umsebenzi, ibadike abahedeni. Kuko konke endihambe ndikubona knmazwe nsramazwe ndingati eyona mbewu ipumelelayo ati umtyoli ayihlwayele xa afun’ ukuputisa umsebenzi ka Tixo, zingxabano, ukuranelana, namakwele alike awangenise pakati kwabapati msebenzi.”

1. “ Ize nikunyamekele ukupila kwemizimba yenu. Lonto iyimfanelo enimelwe kukuyenza ngenxa yeziqu zenu, ngenxa yosapo lwenu nangenxa ye Bandla lika Krista. Imizimba yeuu yilumkeleni ingangenwa bubulwelwe Liyenzakaliswa ibandla kungazinyamekeli kwabafundisi, Lumkelani ukuza- neka elangeni, nokuhlala uengubo ezifumileyo nokusela amanzi akumacityana endlela, Kuyinto elusizi ukubona umfundisi obekutele ukumka esemncinane ngenxa yokungazinyamekeli.”
2. “Nakutinina niya kumazwe akude nibbalele futi emakaya, nibabalisele abaseleyo ngomsebenzi wenu.”

Isiyalo Somongameli.

*[Amazwi abhekiswe ngu Mr. Mzimba kuba engu Mongameli kulomnyaka kwi ntlanganiso go Mangano nge Mfundo ebise Bebe, kwesika Marcia isikolo, ngolwesi-Bini,* 15 *January* 1889.]

Mhlali-ngapambili, nani malungu olumanyano, kwanani zihlobo ezikoyo apa zalomlambo wase Debe, neminye imilambo. Amazwi am ndowabhekisa ngo- kubalulekileyo kuti malungu.

**INDAWO ZOKUMISA OLUMANYANO UKUZE LUNCEDEKE UHLANGA LWAKOWETU.**

1. Masimanyane. Masibe njenge mbumba yama nyama, singadibani kupela ngegama lomanyano, masimanyane ngentliziyo ngokuvelana, ngokutandana. Intlanga zakowetu ngabantu abate noko inteto inye bangoqelazana. Batiyana, bagxekana, babinzana, babulalana. Kufike Ilizwi lika Tixo liteta ngoxolo nangotandano. Imfundo isixelela ubunye betu, nokufaneleka kokubukana, ububi bezahlukwano. Ndikumbula imbali yomfo owaye nonyana abalishumi elinababini bebengavani, behlala bexabana, besilwa, zisouakala izinto ezininzi ezilungileyo. Ude uyise ngamini itile wahlanganisa onyana bake, watabata intonga zalishumi elinambini wazibopa ngemitya ezikondweni wazenza umqulu omnye. Wati mabazapule onyana ngabanye, eqala ngamazibulo ako wade wapela ngomnci kubo bonke, banqatyelwa kukuzapula bonke. Uteke kamva wazikulula wabanika ngazinye, bazapula bonke kalula. Wati kubo, nipambene nixabene, niya koyiswa kalula lutshaba’ nakwezilungileyo izinto anisokufeza. Nidibene, nibanye, nivana, anisokufaue noyiswe lutshaba, nezilungileyo izinto nozifeza. Bayibona lemfundiso yoyise benza njengoko. Ukumanyana sesibonile ukulunga kwako, kodwa asivumi kunyamezelana. Imbumba yase Bhayi, olu Manyano, no Tungumlomo, namanye amaqelana angahlanganiyo. Pesheya kwe Nciba ako amaqela ngamaqela omanyano, ade asesitatwini nasesineni, noko akadibani odwa, nati asidibene nawo. Kawukangele lempangalasane yoluvoto lugqitileyo kwesisitili sase Qonce. Ubukumkani obucasene bodwa abumi.
2. Inkutalo emsebenzini olungileyo madodana nani mtinjana inkutalo ifuneka kakulu emsebenzini, oluhlanga lumhlope lukutele kakulu. Ako amanqenera nakwabamhlope, kodwa singati sisizwe esikuteleyo unetamsanqa okuteleyo, uqalekisiwe uyafa olivila. Ubutyebi bupambi kwetu ukuba siyavuma ukubutabata ngemisebenzi yenkutalo kaukangele ukupumelela kwama Ger­man kwelilizwe, ngokusuke anyamekele ukulima. Afika esebumeni obupantsi bokuswela. Anyameka ngenkutalo yo- kulima, kwaqina indoda nomfazi nomntana. Namhla bapumelele, abanye sebezizityebi, bazinkosi. Intsimi le yimazi ezala kakulu. Ukozo lwembewu nokuba lolwengqolowa nokuba lolombona lulunye luvelisa kwikulu namakulu amatatu. Mlisela umhlaba masiwulambele. Uvune ikulu nakumakulu ama- tandatu engxowa. Kwake kwabalisa umfo ngokuhluma kwe German ngokulima oku, nokusalela komntu ontsundu lamadoda omnye eli Jelimeni omnye engumfo ontsundu bazuze indawo zokulima nganyaka mnye bamelana kufupi Laye i Jamani linenkatyana zenkomo zine nepulu, kungeko nto yimbi ngapaya, waye ontsundu enenkabi ezintandatu enemazi ezisengwayo, namahashe. Emva kweminyaka emihlanu, laye i Jamani linesipani senqwelo, linemazi ezininzi, labhula ngalo mashini ubhulayo amakulu amatandatu engxowa ze ngqolowa. Waye lo wakowetu umfo zincipile inkomo, naye ehlwempuzekile okunye ebhula 10 lengxowa zengqolowa Uti i Jamani linyuke ekangele pambi kwake knba bamelene. Lite ilanga lakubalela imvula ingani, i Jamani libe nesitukutezi liyokulima lenze imida, lirwela, ndidele mna ndilinde imvula. Kuti mhlaumbi tshize inkungwana engeyani, asuke umfo omhlope anqumle ezafolo abezenze ngapambili ngepuiu, mna untsundu ndisalinde imvula, emva koku koti kwakona tshize imvulana edelekileyo, kuse nam ndilungisa imbewu, nditi kubafana maziye kulima inkabi. Ndibone bebuya, kulukuni ipulu ayingeni. Ndifike kweka wetu intsimi (i Jamani) iyatshona ipulu, um­hlaba utambe kakulu kanye. Kupela ke kundishiya kwake oko, mna ndilinde imvula, kuba lonyaka libaleleyo kuxa kude kwalunga kakulu kwi Jamani. Ndobona ngenye iveki sekupume ikhaba elihle lombona, abemkulu kwa esapuma Ndingazitinina izinto zababantu. Wofika umfazi ahlakula ngenkabi ezimbini ekokelelwa yinkwenkwana, usana lubekwe ekhabeni, lwenzelwe umtunzi ngetyali, indoda iye e Qonce nge- Jsimbini inkabi e Markeni. Ngenye imini koya umfazi nezimbini inkabi, indoda isale isebenza ngezinye. Indoda isebenza ngenkutalo enkulu, kanti no­mfazi ukwanjalo, nabantwana bonke ngabanye banemisebenzi yabo, bebancinane njalo, epilileyo. Tina bantsundu ukuba indoda ikutele, wofika umfazi ebutataka; angakutala umfazi, indoda ibutataka. Bona abantwana ababalelwa msebenzini upilileyo siti. ’Mzi wako­wetu masibe nje ngama Jamana, umhlaba siwulambele xa singabalimi, sizondelele ukuvuna amakulu engxowa. Singene kozingqolowa, nozihabile, nama tapile.

EZABABHALELI.

♦

NGENQUBO YENTLANGANISO  
YASE CRADOCK.

Manditi kuwe Mhleli welipepa libekekileyo, ndikucela ngembeko ukuba undiafakele lamazwana, andimntu uhlala ekataza, nokoke ndicukunyiswe yindawana endiyibone epepeni lomhla we 7 ku February, 1889, echaza inqubo yentlanganiso yabafundisi base Wesile aba­ntsundu e Cradock. Ihambisa ihambise ide izokufika kubanyulwa abaya kwi Conference, ide ke ixele nomsebenzi, acingela lombhali wezondaba, ukuba ababatunywa bakuhlangana nawo, ku­njalo nje umkulu lomsebenzi. Utsho ati, unovalo lokungati abakupumelela kwinto abajonge kuzo, kuba kufuneka beketiwe abantu abaya kwi Conference okwangoku. 1. Nantso Mr. Editor indawo endingayiqondiyo, kuba ndlba saketa amadoda e Conference kanye e Cradock tina Rini. Andazike okukuketwa ateta ngako umbhaleli wako wase Cradock ukuba kukupina? kuba mna ndicinga ukuba senza njengokucinga kombhaleli wako malunga nalondawo. 2. Enye indawo, utsho ati, — watsho umntu wati, ukungena kwama Kilner evotini zenikulumkele. Babengobaui ama Kilner e Cradock abanyula amadoda okuya kwi Conference e Bhayi? Tina sonke sasingaba fundisi base Rini, kwakungeko ma-Kilner, nama. Nantsi. Sanyula ke amadoda anaabini ukuze asiyele kwi Conference. 3. Uti, nantso into yako Kimberley. Andikupendula nge Kimberley ade apendule umbhaleli wako wase Cradock. Isicaka sako ke sifuna ukucaciselwa kwezindawo ke.

Owako,

Silas Magawu.

Newtondale,

15 February, 1889,

UKUHLAZISWA KWE PULPIT.

Mnumzetu,—Nceda ukangelele indawo lamazwi kwimihlati yepepa lako. Kwipena le 11 January kubonakele incwadi yombhaleli wako ozibiza ngo “ Ntaba-ka-Ndoda.” Inteto yalombhaleli icacile ivakala kakuhle. Kubonakala ukuba unezinto azikalazelayo kubafundisi aba- tile anga zingalungiswa. Ati ke ngoko abhekise emzini, ati, ukuwubiza ngamakowabo enjenjalo ngendlela ati ikukuwalatisa amakowabo isonakalo. Ezindawo akalazela zona lombhaleli wako zezinkulu ezingafanele kwenziwa ngabafundisi okunene. itshumayelo egxotisayo, kwanempato yokuyipata Iramente ka Tixo, ngobukosi obunjengobu butetwa ngumbhaleli wako, ezinto zombini azilungauga. Ukuba bako abafundisi abazenzayo ezizinto makangaba kuseli umbhaleli wako ngokubaquka nabanye kulento, uselete kwayena bu- bugwala obungatetekiyo ukuti indoda yakuba iwanqenile amanye kwingxoxo zangapandle ukusuke i Pulpeti iyenze umqolomba &c. &c. Lento ke ikwabu- bugwala yokuti umntu akungevani nomfundisi otile asuke alenze ipepa le *Mvo* umqolomba asuke azifikisele nakubantu abangazenziyo ezonto azikalazela­yo umbhaleli wako abe esenziwa kuku- nqena lowo mfundisi akalazela yena, ndiyakutsho kuba akenziwa kukumhlonela, kuba akangehloneli abemnye asuke into eninzi engenalo elityala ayibeke pantsi kwalendawo. Ipepa le *Myo* eli lizakwenziwa umgxeki wabafundisi zezona *Mvo* zabantsunduna ezo? Azikona indawo zokukalaz.ela abafundisi

abenza into ezinjalo ?. . Amahlelo ngamahlelo akanabo abapati yinina, ekungakalazwa kubo ngezindawo zilungiswe. Kuyekwe ukunikwa ityala namahlelo mhlaumbi ekungenakubako umfundisi oyunyelwayo ukushumayela into engayikunceda eyakugxota abantu. Ipepa lako kwezinyanga limi pezu kwa­bafundisi ngendlela ehlazekileyo, aba- bhaleli bako mabababalule ngamagama baze kuzikusela ukuba banako, okunye mabakalaze (in proper quarters) kwindawo ezifaneleyo.

J. Boom.

Umtata, January 31 1889.

ISIKULA SASE NCEMERA  
SE NTOMBI.

Nkosi —Kuko isazi esitile esingaziwa- vo‘ esihlwayele inteto yokuba ndiza kuwushiya lomsebenzi ulungileyo esendine minvaka emimnzi kangaka ndikuwo. Ndifuna ukuyiKanyeza lonteto kabukali, nokuti, ndingati nxana ndihlelwe bulwelwe, nokuba sisizatu esisimbi, esingandibangela ukuba ndiwuyeke umsebenzi owenzelwe imbeko, watanyusanqelwa ngu Tixo ngexesha elidluleyo, ndiva kuqiniseka ukuba ndizimke isaziso esaneleyo izihlobo zomsebenzi wetu, neza mantombazana. *Lingekafiki elo xesha, leyo ngxelo i»gakangelwa njenge bubuxoki.* Ndiyityila ngokumhlope le­nto kuba seyi dale mkatazwana, nokunxungupala kubazah, nababhlobo baina ntombazana aselugcinweni Iwetu. N dim nkosi, owako onyanisekileyo,

E. W. H. Sturrock.

Shaftesbury Home, Peelton, March 1-, 1889.

IDYURIS (JURY).

Nkosi Mhleli,—Kaundivumele uku­ba ndenze abe mbalwa ngalomcimbi ungasentla. Siva ukuba elapesheya kwe Nciba—ela Mamfengu, elama Hala, nelase Mbo, aza kuhanjwa yi Jaji ejikelezavo, eya kumiselwa i dyuris kwindawo evohlala kuzo. Ngati ke mzi wakowetu wase Mbo nowakwa Hala hlungelo letu namhla ukwenza isicelo kwi Mantyi ezinkulu sokuba kufakwe amagama etu ebudyurini kuba namhla amatyala eza kupuma ukutetwa zi Mantyi, kwanazi Mantyi ezinkulu, kwanazi Nkosi, nezi bonda, ebeziteta zincedisana no Mantyi, baye ubukulu bamatyala iza kuba ngawetu bantsundu; yayn le Jaji ingena Iwazi nge miteto namasiko abantsundu kunye nalo dvuris; kuba nazo i Mantyi zetu ezaziyo ngemiteto yetu ziza kuba ngapaudle kokuvula imilomo, kwangokwi Nkosi nezibonda, kuba kambe nivazi ukuba umzi ontsundu unesikalo sokuba i dyuris zibe ngabantu abamhlope bodwa. Ndaye ndingakumbuli ukuba saka senziwa isicelo ku Rulumente sokufakwa kwamagama abantsundu e dyurini; nase Koloni apo kuko izilumko zabantsundu, zingadange zawenzela tuba lomcimbi, ndingazange ndeya inteto oti omnyama akafuneki ebu dyurini. Uko yiniMhleli? Kangela *ku* “ Manqaku ” anamhla.—Ed. *Imvo.]*

Uku­ba awuko, ndivumelana nenteto ka Mr. de Wet ayiteta kwiminyaka eyadlulayo

Ukurweba yenye yendlela afanele ukuti amadodana akangelise kakulu kuyo. Yindlela emncedayo kakulu umntu, epumelelisayo. Abazali betu baka barweba kakulu kwiminyaka ya- ngapambili. Beberweba ngokudla ba­zuze inkomo nempahla emfutshane. Abanye kute kwakuvela ukusara, barwe­ba kakulu ngeplanka kuma Bhulu apesheya kwe Gqili, bezuza amahashe, negusha, nenkomo. Abanye bake ba­rweba kakulu ngokutabata kubelungu base kuma Mpondo ingcawa, ipulu, nezinye izinto. Nati ’mzi ’mtsha masiyikangele lendlela yokupila.

Bako sebeliqela abantu abangamabhasitile abenze ivenkile bapumelela kakuhle. Ndikumbula u Mxhosa obomvu owanyuka ngokurweba oku eqale ngokutengisa nge tolofiya le e Rafu, emane eyika ngapandle komzi, atume inkwenkwana yake, kuba yona inehempe, ize kuyitengisela uyise edolopini. Wade ngalo ndlela naye wanengubo zokungena edolopini. Watenga inqwelana emilenze mibini, nodonki ababini; atenge ingxo- wa zombona nomgubo, atengise emagxamesini ngapandle. Wahluma lomfo ngalondlela. Siteta nje unefamakazi enkulu, nempahla eninzi, ude aqeshe namagxagxa amhlope ukuba amsebenzele.

Malungu olu Manyano, nditi ukuba ulilanga wakowetu luya kuboniswa siti izinto ezifanelekileyo, luzilandele, nati masibe nemisebenzi efanelekileyo. Masitetelele imfundo ngemisebenzi emihle. Masibe nemizi, wake indlu efanelekileyo ingabi lipempe, utyale imiti yeziqamo ube nebhoma. Ihlwempu yinto edelwe kakulu luhlanga lwakowetu, inqayi ye hlwempu kutiwa sitshanguba. Nokuba umfana selemhle ngokwakiwa komzimba wake, xa angena zinkomo ubengendiselwa intombi yomntu. Nokuba umfo selecikoza kangakananina elihlwempu nje izwi lake alinako ukulandelwa. Nati masizamele ukuba nemizi ukuze lembumba, olu Manyano Iwetu lume, lupulapulwe into oluteta yona ngumzi wakowetu.

Aqukunjelwe lamazwi ngokwalatisa ubuhle nobukulu besimilo. Isimilo esilungileyo yinzuzo enkulu engapezulu kwemfundo, engapezulu kobutyebi nengapezulu kwe wonga lokuzalwa. Isi­milo esilungileyo sitandwa nangabantu abakohlakeleyo. Umntu onesimilo uyahlonelwa ubekiwe ngabo bonke abamaziyo. Ilizwi alitetayo liyatenjwa 1amkelwe. Tina malungu oiumanyano yindawo emasifunzele kuyo, sizamele yona.

**Amagunya Entengiso Yotywala.**

Ngolwesi-Tatu Iwe veki egqitileyo kubeko intlanganiso e ofisini ye Mantyi yokunika amagunya okutengisa nge Bhulanti kwesi Siqingata sase Qonce. Kubeko Umgcini-Sihlalo u Mr. W. B. Chalmers, Imantyi; namalungu e Divi­sional Council, o Messrs. C. A. Jay, R. Warren, U. P. Perks, no J. Harty. Ku- leswe uluhlu olude kunene Iwe nkanti ezilapa edolopini nezi ngapandle, zamana ukunikwa amagunya amatsha okutengi­sa nganye, akwabiko ichaswayo; kwe- yiiie ziko kade.

U Mr. W. Terwin (Makahlana) ungentse isicelo sokuba avule inkanti e Tvnme. Kuvele u Rev. E. Makiwane wasichasa eso sicelo. Ute le nkanti yavaliwe ngapambili ngesizatu sokuba akuko mendo wenqwelo ezireyishayo ucanda kufupi nayo, kunjalo nje seyi neminyaka esesi binini nasesi tatwini ivaliwe ngeso sizatu. Ute leya hotel ka Modi ne nkanti ekufupi ne Hogs-back zanele kubahambi kuba zise mendweni omkulu zombini. Eka Mr. Terwin ise sazulwini sabantu abantsundu ingqongwe zilali macala onke, nabantu ngokwabo abafuni ukuba kuvulwe inkanti pakati kwabo. Angati elinikiwe igunya lokuyivula lonkanti uinceli lowo kungapela konke ukuzola nokuhluma kwabantu okukoyo ngoku.

Ute umgcini sihlalo esisicelo sjtsha xa sekutetwa into nakuba kusitiwa ukubizwa kwaso kucelwa ukuhlaziywa kwemvumelo ebiko kade.

Kutete mabini matatu amalungu exhasa ukungavunyelwa kwelogunya, kwaqukunjelwa kwelokuba mayingavulwa.

Kute kwakufikwa kwesika Mr. Mulroy isicelo onkanti isentla kuka Fisa yati inkosi vama dindala kuko isikalazo ngalo nkanti sipuma ku Mrs. Marren oti ivulwa kude kube sebusuku, kungxolwa, iyinkatazo kwabayamene nayo.

Kuvele u Mr. Yates warola intapane yencwadi zabelungu abamelene nalo nkanti eziti ipetwe ngokuzolileyo—walinikwa igunva.

U Mr. Lewis H. King ungenise isicelo sika Mr. Ferdinand Kath, wase Zipunzana oti utandaza kwangohlobo kuka Kwikwi (Mr. Quickelberg) wase Ntsikizini owavunyelwayo ngu . Rulumente ukuba ayivule inkanti yake. Ute u Mr. Kath ube ngawazi umoya ka Rulumente; ukuba wayesazi ngeye situmele kamsinya isicelo sake. Ute Umgcini-sihlalo, u Mr. Kath usenze ngeveki egqitileyo isicelo sake, naye Mantyi ubengazi ukuba u Kwikwi walinikwa igunya ngu Rulumente, iveki zise mbini eyivile lonto.

Kuvele u Mr. William Mtoba wati usuka Ezipunzana uze kuchasa esi sicelo. Sasichasiwe nyakenye ayavulwa; ukuba abantu bebesazi ukuba siya kubuye senziwe ngu Mr. Kath, ngebebhale umtandazo wokusichasa. Soloko yavalwayo nje la nkanti lwapela unxilo, kuzolile kakulu. Nangapezu koko landawo ayikona mendweni wenqwelo.

U Rev. j. D. Don ute, uyatemba ukuba eli Gqugula liya kusala esi sicelo. Sicelo esitsha esitwetwisiweyo asabikwa eluntwini ngokomteto ukuze sichaswe ngemitandazo namanye amacebo.

Umgcini-Sihlalo utelele kwelokuba sicelo esitsha esingabikwanga njengemfuneko. Saliwa eso sicelo.

Kuqukunjelwe ngokuvunyelwana uku­ba nge Kresmesi nange Good Friday zibo vula inkanti.

U Rulumente utumele incwadi kubapati (Town Council) baledolopu yokuba akanakuwnvamela umteto abawenzileyo wokuba abantu abantsundu bangazipati intonga ezitalatweni zase Qonce. Liyaririza igqugula iketwe kuba inanina ledolopu e Bhayi zingapatwa nje nakwezinye indawo.

Isikhulu sase Ireland u Mr. Creagh ute xa aya etyalikeni ngale Cawa igqi tileyo wadutyulwa emini kunye nodade wabo bazi ngxwelera. Izihange ezo zibalikile azika funyanwa.

Kwindlu ye Palamente xa kutetwa ngobu dyuri betu, wati, siti ngokwetu esingabufuniyo, akuko bani waka wayipikisa lonteto, enditi mna fana kukuba lo Jabavu ekutiwa ngumlahlekisi waye ngekaveli bu Jabavu eyadlula lonteto ingena mkanyezi nje. Ngati mawetu namhla yimfanelo yetu ukwenza isicelo, siyeke ; ukukalazela u Rulumente nakwizinto esingakange senze mbhekiso kuye yanteto. Manditi le Jaji itunyelwa ngu *i* Rulumente kweli letui, iya kuba yi- mbhubhiso kumzi onganeuo kwe Nciba, okwangoku lomzi ubungafanele ukuba amatyala awo angatetwa zi Jaji ngokukangela isimo osekuso. Ndicinga ukuba , i Mantyi, ne Mantyi ezi Nkulu zisafanele ukuwateta amatyala nokuba ngaluhlobo lunina. Ndiyakolwa uya kundivumela umntu ozaziyo indleko zezi Jaji nalama Gqweta azo.

Native Opinion,

THURSDAY, MARCH 14, 1889.

LOVEDALE.

THE story has it, that once upon a time, two Dutchmen, attracted by a crowd about a Native Church, ventured to look in, and, to their horror saw two Natives being married by their missionary; thereupon, one Dutchman exclaimed to the other, But can these *things* marry ! Scep­ticism as to the capacity of the Native is unfortunately not confined to story­tellers, nor to days long gone by, and therefore the Lovedale report for the past year begins with what is very like an apology for such an institution and its publishable results. This, however, is hardly to be avoided. Lovedale, owing very much to the un­bounded hospitality of Dr. Stewart, is a place of world-wide fame. It is one of the few places in South Africa that must be included in the grand tour. In Europe you must, of course, see Rome, even though, like the American girl, you can only remem­ber the ancient capital of the world because there, a pair of red silk stock­ings were bought. In South Africa you must see Lovedale, even though you can remember nothing of it, ex­cept that there you saw for the first time a printing press, or a binder’s tool. The institution is not only visited and assisted by those who wonder if black boys can really learn to write, but it has also to suffer from the enthusiastic missionary— who feels that East end reform is ne­cessarily very slow, but believes that in far off Africa, and among savage people, it is only necessary to come, and see, and conquer. Fortunately, Dr. Stewart is able to meet both friends and foes; and the well prepared, well printed report for the year manifests a “ sweet reasonableness ” that is really refreshing. The law of life is labour, and by steady continuous labour steady progress has been made. What there is has not, like the Jubilee Exhibition Medals, been “ made in Germany.” What is being done, is open for inspection. There are no set days for visitors; no waiting until children and rooms are tidied up a bit; no times when “ the boy what knows that answer aint here, Sir.” With its most important work the South African public has no right to interfere. Lovedale is a Christian Missionary Institution, supported by Societies and individuals in Scotland, and other far off places; and if these are satisfied (as they are), no one else need trouble to criticise. But it is also an educational establishment, receiving grants from the public revenue, and, therefore, open to public comment. But even here Dr. Stewart is generous. An English Public School—Dale College, for example—works for the Government Inspector, and if he is satisfied, remains quite content. But in the Lovedale report there is full informa­tion given—the names and positions of the scholars, the class text books, and the amount of work done in the industrial and other departments. During the year, about 500 children have been more or less under instruc­tion, and the estimate these Native children’s parents have of this educa­tion is seen in that they have during the year paid as fees about £1,000. At the last Government inspection 382 pupils were examined, of whom only 64 were below Standard II., while 73 were in Standard V.

In one of Dickens’ Christmas stories, the old miser, (if we remem­ber these details correctly), dreams that he sees two miserable creatures led past—one called Ignorance and the other Want; and the great novelist does not fail to add, “Ignorance was more dangerous than want.” What is true in London, is true here—we want more education, not less; and some “ sweet reasonableness ” in our ex­pectations from the Native. The past has been all against him; the present is not much in his favour. He is slow, and thoughtless, and im­patient: he is not stimulated by seeing a fortune—or even paying employ­ment—at the end of the fifth standard. But for both black and white “ wis­dom is the principal thing “ know­ledge is power” and it is the duty of the state to promote in every possible way such primary education as Love­dale imparts, and to give the country more Lovedales.

The details of the report we cannot now even refer to. We are sure Dr. Stewart will only be too pleased to send copies to those who ask for them. I One portion only of the pamphlet

Pambani Figilan.

N.B.—Tina asivumanga mteto wa i Bhula, i Dip bayezenzela abaputuma i । £10. Lomntu ubhale kwele 11th January 1889, akazi lut

Noko kungummangaliso ukuba izibonda nabantu, bavume entlanganisweniukuba Awenziwe ibhaso le £10 kumntu omnyama ogqite abanye ngomngxuma wokuvasa igusha ukuba zingangenwa yi Bhula, kanti noko wona umteto wokunqanda ukwanda kwe Bhula eyayiteta . ngawo imantyi abawuvumanga.—Ed. *Imvo.]*

UMANYANO, IKOFUTSHAPU, &c.

Nkosi Yam Mheli,—Ngokulinga ukwenza incwadi emfutshane, ndicela indawo yokubabopa nga ntambonye o “ A. M.” noti ungu “Mwesile.” U A. M. ulinga , ukuketa amadlala ngelake, kwi ngxoxo y zo Manyano nge Mfundo ; uti “ akaboni i fa pakati kwale ngxoxo” yokuba ititshala zibe nendawo ezibhenela kuyo “zakukala ngokupatwa kakubi kwindawo ezisebenza kuzo.” Uti ukulityebisa, c “asindawo yotitshala” ukuzi funela f indawo zokupepela, nokuhlanganiselwa, . “ mabahlale bona njengangapambili.” Uqukumbela ngeliti u A. M.: “Andipiki ukuba akuko Audlelwa-ndlala kotitshala ngaba pati babo, into endiyimangalayo kukwenziwa komteto okoyo kakade.” Lowo mteto ke i ati u A. M. “uko kakade” ngulo ati v “otitshala bangasuke bati *mhlana lowo* badlelwa indlala, bacotele elo xego lingu Dr. Dale.” Uhlala pantsi komhlaba na u A. M. lento angaziyo ukuba iti ititshala p yakubhenela ku Dr. Dale ngokukhutshwa, ati akanamandla ekumisweni, nase ,, kukhutshweni kwe titshala ze Mission s. Schools, kuba zonganyelwe ngabafundisi a ezo zikula? Akufuneki ukuba umntu abo fane abhale nxa angenanto intsha aza kuyi velisa engxoxweni. Yena u A. M. a ngati uve umntu obezitetela or ezitetelela, r wasele ngenwa lihlombe lokubhala engayazi neyona nto amakabhale yona kuba . ingapumi ntlokweni yake. Sifuna into “ zengqondo epepeni apa, kuba lincinane.

Lombhaleli oti ungu “ Mwesile,” pofu inteto yake imhleba ukuba „ akanguye — oteta nge tyalike emelene ne Kofutshapu, upantsi kwelifu elimnyama kunene le kwele. a Yintoni ukude “ Mwesile (?) ” ndini ikofutshapu uyi fanise ne nkanti? v Yona epetwe kakubi njengokuba zili- v shumi elinambini nje apa e Qonce,ezama Jamana, neza bantu abamnyama, c yiyipi engade ifaniswe ne nkanti ? Ngalo lonke ixesha indlu etyisa indwe- t ndwe — eyi kofutshapu — ipetwe kakuhle, akuko nesincinane isizatu sokuba ingamelani ne tyalike kwa njengokuba ne venkile zimiswa ecaleni le tyalike. Ngeyiba ine ndawana yokuvakala ebingapendulwayo into oyitetayo ukuba ubumise inyawo kweli lokubanga umhlaba. i

Yaka msinya wena mfo ka Mnyabiso izitali ezo, uzokwaka nezindlu zo’kulala kuncedeke indwaduba ezingabahambibakowenu. Nokuba ade alikulu “Amakaya” apa e Qonce *kulungile,* solanga r enokuxhaseka ngabahambi, nabasebenzi balapa. k

Andisokumpendula u Mr. Duncan 1 Makohliso kuba ndisamnqazele kukungakwazi kwake ukupela Isixhosa. Wayefunda ntoni e Nxukavebe betu? J For shame, Duncan! Msukuzi yekelela kangaka, stadisha incwadi.

Kingwilliamstown, March 9, 1889.

ABALIMI NA BARWEBI.

*Uboya* — Busaqala nkangena, atnaxabiao akakaqiniseki, kodwa intengo yalata ukuba ngenyanga ezayo bakungena kakulu buya- • kutengwa ngamaxabiso awanelisayo. Obu. 1 ngavaswanga burolelwa 4d to 4id ngeponti; obuvasiweyo 6d to 7d ngeponti.

E QONCE (March 9.)

Ihabile—2/ to 3/6 ngekulu

Itapile—3/6 to 12/9 ngenxhowa

Umbona,—2/ to 2/7 ngekulu

Amazimba—3/ ngekulu

Isemile—2/ to 2/6 ngengxowa

Umgubo—7/ to 8/6 ngekulu

Imbotyi—6/3 to 6/6 ngekulu

Icuba—6d ngeponti.

Inkuni,—5/ to 22/ ngeflara

Amaplanka—l|d nge foot

E KOMANI (March 9 )

Itapile—14/6 to 19/6 ngengxowa

Umbona—6/6 ngengxowa

Amazitnba—8/6 to 9/6 ngenxhowa

Umgubo—4/ to 4/6 ngekulu

Osefiweyo—6/6 to 8/6 ngekulu

Ihabile—3/6 to 5/ ngekulu

Inkuni—30/ to 47/ ngeflara

UNYULO.

Beka votwa ngolwesi-Bini olugqitileyo. Amanani endawo ezikude—koma pesheya kwe Nciba, ne Mitata, ne Kokstad akakafiki. Nakuba u Mr. Blaine ese pambili, asikabambi mazinyo tina ngo Mr. Hughes. Basemi ngoluhloboBlaine 1,189, Hughes 742, Gray 70. \_\_\_\_\_\_\_\_\_\_\_\_\_\_

Abalauli be Free State ne Transvaal bameme intlanganiso yokuba badibane no Rulumente wase Kapa nowase Natal, kuxoxwe ngololiwe neminye imicimbi. I Kapa litume u Sir G. Sprigg, Mr. J. H. Hofmeyr, no Mr. 0. F. Blaine, apo e Bloemfontein.