[September 5, 1889.

IMVO ZABANTSUNDU (NATIVE OPINION). 3

UKUSA KUSIHLWA.

(NGU REV. JAMES M. DWANE.)

*Ngolwesi-Ne, August* 8, 1889.—Ndibenentlanganiso yamadoda esikolo apa e Ndwana ngomcimbi we

MFUNEKO YE TAYITILE.

Into ete yasinceda kakulu yincwadi ka Tshambuluka obekekileyo, ete yabaluleka ngomoya wayo ukuba mhle. Kubonakele mhlope ukuba ngelika Rulumeni icala selechopele ukwenza yonke into esingisele kumcimbi wokulungisa intlalo yabantu abantsundu balomandla. Unga lomoya ongati ungxamele ukubako pakati kwabapati nabantsundu unganda. Intlanganiso ibeshushu ekubeni makucelwe i Kariti

??? Kuloko ke into embi abantu bakowetu bangayawati *qhusalala!* nakwinto engati ilungile. Kute sisaqhuba suka Rhaqa qhapu ! ngomcimbi we

INDLEKO ZABATUNYWA.

Ute ukuyingenisa kwake lento watsho ngalusizi uknbonisa ubuhlazo obungaveliswa kukungarolwa kwale mali, nobuhle obuyakuveliswa kukurolwa kwayo. Kubehle kwabonakala kuye wonke ubani ukuba iyakurolwa, okwenene kube njalo.

*Ngolwesi-Hlanu, August* 9.—Namhlanje ndigaxeleke

KWIMBIZO YABA TEMBU

ebipetwe ngu Mantyi kwi gantolo lase Cala. Kwindawo *yokuqala* ndipaule indawo ezitsoliswe yinteto ka Mantyi ekuvuleni kwayo intlanganiso, ezokuba makulungiswe imali ze *kariti* ngabantu ukuze u Rulumente azikupe. Wapeta ngelokuba bangambuza indawo abangaziqondiyo. Kwindawo *yesibini* ndipaule ukutsola kwemibuzo ete kokwam ukubona yalata ukuba ipuma kubantu abayaziyo into abayibuzayo. Bate ngengqondo epitikezwe nentobeko nembeko kulowe ubepete intlanganiso, bavakalisa umnqweno wokuba batyilelwe into eziyiyo ezi kariti, nokuba ziyafanana nezama Bhulu emogolo, nembangi yomahluko ukuba uko, ngokokodwa xa ummiso we mogolo umnye. Kwindawo *yesitatu* ndipaule impendulo ka Mantyi ebonise ukuba asizizo kariti ezi ababizele zona yena zi Tikiti, zi satifikiti endifumanisa ukuba sezinikwe igama eba Tenjini lokuba zikhakana; ngati noko mna bekungebi naninani bete yimipako. U Mantyi uyivumile indawo yokuba kunikwa itayitile yenene kuma Bhulu. Kodwa uzame ukuyilungelelisa lendawo ngokuti zidlulisele 16 ukulunga i Tikiti kune Tayitile ngezizatu ezibalulekileyo ezinje ngezi zokuba ningasoze *niyidliwe* lemihlaba ngamatyala evenkile; kanjako kuyakuba ngenkankulu ukuze kubeko *intengiso* kuyo lemihlaba; kanjalo kuya kuhlala kuko amalungelo okumana *behlelwa,* ekufumaniseka bengena zimilo zihle. Wenze ingcinezelo enkulu kwelokuba ezi tikiti ziyenza lemihlaba ukuba ibe *Ufakafa.* Ute akufika kulendawo yobufa kafa ndapulapula kunene, ndati ngenene yakuba ingavelisi zizatu zokuyityebisa lendawo. Kwindawo yesine ndipaule udidi lwesibini lwemibuzo efike yalata ukuba ezindawo ate wazikankanya u Mantyi ukuba zezalata ukulunga kwe tikiti zezona kanye zibouisa nosebeleni ukuba umpati wetikiti uhleli ngezimnyama kuba nevenkile zingamdli nje zikohlwe yinto ezingayidlayo kuba lomntu we tikiti akananto iyeyake. yilonto angenako nokutengisa. Into ayiyo ungumchotshiswa kwapela. Umntu angacikoza ngangokutanda kwake, kodwa kunqabile ukubujika obubunyaniso. Ukuba bekufunwa ukutintelwa ukudliwa kwe mihlaba ngabelungu nokutengiswa kwayo, makufakwe inqaku elinjalo etayitileni njengoko bekufudula kunjalo kwezabantsundu. Imibuzo ivelise indawo yokuba kanti no Mantyi akakaziboni ezitikiti azincomayo. Kubuzwe imali ye kariti zenene kwi mogolo ezi 15, watandabuzela kwi £9 pezu kokokuba ngoku imogolo itotyelwe kwi 1/6. Intlanganiso ivumelene kwelokuba ke kutunyelwe itikiti enye izokubonwa. Ukuba kuko abanokuwuqonda lomcimbi banga bangawucebisa umzi waseba Tenjini msinyane.

*Ngo-Mgqibelo, August* 10.—Ndite kusasa namhlanje kwizindlu ebendihamba ndingena kuzo ndada ndafumanisa into ete yandixaka kanye andabi namavayo. Nantsi: Mandi, fike u Nocawa umramentekazi wetu ebuhlungu, noko selesingisela ebubheteleni bokude oqwalele pambi kwendlu. Ndibuze ukufa ??? mbambileyo, ute

WENZAKALISWA YINKUNKU

yomnye umzi. Ukuhla kwale ngozi lenkuku imfikela esandeni esebenza amazimba; into yokuqala imane ukunqola inkozo kwabhuliweyo isitya, ude wayipekuza ukuba ikwelele, ute kuba umganyana noko kuyo yawayeka lamazimba yaya kuye. Uke akayiqonda into enga icingwa yinknku wotuke sekn lati xa kaloku ingasatotiswayo nalilipina ilinga lake. Isikati ukuncamisa venza ubungcwangu bamaxa ilwa nenye inkunzi yenkuku. Ite ukugqibela yambamba ngonyawo yafaka kunene amajingxeba pantsi kwamnqata ngenxa zombini elunyaweni yamluma kakulu ngomlomo. Lento itate ixesha elide, wada wawa pantsi umfazi kuba kaloku akuko nabani kwesi sanda. Ide yasuka yamyeka kungasenini. Ute nakuba pofu ebope igazi kakulu walala ngendlu zintlungu. Kwabikwa oku kumhleleyo nako Mr F. Gagela no Mr. Martins, kwa nomnini nkuku ubikelwe. Ndisiva, ngati lenkuku ide yapelela embizeni. Into yalenkuku bububi obuxakileyo ngokuba izizatu zesisenzo soburalarume obunje kumntu we ramente azivakali. Sendisiti ukufunisela ingabi lenknku ite kwasebuntshontshweni bayo yamana ukuhlutshezwa ngengcapukiso lusapo. Noko akubonakali ukuba lenkuku ingenwe yile nkohlakalo kwesi sanda, makube kuko into ebeziyone kumaxesha angapambili.

*Nge-Cawa, August* 11. — Kute ngenxa YOKUBIKWA BUKALI KOKUGULA KUKA MR. S.

SIGENU

ndakucela ukuya kona no Mr. Renqa kusasa nje, safika xa ingenayo, kwati noko kuba intshumayelo ibingekenziwa, ndayihambisa. Kolwam uluvo ibe yinkonzo ekungabangako kuzisola ukuba ndibe kuyo. Emva kwayo ndiyeknngena emkuhlaneni, ndafika umbi kakulu, intsapo yake selikona ngapandle konyana ongu mfundisi. Lomkuhlane

sewunyuke ngokupelisa itemba. Siyasiyaleza esisicaka se Nkosi ukuba sikunjulwe  
kwimitandazo yama-Kristu.

*Ngo.Mvulo, August* 12. — Ndibe nentlanganiso nama Bhasitile ngomcimbi we  
Kariti kute nawo emva kwencazelo, agalela  
kwelokuba kuzanywe itayitile yenene.  
Ndibone ngo Mr. Renqa semana ewadumzelela ama Basitile, kanti uwakedamele  
ngendleko zaba tunywa. Yapuma kwa oko

*Ngolwesi-Bini, August,* 13. — Ndibuye  
ndaya emkuhlaneni ka Mr. Sigenu ku Bengu  
ndafika ngokuhlwa kona. kwaye kusitiwa  
no Mr. Warner ubeko. Ndifike umkuhlane  
ukulile kakulu.

*Ngolwesi-Tatu, August.—*Kuse ndingazi  
nokuba kuyakusa ubunzima besifo. Kute  
pambi kwe dinala kwa galeleka u Gqira  
womlungu, wenzayenza

*Ngolwesi-Ne, August* 15. — Kubonakele  
ukuba ndiyokufika ku Cofimvaba, ndanduluka pakati kwamaxala ngenxa yomkuhlane ka Mr. Sigenu endiwushiye useyilonto, noko ewutwele ngonyamezelo ekusekuhleni ukuba ulupiwe pezulu. Ndifikele kwa Mr.  
Tyuluba ngokuhlwa, ndabehla ndeva ukuba  
u Mzalwana Mzamo uhambisa

IMVUSELELO  
kumaqaba, ute efika nabaculi bake (kuba  
kaloku yena usate hoto ngomendo wama  
Wesile omdala), ndaye sendite ncolo entla  
kwindlu engqukuva ekwakuyiwa kuyo.  
Ute ngexa lesiyalo wahloma indodana etile  
yatshisa kunene ngentsomi ka “Siswana  
Sibomvu.” Kwati ndibe ndingaqondi mna  
wajiya umkupa. Ewe indlela ze Nkosi  
asizizo zetu. Ngubanina obengade acinge  
ukuba intsomi ka Siswana Sibomvu ingahlaba intlanganiso kangaka?

*Ngolwesi-Hlanu, August* 16.—Namhlanje  
sihambe sikangela umzi no Mr. Mzamo,  
asabinako noko ukufeza kakuhle ngenxa  
yokubanda. Eyakusasa inkonzo yenziwe  
ndim kwaneyangokuhlwa.

*Ngo-Mggibelo, August* 17. — Namhlanje  
sibe nentlanganiso yokulungisa izinto ezitile.

*Nge Caica, August* 18.—Ndihambise inkonzo esi Kobeni. Kusekuhleni ukuba inqubo  
ka Mr. Mzamo esingisele kwi nkonzo ze  
mvuselelo, nenkutalo yake kuwo onke amasebe omsebenzi wetu iyakudala inguquleleko  
entle kwisimo sababantu. Ndifumanisa  
ukuba sekuguquke kwesi situtyana ngapezu  
kwamashumi amane abantu, nesimo samakolwa ngati siya kubehle sibe sihle. Emva  
kwe nkonzo sibheke kwase mkuhlaneni ku  
Bengu, safika ngokuhlwa kusitiwa igqira lase  
Cacadu kelabuya lafika izolo, noko akwabonakala lusizo lwenziwe bubuko balo ngokuba  
umkuhlane usinga pambili ngamandla.  
Ndite ngokubona ukunyuka kwesifo ndafun'ukutandabuza nangomtendeleko endandizimisele ukuba ndiyakumnika, ite kodwa   
yakundixelela intsapo ukuwulindela kwake,   
ndayiqhuba lenkonzo endingakolwayo ukuba  
yolibaleki msinyane kwababeko.

*Ngo-Mvulo, August* 19.—Pezolo akubangako kulala ngokunyuka kwesifo. No Mr.   
Mzamo sibuye sanduluka ukuya e Seplan, apo sifike sahlukana kona.

*Ngolwesi Bini, August* 20.—Pezolo kubeko  
inkatazo enkulu ngokusuke kuti kanti  
kuyawako

SIKWANA LITSHA  
liqaliweyo, xa ndixelelwayo kutiwa selinomzuzu liko kulemizi yalo mjikelo. Ndifike kwezintsuku bendingeko intsapo ingasalali emakaya kusitiwa ihamba *em-Vundisweni* walomtshato uzakubako. Kubonakala ukuba kuti xa kubizwa igama lumana ulutsha lwesosikolo luyila isivivana somculo yonke imihla kwakuhlwa kuze kuman’. ukubuywa kusasa, kusozelwa. Ngumkwana apa ote nqwa ukufana nomtshotsho wase maqabeni Lento ndiyitetisile kakulu  
enditembayo ukuba kukupela kwayo kuba noko ngabantu ababehle bayive into bakuyityelwa ngumntu. *Emva kwe Breakfast,* nditshatise u Mr. Joseph Kuse, no Miss Lettie Tele, yandikolisa kakulu ihambiso yabo yonke ukususela etyarikeni kude kube kwixa endimke ngalo esidlweni. Ndada ndahlokomisa ukutonyalaliswa kwam, kukuzola nokundiliseka ote wabaluleka ngako  
lomtshato, kwixa ebendiseko. Ndimk’ upelile

*Ngolwesi-Tatu, August* 21.—Into yalomtshato ngoku indikohlile kuba izolo bendiba ndiwavingce onke amatuba okuvelisa umonakalo, kanti nento andenzanga nto, kuba ndite kanti u *Nomtatsi* andimazi.  
Lo ke ngumnyadala womdaniso apa owenziwe ubusuku bonke lulutsha kulo mtshakazi. Kwasa usapo selungama kiyokiyo ukozela, olunye luhanjwa zizabhokwe, amadodana ukuze kube kulungile ngokwesiko lika Nomtatsi makaqankelwe zizitende zezihlangu, okwenene kubenjalo. Wanga ungaba ngowokugqibela lomtshato oyakuba rwexu.

*Ngolwesi-Ne, August* 22.—Ngokuhlwanje  
ndifikelwe ngumbiko wokubhubha kuka  
Samuel Sigenu.

*Ngolwesi-Hlanu, August* 23.—Ndinduluke kusasa nabazalwana u Ngcuka no B. Mazwi, ukuya ku Bengu, safika seleko u Rev. E. J. Warner. Kunqabile ukuzikupa ngomlomo nokuba kungosiba ingcinga namhlanje  
endibenazo xa ndibe ndijonge umkombe  
obulele elitshawe.

Imvula. -Ipepa lendaba lase Aliwal North lixela ezokuba ine kamnandi kwelo ngolwesi-Ne ukunika komhla nangokuhlwa. Ezinye indawo ekuvakala ukuba ifikelele kuzo, yi Lady Grey,  
Molteno, Dordrecht, no Mtata.

ISIKUMBUZO SIKA CAPTAIN BLYTH.—  
Malunga no Captain Blyth (uyabuza umbhaleli ongu J. B. N. uti) sesento nina isikumbuzo sikonje kade—i Blythswood. Wayete mhla wayinika elo gama wenza isikumbuzo sake Emamfengwini. Sesantonina esi kutetwa ngaso ngoku? Nale  
ndawo itetwa ngu Mr. Ebenezer Saunders yokuba ngekuhlanganiswa imali ize lomali ifundise amakwenkwe. Nalonto iya kukataza, kuba nokufundisa oko kuza kukangela amagama anamawonga, kanti ke imali iza kukutshwa nangopantsi.

Ngati tina kudliwa ixesha ngeligugu lenteto endaweni yokucinga umtati ndawo yomti enga ati Umhlekazi asinike indoda enengqondo njengento zo Merriman ose Altata. Ndingomnye wabalili  
ngenxa ka Captain Blyth, ngati u Captain  
Veldtman wenza into enkulu ukuposa ilitye edlakeni, wasenzela sonke.

Utyelelo luka Rev. R. Lamplough  
e Seplan.—Umongameli u Rev. R.  
Lam plough, uya kuhlangana ne Bandla  
lase Seplan ngo September 19, 1889.

Imali ka Nzondelelo Enyanyadu  
(Natal).—-Nonyakanje imali efumanekileyo ka Nzondelelo Enyanyadu ibe £20 13s. 6d., into ke leyo ebonakalisayo ukuwukatalela umsebenzi abawuqalayo wokunambisa Ilizwi lika Tixo e Natal.

Xalanga.—Omhlope walapa ebhalela  
kumapepa akowabo uti: — Ayihlwayelwanga inqholowa, onke amaxwane afile nempahla enkulu iyafa nayo, yonke imihla. Yintshabalalo yesisiqingata leyo. Kute bhatala amafama eziqingata ezimelene nesi ukufuna indawo zokupilisa, aziko; ingqolowa nombona zinyukile  
exabisweni zisuke kwi 5s. ziye 20s.

Rev. J. S. Dlakiya.—Abahlobo abaninzi bale ndodana eyaya Entla ngenx’ene Lizwi, bayakuvuyisvva kukuva ukuba kwelo lase mzini iseko, yaye seyibonakalisile Inkosi ukuba inayo ngokongezelela ebandleni 74 abatsha, ngelixeshana lifutshane ifikileyo kwelo. Yemka ilandelwa yimitandazo nemigulo yabo  
bayaziyo. Sivuyiswa kukuva ukuba  
u Mrs. Dlakiya ube njengonina kwelo  
likude. Sisafunzile tina ngakunye. Kamba mungani!

Taruni Matinde ase Rabula.—U  
Tyomtini wenza esisimemezo :—Taruni  
Rabula, yininale niyenzayo Matinde akowetu. Wafa umzi nibona, bayepina abakokeli base Raoula, watshabalala umzi. Yenzani intlanganiso umzi niwubumbe ube njenge mbumba yamanyama. Yizani ezintlanganisweni nizokuva into ezitetwayo, nezinto ezifunekayo. Ndibhekisa kuni Rabula, kuba kunjalo nje niti ngelenu nifuna umfundisi, ke niya kumtinina lomfundi ningavumi nje ukuya ezintlanganisweni nizokufuna amacebo okupata umfundisi, nawo kufuna ukuba nibe batsha ngase moyeni we Nkosi yetu u Somandla.  
Buyani Matinde akowetu, yizani sense intlanganiso umzi siwubumbe ubenguwo  
kwanje ngangapambili.

Abantsundu base Monti.—Ngomcimbi wokufuduswa kwe Lokeshoni zalapa e Monti, side tina mzi untsundu sagqiba kweliti masiye egqweteni. Kutiwe ke yintlangano yetu makuyiwe ku Mr. Innes walapo e Qonce aze yena ehle aze  
apa ukuza kusitetelela kwingqibo yale Council ingati yeyabantwana, ekubonakala ukuba ipetwe ngu Willetts. Umzi uti awuvumi kumka apa, woti ukuze uvume kube kuyakurolwa indleko zokufudusa kuqala. Enye into wonke uze kusebenza, xa bekude, what’s the use? Zona izizatu zokwala nkumka zomzikade ke lomzi wase Monti ufuduswa amaxesha ngamaxesha, maninzi kunene amanxowa.

Umnqweno.—Ndifuna ukubuza kuwe ukuba kunganina ukuba siti nati bantu bapambili sisuke sizenze abantu abangaziyo? Nditsho kuba tina ma-Kristu siti sifundisa nje abantu sibe tina siyigqita imiteto elishumi. Iti akuyikunqwenela nanye into yommelwane wako. Ke ndiyabuza kuni ma-Kristu ukuba amanzi ukuba uwasebenzile akasingawo  
awakona, kulungilena ukuba omnye um-Kristu abenomona ngawo. Ukuti ngumona nditsho ukuba umzalwana lo kuko imitombo emibini epahle intsimi yake, akutshiwona ukuba masifunde  
sisebenze ngokukuteleyo, ukuba kusisono kutshiwo. Afaxa sifundiswa ilizwi lika Tixo. Owako futi owemihla—T. K.  
Mayisela,—Gcina School, August 28,  
1889.

Ezase Magqunukwebeni. — Kute ngenxa yokubalela kwelanga lada lenza isimanga ngexesha lesibini ukumka kwe langa nge 26 August, kwilali ka Kulile ese Mnqaba. Ngumlilo. Lomlilo kulowomzi ubusisituba esiyimayile enehalafu apo uqale kona ukutshisa. Kute ke kuba umoya ubumkulu, wati ukuya kulo lali waxela “ Ukuhla kwempukazana,” kute kusenjalo wati kwakweyokuqala indlu wayitshisa,. wati ukudlula  
kuyo watsibela ebuhlanti. Kutshe izindlu 8, isixenxe sane demeshe, kwatsha izita zamazimba, umbona, ipuluwa, idyokwe, ingubo, njalo njalo. Yena omnye utshelwe kangangokuba kupela  
asale ambete lebhulukwana yamaqaba. Lento yelilanga ama Kristu mawayikangele. Sekungamaxesha amaninzi kweli kugqitywa ekubeni kutandazelwe imvula, kodwa yinqaba ukude ubone itandazelwa. Lonto ke iyoyikisa kuba  
kuzaliseka ilizwi elitetwe ngumhlobo ose  
Qonce ote “Lemvula ayitandazeleki.”  
Yizani sibhedeshe zihlobo.

ABALIMI NA BARWEBI.

E KOMANI (Augst. 31.)

Inkuni.—31/ to 45/ ngeflara

Inkuku,—1/4, to 2/1 inye

Ihabile—7/ to 8/9 ngekulu

Amatanga—3/1 ngedazini

Itapile—11/ to 12/6 ngenxhowa

Umbona—15/6 to 16/6 ngenxhowa

Umgubo,—14/ to 15/ ngekulu

E MONTI (Augst. 30.)

Irasi—1/6 to 2/ ngedazini

Ihabile,—7/ to 8/2 ngekulu

Ihabile—10/ to 13/6 ngenxhowa

Itapile,—6/ to 10/3 ngekulu

Umbona—7/6 to 8/5 ngekulu

Amazimba—5/3 to 6/6 ngekulu

Irasi,—7/6 to 8/3 ngenxhowa

Inkuku—1/ to 1/4 inye

Isemile—4/6 to 5/ ngenxhowa

Amatanga—3/6 to 4/6 ngedazini

Umgubo—14/3 to 15/3 ngekulu

Ingqolowa—7/ to 9/9 ngekulu

Imbotyi,—7/6 to 9/6 ngekulu

Inkuni—5/ to 23/6 ngeflara

E QONCE (Sept. 3.)

Ihabile—5/6 to 7/5 ngekulu

Itapile—5/ to 14/6 ngenxhowa

Umbona—6/6 to 6/11 ngekulu

Isemile—4/4 ngenxhowa

Amatanga—4/ to 5/3 ngedazini

Umgubo—17/ ngekulu

Imbotyi—9/6 ngekulu

Inkuni—8/ to 34/ ngeflara

“Young man,” he said, sonorously, “ are  
you ever abroad in the early morning, when  
the great orb of day rises iu all his majestic  
and brilliant glory?” “Well—er—yes, sir  
sometimes,” replied the young man ; “ but  
I generally try to get to bed earlier than  
that.”

Native Opinion

THURSDAY, SEPTEMBER 5. 1889.

M

otives to impel  
Native young

men to read, are not  
difficult to seek. To  
read books is both desirable in  
itself, and it serves important ends.  
The Native preacher with the  
stimulus of books will not find himself addressing a listless crowd,  
lulled to sleep by his dire monotony.  
The teacher, if he is a well informed  
man, will give his pupils the key of  
of knowledge. The school will  
be lighted up with what is brighter  
than an African sun—intelligence :  
and will no more be a prison to  
which boys are sent for ignorance.  
There are, besides, reasons of a  
special kind why Kafir young men  
should learn from books the social  
problems of the Native races in  
other parts of the world. Here,  
there is a hostile Bond who seek to  
deprive the Natives of education,  
and to cut them out of all hold on  
the soil. Experience elsewhere  
shows, that this means perpetual  
slavery of the bondman. now abolished, but the slavery of the nominal  
freeman, who as he cannot own a  
foot of ground must yield up to the  
landlord all the fruits of his labour  
in return for the merest pittance on  
which a human being can live.

On the question of getting books  
one of the greatest oversights of  
missionaries is that they have not  
supplied their stations with libraries  
of readible English books for the  
use of their educated young men.

hey have overlooked the power of  
books to give young men an impulse,  
and to fit them for taking some part  
in public life. Their teachers go on  
m a dull gin horse round, giving a  
mechanical education without know-  
ledge, which they do not possess  
themselves because they are desti-  
tute of books.

There is some difficulty in getting  
books, but young men must take  
*self-help* for their motto, and not  
wait for what others might do for  
them. The most feasible plan to  
obtain books would be to form  
Book-clubs. Where eight or ten  
in a district to combine, and give a  
subscripton of five shillings a year  
they could get eight or ten books  
costing from three to seven shillings each. The members of the  
club would receive a book each, and  
retain it a month before passing it  
round. In a year every member  
would have read eight or more  
books. That is surely something  
for so small a subscription. The  
books are then sold to members, or  
to outsiders, for half-price, or as  
much as they will fetch, and the  
money is put into the funds for  
next year. This scheme has been  
followed by Europeans resident in  
this country, and has met with  
entire success. The chief difficulty  
lies in the selection of books One  
good book would be the Leisure  
Hour annual volume. Cassel’s  
publications are good and cheap ;  
but good books are inumerable.  
There are Associations among Kafir  
young men for mutual improvement, and other important purposes. To combine in order to  
obtain books would be a definite  
object for these Societies to have in  
view.—S.

Notes of Current Events.

A correspondent at Kimberley re­ports a flagrant breach of the law by those who are appointed to carry it out. He is anxious to learn who looks after those who look after others. The writer is a registered voter, and holds a certificate under Air. Hofmeyr’s Natives Relief Act. The Kimberley police arrest Natives not­withstanding. To the honour of the Resident Alagistrate of Kimberley, how­ever, he invariably sets free Natives ap­prehended in this way. What our peo­ple cannot understand is that the police should go on arresting, and the Magis­trate letting free. What is to be the end of this process ? Aleantime our people are being harassed. We would suggest to some of our enlightened friends to sue policemen for such arrest for false im­prisonment.

The Hon. C. J. Rhodes M.L.A., is out again from England where he has been negociating the great Matebeleland Charter, whose future career is fraught with momentous results so far as South Africa is concerned. The directorate of tho Company is in persons possessing

very good credentials who would not be  
expected to descend to any mean and unfair thing in their relations with the  
Natives. The Duke of Fife the Prince of  
"Wales’ son-in-law, the Duke of Abercorn,  
Lord Gifford, Air. C. J. Rhodes. Air.  
Albert Grey, Mr. G. Cawsten and Air.  
Agar Beit are the Directors. All wish it

success in the stupendous task of the exploitation of the Zambesi.

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The information we have received  
from Fort Beaufort, respecting the office  
of the Superintendent of the Heald Town  
Settlement, is to the effect that the  
buiding that is used as an office at  
Ntoleni, whither it has been removed, is  
no other building but the Church. This  
has greatly scandalised the surrounding  
Natives who regard it as an unwarrant-  
able use of the institutions of the Christian religion by a professedly Christian  
Government. For this fact alone the  
Government should insist upon the office  
at Heald Town being re-opened. Such  
actions do not redound to its credit.

The letter addressed to Alissionary  
Superintendents of Schools by Sir Langham Dale has been well received by the  
Natives. One writer warmly supports  
the contention of the Superintendent  
General of Education that cases exist  
largely of teachers dismissed the service  
without sufficient cause. This writer un-  
dertakes to assure Sir Langham that the  
the Natives will see that his views are  
carried out in the matter of those  
teachers who have been unjustly treated  
by Superintendents. Natives would  
take a keener interest in the Schools in  
their midst if they were in some direct  
way linked with the Schools. Some reform seems to be wanted in this direction.

We are honoured with references in  
several of our contemporaries we see.  
The *P. E. Telegraph,* the *E. L. Dispatch,*the *Watchman,* the *Port. Elizabeth Spectutor,* and the *Umtata Herald* all have  
 something to say to us. On this occasion  
it is our strictures on the treatment extended by East London to Natives that  
 seems to call for remark, and strange to

say our contemporaries think we went  
too far in championing the cause of our  
people in this particular matter. The  
locking up in durance vile of very respectable people because their colour  
happens to have been made black by  
Providence has no horrors for our friends.

For us we confess it had.

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If, as the *E. L. Dispatch* remarks in the  
 course of a temperate article, the port “ is  
in bad order amongst those who assume  
the position of watchers and critics in the  
Native interest,” it is because the people  
of the port have made it so. For their  
own interests and for those of our people  
who seek to labour at East London we  
feel a call to point out such things as are  
giving the place an unenviable notoriety  
among the labouring classes, the best  
among whom were giving it a wide  
berth. In no town in the Colony are  
Natives more harshly treated. This may  
probably account for the scum of Native  
locations drifting to it, while people with  
any self-respect shun the peace. We see  
no reason why it should be so; such a  
state of things should be altered.

The regulation that is the terror of the  
 Natives, which gets the police constantly  
on innocent Natives like Enoch who was  
from church, is conceived, to our mind,  
in a spirit fundamentally opposed to the  
leading principle of British law, which  
starts from the safe and sound doctrine  
which assumes the subject to be innocent  
until he is proved to be guilty. All  
Natives under this regulation are criminals who must be hunted down. This we  
submit, in all humility, is certainly opposed to the spirit of British jurisprudence. As for the removal of the Natives  
it has become a fashionable thing at East  
London to remove them. It is the fourth  
time now within a short while that they  
are removed and it is not nice. They say  
so, and why should they not?

It is to be hoped that the authorities of East London will see that  
the measures of oppression, suspicion, and distrust, adopted against  
the good and bad without discrimination,  
will never improve the character of the  
Natives. Such treatment is demoralising ;  
has the tendency of converting the good  
into sullen enemies. It is from the con-  
viction that few things are more baneful  
in their influence than suspicion, that  
we have taken up the cudgels on behalf  
of our people in East London. And we  
desire to point out that human nature in  
Natives is strongly tempted to be what  
you suspect. Let the authorities at East  
London be vigilant—never suspicious;  
and allow every individual Native a  
chance before the withdrawal of confidence, and before long the good among  
our people will be found out while the  
black sheep will find their level.

On Wednesday last the Licensing Court  
for the District of King Williams Town  
.sat. There were present Mr. W. B.  
Chalmers, C.C. and R.M. (Chairman), Mr.  
G. Fox (Mayor), and Messrs. Robt. Warren and Harty representatives of the  
Divisional Council. The application of  
interest on which they had to adjudicate  
was that of Mr. Kath, Ezipunzana, at  
Chalumna. Mr. Webb, solicitor, appeared  
in support of the petition against it, got  
up by the local Temperance Vigilance  
Association. Revs. W. Wilkinson Rider,  
Thomas Roper, and Mr. W. C. Altoba who  
was deputed by the red Natives in that  
neighbourhood, to come in and oppose  
it, addressed the Court. Mr. Harty was  
the only member who supported the application on the score that a similar application from Mr. D. von Quickelberg had  
been granted. Mr. Warren held that a  
strong case would need, be made to convince him to grant the Licence. It had  
not been presented. Mr. Fox beingof the  
same opinion, the Licence was refused.  
Two other applications in town, against  
which a majority of voters had signed  
petitions, were treated similarly. Great  
satisfaction was felt among friends of  
order and morality at the result of the  
Court. In its action the Court has but  
reflected the feelings of the community in  
refusing to sanction the establishment of  
vile canteens for the ruin, for life and for  
eternity, of our weaker neighbours among  
the community. The present sittings of  
the Court will be a blessing to many.