IMVO ZABANTSUNDU

(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE. — LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 24, 1885. [No. 34.

ABALIMI NA BARWEBI.

E-MARKENI.

E.QONCE (June 23).

Inkuni, 5/ to 26/ ngeflara
Do. (ezicandiweyo), 8/3 to 17/ ngeflara Ihabile, 3/ to 5/2 ngekulu Irasi, eluhlaza, 1/1 to 1/11 ngekulu Indiza, 1/4 ngekulu Amazimba, 10/3 to 13/3 ngekulu Umbona, 10/ to 18/ ngekulu Ihabile ngenxowa, 11/9 to 16/9 ngekulu Irasi ngenxowa, 9/9 ngekulu Umgubo ngenxowa, 12/9 to 14/ ngekulu Itapile ezinyama. 6/7 to 8/7 ngekulu Amatanga, 4/4 to 6/9 nge dozen Amaqanda, 1/2 nge dozen Ibotolo, 2/ to 3/ ngeponti

E-RINI (June 22).

Ibotolo, 2/6 to 2/9 ngeponti Irasi, 13/9 to 16/6 ngenxowa Amaqanda, 2/ to 2/6 ngedazine Ihabile, 4/6 to 5/7 ngekulu Ihabile eyimbewn, 13/3 ngenxowa Itapile, 11/ to 12/ ngenxowa Inkuni, 20/ to 41/ ngeflara

E-KOMANI (June 23).

Ibotolo 1/6 to 2/3 ngeponti
Amaqanda, 1/ to 1/6 ngedazini
Amazimba, 30/ ngenxowa Umbona, 25/ to 26/ ngenxowa Irasi, 14/ to 15/ ngenxowa Ihabile, 6/ to 8/ ngekulu Itapile, 10/ to 13/6 ngenxowa Umgubo. 14/ to 15/ ngekulu Inkuni, 30/ to 45/ ngeflara

E-MONTI (June 23). Ibotolo, 1/11 to 3/3 ngeponti Amaqanda, 1/ to 1/6 ngedazini Itapile, 10/ to 10/6 ngenxowa Umgubo, 10/3 to 11/3 ngekulu Amatanga, 3/ ngedazini Inkuni, 5/ to 10/6 ngeflara Irasi, 9/ ngenxowa

E-ALIWAL (June 20). Ibotolo, 1/6 to 3/ ngeponti Irasi, 13/6 to 16/ ngenxowa Irasi, eluhlaza, 2|d to 5d ngesitungu Amaqanda, 2/6 to 3/ ngedazini Ihabile, 10/ to 13/ ngekulu Inkuni, 24/ to 65/ ngeflara Umgubo, 35/ ngenxowa Itapile, 14/6 to 16/ ngenxowa

Iveki

U FULENI (Mr. Fielding) obesakuba yi- mantyi yase Xesi ububе ngolwesi.Tatu. Ubengase Mantyi. Kwati kwakuvalwa i ofisi yemantyi yase Xesi wamnkeliswa ipen- shini kwa Rulumente.

ABAXASI belipepa ubangekenjenjalo bace- Iwa ukuba bayitumele kwangaleveki imali.

AMAPEPA ati u Mr. Jonathan Ayliff usafa akakabina kupakama elukukweni. U Sir John Molteno owayeye pesheya ngokunga- pili uncedakele kanye yena.

ABANGEKENJENJALO bayalezwa ukuba bayifinyelelise ku 30 June intlaulo yabo.

LNTLANGANISO yabafundisi bamahlelo onke iyakubase Qonce apa ngenyanga ezayo iqala ngo 2 ise ku 3 July. lyakonganyelwa ngu John J. Irvine, Esq. Ingxoxo ziyakundulu- Iwa ngu Rev. W. J. B. Moir, Rev. P. Jooste no Rev. H. Gutche nabanye.

KUTSHATE e Xesi, kwa Kama, ngolwesi- Tatu 17 June, u Mr. Paul Xiniwe, wase Bayi no Miss E. Ndwanya, intombi enci ka Mr. David Ndwanya walomzi. Ngamana u Mr. no Mrs. Xiniwe bangafumana imini ezininzi zokonwabisana. Banduluke ngolwesi-Ne ukubekisa kwikaya lomyeni e Nyara, apo bangasakuhlala kakulu kuba bengxamele "kwikaya labo e Bayi.

HLAULANI, nina bangekenjenjalo ukuze nilifunde ipepa ngapandle kwexala.

KUFIKE ngocingo ezokuba ngo Mgqibelo odluleyo kube kuko iduli pakati kwama Mpondo nama Baca emdeni. Kufe ama Baca amabini ase Tshungwana ; kubulewe ama Mpondo amahlanu. Imantyi yase Tshungwana kutiwa iposwe ngama Mpondo xa izama ukulamla. Idabi kutiwa bubusela obuhanjiswa yimpi ka Mbali.

IPALAMENTE yase Natal ivulwe yi Ruluneli u Sir H. Bulwer ngolwesi.Ne, 18 June, oludlulileyo, ilile ngokubandezeleka okukoyo.

ABANGA bangangena ekubeni ngabancedi. si belepepa mabawatumele kwangoku ama- gama nemalana abanayo, ukuze bayiqale kakuhle ikota ngo 1 July.

KUVAKALA ukuba onke amavalanti akwela Bahlambeli aza kuyekwa agoduke, kusale amajoni atile ayakuncedwa ngamapolisa ayakupatwa ngu Colonel Carrington.

MAKUNGABIKO bakotamileyo ekuhlauleni.'

INENE abati ngu Muller lase Lututu ngapaya ko Komani lingene entanjeni. Kutiwa litshise izindlu zalo lakubona ukuba liziqinisele kumabandla atile ancedisa abatshe- Iweyo kwixabiso le £8000.

IPEPA alinakuhanjiswa ungayitumelanga imali mfundi.

INQANAWA etwala indaba pakati kwe London neli ifike ngo Mgqibelo. Indaba eze nazo zite-ga kolwe 28 May. Ukunduluka kwayo kwakusate cwaka ngomcimbi wase Afghanistan, nakuba nkulungiselela imfazwe kwakusoloko kumi ngakunye. Ndaba zimbi zizipitipiti eke zako kumzi wama Frentshi e Parisi mhla kwakungcwatywa enye yamadoda ebandla le Com. munists apo. Kwenzakala into eninzi yabantu ngomhla lowo.

NGEVEKI engapaya kufunyanwe kwi *klem* zeqela lo Debea idayimani e karet zi 70 exabiso lizindlelwa kwi £2000.

KUKO inteto zokuba lo loliwe usinga e Dayimani angavulwa e Kimberley ekaya ekupe- leni ko October.

INGOZI kaloliwe ihle e Kapa nge Cawa engapaya. Ite inkosana yamajoni itsiba ekupambaneni kwendlela kaloliwe neyaba- ntu yabanjwa yimpumlo ye injini yenzakala kakubi. Ife iyure ezimbini emva koko.

IGWANGQA eligama lingu Kolmiet limiselwe ukulinda ijaji ngokubeka ilityе elikulu endleleni yololiwe ngase Fort Jackson elati lalanywa esekude ngabaqubi yamiswa.

INGQAKAQA ibikwa e Dayimani kwimingxuma yase mlanjeni. K iko indlu yabamhlope enaso isifo eso. Kuvakala ukuba akuko mizamo yenziwayo ukusincipisa isifo eso.

ULOLIWE oya e Alvani ulindelwe nkuba avulwe pakati kwenyanga ezimbini.

ISICAXAKAZI esitile e Kapa, intombi yomlungu, yenze imigudu emikulu ukuzibulala ngeveki engapaya. Itsibele elwandle yaku- bona ukuba ilunge nendawo enzulu. Sincediwe emva kwemikulu imizamo. Mzu- zwana emva koku sibanjwe sesizilantsha pantsi kwevili ye injini ebidlula.

Kwe Palamente yase Transvaal kwamnke- Iwe imvumelano ngemvisiswano egqitywe lulaulo Iwe Transvaal nclwama Jamani.

U MR. GLADSTONE wale enikwa yi Nkosazana igama lewonga lokuba abizwe ngokuba yi " Lord."

IPAKATI elikulu le Nkosazana u Lord Derbv latumela ucingo kwi Rulumeni ngo 28 May, ngendawo yokuba imikosi ipume kwela Bahlambeli, ze elo mhlaimbi inxenye yalo ipatwe yikoloni, kumiselwe amapolisa.

U SIR CHARLES WARREN usand' ukwenza inteto ate kuyo, nakuba kungaliwanga uzoyisile intshaba abetunyelwe ukuba aye kuziIwa. Oku kuyakuhlala kwakunjulwa zizo. Uciuga elo ukuba malenziwe ikoloni eyodwa angati u Rulumeni wapesheya ayixase nge £60,000 ngonyaka.

I RULUNELI yase Natal imise amadoda amahlanu ukuba abe yintlanganiso yokucinga into yokuba imiwe kangakananina imi. blaba enikelwe ngu Rulumeni wase Natal kubafundisi ukuba ibe yeyezikolo, nokuba isagcinelwe exonto yayicelelwe zonana.

SIVA ukuba kuko indodana entsundu efuna ukumisa i-ofisi yayo yobugqweta • Komani. Isimilo sayo siyanconywa. Asikayazi ngegama.

INCONYWA ubuncinane i-ofisi yemantyi yakwa Daliwe, siva ukuba iza kwandiswa kamsinyane.

SICELA amehlo kubalesi nkuba abekiswe kwisaziso esingokupeliswa kololiwe wango. kuhlwa.

INTLANGANISO yekomityi epete ibandla Io Manyano Ngemfundo imiselwe nkubase Gillton (kwa Bovula) ngo Mgqibelo ozayo.

IMVO ZABANTSUNDU

NGOLWESLTATU, JUNE 24, 1885.

INDLALA..

UCINGO luxela ezokuba kube kuko ingxoxo e Palamente engokufunelwa kwabantsundu indawo zokuma ekubeni abanye bendululwe ngokomteto omtsha we lali. Pakati kwalengxoxo u Mr. SPRIGG kutiwa ukanyele indawo yokuba kusitiwa abantsundu bayalamba, watsho wati nandawo bangalukangela kuzo uncedo ikwangamagqugula apete imizi ngemizi emelene nabantu abantsundu. Kambe lenteto sesite ize ngocingo—into eti amazwi iwenze izishunqu, angati kanti u Mr. SPRIGG akatetanga njengokuba kutiwa utete njalo : kuba tina sisiti yimfama yenyaniso ongaba akakuboni ukuswela komzi ontsundu ngezimini. Opikayo angake ahambele kwindawo ezinjengoma Ngqushwa, ema Tamara, ema Xesi singateti nto ngesingazibonelanga ngawetu amehlo ukuze abone intsizi abakuzo abamnyama ngenxa yendlala. Ixesha eli lonke amawetu ebelima kanye ngonyaka. Oko amaxesha ebesalungile, bengatengi zinto zininzi waupile ngapandle kokulila, xa singateti nto ngentwanantwana zempato. Ateke ngoku amaxesha anto yimbi. Amalanga awoyikekayo emi ngakunye. Abantsundu ke namhla batwele ubunzima obuhlala butwalwa ngabantu abalima ntonye ngonyaka nakwamanye amazwe, ekuti kwakutshabalala okukudla kanti akuseko nto yimbi baqamele ngayo—mabasebe bekisa umtyiso ezantsi. Lontoke ityatyamba ekucitakaleni kwemizi nentlalo yonke yoluntu iqale pantsi. Mayibe idlule esitandatwini iminyaka bebandezeleke ngakunye abantsu_ ndu bengazanga bavuna isivuno esizeleyo. Kubuhlungu kuti ukuti inxenye yabo ibingalilungiseleli inyakenye; nababelilungiselela badliwa zizihlobo eziti kuti bamnyama zakuva ukuba otile basadla zibakumbule ze ngoko zibakaulezisele ezintswelweni, ngoko ke kungabiko nto yokuxasa impilo. Lide lati Iona elilanga seloka lenze ngakunye leminyaka mitatu edluleyo labeta kwapela itemba ebantwini. Kuteke zakuna ezimvula kwabonakala ukuba bekungasakusala ne-akile ebingasakuhlwayelwa; kusweleke kodwa ingqolowa.

Ibe yenye yento ezibublungu kuti ukubona abanye abantu befumana bebopa inkabi ukuya kugelesha ukuze bamane ukuyakuqwakanisa bakufumana izikotilana zembeu bakufumana itiki ne sikisipeni ezitrateni. Yinyaniso abantu bayalamba. Kantike u Mr. SPRIGG uti lento ayinjalo ! Asikolwa ukuba kuko bani uyakulahlekiswa yilenteto. Ukuba namhla lendlala iyakuyekelwa ukuba itshayele ilali zabantsundu ngapandle kwemizamo yokubanceda abantu, sinokuyivisisa inteto ka Mr. SPRIGG, ebonakala iliqinga lenciniba yona iti yakupeleIwa xa izingelwayo iyingcwabe intloko entlabatini ibe isiti ayibonwa.

Tina bamnyama asituswa ngabo banga singayekwa sibube ukuze sifunde ngomso into eveliswa hubuvila. Yimilo yentliziyo yomntu ukwenjenjalo ngalo lonke ixesha ingekatanjiswa zimfundiso zasempefumlweni. Abo kodwa bafundise-Iwe ebu-Ngesini abasakubehle bayamnkele lemfundiso intsha. Mabancedwe kwangoku abantu ukuba kuko umnyinyivana wokuba bancedwe, bangafundiswake izifundo xa banikwayo unced' olo. Xa bancediweyo ngembeu bangaba nokukangela esivunweni abantu. Bekungalungayo u Rulumeni ebaboleke imbeu ukuze bati bakuvuna bambuyisele. Akusivumeli ukuzihambisa kakulu ingqondo kangangokuba sifike kwindawo yokuba azi bayakupila yintonina abantu kwezinyanga zizayo xa bangancedwanga.

Ngendawo yokuba abantu befane-Iwe ukuncedwa yimizi abamelene nayo singasuka siti asiyiboni ukuba yintonina engenziwa ngamadoda apete imizi.

Ikwaliqinga eli lokuwuqengqele kwamanye amagxa umsebenzi ka Rulumeni—amagxa angenakuwutwala.

Sesiyibalile lenteto ingentla ifikile ingxelo ezeleyo yale ngxogxo e Palamente. Kuyo siya vuyiswa ukufumana ukuba njengoko besisoyikela inteto ka Mr. SPRIGG ilahlekisiwe eku tunyelweni kwayo ngu REUTER (otumela indaba zocingo)-Eyake inteto ibi fanelekile ifanele indoda ewonga linjenge lake ne xesha etete ngalo. Ukuze ke ivisiswe inteto ka Mr. SPRIGG siyitabata nje ngoko injalo kwi pepa lase kapa *i-Cape Argus:—*

U MR. SPRIGG ute uyakolwa ukuba umnqweno welungu lase Monti (u Mr. Brabant) ibiknkucofa ufokoto Iwebandla, uyatemba ukuba uyakulitabata icebo lamadoda ukuba angayinyanzeli inteto yake (yokuba abantu abacitwe ezifameni zama Bulu bamelwe kufunyaniselwa umhlaba). lyakuba yinto engafanelekileyo ukuba abantu abantsundu banikwe itemba lokuba bona banokuwufumana baupiwe umhlaba. Mabacaciselwe ukuba bayakuwufumana ngokuwutenga. Lendlala kutiwa ibangwe ngumteto we Lokeshoni, ingaba nobunyaniso obutile lonto; kodwa iqinga likumagqugula eziqingata anokuti axele apo emazimiswe kona i Lokeshoni nasezifameni. Ke mababe abantu kwezi zitili abafuni ziko i Lokeshoni emihlabeni yabo yiyolonto bengatumelanga kwa Relumeni. lyabonakala indawo yokuba intswelo zinkulu kubantu abantsundu Emaxoseni, kodwa angalusizi ukuba into leyo ivakaliswe kulo lonke ukuba sebetshabalala, kuba oko kunganika igama elibi kwelo Bandla labo le Palamente nakweli lizwe kuba bengenzi imizamo yokunceda. Ingxelo zomantyi zisati liyeza ixesha elibi kwangapambi kokuba kuvunwe; u Rulumeni selete maze aziswe into ekuyiyo ngamaxesha ngamaxesha. Ukuba u Rulumeni ufumene nkuba makancedise ngembeu—njengokuba sekwenjiwenjalo kumafama elo langase Kapa—lonto uyakuyenza. Kodwa abantu mababe nento abayenzayo. Abangxamele ukumbandezela ontsundu: imigudu yabo kukumpata ngemfauelo, nokumnyusa.

Amanqaku.

KWINTETO yengqondo esekwe pezu kwahlulelana ngokucinga kwamadoda e Palamente, yenjenje ukuteta i *Cape Times* elinye lamapepa ase Kapa, esitetnbayo ukuba uyakutanda umzi ukuyiva lenteto : " Imbasa nobuugcwalisa bale Palamente sinayo, kukuba imvo zabantu bonke belilizwe zinokufunyanwa kuyo njengoko zinjalo. Inye into efunekayo ukubanga ukuba bafunyanwe benezwi bonke ngoku, kukuba kubeko ilungu elimnyama lesitili ngasinye esinabo kutiwa ngamagwangqa elilizwe "yivoti yengcawa." Oku kodwa kungumcimbi'oyakufezwa yimfundo nayiminyakana embalwa. Abamnyama bayakumelwa ngokuzeleyo e Paia mente xa batumele umntu wolwabo uhlanga "

KUKO umbali kwipepa lase Rini i *Journal* oti ungu " B." ote u Dr. Stewart wase Lovedale, kulanteto yake inkulu ingokunga- pumeleli kwemfundo yabantsundu, ubatengi- sile abona bantu abefanele ukubaxasa. Iti i *Journal* ukupendula ngamazwi esingena- kuwagxeka: "Tina asiyiboni indlela ekuti- wa ubatengise ngayo u Dr. Stewart abantu abantsundu. Maninzi ama Ngesi acinga ukuba u Dr. Stewart ubefanele ukubekwa ngokuzama iqinga lokuba imfundo yabantsu. ndu isekwe ezintweni abanokuzisebenzisa iyeke ukuhamba kwinteto zakudala nentonje zobulumnko. Elicebo lalilungile; asikolwa noko ukuba umhlambi otile wabantsundu senya kunqunyanyiswa ekuhambeleni pa- tnbili emfundweni yilonto, uze ngokwenje- njalo uzilungiselele ukukokela abantu bako. wawo ngengqondo ekanyiselweyo, singena kuwohlwaya kanjako lomhlambi ngokwenza lomigudu.

EBEKEKILEYO ijaji u R. Gregorowski, B.A. wase Free State ukwelakwa Moroko apo acedulula imfanelo zabantu kulomhlaba. Kupangelene nokufika kwake kwashicilelwa incwadi endala kwipepa lase Free State eliyi *Friend,* ebonisa ukuba umhlaba lowo ngowabafundisi base Wesile. I *Journal* etna- yibe iyawazi lomcimbi iti : " mhla yenziwa lemvumelwano ngo 1833 yayingekabiko i Free State, yabako sekukudala yenziwayo imvumelwano leyo. Lomhlaba ubonakala ngokuugati wawungasafunwa nga Besutu owatike u Mshweshwe waselewunikela kuba- fundisi umnikela kanye. Into engumanga- liso kukuba akubonakali ukuba abafundisi baka bawuzamelela amalungelo abo emva koko. Ngoku ngati ubangwa ngabantu baka Moroko, kodwa kumhlope ukuba ama Bulu e Free State aya kulikanyela ibango labo; kuba ngapaya kokuba umhlaba lowo ngowabo abanakuvelisa taitile yawo."

SIFUMANA ukuba abapati bololiwe abakenzi mnyinyiva malungana nabantsundu aba- hamba ngaye. Oku siknqonde koko site sakubona ngawetu amehlo malungana nen- kosikazi yomfundisi ontsundu wa peaheya kwe Nciba obevela e Lovedale ezaku kwela kuloliwe wakusasa ukuya e Dohne. Ute ukubona ukuba ubefike esixekweni ngepezolo kunzima nokuba afumane indawo yokulala kuba ihotel zabamhlope azibavumi abamnyama nababekekileyo wavukela kuloliwe ngo- mso olandelayo, ukusuka abe uyele ukuya kutyalelwa emva ngebaxa kuba engenaso isiqwengana sepepa lakwa Rulumeni esibo- nisa ukuba akanangqakaqa. Kute kuba kungeko yimbi itreni eyakusinga kwelocala imini yonke yayizole kude kube lolwanamhla kwabonakala efumane wanyakatisa kwelo- xobongo abekulo nalo lizele zindwendwe zedolopu. Ek' oko! ngalemini yayizolo yena ucinga ngesono salowo owamenza mnyama. Zinto ezinjengezike ezicapukisa umntu omnyama pantsi kwalombuso wama Ngesi elilizwe. Wonke umntu uyazi ukuba ingqakaqa isesemaqabeni, abasesikolweni ayiko kubo. Yinto endala le yokuba impi yelilizwe ingenakucalula, emayiti inkosikazi yomfundisi ontsundu itshayelelwe bucala enkunkumeni. Eyona nto irazula intliziyo kukuba lento ingazanga yaziswa ebantwini.

IMITETO emitsha engolaulo Iwapesheya kwe Nciba ebipambi kwe Palamente inike' Iwe kwiqumru elingu Mr. Upington, Mr. J" A. De Wet, Sir T. Scanlen, Mr. Sauer, Mr- Innes, Mr. Laing, no Mr. Du Preen. Sizazi ke imvo zeaininzi salamanene asinaxala lanto ngohlobo engati lomiteto ipume ilulo ukuba yoza ipume ezandleni zegqugula elo. Eku- hambisekeni kwengxoxo kufumanekile ukuba elixa lemiteto ibibanika lonto yokudlala iligqugula labantsundu ibibavalela kanye ukuba bangabibavoti bapalamente, kuba kungeko mntu unokuvotela ipalamente uhlaula irafu yendlu onjalo makavotele Ibandla Labantsundu. Kantike kwelo lapeshe- ya kwe Nciba abantsundu abahlauli mali yimbi ku Rulumeni ngapandle kweyezindlu kuba umhlaba awucandiwe.

ABALESI betu babonile kwingxelo ekwelidluleyo ipepa ukuba umteto omtsha wepasi uyekiwe; ngesizatu esibonakalayo ukuba " ubuza kupitizelisa abantu abantsundu" njengoko asixeleleyo no Mr. De Wet. Abo bakucasileyo konke ukubandezelwa kwetu bebenikwa intloko yembila kanti kulandawo benziwe kuyo amaqela abantsundu. Ukuba ubupumelele, umntu ontsundu ubengasaku- hlala napina engenapetshana lakomkulu esandleni: engenalo usicenge sencolongo okanye sokuba angawupefumli napina umo- ya ka Tixo ngapandle kwayo, ngabula Mr. Leonard. Ubuse ubotusile abamnyama ubuyiswa umvanje. Into esiyipikayo yileyo ate u Mr. De Wet abantu bapitizeliswa nga- mapepa endaba. Ide i *Cape Argus,* ipepa lase Kapa, imbonise ukuba seloko tina si- mxasile side sapuma endleleni yetu saya kumncoma. Simcoma tina u Mr. De Wet kuba simbona ehleli emendweni ka Mr. Sauer wokungapitizelisi abantu, sisaya ku- mncoma xa ayakwenjenjalo. Xa simbona epambuka siyakumcebisa. Sesenjenjalo ngokumayela kwimiteto engelakwa Pini nenge Pasi.

I Cape University.

Ezingxelo ngehambiseko yoviwo main, ngana nebandla lemfundo epakamileyo zibo- nakele kumapepa ase kapa ngo Mgqibelo odluleyo.

Survey Examinations, 1885.

GPA Phillips, St Andrew's College, Graham's Town.
C W Evans, St Andrew's College, Graham's Town.
B Tucker, Diocesan College, Rondebosch.
R A Fletcher, St Andrew's College, Graham's Town.
A Webster, St Andrew's College, Graham's Town.
C ABERCROMBIE SMITH, Moderator.
Ababengenele oluviwo babelishumi linesi- tatu.

INTERMEDIATE EXAMINATION IN ARTS, 1885.

Honours.

1 E G Little, S A College.
2 T Rein, Panmure Grammar School.
3 S B Morgenrood, S A College.
4 L J C Titterton, Grey Institute, Port Elizabeth.
5 F Purcell, S A College.
6 G Shaw, St Andrew's College, Graham's Town.

Pass.

7 E W Dains, private study, King William's Town.
9 C A Kitching, South African College.
8 R U Moffat, St Andrew's College, Graham's Town.
10 H Jones, Diocesan College, Rondebosh.
P Reynolds, South African College.
11 R W Close, South African College.
12 H L Malherbe, Stellenbosh College.
(D G B Malherbe, Stellenbosch College.
13 (DA Pauw, Stellenbosch College.
(J B Kayser, private study, Cathcart.
(G Hagen, Panmure Grammar School.
16 G P Ferguson, private study, Wellington.
P L le Roux, Stellenbosch College.
18 • C F Tainton, private study, Riversdale.
19 · J F Kirsten, South African College.
, (J Locke, private study, Graham's Tn.
20 ' (H 8 Wood, Dale College, K W Town.
21 C ABERCROMBIE SMITH Moderatorg
J CAMERON,
Ababengenele oluviwo ba 56.

Ezababaleli.

UKUBUBA KUKA MR. J. TONDINI.

Sibika ngosizi olukulu ukububa kuka Mr. James Tondini, Umkokeli wase Tshungwana (Mount Frere). Umfi lowo yindoda eminyaka 24 ngalo yasishiyayo ngawo esilwela inkosi; wazinikela e Mgwali (Clarkebury) engumfana oseleze- kile, wafuduka apo weza e Bencuti (jshaw- bury), wabuya wafuduka apo weza e Sebeni, wesuka apo weza kuma apa e Tshungwana. Kwezindawo zonke umfo lowo uhamba nekaka le Nkosi yake aha- mba ehlanganisa ngalo; namhlanje uwele eluhlwini njengendoda.

Ite Inkosi yake akutika apa e Tshungwana yampa ubutyebi benkomo, ama- hashe, inqwelo, igusha nozibokwe, nezi- nye izinto ezonwabisa umzimba nompe- fumlo kwelilizwe lasemzini. Site isicaka sika Yehova sakubanazo ezizinto sanqo- ma ngazo abantu; saza ezinye sazisisa, saye ngoko sinceda abantu. Ngenxa yo- kukatalela kwake amahlwempu, abahlo- lokazi, inkedama nabasweleyo ubesele ngati uyinkosi, kuba ubesiti umntu oswele into aye kuye, alike ayizuze lonto. Namhla uyabonakala ukuba wayenelizwi umfi lowo eliti esifubeni sake: kumbula amahlwempu, inkedama nabasweleyo (I. Timoti, vi. bayaleze abazityebi kulomhlaba); (Imizekeliso xix. okedamela amahlwempu). Enye indawo ngumfo obeselete ngenxa yeliso nenkatalo ngenxa yomntu wanga usisibonda apa, ide ima- ntyi nomfundisi, amakosi nabantu bafa- na ukumbeka ukuba abe sisibonda, wala akabuvuma; kuti pezu koko walowo ngapakati wazibekela u James Tondini ukuba makabe sisibonda—zati nendaba zesikalo zatutwa kuye yimantyi nomlu- ndisi, ngumginwa nomkrestu. Kute kumatyalatyalana esikolo amancinane angafanele kuya mantyini, kuti kwaku qubisana amadoda ebandla, ange akako umfo ka Mkiva, kanti ufuna inyaniso,

bati besaxomene ngekete losityebi, noli- blwempu, inkedama nonoyise, umginwa nom-krestu, (akuko apo kungeko kete) avele umfo ka Mkiva alahle osityebi xa angenanyaniso. nolihlwempu xa angena- yo, njalo-njalo. Namhla isikolo sakuti siyakulaulwa ngekete, umginwa uyakufa, ihlwempu liyakuzibonela, inkedama ayi- kuba nabani; utshonile usozinkedama, mandiyeke ngalamazwi ati:—

" Akunalusizi kufa
" Akunakucengwa,
" Bubuninzi benyembezi
" Akunakupazanyiswa."

Ukugqibela manditi, akanelanga zinko mo, zinqwelo, ngamahashe, zigusha ne bokwe, nobunye ubutyebi belilizwe: ite kanti intliziyo yake ililela ubutyebi obu- lityelweyo yinxalenye yabantu abangabahambi njengaye, ubutyebi bonapakade, (Mateyu vii. ziqwebele indyebo ezulwini. Umfi lowo ugule ishumi lenyanga, kwi- nyanga zontatu zokuqala, kubonwe kusisa kusiblwa, kwati ngeyesine kwa- tekiwa, wada wasiwa e Mtata kumagqira amagwangqa, wabuya e Mtata esekwanja- lo engabambekanga kakulu ehamba-ha- mba pandle, bada nabantu baya emisebe- nzini yabo.

Kute ngolwesi-Bini 2 June 1885 yava- Kala isitsho injengele enkulu ukuti elu- satsheni Iwayo, kanipume, ndifuna uku- hlala ndodwa, bapumake, waseletuma kwaoko umkake ukuba makuyokubizwa unyana wake omkulu u John, wafika ukutshona kwelanga. Bangenake bonke abantu ; lavakala *iqaji* elikulu, eliminya- ka imashumi 24 lisilwa elidala, lati: lu- sapo, ndiyanishiya, ndiyagoduka, zeni- gcinane nide nahlulwe kukufa. Wati ku John, unyana wake, John, uzugcine amahlwempu, njalo-njalo; okoke sekuse sandleni sika John Todini, wozibonela naye imfanelo yake.

Uwele eluhlwini njenge njengele umfo wasema Beleni, ufele einsebenzini we Nkosi yake, ekwiminyaka emashumi (50) ave kude ubudala bake. Isifundo esisi- fundayo sakucinga ngaye ubawo lowo, sesokuti makungabiko namnye obudela- yo ubuncinane bake, ze kube ngumzeke- 10 wabakolwayo, ngenteto, ngehambo, ngentado, ngomoya nange ukolo.

Ndixolele Mhleli ngokutata indawo engaka.

Ndim owako wonapakade

M. KINASS.

IYNOZULEL' UNDOFA NAYE. Peelton, 20th June 1885.

NKOSI MHLELI we *Mvo Zabantsundu,*—Kaundifakele lomazwana kwelopepa lamanene akowetu, nakubeni ndifumane ndabala ndingazanga ndalibalela elipepa lamanene—ke noko ndoka ndiqotoqotoze ngendikubone apa e Ncemera ngomhla we 16 June 1885. Sasibonela ukubandaka- nywa kuka John M. Magwanya no Maria Ngcombela, bebandakanywa kumtshato ongcwele. Babandakanywa ngu Rev. R. Birt, walapa ; kwavulwa ingcango zetya- like, Emva ko 9'30, kwaqala kwaya kunge- na abayeni, kwati emva kwexeshana wagaleleka umyenikazi nabamngqongileyo abantu ababeko babekufupi ekulwini— ababoneli bodwa kwakuko no Mrs. R. Birt, no Miss Turner, umncedisikazi ka Miss Sturrock. Wawukupa u Mr. Birt kwangexesba elifupi, baqokozake abantu ukuya ezidlweni; ekute emva kwedinala wagaleleka u Rev. W. B. Rubusana—wafika waposa amazwi eziyalo ebushushwini obukulu kunene—wawapeta amazwi ake ngomtandazo onandipisayo. Sambulela kakulu kanye ezintliziyweni u Rev. W. B. Rubusana ngesosenzo sake. Wapela owalomini umsebenzi. Kwati ngemini elandelayo 17—kwahlanganiswana kan- jako ukuza ebulakufesini (breakfast) yokuza kuqekezwa kwesonka somtshato (wedding-cake), ekute emva kwezixaso ezininzi, safika kaloku inkabi zakwa Ngqi- ka zaposa amazwi eziyalo kumyeni nakumyenikazi; ezati iziyalo zakokelwa ngomtandazo ngu Mr. M. Xoli ; wafika u Mr. Xoli waposa amazwi amnandi kunene ebonisa ukufaneleka kwendoda yakumta- nda umfazi wayo. Emva kwake kwesuka u Mr. Mono, wafika wabonisa ukuba abantu abatsha abasafanelwe ziyalo, kuba incwadi ye Lizwi (Bible) isezandleni zabo —wafika wagqiba ngeliti, ze nikule Enko- sini. Wesuka u Mr. M. Magwanya, wafika wabonisa ukuba lento ingumfazi inje- ngesityo esixonyiweyo. Emva kwake kusuke u Mr. P. Hala, wafika waposa amazwi ashushu, ebonisa ukuba nina ani- sengabo abobumnyama, nina ningaboku- kanya, ze nigcine Izibalo (Bible) zizo ezo- nikokela; wapetwa owalomini umsebenzi ngomtandazo oyalayo nokokelayo ngu Mr. Tokwe Venna—esitike, tina banye abantu uze uhlale kantle nondofa naye wako, omkete pakati kwamakakakaka eli- lizwe ; nanga ningahlala ixa elide, nobom obumuandi.

Ndisicaka sako esitobekileyo

ELIJAH E. BAKACO.

ABANTSUNDU BASE SOMALASETI. Somerset East, June, 1885.

NKOSI YAM ETANDEKAYO,—Ndiyaku- bongoza ukuba uke uti jwaxa lamazwana am angewanto, kwelopepa lako lidume kunene lawo onke amanene ohlanga Iwa- kowetu, Mhleli obekekileyo amazwi endifuna ukuwateta awa namfundiso kaNkulu, kodwa noko ndingavuya uwa- fake epepeni lako elo limnandi kakulu, mhlaimbi onengqondo angamnika okungapezulu. Ndifuna ukukwazisa nge- ntlobo-ntlobo *zonyileyo* ezibe ziko apa, ukususela kumhla we 4 ka June, (Con- certs).

Ngomhla we 4 kube kufco i Tea Meeting apa e Somerset East, Wesleyan Native Chapel, yonganyelwe ngu Rev. C. S. Franklin, indodana entsha kanye esesi-hlalweni sika Rev. J. Longden. Umsebenzi uqalwe ngo 7 o'clock p.m. yapuma ngo 10-30 p.m. Ndingati le tea meeting ibiyeyokulungisa indlu yama Wesile, kuba inendawo ezifuna ukuhlaziywa, kanjalo ibe yenkulu kunene ngokusingise- le enanini labantu abebeko 301 persons, inani esingazanga sabanalo apa e Somerset kulemihla ikufupi; kumbulake wena Mhleli, kuba lomzi wase Somerset wazi- wa nguwe, nalendlu yama Wesile yaziwa nguwe, njengokoke uyaziyo ayibanga nakwamkela abantu abangako, akuba- ngako neyokuma indawo. Ndingati Mhleli maxa ndibe ndihleli, ndite cwaka ndikangele, ndabona izinto ezibanga na- kuhambiseka kakuhle ngokungabi nanda- wo kwabantu. Ute umculo kuba le ibi- ngeyiyo i proper concert, but a trial, ubungeuba ube mnandi, woniwa kuzipata kwabantu, kwati kwasekutyeni kwabo kwangati zinkwamba into ezingazanga zatya okwenyanga ezimbini, wati ongazuzanga ikopi ezintlanu (5 cups) wati ndifuna imali yam, kuba ndingatyanga; lihlazo lento ! yati ingxolo yohlanga Iwa- kowetu bangati sebekumbule entlombeni nasemdudweni; ama Lawu angati akumbule kwi Bushman eziya zindala zona zazihlala emingxumeni, nditeta ngengxo- lo into embi kunene. Into uhlanga olu- ntsundu emaluyilumnkele kwimihla efa- na nalo umntu akwazi ukulaula ulwimi Iwake, ahlale, atete, atye ngobunene kuzo zonke ezizinto, njengohlanga olumhlope loqabuko (civilization). Kube kuko ingo- ma ezimnandi, kodwa kungengapandle kofelisho (failing) kwabanye. Eny' into ebembi kakulu kubeko amanene amabini ehamba namanenekazi amatatu, kwati kuba kube kuko itafile yabelungu kunye nabafundisi, ilungiselelwe yabekwa yo- dwa, suka lamanene ahombe kakulu kunye namanenekazi ahamba nawo, ati ukubo- nakalisa ukungahluzeki kwengqondo za- wo, ati wona letafile ilungiselwe wona, ayakungena kuyo; abantu bonke bati manga ukuba ngabantu abananina! wa- nduluka no Mr. A. Mayila, wati tubo lendawo sukani kuyo yeyabelungu, naba- fundisi, manga lamadoda kanti onkabi bati ilungele bona, bazicingela ukuba benze betele kunabanye ; ndabona ihlazo maxa. umfundisi namanene amhlope selemi ngenyawo bengenako ukunikwa nekapu le yodwa, kuba onkabi nonkabikazi bengavumi ukusuka kulendawo babeyite (usurped). Mhleli wendaba ndifuna ukuba lendawo uyivise uhlanga Iwakowetu, olungaba lufuna indlela ze- ntlalo efanelene neyalamanene amhlope apantsi kwezinto zoqabuko, nembeko, nohlonelo. Imbeko oyenza komnye umntu ingapezulu kwembeko ozicingela yona wena. kutiwa " Honesty is the best policy " Royal Reader No. IV.

June 11th iconcert yama Qeya ndino- sizi ukuba ndingexeli nto imbi nentle ngayo; kodwa iti Ivangeli engcwele maxa iteta ngemizi yakudala, ibuze iti, kungapuma into eluugileyo na kulomzi wase .

June 12th, ndabona into entle kwi con- cart yomfo ka Rooaie noka Bellson boba- bini ngabalapa e Somerset, omnye ebeta ifidyoli (violin), omnye ebeta ipiyani (pianoforte), ndatsho ukuti naba onyileyo benene, zonke izinto zihamba ngapandle kokwenza imidudo nezikalo zoAutya. Into endiyipaulayo yile, ndiyavuma n'di- ti, kunye nawe Mhleli abamhlope baya- zenza zonke izinto Kuhle nangoKulu- msa, ukuma, nokupata incwadi; Kodwa abasoze balifumane ilizwi elimnandi njengelomntu ontsundu. Mhleli obeke- kileyo ndingavuya lamazwana uwafake noko angenancasa kakulu, Kodwa angamfundisa onengqondo nofuna intlalo yo- qabuko ngokungayazi.

MandiKushiye Mhleli wepepa lohlanga IwaKowetu ; ipepalako libavuyisa kakulu abafundi balo. Sikunqwenelela impilo ende Kona Mandla onke. Ndisesenu isi- caka esitobekileyo.

A. B. C.

[Lixesha ingxolo yase Somerset ngemi- hla enjengale ibengeziwe. Site xa siyile- sayo lencwadi yombaleli wetu sangati siyaliva ilizwi lika Rev. A. Brigg ngenve intlanganiso ka Qolwane awakwaza wada wekote ilizwi umaneli esiti "stel, tor" KUWO lomhlambi.—EDITOR *Imvo.*]

Impawana.

Isigidimi sokugqibela sinqwenelela elipepa ihambo entle, enditi fan' ukuba ngokwenje- njalo siqoshelisa udushe apa esalundulula ngento ezingeni mayelana nelipepa. Andi- nakuba ndingatonyalaliswa kukwenjenjalo kwaso, kuba besesibonise umoya ombi we kati, yona iti yakufumana itanjana ufike ivungamela nento egama kuba ingayitembi ukuba ingeyipange. Amapepa enteto ye Sixosa awako xa atelekiswa nawatna Ngesi. Yasuka yayinto embi kunene ukuba libona- kale elinye lawo elizingca ngazo zonke izinto ezifanelekileyo—wena waka waliva ibali lomfarasi no mbuti wonikelo—liputuma esi- rweqeni ukutshutshisa nokutshitshisa elinye. Ndivuya kanye ipelilenje lento. Utshaba obelufanele ukuliwa zi *Mvo* ne *Sigidimi* lunye utshaba lokubandezelwa komnyama, noku. mhlablela indlela kulentsunguzi yobudenge. Ukusuka elinye lixolele ukuxwaya ihabilisa- ka ezele zingxawa nembumbulu, lixwayela elinye ibonisa ukuba linobunyaniso obutile elama Bulu ati ngakuba inwele zetu zimfu- tshane zibonisa ubufutshane bengqondo—into ebendingayikolelwa ngapambili.

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Kwelinqaku landulelayo nditete ngondile- ko ndibonisa ulonakalo oluzalwa yihambiso enjengale ndiyipaulayo. Ingati kanti inte- to endilekileyo ayivisiswa ngumkwezeli walenkatazo. Ndoka ndimenzele ibalana endaliva kudala ndisekwelangapakati eli- ndinceda kakulu kulomsebenzi wo Buhleli ndabizelwa kuwo. Pulapula ndikwenzele. Kwakuko amadoda amabini awayehlela indaba zamapepa njengoko anjalo lo wepepa lase Dikeni nam. Ute omnye akubona umsebenzi womnye umhle w-aselemkumbula ngembokotwe zamazwi emcukuceza kwelake ipepa; omnye naye akadendanga. Uku- mbule kwesake isirweqe senteto edlubuki- leyo. Baxulubana, baxulubana ada apela amaxesha abo amafutshane obubom obukoyo; bafa bobabini. Befikile elucangweni Iwezulu bafnmane kumi u Petroe, ongabafihlelanga ukuba abenzi bezi. pitipiti abanakungena ezulwini, kuba baya kufeza lanto bebeqele ukuyenza emhlabent kuba nokuba bangenisiwe koza kuti mhla utile kubonwe ngabantu benyikilana, bexu- zulane ngezixatula, bebetana ngefisa okanye seberolelene iminqayi. Ngokoke ute maba- ye esibogweni. Befikile kona ixego elingumninimzi, libakumbuze indawo yokuba ubukumnkani obupambeneyo abunakuma, bako- hlakele kakulu ukuba bangene apo. Uyalele ukuba banikwe ifatyana ezimbalwa zerulu- wa ne sufuri nebokisi yematshiai baye kwi. ndawana emganyana nesihogo eso bazenzele elabo izikwana. Nantsoke into yako mfondini we *Sigidimi* ozamana nokwenza udushe! Utinike?

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Oko " besingama boyisi " kwisikolo enda- ndifunda kuso kwaka kwehla oku, endinga ndingakubalisela abalesi bale akile. Ngomhla we Cawa kusasa xa ikaba linxibayo kuba iyilomini, enye indodana ibone enye izihombiea ngentwana apa emhlotshana ebekwa esifubeni ukuze angengati oyinxibi- leyo unehempe emhlope ati ama Ngesi yi ' shirt front.' Lite elikendlana " 0, unxiba ngoku *ibibi* ebekwa esifubeni sentsana xa zisezwa amasi ? " Etsho emshwabanisela intshiyi, ngokwenjenjalo emgxeka. Uwu- tunge umlomo omnye wawuqala ngnpa wa- wugqiba ngapa, kanti entliziyweni uti, " Ngcuk' isesapa ipepa ngembengu." Kute mzuzu lotshananda wabonwa naye namhla eyifaka lebibi. Uwabo umbonile, wati nge. ntliziyo, "Tshotsho ! " Ate akuya ngasese amadodana nabo behla. Kanti umza. Iwana umgushele ese mvubu isabokwe. Umkumbule xa enza izicopiso " watsho ! watsho !! watsho! ! ! ebuza ukuba ibibi leyo iyintonina kaloku kuye wayemgxeka ngayo nje ngenx' engapambili. Elibali udilikunju- zwa kubona *Isigidimi* sokugqibela sibuyele ekubaleni "Impawana." Ekubeni sasite kulanteto sasizigabisa ukulunga kwam sipu- mile ezandleni zika Sibanizashe nje, ezo " Mpawana " " zazizezocuku " azisakuba sabonwa kuso. Namhla ndizibona kwakona "Impawana"—lomntwana warn. Ubonaka- la kodwa selenxitywe zimbi ingubo—umnwe- ba wengwe nobulunga emqaleni. Eli linya- telo lokubuyela emva. Andilili kakulu kuba ubuye wavela umntwana wam owayegxotiwe nakuba selevela eliqaba enxibe umnweba wengwe. Lonto ayiteti nto. Ukuba kodwa bendikufupi nalombali wayete "Impawana" zezocuku wazicukuceza nangezinye indlela, ndiyeva ukuba bendiyakulingeka ngesabo- kwe. Ndingumntu oxolela into ezininzi kodwa.

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Lencwadi ndiyifumana kumhlobo wam ose Hewu eyibala intliziyo yake ipupuma. Xa nditi ayiwucukumisi umpefumlo wam ndingaba ndiquba uhanahaniso. Zincwadi ezinje ezindinila inkutazo nolomelelo pakati kwengcikivo yabahlebi bam. Yivenike inteto yayo:

Ibilixala kum kakade indawo yelipepa. Ngati lifana no Mr. R. Innes, yena wati fcanti engaqondwanje ulitamsanqa lase Victoria East njengelungu le Palamente. Kuba mfondini oliqondileyo elipepa lase Qonce li Mhleli untsundu liyinzuzo, hai bo ! lingu- mmangaliso. Ungayani nokuba singazele sifake nto kulo apo ngendlelandlela ezininzi. Lide lancamisa umzi ngendawo ka Mr. B. Mabandla, ngokuba kaloku tina siyamazi kakuhle lomfana use Xesi *ka,* King ; ubesisa- ndla sika Sijila (Mr. E. C. Jeffrey) Kama- stone, the Superintendant of Locations, umnke apo nge 1884, simva selebotola apo nje. Nditi bo, elipepa liwuncamisile nange- ndawo yokuvakalisa ingxoxo engo Pelser owabulala ontsundu, nange pasi, njalo-njalo. Lide lancamisa nonyakanje xa sibe sivune ihabilana nerasana lakuxela amanani ase Aliwal North ne Cradock nawase Tarkastad, ndapinda Aabini neflara zehabile. Kanye eli lokugqibela lika May lafika nge Cawa ebendisabalele Aumfo wase Tsitsa ukubuza ngenani lokutya kuba bekuko abati ingxowa yi 10/—sezisapulana inqwelo ukuya kwelo latike Iona e Mtata ingxowa yi 24/—ndase ndijiAa besenditabatekile nam. Ngazwinye lukulu uncedo Iwelopepa mfo ka Jabavu, xa Umdali esiva siti malicnme.

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Baninzi abanga bangeva ngesituba okuso umcimbi womnumzetu u Mabandla lo ndaAa ndangxola kakulu ngawo. Ndingati selokowanikelwa ezandleni ziAa Mr. Dick ngu Rulumeni oyakucedulula indawo yokuba yinyanisona inteto ezatunyelwa ngo Nobomvana (Mr. King) e Kapa ezingo Mabandla ngendawo yokwenza intlanganiso zokucasa irafu nezinye izinto ezinjalo. U Mr. Dick akakabi nxesha lokungena Aulomsebenzi Auba usa- banjwe ngulo wokumisa imida yamahlati. Mna ndisati u Mabandla wangcatshwa. Ingxelo Aa Mr. Dick ndilindele ukuba ivelise *oko.*

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ENYE kumadodana ase Bayi ike yenza isililo (kwelipepa ngendawo yetshawe u Oba, eti lendodana yena ufe engenambuzeli nje- ngokuba abenaye u Mabandla Inte leyo ndiyayiva. Kungati kum kubunqaba uku- vusa into eyehla kudala ixoxwe ngezimini. Indawo yokuba inkosi zakwa Xosa zadlelwa indlala ayipikwa bani kuti bamnyama , u Rulumeni unenyaniso awayezi tunyelwa nga- bampateleyo apa ezabanga ukuba zide ziba. ngazeke inkosi ezo. Ukuba laliko ngeloxa ipepa loluhlobo ngezamelwa ngemfanelo into ezinjalo. Yiyo lonto ekumana kutiwa umzi maunonelele ukuxasa ipepa kuba Iona lovakalisa into ebezingeze ziviwe lingeko. Umcimbi wonke wenkosi zasema Xoseni ngo- fanele ukucingwa ngumzi. Nati singabehle siwukangele.

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Yayapina Imbumba Yamanyama eyaqalwa e Bayi ? Besendayilibala ; ndiyikunjuzwa yile ncwadi:—

Ndinyamezele nkosi yam, ndifuna Ukwazisa amalungu alunge Kulentlanga- niso Kutiwa yi Mbumba ukuba mabayi- nyamekele bekumbula ukuba kuko amanene amatandatu apa, ate Kwaukuqala Kwayo azenza amaxoboka ayo, bakumbuleke intlalo yekoboka ngapantsi Kwenkosi yalo. Amagama alomanene ngawola: Messrs. D. K. Vandala, A. Mayila, S. S. September, L. Faku, B. Nkayi, T. Kuboni, F. Tshukwe. Anyule u Mr. S. S. Mwahla ukuba abe ngumbali wabo. Sinqwenela ukuva ihambiselo pambili yamalungu alentlanganiso KUZO zonke indawo apo iKoyo.

NATIVE OPINION

WEDNESDAY, JUNE 24, 1885.

STARVATION RAMPANT.

THE wire informs us that in the course of a debate in Parliament Mr. SPRIGG denied that Natives were absolutely destitute, and their relief rested with Municipal Councils. Ministers are, of course, supposed to speak on some authority, and for this reason the statement is perplexing. The inevitable condensation of the remarks of the Treasurer-General within the limits of a telegraphic message may have the effect of misrepresenting what he actually did say; for we think that he would be ignorant indeed who would deny the existence of starvation among the Natives. One has only to visit such localities as Fort Peddie, Tamara, and Middle Drift, to say nothing of those we have not personally visited, to witness the alarming straits to which Natives have been reduced. Up to a very recent period the great mass of our people have been depending upon one crop annually. Given good seasons and few wants they have passed the fleeting moments of life without murmuring— that is if we dismiss the thousand and one political annoyances from our purview. Since, the times have not been favourable. Ruinous droughts have become the order of the day. Natives are therefore going through the bitter experience of people who have to depend upon one crop in the year, on the failure of which they are sure to starve, Depopulation follows, and the whole balance of social life is affected. For over six years the bulk of the Natives have not gathered in a full crop. That some of them have been improvident is painfully true. Besides it must be remembered that at present the social relations of these people are such that even the most provident may be hurried on to his last by the numerous friends who throng around him in these hard times. And in a short time there may be nothing on which to support life. Indeed, the drought that has prevailed during the last three years has reduced the people to the last extremity. After the recent rains the last Native would have sown wheat but for the dearth of means in the case of many wherewith to purchase seed, and many acres are now not sown simply because the people have no seed It is a pitiful sight to see some of the Natives driven to the resort of merely cutting the soil open so as to sow handfuls of grain as they chance to secure a sixpence or a shilling in the street. Positively the people are starving. And yet Mr. SPRIGG is in a position to deny this! We trust that no one will be misled by this asseveration. If this famine is to be allowed to sweep away whole kraals of Natives without any efforts to relieve it, we can easily comprehend people disposing of stern facts by adopting the ostrich policy of planting the head in the sand in the face of difficulties that Mr. SPRIGG has resorted to.

As Natives, we cannot blame those who, seeing our people in dire circumstances, are disposed to quarrel with all proposals to give them assistance on the ground that this is the opportune time to burn in them the sound lesson of hard, honest work and thrift. It is the nature of the human heart before it is softened by good moral influences to take advantage of such occasions to wreak vengeance. We do not believe that those whose training and instincts are English will be ready to adopt this attitude. If means of relief are to be adopted this is the time to organize them, and as relief is doled out the lessons to be drawn from laziness and improvidence may be very well inculcated on the recipients of aid If seed is distributed people would be able to raise a good crop Government may well lend people some such assistance on condition that they return what they have been given when they shall have reaped their crops. It is no wonder that the mind refuses to dwell upon the condition of our people in the immediate future if no relief is forthcoming.

With the statement that the relief of the people lies with Municipal Councils we are not in a position to deal, as we are at a loss to understand how this is possible. It is impossible but to view the proposition as a device to shuffle the responsibilities of the State on other, and in this case, incompetent shoulders.

Since the above was in type the Cape Town papers have brought us the full reports of the debate. From them we are pleased to find that Mr. SPRIGG has, as we feared, been misrepresented by REUTER'S telegram. His speech was exactly what such a speech, from such a statesman, in such a position, and on such an occasion should be. In justice to Mr. SPRIGG we take over his speech as given in the *Cape Argus:*

Mr. Sprigg said he believed the honour, able mover's desire was to get an expression of opinion, and he trusted that he would take the advice which had been tendered to him from all sides, and withdraw the resolu- tion. It would be bad policy to encourage the idea in the Native mind that more land would be placed at their disposal. They should be given to understand, once for all if they increase and require more land, they must buy it in the ordinary way. The cause of this distress was attributed to the Loca- tions A t, and that might be to a certain extent correct; but the proper remedy for that was in the hands of the Divisional Councils, who had the right to recommend the establishment of locations on private property. He assumed that the people in these districts did not deem it desirable to have the Natives on private property, and therefore did not make such applications. He admitted that there was great destitution among the Natives on the frontier, but he would be sorry for it to go forth to the world that the Natives generally were in an extreme state of destitution, because it would be a reflection on the House and the country that no means of relief were provided. Reports from Civil Commissioners in various districts were to the effect that there would probably be great distress before the next harvest, and they had been instructed to keep the Government advised on the subject. If the Government found that it would be necessary to give some of them seed corn_ as was done for some farmers in the north- western districts—it would undertake the responsibility. At the same time he thought there should be some labour test. No one could charge the Governmeut with a desire to deal harshly with the Natives ; its policy had always been to treat them fairly, to raise them, and make them becter citizens. When rebellion had broken out, it had deemed it its duty to deal resolutely with the offenders, and uphold the authority of the Crown. He hoped the honourable member would not press his resolution, as it might lead to a hostile vote.

Editorial Notes.

IT could hardly be supposed that Natives in Griqualand East were unconcerned spectators of the agitation that is going on among their white neighbours in connection with annexation to Natal. A correspondent, Native of course, referred to the matter in our Kafir correspondence columns last week. He informs us that there have been two great meetings held by the natives to consider the subject, which were unanimously opposed to annexation to Natal. Their argument is that old Adam Kok was removed there by the Cape Government, and that Government has as yet done noth, ing to warrant them to clamour for annexation to Natal. They are somewhat puzzled by the passive attitude assumed by the Cape Government towards them in respect of this agitation. Inasmuch as this annexation movement has not been mooted by the Cape Government, they are not prepared to go over to Natal. If, however, the people argue, the movement has been started by the European population of Griqualand East, not much weight should be attached to it. As these Europeans have come from Natal, it is natural that their leaning should be towards Natal. The Natives sav it is a singular thing that people having migrated into a country should now try to carry the land away to the Government from which, they came.

THE following document agreed upon by influential Natives in meeting assembled, has been handed in to us for publication. We translate it for tho benefit of our English readers : " We are thankful to the Lower House of Parliament for the decision arrived at in regard to the Pass Bill, and for the speeches which appeared in *Native Opinion.* We specially thank Sir Thomas Scanleu, Mr. Sauer, Mr. Leonard, and Mr. De Wet for their sympathetic speeches on the occasion of the withdrawal of the Pass Bill. We see that these gentlemen can sympathise with persons belonging to alien nations who serve under them. Sir T. Scanlen has trnlv said that the Pass Law withdrawn was akin to slavery, and was un. becoming a civilized Government. We see that these gentlemen have very clear minds to discern a good thing from an evil one; for they see that the Pass does not do away with stock-stealing. The thieves do not care for a pass. They drive cattle at night, and in the day-time they mix with other people at home while they have allowed cattle to graze somewhere in the fields. In fact, thieves require no Pass; it is simplv a trouble to honest people. We cannot but think that the person who originated the I idea of the Pass must have been induced by Satan, the enemy of all good people, so that upright Natives might be harassed and oppressed, for they for the most, part travel by day. As Mr. Sauer observed in would have been impossible for a person to carry a piece of Government paper alwavs. All Natives would have been doomed for the prison. Native Ministers, teachers, farmers and other well-to-do Natives would have found it most difficult to comply with such a law. We are much obliged to the gentlemen who have freed us from slavery. We sincerely pray that the matter of the pass may never be mooted again. We cannot but regret the course followed by Mr. Bowker, Mr. Me'irant and Mr. William Ayliff, who appear to favour so harsh a law for the Natives. We are especially disappointed to see Mr. William Ayliff, the son of our most respected

missionary, the late Rev. John Ayliff, among the champions of the Pass for us. Perhaps these gentlemen are not aware that the farms belonging to Dutch farmers cannot be visited by Natives whether they have or have not passes. Only farmers' servants and thieves frequent them, and the latter visit them in the night. The Pass then is simply an instrument of oppression intended for the honest Natives. We are sorry to see the Dutch farmers so much opposed to the Natives. In regard to the Pass as a means of checking stealing, Mr. Ebden has correctly stated that thieving exists everywhere. A European stole a horse at Stutterheim, and was arrested at Seymour. A white man Stole oxen at East London and they were recovered at King William's Town. Another white man stole six oxen from a Native named Bangani, of Fort Peddie, and sold them here in King William's Town. What is being done savours much of what was done to us in connection with our guns. That people who have served Government for so long should still be proceeded against in this fashion causes much grief to us. We agree with *Native Opinion* that Government should ask us in connection with the best means of repressing stock-stealing. The Government of the Queen is not a tyrannical but a humane Government, and we doubt if the Queen knows what is being done.—We are, THE NATIVES.

PARLIAMENT has refused to vote the £320 placed on the estimates for Buntingville in Pondoland on the ground that it was beyond the Colonial Border. The placing of the amount on the estimates clearly shows that some

Correspondence.

THE " ALICE TIMES."

Kimberley, June 16, 1885.

SIR,—A writer in the *Alice Times of* Friday the 29th of May last remarks "Simultaneous to the starting of the Native newspaper, *Tmvo,* has risen among Native circles a class of educated or semi-educated young men—both Kafirs and Fingoes, who aspire to be the leaders of Native thought and opinion, &c., &c."

May I at once ask the writer this question—Has he had any practical experience as a journalist, and if so, is he in possession of a true spirit of journalism? Should he answer this question in the negatives, I would then say, the holding of his peace would be better, both for him and his so-called educated or semi-educated young men. But should he answer in the affirmative, then I would put these questions—What does a true spirit of journalism consist in ? Does it consist in a man making observations unsupported by facts, especially with regard to important questions? For I take it, that the question of the progress of the Natives is an important one. Any observation* therefore, touching the same affects its balance. In the first place, I think this scribe will concur with me when I state that amongst other things a true spirit of journalism consists in allowing people, whether Europeans or Natives to express their views freely; so that others may take them for what they are worth. And in the second, that a true spirit of journalism dees not consist in making groundless observations which construe that, because certain individuals expressed their opinions and views on a certain subject, they are therefore professing and aspiring to be the leaders of others. Our friend must remember that observations of this kind, unsupported by evidence, have not the slightest weight in the minds of his so-called educated or semi-educated young men ; and also in the mind of any unbiased, unprejudiced, impartial and common sense man, whether he be a European or a Native. I, for one, take these observations as misrepresentations of the truth, and if so, an injustice instead of justice is done to the Native cause. But it is important for the writer to remember that as justice is of immense importance to nations, so it is to individuals—that justice in the administration of the law is a glory to any people—that justice in commercial life is the very cement of society—and lastly, that justice is, in a word, the practice of those essentially Christian maxims, doing unto others as we would they should do unto ourselves.

In conclusion this writer should draw a distinction which does seem to exist between the two English words *truth* and