, mayiti inkosi yakuposisa, ayingxolise ayitetise, ukupo olu lolwantoni- na? Uyaxoka *Mabele* ze nigcine inkosi yenu leyo, nokuba ikutshiwe ; nimale lo- vuka endleleni. Manditshonele apo.

OWEGAZI WOHLANGA.

Qugqwala, 1 May 1885.

UMANELI U HEBENI.

NKOSI MHLELI,—Kaundifakele esisililo sam ngomfi u-Rev. E. D. Hepburn. Sibu- bile namhla, esosicaka sika Tixo, umfo **owayengashumayeli** Lizwi lika Tixo lo- dwa, owayelukangelele uhlanga nangase myameni, ube ngumvalo kwa Rulumente

" careful work can only be expected, "of doubtful character from roaming over and can only be got from appren- [il] tices the country with eyes prying into other with some knowledge of " English and peoples' concerns. The Malays, the three R's. It "is found nearly Hottentots, and other coloured classes impossible to " teach a trade to a native who are fortunate enough not to wear a lad without this. Dr. DALE, in com- dark hue are pointed at as having been municating the results of last year's free from the pass, still, though they inspection, says " the work of the "themselves lay no claims to being SIMON institution is thoroughly **satisfac-** "PURES, they have not monopolised tory." The figures at inspection were 183 stealing. It is contended that severe pass boys who were classified as follows : V regulations have not checked stealing in (or highest Government Standard), 13 ; the past; that the pass has merely Standard IV, 54; III, 63; II, 34; I, 14; and answered the purpose of hampering below Standard, 2. Girls—V, 6; IV, 12; honest and industrious black men in the III, 44; II, 18; I, 17; and below Standard, struggle for existence, and grossly 5. The passes at public examinations interfered with the liberty of the subject. during the year were at the Elementary As Mr. DE WET'S Bill is not yet before the Teachers' Examination, one boy in country, it is not at present necessary co honours and four in the pass list. Also say more.

two private pupils are returned as having passed the Cape University Matriculation—one in honours and the other in the pass list. During the year in the institution proper the numbers were 385 of both sexes, of whom about 30 were Europeans. The fees reached the total of £1,867, of which the European pupils contributed £500. The other details respecting the classes may be regarded as of value as local memoranda, and though their minute consideration would still go far to show the magnitude of the work in which worthy Scotch sons are engaged, they must necessarily be mentioned only in an article of moderate length. Among the most prominent achievements of the year may be noticed, as towering above the rest, the assorted articles made by native apprentices and girls of the Industrial Department for the Cape Exhibition, which excited the wonder of the South African world, and drew from not a few of the sceptics in Native education unextorted acknowledgement of the capacity of Natives when trained. Much, however, has been said on this before now. But having thus touched upon the salient points of the report, we may close by wishing the institution a good and

prosperous year.

Then with regard to the Bill dealing with the Transkeian Government, it is believed that legislation will be based upon the very elaborate and exhaustive report of the Native Laws and Customs Commission which was laid before Parliament in the 1883 session. Though the Government has done itself injustice, as we think, by not giving the country an opportunity of discussing this subject, and thus assist the Legislature in dealing with so vital a question, we believe the Ministry may depend upon it that they are on firm ground if they have adopted the sagacious and practical recommendations of that Commission. We shall do our duty in noticing the Government Bill when it is published. The leading features of the Report respecting the Transkei may, however, be briefly stated here. A Penal Code was drafted on the safe and sound bases that " while it " adopts the general principles " of the existing Colonial Law, " endeavours to remedy its defects, " and retains some laws and prin- " ciples dear to natives, and which " commend themselves as proper for " those territories." The code is to be enforced in the Taanskeian territories without distinction of class or colour. The law is to be canied out by magistrates, whose sentences are to be subject to review by a High Court presided over by a Recorder. In that Court trial by jury will be followed, and qualifications of jurors will not be race or colour, but intelligence and character. The

Commission proposed that the general government of the terri- tories should be through a deputygovernor, assisted by a Native Council.

THE COMING SESSION.

PARLIAMENT commences its sittings on Friday next, the 15th of May, when his Excellency the Governor will, according to custom, read the Opening Speech prepared by his Ministers. The Speech, of course, will more or less foreshadow the nature of business that the representatives of the people will be called upon to transact. We are directly concerned with the measures which will emanate from the Ministerial Department of Native Affairs. Two measures of considerable moment will, we are in a position to state, be submitted to Parliament by the Native Minister which we shall expect to see referred to in the Governor's Speech. These are a Pass Laws Amendment Bill and a Bill to deal with the Government of the Transkeian territories. We have taken occasion before to state the Native opinion on the first named measure. Our people are unanimous in considering the Pass System as unnecessary and vexatious. They think the Cattle Removal and the A agrancy Acts sufficient to check persons

SIMPLE JUSTICE.

ON Thursday, the 2nd April, PETER WAUCHOPE (a Native lad) left Port Elizabeth by night train for Graham's Town. When the train stopped at the West Hill Station on Friday morning the Guard came to the carriage in which PETER was, and asked for his ticket, which was produced at once; but in the hurry to get out his ticket which he had put in his purse, PETER let fall some of his money (a ten shilling piece). The Guard at once said, " Get down and pick it up sharp." PETER got down, and whilst in the act of picking up the coin, a shunter, ELLENTON by name, came up and, without asking for an explanation, began to kick and strike at PETER who at last managed to grasp the coin together with a handful of gravel. The shunter continued kicking and striking at him, and even followed him into the carriage. All this time the train was standing still, and the Guard examining tickets. Shunter ELLENTON then locked the carriage door, saying, " I am not done with you yet, my man." When the train reached the Terminus Station, PETER was at once given in custody and marched off to gaol. A message was at once sent to his brother, the Magistrate's Interpreter at Port Elizabeth, and through him the railway authorities in Port Elizabeth were set in motion. Somehow or other no one appeared to prosecute PETER, who was discharged by the Magistrate on Saturday morning. The facts of the ease were at once lodged with Inspector BROWN of the Railway Department, Port Elizabeth, with the result that on the 4th inst., Mr. ISAAC WAUCHOPE received the following kind letter from Inspector JAMES MCLAREN BROWN :— *[Complaint against Shunter Ellenton of Graham's Town.']*

Port Elizabeth, April 30, 1885.

SIR,—I have the honour to inform you that I have taken up the matter in *re* your complaint. I exceedingly regret the occurrence which gave cause to it, at the same time I am obliged by your bringing it to my notice. To show that this department *will* protect the travelling public, I may inform you that the employe complained of has been dismissed from the service, for his rude behaviour on this occasion.

I am, & cc., Your obedient servant, (Signed) J. BROWN,
Inspector.

To Mr. Isaac **Wauchope, Interpreter, & c., Port Elizabeth**.

To the above Mr. WAUCHOPE replied as follows :—

Port Elizabeth,
May 5, 1885.

SIR,—I am most thankful to you for your having taken the matter of my brother's assault and imprisonment at Graham's Town. The whole thing reflects great credit on the efficiency of the Railway department generally, and of your own department in particular, in carrying out the strictest justice in order to secure the protection of the public without distinction of colour. My brother's case is but one of many cases in which the Native traveller is taken advantage of by some of the so-called railway officials, and the only reason I can assign for the fewness of complaints is, not that their complaints would not be attended to if lodged with the proper authorities, but because they think that the bullying and knocking about which they receive are part of the duty of the officials, and that therefore it would be futile to complain against a man who simply performs his duty. I am perfectly aware of the annoyance given to the Railway officials by Native passengers who are, in most cases ignorant of the rules of the Railway department; but there is ample provision in the Railway law for the protection of those whose duty it is to protect life and property, so that Mr. Ellenton had no need to commit an assault.

Your conduct in this case, sir, deserves the thanks of every Kafir or Native. You have cleared the Railway department of a very serious charge, namely, of only protecting those of the public who have a white skin, and leaving the man of colour out in the cold.

Again thanking you for your trouble in the matter,

I am, dear sir, Yours sincerely,
ISAAC WAUCHOPE, Interpreter, & c.,
Resident Magistrate's Court, Port Elizabeth.

To James McLaren Brown,
Inspector Railway Department.

Editorial Notes.

IT must be flattering to our .voting men, to the Lovedale staff", and to those generally engaged in the work of improving the natives by education, to find public opinion in the Colony veering round as appears in the following extract from an article in the Port Elizabeth *Telegraph* " Some time ago it was asserted that Lovedale made the Kafirs bumptious and conceited. At the outset there *was* a particle of truth in this statement. The Lovedale authorities were quick to grasp, and combat the difficulty. We have no hesitation in saying that Lovedale students—those who have left the Institution and mixed with the busy colonial world —now evince fewer traces of conceit. *The more they have been taught, the more do they become convinced how little they know by comparison with which there is yet to be learned."* Our contemporary has hit the nail on the head in the sentence we have italicized. Would that the truth in it were impressed upon educationists themselves ! We trust, however, educated Natives will now learn the wisdom of shutting the mouths of enemies of Native improvement by deeds; no exception can, however, be taken to occasional corrections of misrepresentations.

OUR people are leaving no uncertain sound on the Pass Question. A special meeting of the Native Farmers' Association of Stutterheim has adopted resolutions to the effect that (a) Natives have suffered long in the way of arrests, paying fines, floggings by policemen, on account of the pass ; and they would be greatly pleased to be freed from its thralldom. They state that they have long been under the Government, and it is time they were trusted as the Queen's children; (&) that the pass law is liable to abuse, as in some cases they have had to pay illegal fines varying from 5s. to £1 for being without it. And Native Ministers of the Gospel, Native Teachers, and farmers are grossly hampered by it in the discharge of their duties; (c) and that the pass instead of preventing stealing has given thieves a certain amount of respectability, inasmuch as thieves have actually given description of cattle they were going to steal to Magistrates who gave them passes. For these reasons these Native Farmers ask Government to free the Natives from the restrictions entailed by the Pass Act.

WHILE on this, Government might well remember the fact that at this moment there are thousands of coloured men, Bastards, Malays, Hottentots, and Bushmen who have never been subjected to this barbarous pass system, and bad as some of these people are it has never occurred even to the most pronounced Bondman to suggest a pass for these people, while respectable Natives are always liable to the indignity of being hurried to prison for omitting to provide themselves with the pass!

SAYS the Queen's Town *Free Press:*— " Do what they can the doom of the Natives is pronounced when he has tasted the liquors of the white races. It is so all the world over, and unless the strongest prohibitive laws are introduced against the sale of liquor to natives the evil will be aggravated more and more. Witness what has been done this year by the Maoris in New Zealand. ' On the requisition of the native race in New Zealand, the whole of what is known as the King Country, an area of three million acres, occupied by the natives, has just been proclaimed as protected from the sale of intoxicating liquors for ever.' The increase oi the use of spirits amongst Kafirs and other Natives will so degrade and brutalize them that they will be utterly useless in this country and then their fate is sealed, for it is the characteristic of the Saxon race, from the commencement of our history, that what we cannot use we destroy." And it is well-known among us that once a Native young man has acquired a taste for strong drinks it is difficult to stop him on the downward course, and the safest course is to let it **severely** alone.

THERE is no reason, we are happy to say, to complain at the manner in which the various colonial newspapers have taken up the case of the unhappy chief Mbovane Mabandla. All are agreed that injustice has been done and reparation should follow. The *East London Advertiser* has two vigorous "Notes" on the subject in the course of which it says " the punishment of this man is a grevious blunder." The *Somerset East Advertiser,* which, since it passed into the hands of its present proprietor, has distinguished itself for fearlessness and impartiality, has devoted a well-reasoned article on the chiefs treatment, and warns the Government respecting the consequences of injustice. The *Port Alfred Budget* points out "that the day has gone by for the success in the kind of tyranny" which has been exercised upon Mabandla; and characterizes the action of the Government as " not merely disgusting but foolhardy in the last degree." Several other newspapers have commented on the subject, condemning Government for having dismissed the man on the charge stated in the letter of dismissal. No doubt the matter will form the subject of a Parliamentary inquiry if Mr. De Wet still confides in the representations of the Clerk in Charge at Middle Drift, the correctness of which is absolutely disputed by Mabandla.

WE have been amused by a classification of the members of the Native Laws and Customs Commission attempted by the Port Elizabeth *Telegraph* under the heading " vigorous," " moderate," and " nigrophilistic," according to their individual principles on the native policy. It is as follows: " Sir Jacob Barry (moderate), Hon. C. Brownlee (negro- philist), Rev. Dr. Stewart (moderate), Mr. Stanford and Hon. T. Upington (vigorous), Hon. J. Aylitf (moderate), Dr. Berry (rigorous), and Advocate Solomon (negrophilist)." The *Telegraph* having hammered the classification nail through we may perform the pleasant duty of clinching it, by giving our classification, which is: Sir Jacob Barry (moderate); Hon. C. Brownlee (negrophilist); Mr. W. B. Chalmers (negrophilist); Rev. Dr. Stewart (moderate); Mr. W. E. Stanford (negrophilist); Hon. T. Upington (vigorous) ; Hon. J. Ayliff (vigorous); Dr. Berry (negrophilist) ; Mr. Emile Rolland (negrophilist); and Advocate Solomon (negrophilist). " Negrophilist " of course, representing those who advocate simple justice, nothing more nor less, for the Natives. It may be stated that Mr. Brownlee and Mr. Chalmers resigned before they had even time to attend the meetings of the Commission.

ISAZISO.

[INCWADI E COLWE ENDLELENI.]

Tyinira, May 1st, 1885.

Sitandwa John—

Undicela ukuba ndiku **tumela** indaba. Andinazo, ngako mandiku xelele ukuba ngoku sinenye i venkile apa. Inyanga zintatu **ivuliwe**. Ingubo zitshipu ine ntwana-ntwaua ezisandu' ukufika. Uzeke ufike nze ku nditengela enye. Umnini weve- nkile unika amanani alungileyo ngezikumba noboya nempondo **zenkomo**.

Ivenkile **ingakwa** ;Msesani endleleni ye- nqwelo epuma emcancatweni ising' e-Tsomo. Ukuba kuko into esiyifunayo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumela. Kupela myalele kupela **wokufumanisela**. **Igama** lake ngu.

P. H. POTTOR.

Owako otandikayo

IMVO ZABANTSUNDU.

LIXESHA LOKUHLAULA.

Kambe kule nyanga sili- ndele inkozo zenyanga ezi- qala ngo May 1, 1885. Oku kubekiswe kwababehlaulele ezintatu inyanga kupela. Amapepa angahlaulelweyo ayakubanjwa de ifike imali yokuwa kulula. Abamnkeli bayacelwa ukuba intlaulo yabo bayise ekupeleni ko September, 1885, ibe 5/. Abafuna ukuyisa ekupemni konyaka bangahlaula 8/.

Abantu abaqala ukula- mnkela ipepa ekuqaleni kwalo nyaka bahlaulela T- nyanga ezintatu bayaziswa ukuba ixesha labo lipele ngo 31 March. Ingafiki imali yabo liyabanjwa ipepa.

IRISITI ZENTLAULO.

Abamnkeli beli pepa baya- ziswa ukuba abanakutunye- Iwa irisiti (receipts) ngemali engapantsi kwe 10/. Ixesha abahlaulela Iona boliqonda ngokulifumana nokungali- fumani kwabo ipepa. Kuba kungatunyelwa mapepa ku- bantu abangahlaulanga kwa- ngapambili.

Izaziso ze Mvo.

SIYABACELA abafundi betu ukuba izaziso ezisakuba zibonakala kwelipepa bazikangelise. Makukunjnlwe ukuba ezi zindlu zingenisa izaziso sazeke zingenyanye mali yomntu mnyama njengokuba ezinye zinjalo, abangati ke abayakutenga kuzo bafumane **ukulungiselelwa** nemfanelo. Si- bacela kanjako abafundi betu lento inye inkulu ukuba bati xa sukuba beyakutenga bapate ipepa eli *Imvo* ukuze bazazi izindlu ezinqwenela ukutengiselema nabo, bazibuze ngokumhlope ezinto sazeke zibalulwe epe- peni ukuba zinokufunyanwa kwezo zindlu. Xa abafundi **beyekutenga** kwizindlu ezinge- kabi nazaziso kuba balungele ukuba babuze imbangi yokuba izindlu ezo zingaceli umzi omnyama ngezaziso.

Amagosa e "Mvo."

SAZISA umzi ukuba lamanene amiselwe ukupendula zonke izinto ezingelipepa egameni lomninilo kwezindawo :—

.....Mr. P. Figilan
Grahamstown.....Mr. Peter Nkosinkulu-

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa

e-Town Hall, Kwisitora esing a 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 ngentff ezinjengokutya.

Impahla zamkelwa nguye azitumele kwma- calana onke e-Koloni.

U Abraham K. MALO,
Umteteleli ema-Tyaleni,
ENGQUSHWA.