from the Honourable the Secretary for Native Affairs to the President’s repre­sentations, which is as follows:—“Sir,— I am directed by the Honourable the Secretary for Native Affairs to acknow­ledge the receipt of your letter of the^ 3rd inst., and in reply to state that the Government has it in contemplation to pro- cure’employment on the proposed railway extension works for as many Natives in distress as circumstances will allow, but cannot give effect to this intention before the works have commenced. I have, Ac., J. Rose-Innes, U.S.N.A.”

The writer of “ Scraps and Jotting ” in the *South African Methodist,* a useful weekly paper published in Graham’sTown, observes—and we commend his observa- tions to our young Native friends—that “the programme of the annual meeting of the Heald Town Teachers’ Association, which is to take place on Good Friday, includes one item which ought to give rise to useful discussion. A paper on ‘Thrift’ is to be read by the Rev. G. Kakaza.” To all classes of the community this subject might be recommended, but, I think, the Natives are especially in need of teaching upon this point. The way in which even the Native teachers live far ahead of their salaries without any com- punction or forethought is at times alarming.

POS’ ISO APA BO !

E. J.BOXALL,

Umsiki wentlobo zonke ezifunwayo
zengubo,

No. 22, SMITH STREET,

E-QONCE

Eli lixa lokuceba lo Mnyaka
we 1885.

It might, perhaps, be of interest to some of our readers to know something about the Heald Town Teachers’ Association re- ferred to bv the writer we have quoted. The history of the Association might, if told, reveal one of the brightest achieve- ments of the missionaries among the Natives in the States of South Africa. This body represents over 200 young natives of both sexes, who have, since 1868, been trained for the special work o teachers among the Natives in the Colony, the Native Territories, the Free State, and even the Transvaal. Those who have closely followed the progress of mission work in this country admit that the teach- ing in Native schools has been placed on a sound and healthy footing since the members of this Association engaged in it. As time has rolled on, many who were trained at Heald Town to be teachers have become ornaments of the Native ministry recently established in this country, many are now employed in the Government service as clerks, one is a law-agent who is no disgrace to that fraternity, and some are now intelligent tillers of the soil. In all these spheres, we are glad to say, they are examples to many of their ignorant countrymen of what education may do for the black man. We have taken the trouble to scan the list of certificated teachers from Heald Town and are pleased to note that the number of those who have become moral wrecks is very in- significant. At Heald Town Church mem- bership is insisted upon as a *conditio sine qua non* to admission into training of any native young man or young woman to be a teacher. This may account for these remarkable results. The man to whom the greatest credit for this work is due, is still living, we mean Mr. George Baker, who is at present engaged in laying the foundations of another cause of the same kind at Bensonvale, in the district of Herschel. We wish him long life.

Some time ago we noted the fact that some of the Kafir traders were being forced by Christian Natives to order them goods hitherto supposed to be imported for European customers only, and the note has drawn these remarks which we cut from the *East London Dispatch :*

A country correspondent of ours wishes to know what the editor of **N*ative*** *Opinion* means by stating : “ It only remains that the merchants should take them (the natives) into their confidence.” Perhaps the editor will explain.

We vouchsafe the explanation with much alacrity:—By keeping their articles con­stantly before their eyes by the ordinary means of advertising. *Quid nunce*

On account of the Easter Holidays the next issue of this paper will be on Wed- nesday 8th April.

Abatshatileyo.

M

TSHIKWANE-NJOLI—Emgqa kwe.
be, Pantsi-Kwamahlati, 16 March,

1885, kutshatiswe ngu Rev. Bryce Ross wa-
kona, u-Ebenezer M. Mtshikwane no Lydia
Njoli, intombi enkulu ka Njoli Ngaleka.
Bobabini ababantu ngaba—Pantsi Kwa-
mahlati.

BONISANI.

Uhlala enento eninzi yezitofu ezifanelekileyo
neziluhlaza apa bo.

*Ingubo zonitshato zenziwa ngokokufuna komntu kwisi-
tuba se yure ezilishumi.*

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa
bani.

Paula—Intsebenzo yonke iqutywa ndlwini ’nye-

**G. WHITAKER,**

 .

Isebe elitengisa- nentwana
ezincinane,

*Kwivenkile ebisakubu yeka Magiligana (MCGREGOR’S)*

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfo- tshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlaia enento enenzi yentwana ezinjengo zi-ti, swekile, **kofu**
njalo, njalo

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu aba- ntsundu.

 Yonke impahla idla amaxabiso ahlisiweyo.

KUBAFUNDI **BETU**

I

NKUNZ AN A yehashe engwevana, embo-
mbo uneqina, etsbiswe BR kwinyonga

yokunene. Ubudala likowesine
Ote wabanokuva umkondo ngalo
kogama lingezantsi. Wovuzwa
ukufunyanwa kwalo.

MBAMBO

umnyaka.
wosingisa
oncedise

RADEBE

Emyeni, Debe Nek, via King W. Town

Ngenxa yemihla yeholide yolwesi- Hlanu 3 April, no Mvulo 6, elipepa liya ku puma ngolwesi-Tatu 8 April ngeveki ezayo.

 Dyer & Dyer

**e-Qonce nase Monti,**

***Bahleli*** *bene mpahla etengisayo:*

Enjengame-felane

Ingcawa

Ingubo ezitambileyo zokulala

Iqiya zezandla (handkerchiefs)

Intlobo ezintsha zezigubungelo zobuso Amaso, alingeneyo nabala litandwayo Izihlangu nekausi

Ingubo zamadoda zekodi nezitofu

Itwil ezibomvu neziluhlaza

Ityali ezintle kunene

Ihempe neminqwazi

Imela zamadoda nezipili

Izikotile

I-ambile zentlobo ngentlobo zobukulu

Isali ne Tuma

Imikala ne berote

Ucumse necitywa

lcuba la Mabula nela Maxosa

Ijiko Iwexina

„ lobedu

•J J <. J ; ' , : . . , I

Iswekile zamabala onke

I Hr r •

Uqolwane (tea) osemtsha yena

Ikofu emnandi kanye yase Rio Intwana ezimnandana nemiqatane Istatshi ne Blown

Imbiza zentlobo zonke zobukulu Amagaba

KULAHLEKE

NGOBUSUKU bolwe 15 ku March e- Qonce Ihashekazi lam elibomvu, elitshiswe WM enyongeNi elisinci nomtshoba siqamileyo. Linekolwana encinane ebunzi, lanyisa ngenkonyakazi ebomvu esenyanga ntandatu. Angatike ngoko onolwazi ngalo asingise ku *Mhleti* we Mvo — uyatenjiswa nangomvuzo kananjalo.

TROS. BANGANI.

E-Qonce, 23 March, 1885.

W. F. S. BOOTY.

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

U Abraham K. MALO,

*Umteteleli ema-Tyaleni,*

ENGQUSHWA.

 ISAZISO KWABANTSUNDU.

 Kwa PASCOE BROTHERS,

E-AYLIFF STREET.

Iprinti ezintsha ezimfusa, Iprinti ezintsha ezidaki, izitofu zelokwe, Ilinzi ezi Ngwevu okumdaka, Ngwevu oku- kanyayo nezi Mfusa. Ityali ezintsha ezingwevu, nezimfusa nezimnyama, zentlobo ezintsha, zamaxabiso ngamaxabiso. Izihlangu zamankazana eziqala kwi 1/. Ikeleko eziqala kwitiki iyadi.

OMAKUPAULWE.

I-Seteni emhlope esezenziwe izivato (zitshipu).

Izigubungelo neveyile zomtshato njalo-njalo.

Yonke impahla efunwa ngabantsundu abazakutshata -hleli iko ilungele ukunxitywa.

Kutengiswa ngoku ngombona
ovela e Amelika obuhle
bungatetekiyo.

DYERnoD YER

Lishicilelolwa umninilo, u John Tengo-JABAVU no HAY Brothers, Smith street,

King William’s Town.

 4

 IMVO ZABANTSUNDU (NATIVE OPINION)