yika ngati kwakuti kwakufa abantu abakulu abakoyo sicitakale isizukulwana abaya kusishiya ngaseinva. Lendawo ibavisa ububi obukulu. Bayabazamela ngako konke ngecala lemfundo, baye benga bangangabatobele Inkosazana no­kuba sekusitinina.

Impawana.

 Kwibhunga elipete umzi wase Monti ite inkulu yalonyaka baqalile ukubamba abasili bomqomboti kwimizi epantsi kwabo, esekugwetywe bababini. Oku bakwenzela ukupelisa kanye imitayi eti izale izipitipiti.

Izinto zika McKeone zifungele ukuzenzela igama ngokugqugqisa ekwapuleni imiteto yemibuso yama Bhulu, ngokukodwa epatelele ekugqobozeni izindlu, zeziti zakubanjwa zigqoboze iutolongo. Inkulu yazoyiyo leyo yayitiwe-nka ngamashumi amabini anantlanu iminyaka, ngokugqoboza ibhanki e Transvaal, ngoku izimele okwesibini. Ozapezu komkulu ngu Hugh, uzimele naye kwintolongo yase Bloemfontein ngeveki egqitileyo. Owesitatu u Herbert ulinde ijaji kwase Bloemfontein. Zinto ezazalelwa e Lusutu zafunda kwesosikolo siyi Roma sakona.

Kuyavuyisa ukubona ukuba u Miss Colenso, intombi yomhlobo wezizwe cjiuinyama u Sobantu, ayidinwa kuzamela inkululeko ka Diniztilu noyisekazi, kwanjengokuba engazanga wadinwa u Bishop Colenso ukuzamela u Langalibalele. Itemba aliswelekile xa sekuko amanere e Palamente yelama Ngesi abalule njengo Mr. Bradlaugh amncedisayo. Kwinteto emfutshane eyabako ukuza kwahlukana kwe Palamente ngo August, u Mr. Bradlaugh wavakalisa isikalazo kuba bengani' wanga tuba lokuvula ingxoxo engokubanjwa kwe Nkosi zakwa Zulu, utelelwe ngu Sir Robert Fowler nangamanene ango Dr. Clark, Mr. Webb, no Mr. Conybeare, abate bayakuyindulula ingxoxo kwa iseshushu i Palamente eyakudibana ngo November. Seloko sibanqwene le1a impumelelo tina kulomcimbi.

Enye yengxoxo ezabankulu ze Pala­mente yokugqibela yase Kapa, yengezicaka ezingabantu abamnyama, ekwakungeniswa icebo lokuba zikatswe zakuposisa. U Mr. Pearson no Mr Mac­kay babonisa ukuba ukukatswa kwezicaka kuyakubanga ukuba zizaliswe yintliziyo yempindezelo bangalungelwa ke nabazisebenzisayo. Oku kubonakele e Transvaal ngenye imini, mhla i Bhulu elingu Vander Merwe labeta izicaka kusasa, lifunyenwe xa kuhlwayo seyingamadakadaka ligcuma, ekucingelwa ukuba zizicaka ezo zale ezilibetileyo.

Impato efunyenwe ngama Afrika avela e Amerika kwabamhlope iyeyobubele obukulu. E Rini bamane ukutumana izimemo kwizikulu ukuyakubuta nokungqengqa ekutyeni. Ngenye imini babesesidlweni ernzini we Nkulu yoanzi (Mayor) u Mr. Geo. Reynold. Kwezindawo zonke k uncony wa ukuzipata kwabo ngentlalo efezekileyo yasebu Ngesini. Bahlala kwezokugqibela ihotele kwindawo abazihambelayo. Namhla sinikwa isampulu yento ekuya kuba yiiyo nakuti yakwamkelwa siti,. ibe yinto yomzi imtundo.

Kunzima ezinkukwini. E Natal umbuso uwodwa owabamnyama waye wahlukile kowabamhlope. Owabamnyama uqinisela amasiko ezizwe ezintsundu onke; ati ke ontsundu ongangi angabanjwa ngesixhanti angeniswe kuwo apnmelele kumatiletile okukutshwa kowabantsundu umteto—amatiletile aqukunjelwa ngokuhlokooyiswa kwegama lomntu kwipepa lakomkulu. Kwelokugqibela ke ipepa lakomkulu sifumana kuko kumagama abakululwe kubuko- boka bomteto wabamnyama lamagama ayakwaziwa nakweli:—Jonathan James Jabavu, Fany Annie Ndlazi no Ebenezer James Buchanan (unyanawabo). Xa kunje e Natal siziva sisiti, “ Nolima nodwa elozwe linxule nobukoboka !”

Kumandla wamantla empumalanga, mayelana nezonyulo Lwendlu Yengwevu, u Sir Henry Stockenstrom (intoka Stokwe) wase Nyara selejikela epalaza izimvo zaAe ngento zombuso. Uqale e Somerset naso Pearston. Ngolwesi-Ne ubemelwe Aukuba se Nxu&webe. Wa­mkeleka kakuhle pakati komzi esitembayo ukuba amawetu ase Nxukwebe, nase Bhofolo, Empofu nakwezinye indawo akasakuba sandita—oti asukele pezulu ukuyixhasa indoda ezimvo zintle nangakuti bebala, nebekwa pambi komzi ngabangavisisaniyo nokuba umzi seulanlwa ngemikala yi Mbumba ya Mabhulu.

Isiyalo Kudodana.

Ngomhla we 9 ku October bekuko intlanganiso yamadodana e Rini, ebimenywe ngu Mfundisi u Rev. G. Kakaza. Kubeko inani elimnandi lododana, kwati qabaqaba amadoda aqinileyo ambalwa. Emva kokuyivula ngecu’lo, nangokucela enye indodana itandaze, nangokulesa isahluko seshumi elinanye ku Mshumayeli,

U Mr. Kakaza ute: Ndiyavuya uku­bona inani elingaka. Ndinqwenele ukunga singahlangana; kuba, ngenxa yomsebenzi, kungenakwenzeka ukunibona emakaya. Kanti ke kuyafuneka sibonane, silulekane. Ndine zinto endinga ndingazibeka pambi kwenu. Nanzi ke. Ndinga ndingazi apo niqubela kona, into enijonge yona ekusebenzeni kwenu. Kuko ukuba umntu azimisele ukuba sicaka ubom bake bonke. Kuko ukuti umntu asebenze kanti uqweba imali yokumisa umsebenzi wake, apo ayakuba yinkosi ngokwake. Xa umntu azimisele ubucaka, akuko nto inknlu angazikataza ngayo ngapandle kokulumkela ukukolisa inkosi zake. Yaye ke lento ifuneka kakulu, ukuze umntu abe nempumelelo enkonzweni yake. Xa umntu azimisele ukuqweba imali yoku­misa umsebenzi wake, kufuneka alumkele ukungafeketi ngemali. Makatenge ngayo izinto ezifuneka kanye, ezo angenako ukupumelela entlalweni yaki ngapandle kwazo. Enye makayibeke ebankiui yakwa Rnlunieni, eyenzelwi ukunceda abasebenzi kakade. Indoda yadalelwa ukusebenza ngu Tixo. Kufu­neka ke ngoko umntu ezimisele ukuse­benza, nokuba usebenza esisicaka nokuba wenza owake. Kufuneka eko amadodana azimisele ukuzama ukumisa eyawo imisebenzi. U Rulumeni yena wase Koloni akanasalelo nakubani ofum uAumisa umsebenzi ngoAo mteto. Abakangeli bala. Nditi Ae uAusebenza akuhlazo. Oko inkosi yetu yayilapa emhlabeni yayi ngu Mcweli.

ICHIEF MAGISTRATE NOBUKOSI.

U Wm. Kwebulana ungenise umcimbi wokupeliswa kwemantyi ezinkulu owaka wabekwa pambi kwabo, wayexela nbubi obukulu obeviwa ngumzi wela Mamfengu ngetuba lolodaba, ababona aikuba kukutsliabalala kwabo; abati ke inteto yabo bayibhekisa ku Rulumeni. Walate amatuba eluncedo ngawo i Chief Magistrate. Esinye isiroro aba- naso kukuhanjelwa kwe ntlanganiso ezisakuba zimenyiwe ngumzi abangena mteto wakubanyanzela abantu ; bafuna bencediwe ngti Rulumeni kwelituba wapata inxwaleko ezivela kwi mitayi nemigidi, abanga u Rulu­meni angayinqumamisa. Esinye isikalo singobubonda. Ibilisiko ukuti sakufa isibonda endaweni yaso ibengunyana waso, mhlaimbi abanjelwe ade abe -sexabisweni, kodwa u Rulumeni akahambi ngelosiko. Pakati kwemsebenzi yobubonda kubako ukuti kubonakale sibambe umntu, abati kuba kungeko gunya, bangavumi ukusincedisa abantu bomzi ngamanye amaxesha besiti abangawo amadindala bona, batuma isiblahla sokunyanzela abantu ukuba baneedise ekungqumzeni inko- ihlakalo.

IMPENDULO. YOM’PATISWA.

U Hon. P. H. Faure, ute uvuyiswa kidiuva okutetwe ngu Captain Veldtman nabanye. Uyavuyiswa kukubona ukuba bayinonelele imfnndo, unosizi kodwa ukuva ukuba inxalenye kulutsha ayizi- katazi ngamalungelo aveliswa yimfundo. Uvile ukuba impi entsha zinto apa eziqwayingileyo ezingavumi nokuncedisa kwinto ezinjengokuxhaswa kwezikolo, ate ke weva ukuba kuko icebo elisingetweyo ukuba anyanzelwe wonke ohlala kumzi onesikolo ukuba ancedise ukuxhaswa kwaso. Into yesibini engenisiweyo kukungqunyuzwa kwa Bakwela—ukutshila. Lomcimbi ubuke wapambi kwe Palamente yokugqibela, waye evuya ukuva ngemilomo yabantu ngokwabo ukuba banomnqweno wokunga u Rulumeni angayinqumamisa lemfeketo. Ngati nakuye kubekungalungayo ipelisiwe lento. Ngokubhekiselele kwisicelo sezatifikiti kwabo bate baka izindlu ezipilileyo bayicokise imihlaba yabo, lomcimbi kokwake ukubona asinguwo okapukapu. Banetaitile yobuzwe kumhlaba lowo, ukuba ke elixesha Iide bebemi bengableli kakubi akaboni nto iyakubahlalisa kakubi ngexesha elizayo. Uva nge Chief Magistrate elibamba ukuba lomcimbi usesekucikidweni ngu Rulumeni, waye u Rulumeni eyakuti atabate amacebo ngayo lento ngapambi kokuba enze uluto. Ngokupatelele kumcimbi wamalepire angabaxelela ukuba u Rulumeni unemali aseleyibeke nxamnye ukuvelela ukwahlulwa kwawo ebantwini. U Veldtman unga angazi ukuba umhlaba pantsi kwale taitile yabo uqiniselwena kubo. Akakayiboni itaitile; woka enze imigudu ukuba ayibone, kodwa unokuti kubo ukuba u Captain Blyth wati kubo uqimselwe kwapela kubo umhlaba ibingeyiyo into yokuba boyikele nto. Omnye umcimbi osondeziweyo ngo nge mantvi ezinkulu. Uyavuya ukubona ukuba abantu bayazitanda imantyi zabo ezinkulu. Sesinye sezizatu ezibange ukuba eze esi—ukuzakuqonda into oluvivo uluvo lwabantu, abone ngokwake "nokuba kulungile akulungile sinina ukuzipelisa imantyi ezinkulu. Ngati kuye kuko ubukwele bobuzwe obungepi mayelana nokuba i ofisi ye mautyi enkulu ibese Mtata. Akakabi nokubanika eyona nto ayakuyenza u Rulumeni kuba engekabinanto agqibe kuyo. Ko­dwa uyibeka lento kubo njengokuba ebeyibeke kwintlanganiso yase Gcuwa, undmnqweno wokunga ungayikangela umzi uze ubnye umazise mayelana no­kuba banganeliswana inye imantyi enkulu yalo lonke eli lipetwe zezimantyi zintatu “ngoku eyakuti imane ijikela. Imantvi enkulu yolohlobo ayisakuba yeyesitile esitile kodwa yoba yeyomzi wonke. Ngendawo yokuba abantu benokudukisa mayelana nokuhamba intla­nganiso, kungati kubonakala kumiselwa umteto okwanjengomteto abangati bawe- nzela ukunyanzela mayelana nezikolo. Uve kwakona umingimingi lokuba unxilo lukulile pakati komzi. Uyavuya ukusiva eso sikalazo sipuma kubantu ngokwabo, waye ekolwa ukuba sipuma kweyabo imilomo-nje salata ukuba ba- momnqweno wokunga bangancedwa mayelana naso. Uyakuti lomcimbi awukangele ngolangazelelo lokuwunceda umzi. Ngokubhekiselele ekumisweni konyana esikundleni sesibonda, lonto jyakukangelwa ize itunyelwe impendulo kundlunkulu yemantyi. Into yokugqibela yengokubanjwa kwabagqiti. Mayelana nalento kuyakukutshwa isaziso segunya .esingati siyivelele into enqwenelwayo. Begqibile ke ukuziquba izinto ezingentlalo yabo, angafcankanya ukuba u Rulumeni ucinga ngokungenisa umteto webhula kwelo. Uyavuya ukuva ukuba ama Mfengu atyebile ngegusha, waye .esiva ngo Mr. Liefeldt ukuba kungena into eninzi yetnali kwelozwe ngenx’ eno- boya. Iseninzi noko irnali emoshekayo ngenxa yebhula. E Koloni sewutni lowomteto baye abantu befumana ngapezulu ngoboya begusha zabo. Uqoshelise ngeliti u'yiva ngosizi into yokuba impi entsha inganelisi ngezim’lo, nje­ngokuba kube kulindelekile, uyatemba koti ngexesha apindayo ukulihambela e'.o koba sekuntoyimbi.

Emva kokukangela itaitile yelama Mfengu ebite yasondezwa kuye, ute yakutshwa ngo 17 August, 1871, ngu Sir Henrv Barkly owayeyi Ruluneli. Amagama enkosi ezitile abhaliwe apa kayo ya-ye nemida ibalulwe. Uteyiyole inesinca- inatiselo sika Rulumeni, angaliboniyo ke ituba lokuba abesesitukutezini ngokuqiniseleka kwabo u Veldtman. (Isuke yaduma impi iqwaba izandla).

Baku bon "ukuba babhekise amanqaku ambalwa o Captain O’Connor no Nofeliti, yahlukene intlanganiso.

Inamba. — U Mr. Edvard Chapman ichebetsha kutiwa ukumlambo we Ngwenya ebuya kwelingase Zambesi waye esiza enetole lenamba elipilileyo, elibude buzinyawo ezi 14.

Ifandesi E Ngqushwa. — Ngolwesi Hlanu lweveki ezayo, u Nduli uyakutengisa e Peddie impahla ehambayo neyendlu yomfi u Mr. Peverett.

1. Ndinga ndinganikumbuza ukuba iluhlanga. Kufuneka sizipete ngokwabantu, singazipati ngendlela yoiuzibhubhisa. Kuko into esitshabalalisayo tina bantu bantsundu — ibrandi. Amanye madodana xa azitshabalalisayo ati bu- ninene ukusela ibrandi. Kodwa amadodana aselayo adla ngokungabi namali loko asebenzayo; adla ngokurazuka lokunchola; adla ngokuba nenduma ocuku: kanti koya kuye bude ubuso komntu bungabi nantlahla, uti nomlomo ibe bomvu. Bubunene na ke obo, nadodana akowetu? Ukuba indodana nga ingalinene, mayingabi namcimbi lebrandi.

able or inconceivable. One would A suppose that now a hundred people were singing, and then but one was, a while all the time these Jubilee Singers were singing together. It has been well said that such singing, *sui generis,* has not been heard in ti this country, and will probably not be heard soon unless this Concert t Company elect to revisit South Africa. As Africans we are, of course, proud of the achievements of those of our race. Their visit . will do their countrymen here no t end of good. Already it has suggested reflection to many who, without such a demonstration, would have remained sceptical as to the possibility, not to say probability, 1 of the Natives of this country being raised to anything above remaining a as perpetual hewers of wood and drawers of water. The recognition of the latent abilities of the Natives, ‘ and of the fact that they may yet ( play a part peculiar to themselves 1 in the human brotherhood, cannot fail to exert an influence for the s mutual good of all the inhabitants ’ of this country. The visit of our friends, besides, will lead to the ‘ awakening in their countrymen here of an interest in the history of the civilization of the Negro race in America, and a knowledge of their s history is sure to result beneficially , to our people generally. We need not say that we wish them a suc­cessful trip through the land—a trip which must be as fruitful of . reflections to them as their appearance in it has been to the descendants of those who escaped transportation to America.

Notes of Current Events.

No serious objection could be urged against the beginning of the preparation for the election for the Legislative Coun­cil about to take place, although the House is not yet dissolved by proclama­tion. As, however, it is not expected that the actual dissolution will be an­nounced until February, 1891, it hardly consorts with dignity of procedure for candidates to come forth to address pub­lic meetings. The North-Eastern Circle, seems anxious to distinguish itself in this respect, for while the Bond candidates Messrs. Wienand, Van den Heever, and Michau open the campaign at Beaufort on the 23rd instant, Sir Henry Stockenstroom has already broken the ice at Somerset East and Pearston. To-day he will be at Heald Town, Fort Beaufort. Mr. Hans Moolman is already pursuing his candidature in the South-Eastern Circle, addressing meetings in Humansdorp and Uitenhage.

The *Kaffrarian Watchman* observes in the interviews Mr. Faure has had with Natives, indications of a development of progressive ideas in the mind of the coloured people of this country, which, it adds, are interesting and satisfactory. The desire for the introduction of the Scab Act, and the wish for the suppres­sion of heathen customs are mentioned as cases in point, but what is considered as specially interesting and striking is the appearance of the first realisation in the minds of the Fingo people of the value of individual rights in landed property. It concludes by saying : Indi­vidual title not only gives a man stronger sense of consequence, but of personal responsibility also, and the State has greater guarantees for the maintenance of peace and order when individuals begin to realize how much they have personally at stake therein.

It is some days now since it became known that Mr. Charles Lewis, M.L.A., had resigned his seat in connection with the representation of Namaqualand in Parliament; and in political circles curi­osity at once centred in the question of his successor. The announcement that Mr. J. T. Molteno. Barrister-at-Law, had taken the field will be heard with satis­faction throughout the country, as the name of Molteno is associated with the best period of the history of this Colony. Besides, it has been missed long enough in the public records since the “ Lion of Beaufort ” joined the great majority; and its re-appearance calls forth many happy reminiscences of the past, when giant intellects held the political field. Gradu­ally, yet surely, the destinies of the Cape Colony are passing into the hands of the younger generation, who, we trust, will be able to show that they can legislate and govern in the spirit of the enlightened and progressive present.

His Excellency and party success­fully prosecuted their journey north­wards during the past week. They may now be said to have passed beyond even the outskirts of civilization consisting of the villages of Vryburg and Mafikeng; for the last place reached was the Croco­dile River. All along the line His Excellency has been warmly received— dinners and addresses being the order of the day. As sole Governor, too. of those parts he has been interviewed by the whites and blacks, who readily availed themselves of the opportunity of his presence there to detail their grievances.

Of these meetings the last was the durbar with several Native Chiefs and representative men at the Crocodile River; and the most notable feature of all these gatherings is the mingled kindness, cour­tesy, and firmness of the Governor— I qualities that seem most likely to dis­tinguish Sir Henry Loch’s administra­tion.

1. Enye into engasiyiyo yobunene :ukuti umntu engatshatinje kanti selelabantwana. kwa mbi ke nalento. U fixo yena wamisa umtshato. Akazange ibenze abantu bafane nenkomo nezinye zilo, izinto ezingena ngqondo. Kufuleka umntu yena atshate: amondle imkake, abondle abantwana bake. Nantso ke into esisimiselo sika Tixo.

Esisono singumbulo u Tixo akanako lkusinyamezela sakwenziwa kakulu. Kubonakala ukuba kwakwande sona kuze umhlaba awutshabalalise ngamanzi ngemihla ka Nowa. Wayitshabalalisayo nje kanjalo i Sodom neminye imizi eyayimeiene nayo ngemihla ka Abraham, kwakukwa ngenxa yawo. Kodwa Iwaluluhlobo olumanyumnyezi lombulo. Kanamanjazo kanikangele izifo ezibi ezidla ngoAuba nabantu abazinikele kwesi sono. Kunjengo kungati ngezizinto u Tixo walata ukusitiya kwake.

Nditi ke yibani ngamanene enyaniso. Nxwetnani ezizinto zimbi. Zidleni ngobuntu benu. Zidleni ngamagamaoyihlo. Zicekiseni ezizinto, zikangeleleni pantsi kwendlu yenkuku.

Kwati emva kokuleswa kweli pepa kwako ingxoxo emfupi nemnandi, noko yayiman’ ukupazanyiswa ngamanxila. Kwakutshelwa pandle ade amabini

 abalimini na barwebi

E QONCE, (Oct. 15.)

Imbotyi,—9/3 to 9/6 ngekulu Ihabile—3/2 to 4/9 ngekulu Itapile—5/6 to 11/6 ngekulu Umbona—3/3 to 4/ ngekulu Umgnbo—5/ ngekulu Inkuni 7/ to 33/ ngeflara

Ezocingo zelipesheya koLwandLE. —Lide laxoliswa pakati kwama Frentshi nokumkani u Dahomey osemantla e Afrika.—Kutiwa ikunakani yase Zanzibar itengise ilungelo layo kunxweme lwelo layo kum’buso wama Jelimeni.—Ipalamente yelama Ngesi ibizelwe ukudibana ngo 25 November, abameli e Palamente belama Irish batume isixenxe namalungu abo ano Messrs. John Dillon no William O’Brien ukuya kucela uncedo kuniawabo ase Amerika lokuzalisa ingxowa ekuliwa ngazo amadabi elo e Pala­mente—Ade amiswa amapakati apatiswe umbuso welama Putukezi, oko awayepete akutshwa kuba angena kwimvumelano nama Ngesi, ngokupata ubukosi kwi­ndawo ezitile kwase Afrika ati ama Putukezi aqatwa ngama Ngesi. Ikumkani ibize u Gen. Dabreu ukuba awumise um’buso.

Native Opinion

THURSDAY, OCTOBER 16. 1890.

THE vocabulary of praise has been ex-hausted by the Press of this country in the eulo­gy of the performances of the world- famed Concert Company of the Jubilee Singers. To such an extent has this been the case that it would tax the ingenuity of an ordinary writer to add to the rich encomiums of which Mr. Orpheus McAdoo’s Company have been the recipients. They have sung before the millions on the habitable globe the honeyed music which served to dissipate the miseries of their African fathers and forefathers in the plantations of the New World, whither they had been taken by the ship-load as slaves; and melodious strains they sing, diffusing sweetness wherever they are heard. It would strongly savour of presumption for a Native African of this part to venture a critique on his brethren from America, who are now visiting this quarter of their fatherland, and whose position, socially, is being de­servedly pointed at on all hands as one that Native here should strive to attain to. But we may be allowed to join in the huzzas that have greeted their musical entertainments in the towns and cities they have visited. All have always ungrudgingly con­ceded that the Africans possessed musical talents of an exceptional order, which needed cultivation to turn them to good account. It would appear, however, that it was reserved for our countrymen in America to give an object lesson as to the development these dormant gifts are capable of. Four gentle­men and six ladies of our colour have shown, and are showing, that as many voices may be made so to blend as to sound as one voice, which is cul­tivated to such perfection as to be set to every trick of the art, conceive­

The Hon. the Secretary for Native affairs is now in Griqualand East, having gone through the usual interviews in the representatives of different interests in Tembuland a week or two back, To-day he is due at Cala from Maclear. Lt all the meetings he gave satisfaction, with, perhaps, one exception—that s the Tembu meeting—possibly because he Tembu Chiefs expected him to attempt impossibilities. His answers have seen straightforward and clear, characterised by a strong common sense which Natives admire. So far his sympathetic addresses to the people have been com- □ended by the Press generally.

A wave in favour of education has set among the Natives. It is encouraging o find that Native chiefs are more or less effected by it; for the earliest effort taken n this direction were so baleful and dis- appointing in their results as to arouse n the Natives a strong prejudice against (education generally. In' his yearly Report of the mission work in Bomvana- and Rev. Dr. Soga remarks:—“A movement or education has taken place during he year. The heir to the chieftainship is a boy of eleven or twelve years of age. Hie regent who has been appointed to take charge of affairs during the minority, expressed a desire to have the young heir aducated. Dr. Soga was asked if he would take the boy and see to his educa­tion, and he at once agreed. Four other boys, also the sons of chiefs, are to be aducated along with him ; and a contri­bution is to be given for their mainten- nce. The desire for education is becoming widespread.” In addition to this we may mention that when the Ven. Archdeacon Gibson proceeded to England on his present trip he took with him two lads of position among ama-Mpondomise to have them educated in the mother country. Mtshazi—Mditshwa’s son, and his cousin Daniel Mtangayi are prosecut­ing their studies at Dewstone in Stafford­shire, having been taken there by the warm friend of their people—Archdeacon Gibson.

Speaking of the Archdeacon recalls to mind the statements that have been cir­culated about his appointment as Bishop of Zululand. As those who expressed gratification at Archdeacen Gibson’s elevation, it is with some regret we learn on the best authority that he has defin­itely refused Zululand, preferring that his life may be spent in and for Kaffraria. It is likely the Archdeacon may be out to resume his duties about March next. At present he is, we are sorry to learn, rather paying the penalty for many years’ over­work and underfeeding in his far-famed zeal for the mission cause.

OURSELVES AS OTHERS SEE US.

The following is clipped from the *Friend of the Free State:—*

“Imvo Zabantsundu.”—This is the title (“Native Opinion”) of a paper published in King Williamstown. It is bi-lingual—half English and half Kafir, all the advertisements, however, being in the latter language. It is well written, calm, and argumentative, and is a credit to the editor, Mr. J. Tengo-Jabavu.

 CURRENT OPINION.

The advent of the Jubilee Singers to this continent has suggested some interesting and valuable lessons to the *Journal: —*

We are naturally drawn to the conclusion that there is an immense possibility of im­provement in the aborigines of this part of the world —when we see what American life and education have been able to do for the descendants of West African slaves. It is true that the parallel is somewhat com­plicated by the fact that some of our recent visitors were of mixed descent; but a Isa some of them, we presume, were not so, and thus the inference we would suggest appears to hold good,—namely that the Kafir, Fingo, and Bechuana races, which, are naturally not inferior to the negro races, should be capable of being developed into an equal aptitude for music and song, and an equal power of industrious application, and of civilisation generally. This view, however, appears to contradict our experience of the Native tribes. At all events we can fairly say that the progress made by the aborigines of South Africa during nearly a century of British control has been so slow as to be disappointing. The races of this country have only been the objects of instruction for two or three generations; while America has had the negro in hand for several centuries. From this point too, we see that the rough discipline of slavery was not without its beneficial effects in inuring the negroes to that habit of regulation which seems very foreign to tbs aboriginal African mind. When we see in ­Natal and Zululand nearly half a million of stalwart people spending their lives in almost absolute idleness, while the Colony is obliged to import coolies to till the soil, there is a strong temptation to wish that we could apply some moderate pressure to such laggards, to make them work. But everyone sees that that is out of the question. We can only go on as we have begun, but more diligently, in endeavouring to indoctrinate the natives into enlightenment sobriety and industry. Our work will be done all the more successfully, if we ourselves are shining examples in these respects. Time is in our favour, and the multiplication of the native population will assuredly drive the next generation to work. Our fixed policy should be to prepare them for it by industrial and educational training, by breaking up the despotic tribal governments, and by abolishing the superstitious and empowering customs of heathenism. We cannot afford to let the natives stagnate in their immemorial barbarism. Their welfare and ours alike require that we should be continually seeking to elevate them. The task will tax all our prudence, skill and patience; but the reward will be ample. There is a mine of wealth in the native labour of South Africa, far exceeding in value all the gold and gems its soil contains ; though like those hidden treasures, it will require much toil and skill on our part to bring it to light, and. to utilise it.