—M

Kwetu tina lomcimbi welitshawe be- singa lingenzelwe imfanelo, sayeke simazi u Mr. de Wet ukuba asimntu ungatonyalaliswa kukuba kwenziwe okungeyiyo imfanelo. Isiqamo so- lucikido Iwalomcimbi siyakusijonga ngemihlali kwanjengokuba sisazi ukuba baninzi abayakwenjenjalo kumawetu.

Amanqaku.

Ibandla labafundisi besebe le Rabe eliyi Independent lihlangenen onyakanje e Rafu. Umgcini-sihlalo ibe ngu Rev. R. Birt. Intlanganiso iqale ngo Mvulo 11 May yapela ngolwesi-Ne ngo 14 umhla. Kwi- nto eninzi yemicimbi egqityiweyo yintla- nganiso singabalula owokuba kugqitywe kwelokuba elibandla liqinise isebe lomse- benzi walo okwela Batembu na Mamfe- ngu; okwenenene wamiselwa kwindawo yokuya kwelo u Rev. S. P. Sihlali, indoda- na ehlalele ukutata igama emfundweni etyalilevo. Sisiva ngati u Mr. Sihlali uya- kunduluka c Rafu ngo August ukuba aka- ndulukanga ngo July. Into ezafezwa kwintlanganiso yabafundisi ababenyuIwe- ngamasebe eramente yase Rabe uku- ba baqwalasela umcimbi wokumisa isi- kolo sokufundisela abafundisi baloma ba- ndla e Lovedale, yamnkelwa lelisebe lase Independent. Lontlanganiso eyayise Rini yagqiba kwelokuba iziko elinjalo limiswe nokuba ibandla ngalinye kulawo ase Rabe libe netitshala yalo apo e Dikeni eyakuhlaulelwa kwalilo. Abase Inde­pendent bayamnkela lendawo lada neba- ndla eli Pesheya e London ngapezu ko- kuwuvuma lomcimbi ngokunikela ira- mente ekweli £2,500, latembisa ukuba nalo loncedisa ekuyihlauleni indo- da engati inyulelwe ekufundiseni abafu- ndisi e Dikeni. U Rev. T. Durant Philip, B.A. (London) wanyulelwa ekubeni yiti- tshala yelo sebe e Dikeni. Intshumayelo yonyaka yenziwa ngu Rev. AV. Buxton Philip, B.A., (London), wase Kapa. Le ibe yenye yentlanganiso ezinkulu zelibandla.

Kwiveki ezagqitayo kwaka kwako ulure lokuba u Rulumeni uza kumisa pakati kwa Mangesi na Batembu lamda wawufunwa nga Mabulu, awayesiti u van Rensburg M.L.A., kwikomityi maube ngowona umayo. Sateta bukali ngelo- xesha ngalomcimbi, sisiti, u Rulumeni makavakalise eyona nto kuyiyo, banga- fumani abantu bapitizeliswe ngamare. Ngendlela esingayaziyo wayakuxelwa e Kapa u Mr. Newman Marks ukuba nguye lo wayitetayo lonto ati u Rulume- nte ibuxoki obumhlope. Kakadeke u Mr. Marks uyakanyela ukuba nguye owa- vusa oluvunduvundu ngokuba wasuka waluvakalisa emapepeni. Tinake noku- ba ingaba ngu Mr. Marks asinguye sinina owaluvusayo utuli akuntoyanto kuti, nto imandi kukuba u Mr. De Wet ete wakau- , leza ukubonisa ukuba lento ayinyaniso. Oku sikufunda kule ncwadi ayibalele ku Meja (Major Elliot):—

Kwi Ofisi Yompatiswa Micimbi Yaba- ntsundu.

E Kapa, April 23, 1885.

*Ngokupitizelisa kuka Mr. Newman Marks abantu bomandla wase Xalanga.*

Nkosi,—Ndiyamnkele incwadi yako ya 70 yomhla we 8 wale nyanga kunye nezinye inteto ebezipakati kwayo. Kuti- wa manditi kuyabonakala ukuba uma- ntyi wase Xalanga mazise ngokubanzi kwabamhlope nakwabamnyama ukuba u Mr. Marks akaseko kwidiniso lakwa Rulumeni.

Utike Umpatiswa u De Wet u Mr. Levey makabehle enze intlanganiso yabantsu- ndu abaxelele ukuba inteto ka Mr. Marks ibubuxoki obumhlope, nokuba u Rulu- meni akacingi kupitizelisa abantu naku- misela mda ongomnye kulowa wamiselwa yi Komityi.

Ndinembeko yokuba,
N kosi,

Sicaka sako esilulamiieyo J. Rose Innes

Umpatiswa osisandla.

Kumantyi omkulu welase Batenjini.

Ukuviwa kwabafuna iziqiniselo zeba- ndla elikulu lemfundo kuyakuba ngale nyanga izayo. Kwipepa elivakalisa inda- wo oluyakuba kuzo uviwo sifumana uku- ba luyakubase *Bloemfontein* apo oyako- ngamela iyakuba ngu Rev. Professor Brebner, M.A., abayakuviwa kwi Matri­culation 9. *Burghersdorp,* umongameli Rev. W. Cormack, Matriculation 3, B.A. 1, bebonke 4; *Cape Town* (nezitili ezimele elo) Abongameli ngabavavanyi, naatric. 58, 1st B.A. 22, B.A. 6, LL.B. 2, Umteto 10, Ukucanda 7, bebonke 105 ; *Graaff-Reinet,* Rev. Canon Steabler, matric. 5; *Graham's Town* (ne Cradock, Somerset East) Rev. J. A. Chalmers, matric. 26, 1st B.A. 6, B.A. 3, LL.B. 2, Ukucanda 4. bebonke 42; *Kimberley,* Rev. Canon Gard, matric. 11, Umteto 4, bebonke 15. *King William's Town* (no Daliwe, Nxukwebe, Dike, Mo­nti, Komani. Mpofu) Rev. John D. Don, matric. 14, 1st B.A. 6, B.A. 1, I inteto 1, bebonke 22; Murraysburg, Rev. B. Pienaar, matric. 7; *Paarl* Rev. C. H. Hahn, matric. 12; *Panmure,* Rev. H. Baumagarten, matric. 6; *Port Elizabeth* (ne Tinara) Rev. R. Johnston, matric, 4, 1st B.A. 3, Umteto 2, bebonke 9; *Rondebosch* (ne Claremont) Rev. Professor Foot, B.A.,LL.B., matric. 27, B.A. 3, bebonke 30; *Stellenbosch* (ne Worcester) Professor Ritchie, M.A., matric. 39, 1st B.A. 19; B.A. 4. Ukucanda 4, bebonke 63; *Swellendam,* Rev. W. P.

 Scheirhout, B.A., matric. 3; *Wellington, P*rofessor Thompson, M. A., B.Sc.,F.R.S.E., matric. 12. lyonke impi eyakungena ekuviweni kumasebe apambili nonyaka 344, 237 iya kwi matriculation, 56 kwi B.A. yokuqala, 18 kwi B.A., 4 kwi LL.B. 16 Kumteto, 13 Ukucanda.

Izikolo ezifundisa abantsundu ezitu- mela intsapo yi Heald Town ne Lovedale. Siyatonyalaliswa kukubona ukub’ i Heald Town itumela amadodana amane antsu- ndu kwi Matriculation,—inani elingako alizanga litunyelwe nasisipina isikolo sa- bantsundu apa e Africa. Basebabini aba- mnyama abasalupumeleleyo oluviwo Iwe Matriculation nabo bapumelela nzima ngeyabo imizamo engeyiyo yesikolo esi- pambili. I Lovedale itumela ingesana linye. Siyatemba ukuba lamadodana mane ase Nxukwebe ayakubonisa into eyiyo nento esiyiyo isikolo esiwatume- leyo.

*“ Imvo Zabantsundu"* zishicilelwa ngoku ngolwesi-Tatu evekini.

Ezababaleli.

E-Ngcobo.

EZOMBUSO.

Nkosi Mhleli we *Mvo,—*Kaundincede ngalamazwi am ambalwa endiwafumene kwipepa lo 4 ku May lo, abalwe ngu Mkoloni obuhlungu, otsho nam ndacu- kumiseka yinteto yake, akukankanya ukuba i Rulumeni yelilizwe yoyisiwe ku- kupata “ abantsundu.” Sonke ngoku si- yabona ukuba okwenene kunjalo, kanti ke besingavuyayo ukuba inokusikuhla isinikele kulaulo lwe Nkosazana, kuno- kuba senziwe amakoboka, kanti ngati sekukudala sakululekayo kubo. Isicelo sona sokuba sipatwe yi Nkosazana asita ndabuzeki siyafuneka kanye, kanye uku- ba wonke ontsundu apa apatwe yi Rulu- meni ya Pesheya kolwandle, logungxu- ka-ndinyuke akasoze apumelise bani. Lenteto akwaba owakowetu namhla ontsundu uyakuyikangela ngeliso elome- leleyo. Mhleli, wena ungadinwa kuku- mana ushicilela kwelopepa lako lidumi- leyo, kukona ngoku ipepa lako siliqondayo ukuba lilo kanye, akwaba zonke ezizi- lilo zomzi wakowenu ontsundu opantsi ngengqondo uyakumana nawe ukwe- zelela kuwo uwunika ukuba uha- mbele pambili kunokuba ufumane uwulahle. Xasa umzi wakowenu ngoku- ngadinwa kukumana ukuwubonisa kwi- zinto zolaulo ngokubake nawe uyawubo- na ukuba usepantsi ngengqondo. Ka- ngela nawe ngokwako u Rulumeni unce- do akade elutwele kuwo lomzi wakowenu ontsundu ukukupa imali yezikolo zomzi wakowenu ewupakamisa ebupantsini ba- wo, nanamhla usawutweleke—xa nditsho- yo nditi pambili mfo wakowetu waselu- hlangeni lokungazi olugubungelwe lilifu lobunyama. Oko kambe kukuba lomfo ndaneza inteto yake ubete kwakubi ka- nye wangati usateta okuya besingekaka- nyiselwa nalelilizwi namhla lisikanyise- leyo; u Rulumeni wanga Pesheya singa singapantsi kolwake ulaulo ngokumsi- nyane ukuba oku kungenzeka, ngokuba sekubonakala ukuba sesipantsi kwesiqu esoyikekayo. Nditemba ukuba zonke ezizililo sinazo apa zingalilisa wonke ontsundu oke wabona ubupitipiti obuko- yo ngoku apa. Manditshonele mfo ka Jabavu, ngena apo koyikekayo, duma kulo lonke, pambili,—siyeza ungadeli.

Ndingowako vvenene

M. R.

Indwana, 7 May 1885.

IZIKITI.

Kalipa ndini Mgcogeli, nani manene akowetu, lomtwalo nazilwesa ngabom, amaqeleqele obudenge betu siyakumana siwapupumisela kuni. Kuziqingata zo*nke* zekoloni ndibona *kuko* izibaya ekutiwa “ zizikiti” apo isakuti impahla yakuba ifunyenwe iduka isiwe kona, nebanjwe eseleni igcinwe kona, njalo-njalo. Ibeke lonto iluncedo olukulu kubanini mpahla, —mna ngokwam nditi kuko indawo engekafezeki, xanje isati impahla xa iza kute- ngisa ibalwe kumapepa ama Ngesi kupela anjenge *Kaffrarian Watchman* namanye, ze ati umntu omnyama osidenge mhlau- mbi obudenge bupela ekungazini Singesi kupela nokungatati mapepa aso, ahlale ide ihashe lake litengise, kanti belikwisikiti esikufupi naye, ate waya kabini kuso akalifumana wancama, lasala lifika. Nakanjalo nditi mna oku kuxamleka kungape- la, kokuti umntu ahambe ilizwe lonke xa anempahla elahlekileyo. Ukutsho oku nditi, iqinga, iqinga ntozakowetu! Kunjanina kungakuhle kangakanina xa lempahla iloluhlobo ndilucazileyo ite ya- *ko* epepeni lohlanga Iwetu—eliteta inteto yohlanga—mandipe1e.

Ndingu

Jas. Jama.

Idutywa, 23 April 1885.

[Yindawo yabantu ngokwabo ukuba bacele komantyi babo ukuba lento yenz-

iwe. ED. Imvo.]

INTLALO E DAYIMANI.

Kimberley, 22 April 1885.

Mhleli wendaba, zamanene akowetu, kauncede undifakele lamazwana ngenteto

ka Tanda. Inyaniso andipendule ngayo Mr T I umoya wako awukuyo lendawo bendibekiselele kuyo. Kuba mna ndibe nditela ndisiti. taru Rulumente; ngenxa yokukubetwa, nangenxa yale pasi. Ke andazi ukuba utinina xa wenjenje ukupe- ndula kwako, nokuba uti beta bamba, kwenziwe ngabo mlungu. Ke mandikwa- zise ukuba uti makubenjalo, uyafunza. Lentoke singasayi kuze sibe nandawo yi- leyo ; nditi ndikalanje, kanti wena uyavu- ya, fundake ukuba nawe wenjenjalo aku- nandawo nalomtonjana ukuwo wobuye ukutshele, u Jan Bulu yena apo anyatele  kona akumili ngca. Mna ndakuva lomo- ya wako uteta ngawo, abaveli bohlanga oluntsundu bangati uyilento kusakutiwa ngama Nyange, lunyawo Iwe Ngcwama oko kukuti umbaxa-mbini.. Kodwa noko mna ndiyakuvela; kuba ndiyasazi isondlo asukuba umntu ondliwe ngaso, ukuba ku- banzima ukwahlukana naso, kwanesonka asukuba umntu esizuza kubanzima ukuba ashenxe kuso; ezondawo zingade zimenze ade abe ngu fund’ inyaniso. Nditike mfondini nakuba ulapo wobuye utshelwe siceko. Enye into ubenza abantu bako- wenu amasela, yilumnkele lonto; nento ezingavumi kusebenza ezinqenayo mfo- ndini, nditi kuwe soloko mna ndafikayo andizange ndiyibone. Nditike mna be- gotyelwa ngentambo imihla yonke bequ- tyelwa emsebenzini, kuba kaloku kutiwa bayanqena ukusebenza, kanti ngo Mvulo kusasa bebepangele kuzo zonke ezizitrati befuna ukusebenza, abanakuwufumana ke bebuyela apo balala kona bobanjwa ke basiwe entolongweni, ityala abanikwa lo- nake lelokunqena ukusebenza; yinyanga ke lonto entolongweni. Ngewundoyisa ngalinye, uti abantu baninzi apa isizatu sokunqaba komsebenzi apa; yiyona nya- niso inkulu leyo yokusweleka komsebenzi, bona ubusela nokuba bukona, siyazi tina buveliswe yindlala, ukuba buko apa be- nziwe yindlala—uxolo ngokutabata inda- wo engaka kwelopepa linqabileyo lama- nene.

TSHANANDA BOLILITYE.

IZIKOLO KUBAFUNDISI.

1 Kunganina ukuba izikolo Rulumeni zibe pantsi kwabafundisi? Ukuba ngaba kukuba betenjwa. 2. Akuko mntu uno- kutenjwana ngakuba akamfundisi? 3. E- zizikolo zingena Komitinje zona zinani?

Iselwa xa litsitsayo kufuneka uqale wa- lihlukuhla; kodwa ukuba uqale ngokuli- subukula yosuka ifitize ingqaka. Ukuba nindibonisile ndova, kodwa ukuba niqala

ngokundidlokovisa, ndofitiza ingqaka. Ukutsho manene nditsho kuba abafundisi banemisebenzi ebaneleyo ngapandle kwezikolo. Yiyo lento bengenakubafeza kuhle otitshala, okanye kuko ukuteta okutsha abati abafundisi mhlaumbi mnye, “mna ndinokufumana ititshala ezilungileyo, ezi- neziqiniselo nge £30 ne £40. Ezintwana zineratshana zifuna ngapezulu ziyakumnka kum.” Kanti ukuba ubeyakunikwa lomali naye ubeyakulikulula kwaoko iqina elimhlope, aye kutengela evenkileni. Kwincwadana (Circular) eyatunyelwa kubafundisi ngu Dr. Dale, kuko izinto abangazenziyo abebefanele ukuzenza. Ukuba abantwana bayehla esikuleni usuke umfundisi amelane no titshala, ngokuti, “ imali iyehla ukuba inani alinyuki.” Akangeze atete nesibonda; kodwake ngabo abanini sikolo abongamileyo. Kutiwa kwakuloncwadi: “Ozibonda abanganako ukuhla-nganisa ngapezu kwe £10 mabenjenjalo.” kodwa banako ozibonda, koko abafundisi abavumi kuzixelela. Basuke bati ititshala itanda imali. Ndingateta ngapezulu ndipandwa. Opendula lemibuzo mitatu
azancede angandituki, nakuba ndilahlekile kuba yimvo yam leyo ndintsundu—
Uxolo Nkosi Mhleli ungadinwa ndim.

Ndingu

Titshala.

Pesheya kwe Nciba, 8 May 188.

IBANDLA LE PALAMENTE.

*Iveki yokuqala.*

Akukabiko nto zimandla sezenziwe kweli Bandla, ngapezu kokuba ite inxe- nye yamatshawe yazanelisa ngokungeni- sa izaziso, ngento eyakuti exesheni indu- lule ingxoxo ngazo. Kwezi zaziso siba- lula esenziwe ngu Mr. J. Rose-Innes ilu- ngu lase Dikeni, esibiza amapepa anente- to yabapati bemicimbi yase matyaleni, ngetyala le Bulu elingu William Pelser, eladubula umntu omnyama e Bekesdolo- pu. Ekuwabekeni pambi kwebandla u Mr. Upington ipakati eliyinkulu yala- madoda mahlanu alaulayo, nelipete isebe lemiteto, lite igqweta elikulu lejaji zase Rini eliwaziyo lomcimbi yena akawazi. Kuleswe incwadi yelonene u Mr. Maas- dorp. Kwezi zaziso sibalula esenziwe ngu Mr. Dyer, ilungu lesitili sase Qonce. obiza ku Rulumeni amapepa angokuku- tshwa kuka Mbovane. Ebesesikuye ngo- cingo ukuba kumiselwe umantyi ongapa- ntsi u Mr. R. J. DYER, walapa ukuba ape- ndle ubunyaniso benteto ati nyatyolwa ngazo u Mabandla. n Mr. de Wet, umpa­tiswa micimbi yabantsundu, ungenise indawo yokuba Abalembu, Amagcaleka. Amabomvana amanywe ne Koloni. U Mr. Upington wangenisa umteto omtsha wehambiso yamatyala pesheya kwe Nci- ba. U Mr. Sauer"wabiza ingxelo yenani labantu abeba idayimani abakululwayo ngu Rulumeni. U Mr. Dyer wabuza ukuba seke yeviwana into yokuba aba- ntsundu base Zeleni nakwa Qoboqobo bayalila ngenxa yokuhlutwa imihlaba abebeyilima yamahlati ngumgcini-mahla- ti. Lomcimbi unikelwe ezandleni zo Mr. S. Melville, Mr. Hemming, Mr. DicA, no Mr. Hutchions ukuba baupengulule.

Ingxoxo enobom seke yako pezu kwe- nteto engokuyekelela kwalamadoda alau- layo isono sokubiwa kwe Dayimani. ebi- ngeniswe ngu Mr. Merriman. Kakade u Rulumeni uzame ukuzihlamba akavuma ukuba lomcimbi ucedululwe.

Ibandla Lemfundo Epambiii.

Ngeligama sizama ukubalula ibandla lemfundo ekutiwa yi Cape University. Ixesha lamanene abepete ngapambili li- pele ngawo lonyaka. Asand’ ukunyulwa ngawo la:—ngu Rulumeni: Sir J. H. De Villiers, C.J., K.C.M.G.; Langham Dale, Esq., M.A., LL.D.; Dr. H. A. Ebden; Right Rev. W. W. Jones. D.D.; Rev. Fred. C. Kolbe, D.D.; Rev. A. D. Luckhoff; J.W.G. Van Oordt, Esq., Ph.D.; Hon. Justice Smith, M.A., LL.D.; Hon. John Tudhope, M.L.A. Likaba elifundileyo :— Mr. J. R. Whitton, Professor W. Thomp­son, M.A., B. Sc., F.R.S.E.; Rev. Profes­sor II. M. Foot, B.A.. LL.B.; Professor Hahn, Ph.D.; John G. Gamble, Esq.,M. A. ; Ven Archd. Badnall, D.D.; Professor Peter MacOwan, B.A. ; Rev. Canon Ogilvie M.A.; Professor Walker, M.A.; Rev. Professor Marais.

 ABALIMI NA BARWEBI.

E-MARKEMI

E-QONCE (May 26).

Inkuni, 5/ to 23/ ngeflara

Thabile, 3/4 to 4/6 ngekulu

Umbona, 11/ ngekulu

Amazimba, 15/ ngekulu

Imbeu yehabile, 17/ ngekulu

Itapile. 4/3 to 8/10 ngekuiu

Amatanga, 2/9 to 3/6 ngedazine

Ibotolo, 2/8 to 3/ ngeponti

Amatanga, 1/8 to 1/11 ngedazini

E-KOMANI (May 22).

Ibotolo 1 /7 to 2/ ngeponti

Amaqanda, 1/6 t<> 3/ ngedazini

Amazimba, 27/ t.> 30/ ngenxowa

Umbona, 27/ to 30/ ngenxowa

Irasi, 12/ to 14/6 ngenxowa

Ihabile, 7/6 to 9/6 ngekulu

Ibran, 7/6 to 8/ ngenxowa

Itapile, 8/ to 14/ ngenxowa

Amatanga, 3,9 to 6/9 ngedazini

Umgubo, 13/ to 14/ ngekulu

Inkuni, 30/ to 57/ ngeflara

 E-MONTI (May 22).

Amaqanda. 1/9 to 2/ ngedazini

Ibotolo, 2/4 to 3/2 ngeponti

Ibran, 6/6 ngenxowa

Itapile, 15/ to 21/ ngenxowa

Umbona. 9/6 to 11/3 ngekulu

Ihabile, 3/ to 4/3 ngekulu

Inkuni, 5/ to 17/6 ngeflara

Irasi, 6/6 to 7/6 ngekulu

Amatanga, 4/3 to 9/ ngedazine

 EMTATA (May 22).

Ibotolo, 2/ to 2/10 ngeponti Amaqanda, 1/9 to 2/2 ngedazini Itapile, 6/ to 12/ ngenxowa Ihabile, 2d to 4|d ngesitunga Inkuni, 30/ to 30/2 ngeflara Umbona, 24/ ngenxowa Ikalika, 4/3 to 5/ ngenxowa

Ngolwesi-Bini 21 April ilitye legumbi letyalike eyi St. Cyprian yama Ngesi labekwa kulo mlambo. Letyalike ikwanye naleyo ipetwe ngu Rev. T. W. Green Elukalweni
Lwenyanga eyi All Saints, zaye kanjako inkonzo zabamnyama ziyakuhanjiselwa kuyo kanye ngenyanga. Ilitye labekwa ngu Right Rev. B. L. Key, D.D., kuba u-Mr. Stanford (Undabeni) oyi mantyi yase Ngcobo wayese Kapa ngemicimbi yakomkulu.

Umhlambi wadwela kwindlu yamatyala wasinga kwindlu yesikolo sase Ngcobo ukokelwe ngumnqamlezo nelapu—izinto ezazipetwe ngamakwenkwana anxibe ezimhlope (surplices) ; alandelwe ngabavumi abantsundu base All Saints, yaza yangamagosa eramente leyo nabalesi be Zibalo etyalikeni yabaninyama, yangabafundisi—wonke umhlambi lo ute ngqi u-Bishop ugasemva. Ingoma eyayivunywa ngumhlambi yeti “ Liyakazimla ilapu esilipakamisileyo ” (Brightly gleams our banner)—ivunywa ngabavumi
abantsundu. Asikolisi ngokuyiva imvumo emnandi kangako, ngalamanqakuke amagosa etyalike leyo anqwenela ukuvakalisa umbulelo wawo kubavumi ngoncedo Iwabo olufa. nelekileyo nolobubele ngalomhla. Lite lakubekwa ilitye lapakanyiswa ilapu elibalula ulaulo Iwama Ngesi, latakazelelwa ngezitonga libandla lamapolisa elise Ngcobo apo. Kwenziweke inkongozelo pezu kwelitye eyadubula kwi £13. Emva kwesitamsanqeliso u-Bishop nomhlambi ubuyele kwakwinkundla yamatyala.—J. B. W.

UMPANGA KA HEBENI.

Mntaka Hebeni siyakulilela : Mtunzi wabantu benyakanje, Mntan’ ovele e Skotilani

Wafika kweletu wali “ Qamkezi,”

Bel’ olunduna Iwe Invanesi, Saku koba tina use Sutherland ;

Kanti yayingesiti yayilizulu, Namhla ute shwaka ugodukile.

Ngcing’ emcoloshe yase mlungwini, Nzwana eyasilamlela emashweni;

Ntak’ esunduz’ umqal’ ukub’ isuke, Kant’ isunduz’ umqal’ ukub’ ihlale. Siyakukuza Mkangiao ulahlekolwe : Lila Salem noMgqwakebe ngemfanelo; Andikulibele Kama no Ndlovukazi Madoda ane Tayitile ngo Hebeni.

Ngati nesika Davide isikalo sincinane, Ndingakanyezi, awako Tunyiswa nga. [ba nditsho;

Ngati esika Jeremiya mna sindifanela, Ndinga esam isikalo besingati:

Akwaba amehlo nenkope zam Zingaliqula nomtombo wempopoma Ndililele ukundishiya kwako Hebeni Ndonwabe mhla ndafik’ ap’ ukona 1 "Ntlaba mkosi ka Hebeni, “ Umsebenzi wako uwufezile ; “Amadab’ ale Koloni uwalwile, '“Ewe! Hamba uye kupumla.”

Ntsimb’ enzima yokwenz’ ezinye, Mteteli wendwadube zakowetu, Ngokungafuni kwako zibandezelvre Nakuba sendigxwal’ emswaneni.

Ndibekisa kuwe ngxongony’ impondo ! Mbanga bunzima yase sikolweni ; Uyavuya ngabone osesi Stellenbosh Yena owaka wagqibelisa.

Gcinani mawetu amadoda ase Skotilane, Abona balweli nabalamleli betu, Kwintshaba zomzimba nompefumlo; Wowabona wona ngezikotilana Ezizele ubulungisa ne Vangeli.

Kuba abezimini abafundisi Andiboni bnfundisi beze ngabo, Na Vangeli beze ngayo kuyifundisa, Ngapandle kwe Lakana no Jobela.

Goduka Qaji lika Hebeni siyalila Kuba u Tixo lo akabuzwa mntu ;

Xa esahluta into esiyitandayo Soba kade sibuyisa ebiyeyake.

Zinga e Kapa ezindaba zingedume,” Nase Koloni zingabi ndaba mlonyeni, Hleze intshaba zetu bantsundu zivuye “Nabanga u Kafile angehlumi bagcobe.” Siyakulilixa Tunyiswa ngobunkedama Sizinkedama sonke midaka ngalendoda; Masitandaze sibe nelitemba Lokubulisana naye kwelipezulu.

M. K. Mtakati. The Merriman Towers.

Stutterheim, 15 May 1885,

Otitshala Bela Batembu.

[ngu mb. Thomas Tele.]

Indwana, 12 May 1885.

Intlanganiso ye Teachers zase Batenjini yahlangana ngo March umhla we 28,1885, e Mount Arthur. Yangena emva kwexe- sha layo, ngenxa yokufika kade kwama- lungu; ngakumbi e Secretaries, ezide za- pelela ekungatikini zona. Kucelwe u Mr. Mashiyi ukuba atate indawo ka Mr. Ntanta ngokuvula intlanganiso, ngeculo nomtandazo

Emva koko i President u Mr. Malasi yacela i minutes zentlanganjso egqitileyo azabiko kuba i Secretary yayingeko, kwa- gqitywa kwelokuba intlanganiso iqutywe, kuhanjiswe imicimbi leyo. Kwacelwa u Mr. Tele ukuba abe yi Secretary, kwavu- nyelwana. I President ingenise ukuba kwakunyulwe kwintlanganiso egqitileyo i Committee ukuya kuhlangana e Southey Ville ngokupieota izigqibo zentlanganisb leyo nokutumela incwadi kwintlanganiso ezimbumbanye nale. Ingxeloke ye Com- mittee leyo yayixonywe pezu kwe Secre- taries ezo yonke kwalusizike ukungabiko kwazo.

I President yanikela isiteto ngokuboni- sa ukulunga kwentlanganiso, nokucaza indlela amele ukuzipata ngayo amalungu, nokuba ahlonele ukungayapuli imiteto ayimisileyo. Emva koko kuxoxwe ka- kulu ngomcimbi we (Inspectors), ekuha- mbeleni kwazo izikolo, nokwahlukana kwazo ugengcamango zokupatwa kaku- hle kwezikolo. Ibe ngumcimbi obanzi kunene, otate imini yonke, ode wapelela kwisigqibo sokuba kwenziwe isicelo solu- hlobo lokuba izikolo zikangelwe yi In- spector enye yeso siqingata, endaweni ko- kuza leya naleya iminyaka ngeminyaka;

kwamiselwa i President ukuba ize ibeyiyo esitumela ku Dr. Dale ngoluhlobo:

1. Okokuba kuyanqweneleka ukuba izikolo kwiziqingata zabantsundu zikangelwe yi Inspector enye yonke iminyaka.
2. Okokuba izimvo ezahlukeneyo pakati kwe Inspectors zodwa, ngendlela eyona ilungileyo yokupatwa kwezikolo zabantsundu nezinto ezimelwe ukufundiswa, njalo-njalo, zenza okokuba kunqweneleke kungenganxa yazikolo zodwa,. kodwa ngokulungela ne titshala.

Kunyulwe yi President ukuba u Mr Ndzoi aze abale ingxelo yentlanganiso ayitumele kwi *Mvo.* U Mr. Mtongana wanyula u Mr. Tele, kwahlulwa yivoti ba 11 ku Tele, ba 3 ku Ndzoi. Amalungu
ayeko yayingo Mr. Malasi, i President,, Mr. Tele, (acting Secretary). Mr. Mashi yi. Treasurer, Mr. Ntanta, Miss Ntanta.Mr. Ndzoi Mr. Mhlebi Mr. Mona, Mr. Mtongana no Mr. Madliwa, namanye anjengo Mr. Zazini, yazake yavalwa intlanganiso ngomtandazo.

NATIVE VOTES.

THE question of the Native Vote is a very important one, and we are pleased to see that some of our friends are paying so much attention to it. We believe that
when it is better understood the fears which have been expressed will disappear. Some have been afraid that a few Europeans who may have influence in a Division, especially missionaries, will be able to drown the voice of the white population through the ‘‘blanket vote.” We do not intend to deny that there are likely to be some men whose
advice on such matters will be res- pected. Indeed we believe that the majority of European voters have always been guided by such advice : and if such organisations as the Bond mean anything at all, they mean that the majority of those who are connected with them are to vote as they may be “ directed ” or ordered by the “ heads ” We suppose that no one who has followed the history of the Bond will deny that such has been the case. It has often appeared strange to us that the Native vote should be opposed
on such a ground, and that the existence or, rather, the suppose I existence of such influence should be referred to as if it was singular. Those who speak or write in this way must surely either be ignorant
of the history of elections, or they must have a low estimate of the audiences they address.

What we wish specially to point out. however, is that in so far as the natives have voted, it appears that there is no real ground for such fears as have been expressed from time to time. We may illustrate our meaning by a reference to the Victoria East election of 1884. An election which was more significant and more instructive than many suppose. We may refer to this election again if it be necessary, and point out one or two lesssons which do not seem to have been understood, although that election should
have made them plain to all. What we wish to insist upon today is that at Victoria East no such “ European ” or “ missionary ” influence was exercised. We believe that in.

some quarters the worthy principal of the Lovedale Institution was blamed for the result by those who thought the election of Mr. Advocate Innes a misfortune. The truth however, is that in the Victoria East District you have a large number of intelligent natives. Some of these have had their training in
Kafir courts, or *inkundla,* and can grasp a political situation much more intelligently than some whose right has not been questioned, and who have gone with a party who wish to decrease British influence in South Africa. The other voters have received their training in some of the Institutions and in the towns. Well, then; when the elections came the natives held meetings among themselves, and fully discussed their grievances, *and the kind of man* they required. There were “local” meetings and there were general meetings. Questions aftecting the District, and questions affecting the Colony—such as Education—were gone into. Among other things it was agreed, though not by a formal resolution, that the natives were not to bind themselves to any candidate until such

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