A

IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI IXABISO 3d. (NATIVE OPINION) KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 19,1885. LIHLAULELWA NGANYANGA INTA 42.

Amaqanda Esikwenene!

Impahla Yamadoda Namakwenkwana Emaxa-biso Ahlisiweyo Kanye!

C. FENNELL & CO.

Base nazo ingubo Zamadoda abanga zingatengwa zikwelele kupele. Ukuze oku kufezeke batengisa

Into eninzi yebatyi zekodi ezilingana amadoda, amadodana namakwenkwe.

Zihleli zodwa ngobutshipu.

Kukwako Nezezitofu, Nempahla Yamadoda enjenge Hempe njalo, njalo.

Ojuna ingubo ezisisulu niakangaqale atenge napina engayanga kubona o

C. FENNELL & CO., e Maclean Street, e Qonce.

AKUTENGISWA NGASIKWELITI.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni uakwisitalato esipambi kwe ofisi ngase mcancatvveni.

AMALAHLE ASE NDWE.

Kufunwa into eninzi ye Botile kwa W. BEHR & CO., kwisitrata se Cambridge Road, e Nyutawuni.

A BANINI balamahle bagqibe nabapati bololiwe ukuba baniane ukulayishela kwa Koniani (Queenstown),

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

Abafuna ifulara abasakuzidinga kwisituba semingxuma yamalahle ne Queenstown.
Akusakubako kubambezeleka ekulayisheni amalahle nasekuwatuleni e Komani.
Indlela yenqwelo intle yonke isagudiswa ngokunye.
Inani yi nayipeni (9d.) ngekulu.

W. 0. CARTER & CO.,

Ncedaningo jpaula kaku- hle ukuba u clobo olutsha

OLULUNGLEYO APA LWE SEPA.

lubuye Iwafika

Isitena yi 6d.

Yeyona Sepa iutle kulomzi.

Itshipu, isitena Esikulu sidla 6d. kupela.

Inokufiinyanwa kwa "KARTAB," apa.

W. 0.
CARTERS. Co.
Maclean Square,
E-QONCE.

Amayeza ka Cook Abantsuada.

UMZI ontsundu ucelelwa ukuba ukange« lise lamayeza abalulekileyo.
Elika

COOK lyeza Lesisu Nokusaxazo. 1/6 ibotile.
Elika

COOK lyeza Lokukohlela (Lingamafuta).
1/6 ibotile.
Aka

COOK Amafuta Ezilonda Nokwekwes 9d. ibotile.
Elika

COOK lyeza Lepalo.
1/6 ibotile.
Ezika

COOK Ipils.
1/ ngeookisana.
Eka

COOK Incindi Yezinyc.
6d. ngebotile.*
Oka

COOK Umciza Westepu Sabant- wana.
6d ngebotile.
Oka

COOK Umgutyana Wamahin, 6d ngesiqunyana.
Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.
Kuba ngavvcnkohliso angenalo igama lake.

R. W. ROSE-INKES,
Umteteteleli-Emityaleni, Umqinisi,
WEMVUMELANO,
Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekute« teniamatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno« kufunelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemise' benzi uyifeza kwesi siqingata nakwezimelene naso.

J. HILNER,
Umenzi wentsimbi zamaxesha,
E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha ae.

Iveki

AMANGESI na Mabulu ela-Bahlambeli a-kncasile ukubandakanywa nekoloni bafuna ukuba pantsi ko Mntan Omhle,

INENE eliugu G. M. Emeadeslase (Tsuriui) Oudtshoorn lisetyaleni le £209,000.

OBALELA ese Cala k "ipepa lase Dodoloro uti onke amapolisa omandla wase Ngcobo ahlanganiselwe Eugcobo ekaya kuba kusi tiwa kuko idabi elizakubako pakaci kwaba Tembu na Mamfengu.

IGWANGQA lase Palmerston, Emampo. ndweni, abati ngu Radland libalele e-Bayi, atumela amatyana awati Amangesi zida-yimani.

[k] U-J. REED, igwangqa esabika ukuba ladu- bula umntu e Barkly Pass kwelipezulu lipulapulwe ityala lalo e-Cala ngo Meja (Major Elliott, C.M.G.), Mr. C. J. Levey, ^.M., no Mr. T. R. Merriman, R,M., wagwe- tyelwa ukuba uhlaule £50 okanye unyaka etolongweni. Uyihlaule imali ngoku use- benza efameui yake ese Lamunfontein kumandla wase Dodoloro.

INCWADI ezihlalele ukungeniswa kwi Ilt'o .esingenasituba sazo zezi : Dukekabeni P.S.K., M. Kinass, T. odinyaniso, P. Sepam. la, T. Mazam sa, Pumegusheni Waseluhla- ngeni, Ngquugqumbaua, W. N. Somngesi, Z S.L., Ngonyama, N. G. N. Wella, Tanda Inene, Umhambi, Utnkoloni, Report N.E.A, Duncan Makohliso, William Mama, D.M., Simon Bobi, J. A. Smith, X.Z., Ixaxadu, Sol. S. Mwahla, D. Balube, Nyatelo Nzaba Ranza Mwelase, J.M., J J. Mlandu nezinye.

EZINCWADI aziuakunganiswa: " C. C. Brothers " (Kwadaliwe), uzamana nesimilo somntu. Kwanawe Nzaba Ranza Mwelase " Sigonyela Mashiyi " Ababandakanyiweyo. Lenteto asiludaba Iwaluto; sisaziso. Ka- ngela ke kwibala lezaziso amaxabiso.

NGE Cawa edlulileyo kuneimvula ezinkulu e Natal. Ukubalela kupelile kwelo.

NGENXA yeliqwa eliwo ngeziveki zidlulileyo uloliwe ukabanga nakugqitywa e Alvani ukuze alungele ukuvulwa ngo 19 August njengokuba bekwazisiwe. Kuqini- sekiie ngoku ukuba wovulwa ngo 2 September,

INGQAKAQA ayikapeli kanye ngako Maqoboqobo.

IMBANGI yokutsha kwesitora sika Mr. Ellis e Monti ibifunwa yimantyi ngokwesiko. Ifumeue ukuba sitshiswe ngaborn ngumntu or ngabantu abangaziwayo.

Abanezik-.velit kwi-[<] Mvo " maba- zihlaule kwangoku ukuze kupele inkatazo namaxhala. Abonganyelwe nga Magosa kuvulelekile ukuba bahlaule kuwo, xa batandayo bayi- tumele ngokwabo apa e Qonce. Imali itunyeiwa ngamapepa ase Post Ofisi.

IMIKOSI yama Indiya yongezelelwe ngamadoda a 22,750.

IMIFANEKISO yo Sir Thomas Scanlen, no Mr. Merriuiau, no Mr. Sauer, no Mr. J. B. Currey,, itsbiswe a Beaconsfield ngolwesi- Tatu Iweveki edlulileyo. Imbangi kukuba bebecase o-Palamente umteto wokuqiniselwa kwabautu balomzi kwiziqwenga zomhlaba abaziqeshe kubanini fam aba Pesheya omi kuyo umzi lowo.

INDABA e'zingokugula kuka Mr. Jonathan Ayliff zisezczokuba usabekisela empilweni.

U-REV. W. IMPEY wase Monti kuvakala ukuba wazise u-Bishop namagosa eramente yake (S. John's) ukuba uyayishiya lo re- men te. Imbangi ayikavakali.

IMVULA ezimnandi zike zana e-Nyara ngaleveki igqitileyo.

IKEPU liwe kanobom kwela Ba-Tembu. Obala ese Cala uti ngati unyaka wobamhle. Uncoma indlala.

U MR. C. DYER uwele nentsapo yake ngale relu idluleyo ngenxa yokungapili. Impahla pendlu yake iyatengisa.

KUBANJISWE itole lo mnenga e-Bayi igolwesi Ne Iweveki edlulileyo. Unina ike wabaxhesha abazingeli wabuya waba peka.

E-KOMANI kufunyenwe ngenye imini sidutnbu sosana lomntu omnyama estrateni, ibulewe yingqele.

KUKO neliuye ikuli elibanjwe e Natal igokubulawa kwe station-master yase Mbilo.

INTSIMBI ahamba pezu kwazo uloliwe jeziqalile ukubekwa e Dayimani ekaya.

LOMDLALO mkuln webola ekatywayo ubuse Rini ngeziveki uvenwe li Kapa.

E HANOVER, kwelipezulu kutshe ngaleveki igqitileyo istora sika Evans & Co. Siqini- jelwe knmabandla ancedisa kwindleko zo- ulilo nge £4,500.

XEKWAKO urnntu ontsundu ohliwe yingqa- ja e Mtata. U' ekwe bucala, ngoku usingise- a ekupileni.

E MTATA ukudla kuya kunyuka ngo 3 Lugust, kwakuhamba kwi 20s. to 22s. 6d. igenxowa.

INQANAWA (Melrose) efike e Natal ivela j Quilimane kwelilunge no mpakati ve Africa ize nezokuba bekuko indaba apo ;okuba kuliwe kwela Bangoni basemacibini I Nyassa kwezondawo zinamadodana awa- uka e Dikeni, abafundisi bebebiyela imizi rabo.

AMABULU kuvakala ukuba ayazitshonisa azipokwelakwa-Zulu.

Innes,

shumi
ezinye
layo
Ibonisa
naftuba

ndayo evela kwindawo ngendawo ifikile enanini elino&wamnkelwa. Ngamana esisikolo singatamsanqeleka. Xa sibona lebambiso nezixakato ezihle, ngeliliso, ngelinye inteto ezlmbi zamadoda ebandla le Palamente kusibangela udano ukuva ukuba icebo lika Mr. Sprigg lokuba ama- lungu e-Palamente ahambe ngapandle kokuhlaula kuloliwe, ligqutyelwe ngom- hlaba, kuba amadoda anjengo Mr. R. AI. Bowker, no Mr. Van den Heever, no Mr. Le Roex ebenga fumana ukuba adle amazwi awo emva kokubona iniizi enje- ngaleyo yase Ncemera. —

KUSINIKA uvuyo ukuvakalisa ukuba isiko apa lakwa Loliwe lokuba omnyama I abonise ipasi yokuba akanangqakaqa I pambi kokuba akwele, lipelisiwe: oku ; sikutyelwe ngu-Station-AIaster walapa. ■ Nakwaloliwe ipasi ifunyenwe umsebenzi j wayo ikukuxakanisa kupela. Sibulela j u-AIr. Price, umpati, Aruba esamnkele j isikalo esenziwe egameni lomzi ontsundu. Ingxakeko ababakuyo abakwaloliwe I kwakuvela izifo ezinjengozi ngqakaqa j ayinakupikwa bani, Aruba abanye banga j bangahamba, abanye bati baziselwa isifo.

ABAPETE inrcimbi yemfundo yabantsundu abasa'umbu'ela u-Dr. Dalenga- ! A:\yenzileyo mayelana nokumisela ukuba : Isibulu sibe yinteto amelwe Arupumelela I kuyo wonke ofuna isiqiniselo soAruba I yititshala ngo 1886. OAru kutyilvze ngum- , buzo ka Mr. Theron, ALL. A., e-Pala- i mente. Kutitshala ontsundu uArwazi i Isibulu aArunaxabiso liArulu. Kuti base , Maxoseni Isijerman besingade sinyame- ; zeleA-e. MasivaAralise ukulicasa Arwetu ! elinyatelo, elitatyatelwa ukukolisa ibongo la Mabulu nje. Amabulu elilizwe awaka- vumelani kwa odwa ngeyona nteto j eyeyawo nokuba yileyo ipezulu itetwa e-Holland nokuba y'ile itetwa nga Mala-'u. Ukuba yepezulu Amabulu awangeyi-nyamezele kontsundu ; ixolelwa xa itetwa ngumfundisi Awapela, abangengabo kutiwa benziwa liratshi ukuba yile ya Malau, ayibaliwe ezincwadini, ibalwa lipepa lase Paarl kupela *i-Patriot*. Azi ba.va7.uba yintonina abantsundu? Into ebiyakude i me yileyo ikoyo kwi University yokuba oli-Bulu amelwe ku pumelela esi-Bulwini, oli Jermeni amelwe kupu- melele kuso, ukuze abaviwa bazilungise- lele kwenje yezonteto zikoyo ngoku. Ukumisela isibulu sodwa kuyakuba kuku- beka umtwalo onzima pezu kontsundu. Siyatemba ukuba Izikolo zabantsundu azisakuke ziyivume lento.

INDLALA iya itabata amandla Arwimpi yaAowetu. Ihamba iba nezihelegu zayo. Emngqesha selibange ukufa komntu. Na- bu ubume afe ngabo. Kutengwe ingxowa kwenye indlu ngeziveki zigqitileyo. I- ngekavulwa kufike umfazi ezakucela kum- nikazi mizi. Ute yena wombela ngomso yakuvulwa, indoda isaye emdudweni ayi- kayivuli. Kwitshi omnye. Aanti uyaku- putuma abanye ababini. Babuye sebenamazembe bengene bamwele ngawo entloko bamrolela egumbini batabata umbona bapuma. Inkwekwana ebiko ibalefce yayakuziposa etyolweni. Ibuyle indoda [44] i\onantsi!Tu. [il] ^Nonantsi! " Tu. "Unanibetu lomfazi?" Ivutele eziko. Yangana inAwenkwana yakubona u'- uba uyise ufikile. Indoda ifijte umfazi engasenantloko. "Yin'le!" Inkwenkwe ngo-Nonatsi no-Nonantsi, no-Nonantsi. Iputumile iflke sebepeke iukobe. Base ntolongweni seteta nje.

ABALIMI NA BARWEBI.

E-AiARKENI.

E.QONCE*(Aug. 18).
Ibotolo, 2/9 to 3/1 ngeponti
Amaqanda, 1/2 to 1/4 ngedazini Irasi
eluhlaza, 2/4 to 3/ ngekulu Ihabile—
iflara 15, 3/9 to 6/1 ngekulu Itapile, 3/
to 6/8 ngekulu Umbona, 12/6 to 13/5
ngekulu Atnazimba, 12/10 ngekulu
Arnatanga, 4/3 ngedazini
Ihabile (itnbewu), 10/6 to 12/6 ngekulu Inkuni
—iflara 30, 3/ to 23/ ngeflara

E-KOMANI (Aug. 17).
Ibotolo, 2/ to 3/ ngeponti Amaqanda, 1/3 to 1/9
ngedazini Atnazimba, 27/ to 30/ ngenxowa
Umbona, 26/ to 28/ ngenxowa Irasi, 15/ to 17/
ngekulu Ihabile, 4/6 to 9/ ngekulu Ibran, 7/6 to
8/ ngenxowa Itapile, 8/ to ngenxowa A
matnnga, 6/ to 8/ ngedazini Umgttbo, 13/9 to
16/ ngekulu Inkuni, 30/ to 45/ ngeflara

E-RINI (August 17).
Ibotolo. 1/6 to 2/5 ngeponti Irasi, 12/6 to 13/
ngenxowa Ibran, 6/ to 7/6 ngenxowa Amaqanda,
1/7 to 2/1 ngedazini Ihabile, 4/6 to 5/5 ngekulu
Irasi eluhlaza, 1/3 to 1/6 ngezitungu ezi 12
Itapile, 8/ to 11/3 ngekulu Inkuni, 9/ to 33/
ngeflara Amazimba, 23/ to 24/6 ngenxowa
Ikalika, 1/3 to 1/4 ngenxowa Umgubo. 24/ to
25/ ngenxowa Umbona, 12/3 to 13/ ngekulu
Ihabile imbewu, 12/ to 13/ ngenxowa

E-BOFOLO (Aug. 14).
Inkuni, 6/3 to 10/ ngeflara Unqnqu, 3/ to 4/2
ngevolisak Ibotolo, 1/8 to 2/ ngeponti
Amaqanda, 9d to 1/ ngedazini

E-MONTI (Aug. 18).
Amaqanda, 1/ to 1/6 ngedazini
Ibotolo, 2/9 to 4/ ngeponti
Ibran, 8/6 ngenxowa Itapile, 5/
to 10/6 ngenxowa Umbona 14/
ngekulu Ihabile, 4/3 to 5/6
ngekulu Inkuni, 11/ to 21/4
ngeflara Irasi, 6/6 to 7/6
ngekulu Imbotyi, 17/6 ngekulu
Umgubo, 15/ ngekulu

U SIR THOMAS SCANLEN, K.C.M.G., M.L.A. unduluke ngaleveki idlulileyo ukusinga

Imfundo Yentombi.

"TUYAZISWA ukuba ISIKOLO SEN- X. TOMBI ease Mgwali, lo ongaponoshono we Nciba sivuliwe linenekasi elisongame- yo u Miss MCRITCHIE. Abafuma ukuva Pgenqubo yaso bangabalela kuye Emgwali, 'ob-e.
list July, 1885.

ISAZISO.

Yenjaninje Bahlobo ukundibalela. SOLOMON D. MAQINA, care of P. H Fountain Head, Tyinira, via Toleni

ziso Kubahambi.

WILLIAM A. RAI)ASI wase Mpofu. Uyazisa kubo bonke bi ukuba kuko i POST CART eeuka (Seymour) eya e Bofolo (Fort ibuye ngo Mgqibelo, yenjenjalo (bonke Ohvesihlanu ne Migqibelo.

Ixabiso lishumi linantlanu (15s.) lesheleni gomntu omnye. Kunokukwela isitatu iabantu kuyo.

J. RADASI.
eymour, 6 August, 1885.

Kubabaleli bam.

E ababalelana nain mabenjenje. TSEWU, Dull Bank, Idutywa.

BONISANI.

ULAHLEKE apa e-Mqukwane ngo 22 ku May odiuleyo:—

KABI emtuqwa, inequma elubilweni ; kweyokuneni indlebe ngemva.

NKABI emnyama ; etiwe gqwizi ngase. a, kwe yokuneni indlebe.

INKABI emnyama; itiwe nqum pezulu- Hebo kweyokunene, yatiwa riwu kweyase ngemva ; inexarele enqineni ayijiyile

a, inesilonda entsalwaneni. Ote wa- landisa wovuzwa kanobom.

SOYENI MKIVA.
Matthew's, Keiskama Hoek, 20th June, 1885.

ISICELO.

IDICELA kuni nonke bantu bakuti aba-lapo e Diamond nindipe amehlo ngo- ogama lingu JAMES MNGQIBISA, waka wakankanywa kulo elipepa okuba upangwe £50. Ndingavuya owazi ngalomntu andaHse kwelipepa lamadoda Khlanga.

THOMAS ZWEDALA.
.macubeni, Lady Frere,
14, August, 1885.

OFUNWAYO.

MFANA ornde, wemnka nemikosi nge- xesha lika Ngcayecibi. Samgqibela ese sigwa, kwele Dayiman, Iminyaka mitatu ingaseva nto ngaye. Igama: ngu JOSI IBAQA, elesingesi ngu JOSEPH. Ondi- andisayo makatumele kwi-Mvo.Zaba- *ntsundu,* e King William's Town. Ndingu- nina womfana lowo.

MARTHA MBAQA.
Kwa Bidli, King William's Town.

Ndipeni Amehlo Mzi.

MFUSAKAZI onekolo enkulu ede ya- bnya yati qabaqaba pezu kwamashiya. Lityapakile kwiliso lase kunene. Litya- hukile umhlana kodwa sebuqala ukupuma nboya obumhlotshana. Ulahleke apa e . Qonce ngeveki edluleyo.

Abandilandisayo mababalele ku Mr. tOBT. PLAATJES, Pearston, via Somerset last. Ndingu

JIM NONTSHINGA,
care of SYBERT NIEKERK, Esq.,
Vlaakfontein, Pearston.
17 August, 1885.

KO TITSHALA.

KUFUNWA e Mtwaku (St. Matthew's) kwangoku i TITSHALA enesiqini- selo. Abangabalayo ngabo abnnezimilo ezindeleleyo na bagqibeleleyo ukuwazi um- sebenzi ; bobalela ku.

Rev. A. W. BRERETON,
St. Matthew's Keiskama Hoek
August 5th, 1885.

KANIPE UMKONDO.

BONISANI Umfana okwiminyaka eyi 29 ubudala bake.

Untsundwana, akanamzimba mkulu ndahlukana naye e Bayi (Port .Elizabeth) ngomnyaka we 1879 esebenza kwindlu ye Gas. Ke esisicelo sam ndisisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Aka- yise Abraham Gobongwana Kinass. Ndicela amehlo kumanene, nnma nenekazi endawo ngendawo.

Uinntu onokundilandisa angatumela ku Mhleli we *Mvo Zabantsundu.*

MARCUS KINASS.
Mount Ayliff, 25 April, 1885.

ABABUBILEYO.

GWELE.—Kububе Engxotyane, Willowvale, ngo 8 July, 1885, u Miss LETTIE GWELE. Uhambe kaknhle, eyaleza ukuba ablobo bavuve kuba epilile.
ATTWELL J. GWELE. Willowvale, 20 July, 1885.

MTOBA.—Kububе ngo 8 August, 1885, e Rode, Emkangiso, u SARAH JANE, intonibi ka WILLIAM C. MTOBA. Usishiye esekonwabeni okukulu kanye, encutna, " Ekulindele ukusa " kanti uteta ukusa kokuba esimnka. Sazisa izihlobo.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMFONDO,

Nokudla, njalo njalo-

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikoWa apa.

JOHN J. IRVINE &, CO.

IZISULU! IZISULU !

J. no C. HEDDING.

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Kosa bafuna ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YEIMOLU,

Kwindlu Ekangelene no W. 0. CARTER & CO.,

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

W. J. DEALY, ANDREW GONTSHI,

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

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zanikeliva nguye azitumele kuma-calona onke e-Koloni.

I BRANDI

Elungileyo engapitikezwe nanto zinjenga manzi nezinya ezibululayo, itengwa ko

O. J. DOWELL & CO.,

BANK STREET,

E-QONCE

Umteteleli ematyaleni,

TRANSKEI

I. Ofisi— e-NGQAMAKWE.

BONISANI.

Amahashe Alahlekileyo

KULAHLEKE e-Mgqwakwebe ngolwesi-Tatu (24th June) amahashe amatatu.

Inkabi emfusa etshiswe igama elingn M enyongeni. Ubudala balo bukwiminyaka emihlanu. Uboya bude liyakuba nesilonda sokunzinyatela esihlahleni sangapambili. Ondilandisileyo ndomruma. Nenkabi egwa-ngqa.

Imazi emfusakazi engenabala ; enokukutu-Iwa yintambo emva kwendlebe ngenxa zo-mbini, nasebusweni ikwanjalo kukoukukutu-ka. Litshiswe entanyeni ngecala langase kohlo igama elingati ngu (F). Ubudala balo yiminyaka esixenxe. Yimaz' ende.

J. TENGO-JABAVU.
Imvo Office, King William's Town,
29th June, 1885.

Ololiwe bakwa Rulumeni.—Belase Maxoseni.

Ukuvulwa kololiwe e Alvani.

KUYAZISWA ukuba ukuvulwa kololiwe e Alvani kuguzulwe kusuku Iwe 19 August ngolwesi-Tatu, kumiselwe ngo 2 September; etnva kolusuku uyaknтwnla yonke into. Ofuna ukuva ngamaxesha ezihamba ngawo i Treni makakangele kumapepa acazuF'a ezonto.

C. B. ELLIOTT, Umpati Omkulu Kwi
Ofisi Zompatiswa Omkulu, Cape Town, 13 August, 1885.

Ololiwe Bakwa Rulumeni.—Belase Maxoseni.

Ukuvulwa kololiwe e Alvani, September 2,1885

NGOKUPATELELE KWIMIGCOBO eyakubako e ALVANI ngalomhla wokuvulwa kololiwe, kuyakumkelwa ITIKITI EZIMAXABISO ahlisiweyo. Ofuna ukuva nge- micimbi yolohlobo kwa namaxesha ayakuhamba ngawo uloliwe makakangele kumapepa ancanyatiselweyo.

T. R. PRICE, Umpatiswa. I-
Ofisi, e Monti, August 14,1S85.

Ololiwe bakwa Rulumeni.

Inguqulo ekutwaleni — Ukwabiwa kwempahla e Alvani.

KUQALELA kolwe 5 September, kuyakubutwa nemali yokwabiwa kwempahla, 2/ ngo ton, e Alvani ; nembuyekezo ye 1/ nge ton ngokwesiqingata esibalulweyo encwadini yamanani okutwala se 17.

IMBUYEKEZO NGOKUTWALA.

NGOKUMAYELANA nesiqingata se 17 Sencwadi yamaxabiso okutwala, kuyaziswa ukuba imbuyekezo iyakubizwa xa impahla ivela kwezi ziteshoni zibalulweyo ngezantsi pezu kwempahla etunyelwa e Alvani, xa bangapaya kwendawo ezitunyelelwa impahla ngenqwelo zakwaloliwe, xa abantu ngokwabo beyakuziputnmela impahla yabo.

ALVANI I KOMANI
BEKESDORP I QONCE
E Kapa, 10 August, 1885. C. B. ELLIOTT, Umpatiswa.

Umboniso wase South Africa

UMBONISO omkulu wento ezilinywa nezinokwenziwa ngabantu beli lizwe, uyakwe nziwa e Bayi ngo December ozayo.

Kuyanqweneleka ukuba nabantsundu beli lizwe batumele kuwo iziquma zento abazilimayo ziye koboniswa, nento ngento abazenza ngezandla, ezinjengento zokulima, izitya ezenziwe ngabo, inqubo, iminxeba, ingobozi.

Imb'asa zesilivere nobedu ziyakunikelwa kuye wonke ontsundu odlulisele abanye.

Umhleli we *Mvo Zabantsundu* unikwe igunya lokuba abacacisele ngapezulu bonke abanomnqweno wokuya kubonisa imisebenzi yabo.

Ngomyalelo we komiti,
FRED LEVICK,
Unobala.
I-Ofisi, 5, Lombard Street, Port Elizabeth.

Isonka! Isonka!

Mr. McGREGOR,

Nase Waterfall, kwa ADAM KOK,

KOKSTAD,

WAZISA umzi ukuba Unento enintshi Yombona, Nama- zimba, ayitengisayo ngamaxabiso alingeneyo.

Abantsundu abafuna ukutenga bangakufumana ukudla kutule tizolo kwisitola sika Mr. MCKAY, e Tshungwana (Mount Frere).

Wanana Inkomo Ngokudla-

FOS' ISO APA BO I

E. J.BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

hufubo zonitshato ^enziwd ntjokoliufuna komntu kwisl-tuba se yure ezilishumi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye

LISHICELELWA UMNINILO UJOHN TENGO NGU HAY

BROTHERS, Smith Street

king William's Town

e England.

I PALAMENTE ivalwe ngolwesi-Hlanu Iwe. veki epelileyo.

KUFIKE udaba lokuba kubulewe amawaka alikulu aba Kristu e Tonkwin kwela Matshayina.

Amagosa e " Mvo " mawa zitumele inkozwana aselezibutile, azikaulezele aric ekazibuti.

I RULUNELI yase Natal kutiwa izakuya-kuba yi Rulumeli yase Kiperusi (Cyprus) ngakwelo Jalilela Mayuda.

SELESAMNKELWA e Dayimani amapolisa ela Bahlambeli.

IMPAHLA yakwa Rulumeni yemfazwe iya-kutengiswa e Vryburg ngo 3 September.

U GEN. JOUBERT wase Transvaal wenziwe umpatiswa wemicimbi yabantsundu welozwe la Mabulu.

INYATI embuna itengwe e-Bayi ngeveki egqitileyo. Yinkunzana, umniniyo uzakuyi weza ulwandle.

KUSANDUKUFUNYANWA ' idayimani ezi ■ mbini ezinkulu e-Beaeonsfield ezibunzitna bukwi carat ezi 150, ne 107.

U REV. MR. HUEGH wase Humansdorp ufe ngebhaqo ngeveki egqitileyo.

NGENYANGA ka July kupela siva ukuba bafikelele ku 187 abantu abangene kwinto-longo yase Monti. Indleko abayenzileyo iflke ku £15 12/11.

IGWANGQA abati ngu Cox lase Tinara libulele umfazi walo. Lixego eli 76 itnin- yaka.

U SIR A. HAVELOCK umiselwe ebu Rulunelini base Natal.

IPELE kanye ingqakaqa e Bekesdorp.

NGOLWESI-TATU, AUG. 19, 1885.

UMCEBISI WETU.

AKUFUNEKI kuzitetelela kwa- luto kwinto esiyenzayo na- inhla yokutabata yonke inteto yesi- gidimi sa Mangesi sase Lovedale salenyanga, inteto eyonganyelwe ngumqolo oti " Icebo kwi *HIvo Za- bantsund/u"* Elocebo lihle kanye; silikangele njenge nkutazo kuti. Asikukuba sifuna ukuyingqumza lenteto ngalamanqaku, kukwalata kodwa indawana ate gqwididi kuzo umbali, ekuyakuti mhlaimbi xa zi- paulweyo ilunge okunye inteto le. Kwindawo yokuqala umcebisi wetu uti elipepa le Mvo ngumteteleli " omkulu wento yokuba abantsundu " bafundiswe ozi Latini nozi Grike." Ngaba siti ngakumbi umntu efu- ndisiwe ngakumbi ewufanele umsebenzi, nokuba nguwupina awenzayo, asitsbo ukuti ngoko eyona mfundo ngozi Latini nozi Grike njalo-njalo. Mayelana nalengxoxo imi poqo eyetu indawo. Sicase abo bati ubu- copo bomnyama bunebala, emayiti ke eyontsundu imfundiso itabate owayo yodwa umkondo ongaba- njwayo ngabamhlope. Nto tina simi kuyo kukuba litshayelwe ibala emfundweni ukuze ahambe nomnya- ma aye nakuyipina imfundo ngalo lonke ixesha efuna Makungabiko kete. Abafundi betu bobona ukuba lomhlobo wetu uyiqukumbela inteto yake ngeliti " ukuba *Imvo Zaba- " ntsundu* azikolwa lelicebo *Itziba live- " la kwindawo elivela kuyoke,* mazeke "zihambe zibuzisa nakubahlobo ba- " bantsundu ukuba aliyiyo inyaniso "na, ziti ukuba azikolwa zike zili- "ndele iminyaka ezayo ukuze zi- " bone." Asigqibi kuyiqonda into abekiselele kuyo umhlobo wetu ku- lamazwi siwabale ngamfakamfaka. Ingqeqesho yetu yeyokuba siwa- mnkele ngomoya ondilekileyo onke amazwi namacebo apuma ku Mhleli wesigidimi sa Mangesi sase Dikeni, nakubeni mhlaimbi singaba neli- shwa lokuwatandabuza. Kwindu-miso zayo yaka yati imbongi engewele yamanyange kuko " no- kubeta kwesazelo," abati ngoku " kukuzafuna." Asindawo yetuke ukucedulula ihambiso yovalo. Si- zenzileke ezimpawana, masaneke kubafundi betu yonke lenteto " ili- cebo kwi *Mvo Zabantsundu."*

N^alenyanga ipelileyo kupalele into enintshi yomsizi wokubala nowoku-sbicilela ngenxa yengxoxo engemfu- ndo yabantsundu. Asingi singauxo- xa lomcimbi kuba ngoku kubonakala utabate bala limbi, elingxoxo ingena-mbuyiselo njengomsizi opaleleyo. Ku-ko nento yokuba elilizwi *Imfundo* linezintsonkoto ezibini. Esinye yingqeqesho yomntu eqeqeshelwa umsebenzi ayakuwenza ngexa elizayo ; simbi ngumhlatana wokuba afundiswe imfundo ezitile, kwinewadi ezitile, ngenteto ezitile. Kungasidalela usi- zi olukulu ukuba sibe sisikubekiso nakuwupina umntu ontsundu ofuna ukufunda inteto nokuba zezipilileyo nokuba zezifileyo sinina, xa akuxoleleyo ukuhlaula indleko nokuyitabata lonkatazo. Kodwa lengxoxo yemfu- I ndo masiyiqoshelise ngecebo kwi | *Mvo Zabantsundu,* ekubonakala ukuba zingunteteleli omkulu wemfundiso yomnyama kwinteto zakudala, neinfundiso yake yamasebe apakamileyo njengokuba ziwazi zona. Zipulapulwa | leloqela lingelinintshi labantsundu elinokulesa. Mazibaxelele ntonina, xa ziqinisile ukuti, zinga bangapume- lela, ukuba zibatanda abamnyama kakuhle nangobulumnko ? *Mazibaxelele oku— ukuba eyona ngxoxo kupu- mle kuyo ukupila nokufa kwabantsundii belilizwe asikukwazi inteto zama Latini nama Grike, nakuxoxa into zolaulo yinkutalo;* ukuba eyona nto ayakuma ngavo ontsundu kwelilizwe ngumse- benzi ote qo nowenyaniso; nokuba le i yeyona nkunqele amabayiqonde egqi- tisile kuyo yonke imfundo yamanyange. Zibatyele ukuba umsebenzi omhle wenyaniso wemini enye uyi- mbewu mhlaimbi ingcambu ekukula kuyo umsebenzi wemini ezimbini ezilandelayo. Zibatyele inyaniso yokuba abaqeshi babantu babeka ixabiso elikulu kumsebenzi wentliziyo wo- mntu omnyama—nokuba usebe iza ngezandla nokuba usebenza ngobuco- I po—kwanjengokuba bebeka ixabiso kowomntu omhlope. Zibatyele ukuba ubucopo abunabala nomsebenzi awu- j nabala, ngapandle kwelokulunga no-kufanaleka kwawo, awufnni kupinyenyelwa nganteto kodwa uyaziteteia ; nokuba ububle bomsebenzi buyamtetela. umsebenzi nokuba umnyama! umblope, umfusa, umtubi. Zibaqo- ndise ukuba amadoda amaninzi amhlo- pe nftnengqondo—ngakumbi angabahlobo babantsundu—xa abona umsebenzi omhle obonisa inyameko nobugeisa — nokuba ngowokumba ngomhlakulc, basuke sebebazimfama malungana nebala. Zibaxelele ukuba amaxabiso okusebenza azakuhliswa kulo lonke ih'zwe, kwa nawabantsu- ndu ngokunjalo, kuyakufuneka. bese- benze ngamaxabiso apantsi ukuba apezulu abanakuwafumana. Zihalatise kwinto yokuba ngapandle komsebenzi ocoseleleyo, ote qo, nobu-Krestu abusayikubanyusa — okanye abusayi kubanyusa msinya, mhlaimbi konyusa abambalwa.

Ukuba *Imvo Zabantsundu* ziyakubalatela abafundi bazo ezinyaniso — zipindapinde ukushumayela ngexesha nangapandle kwexesha—nezinye inyaniso ezikwankulu, ziyakuba zenze ; umsebenzi omkulu, zingumhlobo wenyaniso wabantsundu eziti ziyabata- nda zifuna ukubakokela. Ukuba azi- Irolwa zezinyaniso, kuba zivela apo zivela kona mazeke zibuzise k iba- hlobo babamnyama, okanye zihndele inian exesha elizayo. Amava liwo tngafika selidlule ixesha.

Amanqaku.

---------- KUMBUZO owenziwe ngu Mr. Rose- Innes, M.L.A., e-Palamente ngeveki ipelileyo ongomcimbi wetshawe u- Mbovane Mabandla, ufcuba selifiZ-ilena ngxelo yocedululo olwenziwe nsru Mr. Dicfc, esitinina u-Rulumeni. u-Mr. De Wet' upendule ngeliti, "U-Mabandla usibonda esifcutshwe ngenxa yobugqwi- ligqwidi obutile, ucele u&uba umcimbi vaA:e ufcangelwe Zewatunyelwa u-Mr. Dic7c. Ingxelo yaZ-e itike ngawo lomso umvulo). isandla safce siti ingxelo leyo mhlambile u-Mabandla Zwvinto eninzi jtetwe ngaye. UZruba Ziunjalo o/cunene ; iva&umiselwa endaweni yaZ:e." Ibandla idumile, nati siyaduma. Singati abantu ' >aZ-owetu banaZso uZ-uyiqonda imfanelo ewinto engeyiyo. OZ:u si/cutsho feu ba *kuko* ' nZrolo Z;u Mangesi yofcuba usafcuti o- itsundu afcwenzelwa imfanelo ati Z:u7;uba] mqeniwe. Sivuyisana no Mabandla] labantu ba&e ngo&u fcupela fcoludushe. 1

UKE wanyeliswa fca&ulu umsebenzi , vabafundisi wezi&olo eziZsulu e-Pala- ' nente. Kube yinto emmandi Zainene cuti uZ-ubona ihambiso yesiZ'ulasentombi] iase Ncemera ngaleveki idluleyo. ^-Ncemera u-Miss Sturrock onexesha slide equba imfundo yentombi wenza imsebenzi onexabiso elingengangani, si- *i* vufumene umsebenzi usenziwa kakuhle l igocoselelo olukulu. Yinto esitomalalise] :anye ukubona u-Miss Sturrock nabance-] lisikazi bake—o-Miss Dalgarno no Miss] rurner—bebeke kuhle bengangxamele j udumo emsebenzini, kodwa intsapo yabo i sendelisela kwimisebenzi enjengeyoku- , unga, ukupata indlu, incwadi zingayeke- * elwe. Siwubone ngawetu amehlb nje * imsebenzi weliziko lemfundo, akumma-] igaliso wani xa sibona intlalo eyoolileyo - rezindlu zentokazi ezafundiswa kuie- ikundlangenxa engapambili. Ukuhlam- >uluka kwemfundo yalomzi kwabonakala igokucacileyo ngonyaka odlulileyo nhla sapumelelisa abafundi abairia- humi a^itoba ekulwini ekubeni i zinye izikolo zabantsundu ezivaka- ayo zapumeza ishumi ekulwini. j bonisa ukupila kwesikolo into yokuba takuba amaxesha emabi, intsapo efu- I

Ezababaleli.

IMFANELO YABANTSUDU.

NKOSI YAM MHLELI we *Mvo,*—Kaundi fakele lamazwana ambalwa kwelopepa lakowetu. Bhnga abafundi belipepa bangelibeki pezu ko Mhleli ityala nezisolo abangazifumanayo entetweni yam.

Ndifuna ukubuza kubafundisi bonke bamabala omabini, kubakokeli neramc- nte yase Wesile. Nditi lendawo iyako- lekana yokuba iramente engaka yabantsundu ingabinazwi kwizinto zeramente $ nditsholo kwezindawo : mlilana sahluka- na nepesheya kolwandle ukuze kubeko i Conference yama Wesile ase South Africa saba zizinto eziva ngendlebe kupela, akuko lizwi lontsundu laka labu- zwa. Ngokuqutywa kwemfundo kwindawo ezinjengoma Nxukwebe nase Mgwali njalo-njalo akubuzwa akutatya- twa cebo lamntu untsundu; ngokuqutywa komsebenzi we Nkosi, akutatyatwa cebo lamntu untsundu, na ngezikolo zemini, yaba kwayilonto ngokushicilela incwadi zenteto ye Sixosa, akucetyiswa mntu untsundu; lontoke ibangele ukuba abantu abantsundu banganyameki zinewadi zolwimi Iwabo. Uze ukaneffile isiyalo, se Conference yokuqgibela ^kise Natal, xa kunyulwa Umgcini-sihlalo mhlaumbi i Superintendent yesiqingata, mhlaimbi ye District, akukangelwa ukuba*lomfo wowulungela umsebenzi wabantsundu nawona, ke usuke ukangelelwe AmaiAK- si odwa. Nantsike indawo, siva kusimva u Rev. J. Walton, M.A., usemngcipekw^ • ni wokuwelake i Quarterly Meeting yase Rini yabamhlope igqibe ngokucelau Rev. F. Mason wase Natal. U Air. Mason ang: - balungela abamhlope base Rini akuta- ndabuzeki, kodwake angabanjalona na- kwabantsundu. Amangesi aliimimi lu- nye, abanjalo abantsundu; isinio nomsebenzi wabantsundu e Natal usesemva, apa ungapambilana, kufuneka umntu wokuwuqubela pambili, akufuneki mntu wokuwubuyisangomva; sesikolisile ukuwabona amadoda ati ukuvela e Ingilane agqitiswe asiwe kubantu abasesemva, ati akubuyiselwa apa kuti alike aqwayele emva ngokwe nkuku, afike kanye nase malini apa ange ontsundu angapila nga- mat' entamo. Kokwam ukucinga ukuba kuiunwa ukuqutywa umsebenzi ngale- ndlela kuqutywa ngayo yokudibanisa umsebenzi wabantsundu nabamhlope, u Rev. R. Lamplough uyifanele indawo le nokuba kufuneka umsebenzi wahlulwe ukwayifanele indawo le, imfanele indawo ka Mr. Walton e Rini kuba kudala elapa, yonke intlumo yabantsundu ivela sele- ngu Lamplough mdala, unengqondo nge- mfundo nenqubo yabantsundu, yindoda ngomsebenzi we Circuit, uyabatanda abantsundu bemtanda nabo. Ubeke wrse Nxukwebe. wapuma nembeko, nodunio, e Rini nase Bayi njalo-njalo wapuma ne- mbeko nodu'no, um-Siaayeli wenene ekungeko nkohliso kuye. Ndiyakolwa ukuba i Quarterly Meeting yase Rini yabantsundu iyakuyipaula lendawo, ize nayo yenze isicelo esinjalo ku Rev. Air. Lamplough—kanjalo amalungu ayaku- nyulelwa i Conference ezayo kufuneka eyipaule lendawo. Mandigqibe ngeliti niyayibonana lento makowetu apa e Africa, mhlana kwamiswa i Responsible Government asizange sibe nazwi, kunga- zange kubel'l'we zwi nakuti, inhla kwa- celwa i Conference ngabafundisi yase South Africa asizange sibe nazwi, njenge- kuba kunjalo kwa Rulumeni kunjalo nase ramentCi i, e Palamente abantu eku- tiwa lizwi letu bambalwa kangangokuba abanakupumelela kanye xa basifinnela into engaba lilungelo letu, nakwi Conference ikwayilonto, into esisimanga; zitenina ezizinto, lento zifanayo ezilaulo, olwelizwe nolwe Lizwi lika Tixo ? Inga- de iti imbongi: —

> Umzi Ka Zulumba ubumba wonKe na ? Kwabumbu Zulumba Kwabumb' umfazi Kwet' ii Zulumbu Kwetu i NcuKa, Ndandibona amafani uKufana.

Into endiri mna iyakude ilunge yindle- la ka Abraham no Lote, ukwahlukana i Conference yamagwangqa ibe yodwa, eyeimdaka ibe yodwa, umsebenzi we A kosi uyai. nh.imba ngokukauleza. Uxo- lo innumzetu.

Ungandibuzi ndingu

GAXGATELE.

UAIBIKO.

NKOSI AIHLELI,—Ndincede undifakele lamazwi. Siyazibikela izihlobo zetu zc- nke e Zagwityi Uaozifuto Pikwa usishi- ye nge 4th July 1885, wangewatywa nee 5th July 1885. Ute ilizwi lokupela: yena uyagoduka. maze kuxelelwe abangekovo ukuba batandaze kunqabile ukungena umntu ezulwmi ongatandaziyo, itshilo lentokazi yase Alajwareni vanduluka ngoxolo olikulu. Siyanibikela Majwara nam Makuboni, kuba lentokazi ibizalwa yintombi ka Ngwanja

Lentokazi panbi kwengqakaqa yama Ntinde ibisesikolweni sikamfi u Rev. J.

Brownlee wayishiya indoda ebimtanda naye eyitanda akuziva ukuba uyibile indoda yomhlobo wake (kuba ebengowe- sibini umfazi). Watike akuguquka wa- xe!a endodeni yake u Alekeni ukuba makagodukele endlwini yake yo- mnkake wokuqala, yenjenjalo okunene ke indoda leyo. Kwaba namhla yonwa- bile lontokazi u Mamjwara. Senjenjalo isandla se Nkosi; mayiclunyiswe liikosi!

QEBEYI H. MEKENI. Komgha, / July 1885.

AMASELA AAIHLOPE. \

St. Alatthew's, Eziqwaneni, 3 July 1885

Kwalahleka inkabi yehashe apa efosi ndafuna i Cawa zombini apa ihashe nda rana noko, ndaranela kulaniadoda' kuti wa ngama Hattaug, pofu ngabamelwane bam. Ibulu, kanti umduna walitabata apa ngabusukwazana butile wakuwa nalo e Talika, waftka umnumzana walitengisa apo ngeponti zombini. Ndaya ndalifi mana kona Umzalwana lowoke seleko- wabo entolongweni. Tina ° Bulu ayabadlula abantsundu ngokub Lkuba umzi wakowetu nhungandiva ngendisiti, mauke uti nqwi m-nyekele ama Bulu, niake'fi ngoku, kudala sipetwe Mandipeze nkosi yam kuba kuml ' velayo kwelipepa lemvo zabantsundu

Ndmi

A. O. AIHLABANE.

IMPENDULO KWINDLALA EKOYO. Nkosi-Manditumele lemigcana imba- lwa, ndisiti kuwe nkosi ebekekileyo

kuandincede undipe isituba kwelooepa ... ydumileyo, ndifuna ukuba ndioeke ilizwi kumzalwara wetu u Air. R. Gaik?,

malungana nesicelo sake, kumadoda ami kule Koloni nakwezinye indawo. Ma- doda, manene ohlanga oluntsundu iqinga linqabile kuti luhlanga lu.ntsun.du, kuba kungafanelana sixaswa ngabafundisi be- tu nokuba ngu Colonial Government ewe bangasixasa nokuba iminyaka mi- hlanu, lonto ayingebi naluncedo L'ulo lonke uhlanga oluntsundu. Izwi nali mawetu makutandazwe, kwenziwe intla- nganiso zemitandazo kulo lonke eli liyi South Africa, kutandazelwe imvula ku Tixo opilileyo, nguye yedwa ongasipa idinga elipilileyo, kuba wati u Tixo eku- beni wonile umzi wase Ninive watinawo wasibeka isikalo nesijwili sabantu bonke abo bebemi e Ninive, waza wati u Tixo akubona ukuba baqondile wobanosizi wabaxolela. Nati luhlanga Iwakowetu oluntsundu idinga masilifune ku Tixo owongamele bonke abemi bomhlaba. Ndixoleleni manene akowetu bendinipa elilizwi linye, velani manene ngezwi uhlanga luyapela,—manditshonele apa.

Ndim nkosi isicaka sako

J. A. SMITH. Kwa Daliwe, Cathcart.

UKUGQUKWA KOMKONDO.

MHLELI OBEKEKILEYO. — Ndicela incobi yako ngalamazwana ukuba un^fikele kwelopepa lako. Kum kubonakala ngati *Isigidimi* malungana aiengxoxo ka Mr. Bokwe no Mlovedale masekubeni sisiti *Imvo* lizibuko, siya- wugquka umkondo, kanjalo siyaku lahlekisa into eninzi yabantu. Ke kuya- bonakala ukuba umzi sown nyikimela ukuba upambane. Into embi ezizituko esiti *Isigidimi* kutukwa u Dr. no Mr. Bokwe, ngu Mlovedale no X, amazwi la asetyenziswe ngendlela yokuze abona- kale njengezituko. Kutatyatwe amazwana ngamanye, yashiywa eyona nteto ku- tetwa yona ngababantu, nje ngomfo owati komnye i Bayibile iti masizixome wapika omnye, wati omnye ndinyanisile, omnye kambe yitate uyi'funde nantsiya ; wayitata wavakala selesiti " Wa-waudula u Judasi wemka waya wazixo " " Hamba yenza ngokunjalo nawe," Mat. 27 3-5, Luke 10 37. Kumhlope xa wenjenje ukusitata isibalo ukuba site hamba uzixome nawe nje ngo Judasi.

Nditi ke makowetu *Isigidimi* lengxoxo siyenjenjalo ukuyibeka pambi kwamehlo omhlambi wakowetu, kuba siti kwinteto ende nenobuciko yom-Lovedale kuvele kupela lamazwi ati " Dr. Stewart's statement is a *suppressio veri, et suggessio falsi"* kweka X ingqonai efundileyo kuvele kupela ukuti "Uzitengise (ku- tetwa ke u Mr. Bokwe) wazenza iko- boka lase Lovedale elihleli lizilungiselele ukwenza umsebenzi oucolileyo walo Institution kuko lento ayitetelelayo ayi- kuselayo" iti okwenene yakwenjiwanje lenteto akangeleke nje ngo Guy Fox enxa- mele akutshisa ibotwe la-Mangesi.

Emveni koku ke *Isigidimi* sitabata oka Bokwe ne brush elukuni siyekumvasa e Tyume. Suka emveni koko quba i ambile yodaka koka Jabavu ; asimazi ke umlamli ukuba woba ngubanina. Manditi kwakona kubonakala ukuba *Isiaidimi* sikuvuyele ukuwa koka Jabavu kuoa emapupeni aso seletile, kodwa masikumbule lamazwana abadala ati " Ohle koiileyo nguye ngomso."

Inteto ekalazelwa ngalamanene ango Mlovedale yiieya yatetwa ngu Gqira yokuti imfundo epakamileyo iyamona- kalisa ontsundu, kwabonakala ukuba isi latini nesi grike mazingafundiswa kwa- bantsundu. Niyazinani makowetu umntu akanaku tata umsebenzi opezulu engazazi ezi Iwimi, onje ngowobugqira nobu gqweta nobu Jaji nobubali, neminye imisebenzi yakomkulu, akungeze upu- melele naluuye uviwo olunexabiso, akungeze ubenakusiteU isi ngesi ngoku- fezekileyo. Kupela into umntu omnya- ma angabayiyo kukuba beterana kancinane kune qaba.

Ke imfundo yolwimi Iwesingesi isisa kwezi Iwimi zona zisipakamisele pezulu ilelike . zezilwimi zonke nalemfundo ipakamileyo. Ke lamanene u L no X bafumene leleli eyonyusa umntu o- ntsundu nomhlope kusitiwa hai wena mntu mnyama msukunyuka ngale leli mayi nyuke abamhlope bodwa. Kufu- maniseke ukuba u Gqira oyena mini mzi uyayigaula leleli kwabantsundu ngokufutshane kubonakele ukuba unce- diswa ngoka Bokwe. Nangoko lomsebenzi ekutiwa uncolile e Lovedale, kukususa leleli isa umntu ontsundu emalungelweni apezulu.

Lamadeda ndiwafumana engamadoda angenamona ingamadoda okunyusa uhlanga lonke, enyuke ngale leli awatsho ukuti oko tina senyuka kade sisakatala yinina ozangasemva wozibonela. Hai aya kwaza ayakalima ati mayingavalwa indlela. . Ukuba kukangelwa inteto eyonakalisayo bekungafunyaniswa iye- yamangesi; ngoku kutukwa ngesi ngesi naliqaba elingazi no yes, abakohlisi ipass zokuba bazi bala ngesi ngesi i tsheke ze banka zikohliswa kwangaso. Kum i- ngade ibe yinteto yama ngesi nesi bulu e- yonakahsayo, inyaniso yona yonke inteto iyonakalisa. U Gqira kum ngati uyi lahlile inkolo yakowabo eti imfundwana encinane iyingozi uyLhiya noko ibala- sele nje ngelanga. sifumana ingabantu abamfundwana incinane abahamba besiti sifundile bebesona izinto ikwa ngabo abake bamnika inkatazo nalapa e Lovedale. Asinabo tina abantu abamfundo ipakamileyo nje ngamangesi kodwa sinokuzidla ngabo bate bafumana imfu- ana ete tyi. Babini abapumelele ku yiwulwe Matriculation, omnye ngumfu- ndisi omnye ngumshumayeli; bako aba- nye abamfundo ikwa ngako koko abange- nanga eluviweni Iwe Matriculation abanye nga bafundisi inxenye banemise- benzi abanembeko kuyo. Into eyaku- lamla mazishicilelwe zonke iletta zale ngxoxo ngesixosa kuqalela kweka Gqira eya banga oludushe kude kuze kwezo Lovedalean no X ukuzeumntu azinyulele ngokwake ukuba nguwupina umme- Iwane wake, lilipina elonapepa lohlanga, lelifihlayona nokuba lelivusayo.

Lxolo mhleli nani manene ngenteto ende ngoluhlobo.

. x , UMKOLONI.
August 10, 1885.

IZIMO ZAMA XOSA ZITELEKISIWE.

Nkosi Mhleli we Mvo."-Ipepa lika Mr Tyamzashe eliteta ngezimo Zama Xosa ndilifundile lonke, ndalitan ua.

Kuluvuyo ukubona amadodana eno- nonele.o lokunga angayazi imbali yakowawo, uokunga angatelekisa isimo salama xesha nesimo samaxesha agqiti- leyo. Ngokwam ukubona yeyona ndlela kunokuqondwa ngayo ukuba iko, ayiko sinina intlumo, nokuba zizipina indawo esibuya ngomva kuzo.

Indawo endifuna ukuyipaula kweli pepa lika Mr. Tyamzashe yemalunga neiimo sama Xosa kwixesha lakudala. Ubale into endizaziyo, endite kanjako ndamana ndivumelana naye kwezinye, kubeko ezinye endite ndafuna ukwahlu- kana naye kuzo. Kwimbali yoluhlobo ngati bekungalungayo ete onendawo kuti bantu badala ayitete nokuba yecacisa indawo esiposo, ukuze kuti nokuba zide ezimbali zenziwa incwadi yimpi entsha kungabiko ndawo ziya kuvakala nge- ndlela engeyiyo kubafundi abatsha.

Ndipaule elilizwi pantsi kwentloko " Yobuntu" bama Xosa, eliti " Apo buze konakala kona ubuntu bom-Xosa, kukwi- nkosi ezimbini u Ngqika, owavelisa *Upundlo*—no Sandile owavelisa *Isiko* Unyanisile malungana no Sandile. Lenzi- wa nguye *Isiko.*

Kodwa malunga no Ngqika, asinguye owavelisa upundlo, kodwa Iwavela ku Ndlambe. U-Ngqika wati akulaula umzi walupelisa upundlo, Iwafake. Kute kwakulaula u Sandile wavusa into yoninakulu upundlo, ate kodwa yena ukuyibiza *Lisiko.* Elisikoke akwahlr- kene kakulu no pundlo, kupela ukuba izinto zamaxesha ngamaxesha ziba nejaci ezahlukahlukileyo ekuquty weni kwazo.

Pambili lusapo, kummandi kuti maxego sakubona imizamo yenu ngoku- qubela pambili uhlanga.

Owako,

SIMON BALLA. Pert Elizabeth,
August 11, 1885.

Transkei.

• [IVELA KUMBALELI WETU.]

August 13, 1885.

Kulentlanganiso ebiko Entlambe nge 4 August, 1885, bekuko ne zibonda zase Iwandle Eludwesa, esite xa sibuza inqu- bo yezikolo zelo, safumana ukuba esika Abraham Mrasi Initosi yase IMbangcolo sizigqitile ngamanani.

Nge 5th Augu,t bekutetwa ityala lobu- sela lamakwenkwe ase Mngqingweni amagama ango Velem no Patu, no Mva- ndaba, no Delihlazo. Igusha abizibile azixela zezo Theodore Ndwandwa no Soni Boti no Nyamakazi, no Kosani. Iniantyi buse Butterworth ibone ukuba abetwe ngoswazi imivimbo 12 inye inkwenkwe.

Ivakele enye iudoda ebivela entlangani- sweni Entlambe ilila ngeliti, Manene ngahle ezi nteto zintlo Mangaka, ebeze- nziwa Entlambe ngu Captain Blyth, C.M.G., zinga balwa zi vakaliswe kwi pepa lesi xosa lase Qonce? Kutwa a cikozile amadoda abexoxa ngeqinga loku pelisa ubusela kwelilizwe lita Blyth. Yanga lonteto ya wo ingabalwa sike sive ukuba atetentonina. Safa ngamasela emini nase busuku betu.

Ngomhla 23rd July, 1S85, i Teacher yase Zazulwana ibihambele e Gcuwa esiko- Iweni yafika isikolo sipakati, yacelwa yeyase Gcuwa ukuba ike ipose amazwi, kwakangeleka kakuhle ukubukana kwa madodana awafunda sikolweni sinye ˢase Nxukwebe baye bebaninzi abantwana esikolweni lomhla.

U-Mapassa inkosi ite Entlambe xa ku tetwa ngobubsela. Isela mali fllwe a- mazinyo, wayete kuqala kwe yase Tutura intlanganiso isela malinqunyulwe i- ndlebe zombini. Lenkosi yom Gcalela madoda ibutiyile ubusela, akwaba onke ama Gcaleka ebefuze yona.

Isimnari yase Heald Town.

IZIQAMO ZOVIWO NGUMHLOLI NGO 1885.

Lenkundla yemfundo yabantsundu ine- minyaka isenza umisebenzi omhle omiyo, pofu ingazingci nganto. Xa sikangela uJuma kwesisikolo kwimviwo ngemviwo zakwa Rulumeni ngeminyaka edlulileyo —ukuma kwaso sitelekisiwe nezinye za- bantsundu—siba fcwindawo esiyifaneleyo, maxa wambi sisiba ngapaya kweyaso indawo. Sifike siti kokwetu ufcuqonda si- zonele ngokwaso ngokuti lomsebenzi mhle singawubengezi uviwo lilo lonke, uze nawo ukankanywe apo eminye ika- nkanywayo. Kuyanandipisa ukubona- uZ;uba umsebenzi wale Simnari usahluti- sa, njengofcuba umlesi ayaAiuzibonela £ula manani esiwacwangcisayo ngezantsi. Intsapo yase Simnareni ikumashumi □mahlanu anantlauu (55), ete *ke* yagcafca- mela uviwo oluhanjiswe ngu Mr. Howe- Ely, Iziqamo zitsho ngapaya kwezezi- tolo zohlobo Iwazo apa emazantsi e Africa. Sincoma ngomxelo wonke uMr. Lightfoot nabancedisi ba&e ngofcupumelela okuhle tangaka Aiwentsapo yabo.

kwafika omnye wati yena, hai lomntu ubanjwa ngenxa yamatyala emali yabantu angababataliyo imali yabo.

Iklasi ka Mr. Lightfoot	|—	1	—	—	21
[klasi ka Rev. Kakaza	—	5	—	3	8
[klasi ka Mr. A. Mali	4	8	1	4	—
Amanani edibene	j 4	14	1	7	29

Colesberg.

[IVELA KUMBALELI WETU.]

7 August, 1885.

Indlala ifuna ukungati iti tyi ngoku kulomzi—kunjalonje mu umsebenzi pakati komzi. Ungafika ngoKu abantu abasemva ngemali yezindlu, bebanjwa basiwe entolongweni inyanga.

Lento imbi yokufakwa entolongweni swabantu, kuba abenzi ngabom baswele umsebenzi, ngapambili bebebatala kakuhle. Enye indoda ite ipuma yaba ibuyela kwakona.

Ngenye imini sati sihlele esedlweni sa- kusasa seva umntu ebeta emnyango, ka^uvula, kanti ngumfazazana welau. Uvakele esiti ngelizwi lompanga : Waar om es teacher gevang worde ? Ute ope- ndule yo asiyazi tina lonto. Kute kusenjalo

ubanjwa ngenxa yamatyala emali yabantu angababataliyo imali yabo.

Lomfo, yititshala yamalau, yase Dutch Reformed Church. Singa elilishwa li- ngebuye limhlele umnini lo. Kodwa siva ukuba usese zandleni zamagqweta, ngenxa yamatyala lawo.

LumnKani zititshala ningahlazisi amagama enu nawoyihlo.

NATIVE OPINION

WEDNESDAY, AUG. 19, 1885.

THE CANDID MONITOR.

THERE need be no apology for taking over bodily from the *Christian Express* of this month an article addressed to us, under the title " A suggestion to the *Imvo Zabantsundu."* It is so good, and we look at it as a compliment to ourselves. It is not with the object of detracting from it that we propose to offer an observation or two on it, but rather to point out some errors into which the writer, unintentionally, to be sure, would seem to have fallen, so as, if possible, to improve it. To begin with, our mentor starts with the idea that this paper is " the great champion of classical education for natives, and also of higher education." It does not follow because we are thorough believers in the doctrine that, as a rule, the more a man is educated the better fitted is he for whatever post it may please GOD to call him, we are therefore " champions of classical education for natives," and so forth. In connection with the educational controversy, in which some have been engaged in these columns, we have taken our stand against those who were understood to imply, if not to suggest that " conscience has a colour and quality " of work a hue " and who were for the equipping of the Native for the ; future in such a manner as to lead one to believe that the contrary were the fact. So minded then, we have merely claimed for our people " a fair field and no favour " in the matter of classical or higher education. Our friend, it will be observed, winds up the valuable advice, for which we are grateful, with the significant statement that " If it *[Imvo Zabantsundu]* has any doubt of the soundness of these views *because of the source whence they come,* let it make inquiry at all true friends of the Native people, or for proof, abide the teachings of experience." We confess we cannot account for the expression we have taken the liberty to italicize ; for we have been trained to give great deference to the opinions of the Editor of the *Christian Express, [* even when we had the misfortune ! to differ from them. Of course, ; there is in this world, what the sacred bard called [li] the searchings of heart," and it is not for us to enter into that mystic field. With : these prefatory remarks, however, , we have great pleasure in re-producing [li] A suggestion to the *Imvo Zabantsundu ".·—*

During the past month there has been a Very considerable expenditure, both of writers' and printers' ink on the question of Native Education. We have no intention of referring to that discussion, or of dealing further with the subject, chiefly because from the phrase it has now assumed, the controversy is as profitless as spilt ink. There is also the fact that the word *education* is plainly being used in two widely different senses. On one side it means the entire training of the man for practical duty ; on I the other, it is narrowed apparently to the question whether certain subjects, and certain school books in certain languages, shall be used and included in a curriculum for natives or not. We should be sorry to put the slightest obstacle in the way of any native acquiring any language living or dead, if he himself chooses to take the trouble of learning it, and paying the cost of teaching. But we may, in taking leave of this subject, be allowed to offer a single suggestion to the *Imvo Zabantsundu,* which is the great champion of classical education for natives, and also of the higher education, as it under, stands that question. It has the ear of that not very large portion of the native people who read. What should it tell them, if it really desires their welfare if it loves them both wisely and well ? *Veil them this—thxt the life and death question of the native people in this country now, is not classics nor even politics—but industry ;* that the foothold the natives will be able to maintain in this country depends almost entirely on the habit of steady conscientious work; and . that it is of more consequence for them to understand this, than to be able to road all the lore of the ancients. Tell them that each day's performance of honest conscien- tious work is the seed or root from which two days further employment will grow; and that each day's indifferent work destroys the probability, and often the possibility of further work. Tell them as a fact, that employers of labour value a faithful conscientious black workman—whether he works with brain or hand—as they do a faithful, conscientious white workman. Tell them that conscience has no colour, and quality of work no hue, except that of goodness and fitness, that it needs no argument but its own existence to speak for it; and that excellent quality bespeaks the true workman and the true man, whether his colour be white or black, or brown or yellow. Assure them of the fact that most intelligent white men—certainly all who are friends of the native race—when they see faithful work of a high quality, even though it be digging with a spade, become colourblind as regards the workman. Inform them that an adjustment of values is likely to take place all over the world, and that the price of native labour may fall, and that it may be needful to work for low wages, if high cannot be got. Direct their attention to the fact that without steady, persistent industry, even Christianity will fail to raise them —or be slower in doing so, or will succeed only with a smaller number.

If the *Imvo Zabantsundu* will direct the attention of its native readers to these views and to this vital question,—if it will return to them again and again, and preach them in season and out of season,—along with some other equally or more important truths, it will perform an essential service, and be a true friend to the native races it professes to love, and aspires to guide. If it has any doubt of the soundness of these views, be-cause of the source whence they come, let it make inquiry at all true friends of the native people, or for proof, abide the teachings of experience. But these may come too late.

Editorial Notes.

MR. ROSE-INNES, M.L.A., having asked the Secretary for Native Affairs last week whether he had received the Report of Mr. Dick upon Mabandla's case, what its contents were, and what action the Government intend to take, Mr. De Wet stated that " the Headman Mabandla was dismissed for certain irregularities. He asked for an inquiry, and Mr. Dick was sent to investigate. His report had only arrived that [Monday] morning, and the Under-Secretary informed him (Mr. De Wet) that the report, to a certain extent, cleared Mabandla. If that were so, he would be reinstated." The House cheered: so do we. It may not be out of place to observe here that our people are by no means incapable of understanding an act of justice. The common theory that they interpret it for weakness is wholly and absolutely groundless. We congratulate Mabandla and his people for so satisfactory a termination ofl his case.

So many sneers have of late been levelled at Institutions for the Education of Natives that it was most cheering to us to witness the work which is being done at Peelton, in this Division. At Peelton Miss Sturrock, who has now been connected with the Native Girls' Education for over twenty years, presides over a very useful establishment. We had the pleasure of examining the work for ourselves last week, and found that it was being i oroughly done, and soundness was its marked characteristic. It was gratifying to see that Miss Sturrock and her cb-adjutors— Miss Dalgarno and Miss Turner—were not aiming at making a flash in the educational world, but that their pupils were being well-grounded in needle-work and domestic economy as well as in books. After witnessing the training that is given to the girl's ourselves, we can easily understand why former pupils of Shaftesbury Home, Peelton, are so useful at their various homes. The solid character of the work of this school never came out so conspicuously as it did last year, when, at the rigid Government Examination held then, 90 per cent, of the pupils from Shaftesbury Home passed, while more pretentious Native Educational Institutions in the Colony had to console themselves with passing 10 per cent, of the number they sent up. It is a remarkable tact that notwithstanding the prevailing depression Peel ton Girls' School has its full complement of numbers. We heartily wish this Institution all success. When, on the one hand, we look upon these ; encouraging results, and, on the other, the views which many members think it their public duty to enunciate in their seats in Parliament assembled, we cannot but regret that the extinguisher was mercilessly placed over Mr. Sprigg, when he suggested the scheme of granting free- tickets on Railways to members of Par-liament, for, we believe, gentlemen such is Mr. Bowker, Mr. Van den Heever, and Le Roex would find themselves in the unenviable position of having to eat up their words after seeing such work as it was our pleasure to see at Peelton.

WE are very pleased to learn that the system which compelled every black person who wished to travel by rail to produce a Pass showing that he or she was free from small-pOx, has been abro-gated. The pass has proved itself to be not so useful as it is inconvenient. Our thanks are due to Mr. Price, our able and courteous Traffic Manager, for acceding to the representations made on behalf of the native community. We cannot, however, but appreciate the difficulty in which the Railway authorities are placed in connection with the out-break of such epidemics as small-pox. They are between the two fires of accommodating the travelling public, and avoiding the charge that they are propagating disease.

NATIVE Educational Institutions and many others connected with Native work, will by no means thank Dr. Da'o for the determination to make the knowledge of the Dutch language compulsory at the Elementary Teachers' Examination in 1886. This information has been elicited by Mr. Theron, M.L.A.. from the Colonial Secretary. To Native candidates the knowledge of Dutch is of little or no value ; and so tar as the requirements of the Frontier are concerned German would be I more serviceable to Natives. We must ra cord our most emphatic protest agains' step that is simply taken to gratify t, vaulting ambition of the Dutch-speakin section of the community at the expenf of the English and Kafir-speaking sections. Besides, the people represented by Mr. Theron in Parliament are not agreed among themselves whether the language spoken in the Netherlands, or the " ons taal" of the *Patriot* newspaper is to be the standard in this countr the Netherlandsche taal we pity the N for the Dutch-speaking community to!
it from *predikanten* only, the others may use it run the risk of being consid proud and treated as such. If the *tac* must be borne in mind that it had been written until, if we mistake not, appearance of the *Patriot.* What are t poor Native candidates to do? It se^^B to us that the best course for the tional Department to adopt will already in vogue in the Cape Univl —to make a pass in Duteh, or German Kafir obligatory, so that examinees bring up at least one modern langua To make Dutch essential to a pass 1 1 to clog the Native with two langt|HM English and Dutch. We feel sure course will encourage the mere smattering of both. It is to be hoped that this will not be tacitly accepted by those connected with Native Education.

Correspondence

SIR,—When I read the statement in tl *Christian Express* that the teaching classics to Natives " has been found **t^MhJ** no special good but to produce po evil," I did not think there was any harir at all in it. Since then much has been' said by your correspondents of a kind likely to do the cause, not only of educa- tion but of the Natives generally, infinitely more harm than the statement complained of. In saying this I do not mean to that your correspondents may not take ceptions to statements appearing in public press, if they thought that thei cause would be prejudiced should suc statements be allowed to pass uncha lenged; but I do say that to single ou one statement out of a leading article strip it of all its logical connections, anal then apply it to Tom, Dick, and Harry to say the least, very unfair to the of that article, whether he be Dr. Stew or anybody else. "Lovedalian" claim the right to lead in this discussion, but has no right to mislead your readers apnlying the statement in question to each inuividual that ever handled a Delectus within the Walls of Lovedale. I ma bold to say, Sir, that your readers h: been seriously misled by " Lovedalian' letter, and that in every Native hut house where the *Imvo* is read Dr. .Sfewi will be understood to have said that teaching of cl: sics has spoiled the Nati This is not m • interpretation of the phrase "to produce isitive evil." Taking the whole statem t I should say it means— that the pla of teaching classics Natives has i. specially raised them after life in ; s estimation of their employers, has! Ui no special recommendation to them i die eyes of business men or of the gove ling classes of this Colony, that they foumi no field for their classical knowledge in the stores and public offices of the Colony; and that the bare fact of Kafirs being taught Latin and Greek has prejudiced them in the eyes of the Euro-pea'n capitalist, and thus "evil" instei of good has been produced by that plai . But " Lovedalian" calls upon Dr. Stewart to state what positive evil the teaching of classics produced in the case of each of the names mentioned in his letter. Let me suppose, for the sake of argument, that Dr. Stewart meant what "Lovedalian" understood him to mean, and let me suppose again that the Doctor had something to say against the character, or qualification, or general conduct, of all and each, or of some or oi one of those individuals. I ask, how could he do it? Supposing he'' said A's evil was uni rust worthiness. B's laziness, C's conceit, and D's untruthful- ness, would he not be amenable to the law of the land for libel ? I know that in some cases the employers of lads from Lovedale are wont to communicate to Dr. Stewart all cases of misconduct. If Dr. Stewart were to send all those private communications to the press many of " Lovedalian's " followers would laugh on the other side of their mouths, and the cry would then be that the Doctor has committed a breach of confidence. This is precisely what "Lovedalian" wants the Doctor to do. You call this an " extra-ordinary but very convincing course," md you say, " Of course the facts of ' Lqve- lalian ' are unanswerable." You might have added—" because ' Lovedalian' having shown that these men were *angels,* it was not only an unpleas mt task to assert that they or some of them were devils, which would be libellous." Certainly for :hat reason his facts are unanswerable.
I suppose " Lovedalian's " list is made up of all the so-called " exemplary Natives" Lovedale has produced since 'Lovedalian" entered that Institution, out I doubt if all those gentlemen ever *dudied* classics, at Lovedale at least.
But all this is, as I said, on the assump- ;ion that Dr. Stewart meant what " Love- lalian" understood him to mean.
I pass on to the main point to which I wish to draw the attention of your readers, namely—that the altitude which some of us are assuming towards Dr. Stewart is detrimental to the cause of Native education and suicidal to our advancement as i people. We are supplying the opposers af Native education with new arms by thus assailing the very man we should strengthen and support. All we are saying now against Dr. Stewart will one day be thrown in our fac and it will be said hereafter that Dr. Stewart, a gentleman of high social standing, qualified to fill the most lucrative office the Colony could affer, cast his lot with the Natives and laboured for years for their advancement, risked his own life in long and perilous journeys for the good of the Natives, built schools for them, but at last his name was printed with opprobrium and circulated from door to. door in the *Imvo Zabantsundu.* This is precisely what will be said hereafter. I feel assured that a re action will set in after this controversy. There are breakers ahead I
I refrain from saying more, for a very obvious reason, but feel bound to -ay this to inspire with modesty if possi e the impugners of the good intentions of Dr. Stewart.

A NATIVE.