3 IMVO ZABANTSUNDU (NATIVE OPINION). [January 31, 1889.

onjalo kuba tina siti naxa sicinga izinto ezigcobisayo, siyishiye into engati incede namakosazana, sibe pofu sibona ukuba kuipmzi wase mlungwini ayalungiselelwa nawo. Ukucuma nokupumelela kwalo mdlalo kuya kuba yinzuzokumzi wonke. Banga abantu abanentliziyo, nokuqonda, bangawutundeza kuhle, bazizame zonke mdlela ezingabanga ukuba upumelele kulamabanga okuqala adla ngokuba namagingxigingxi. Ngenye imini nam ndaka ndadlala, ndatyiwa. Kube kubi kum ukuti ndakupinda, kunge ngati ayiko imihlali yangapambili ekuwudlaleni, nokungengati kuza kuvela indawo eziya kubangela ukurutarutana nakubadlali balomgcobo. Noko ndingumdluli ndite ndakuposa iliso iidaba angako lula amaqela abadlali nokuba matatu nokuba mane, aze ukuba ayilwe ngesihle, ance- disane, omelezane, ati kodwa ukuba akakangelani, abulalane.

EZE LIZWI .

 UMJIKELO WASE WESILE E CALA.

Intlanganiso ka Nyanga Ntatu vesi Qingata sama Wesile Antsundu ase Cala yangena e Mceula, ngomhla we 3 ku January 1889.

Ababeko:—Rev. J. M. Dwane, esihla- lweni, no Messrs. J. H. Maigas M Ngcwabe, S. Kalipa, J. Nqose, D. Mako- hliso, L. Mnqebisa, H. Peter, H. Futwa, S. Nyaba, R. Balintulo, S. Tyuluba, J. Somtunzi, J. Hlazo, L. Ngcwabe, N. Mrwetyana, B. Mboniso, J. Tumana, S. Madikwa, S. Mayekiso, B. Nkuzo S Makenzi, D. Nongxa, A. Hlati, F. Mtyo- bile, J. Mvinjelwa, E. Peter, C. Maki wa­ne, M. Madayi, E. Bonkolo, M. Kalipa L. Mgcodo. M. Mlonzi.

1. EYABASHUMAYELI.
2. Abizwa amagama abazalwana onke akwabiko ukalazelwayo. (2) Kungenwe eluviweni Iwabalingwa kwabehla kwa caca ukuba omnye kubo ungenwe yinta- ka. Into ete yabaluleka koluviwo yi jnpumelelo entle kunene ka Solomon Mayekiso ote yena wamkelelwa kudidi Iwabazalwana abazeleyo ngovuyo. U S Madikwa wamkelwa naye ngesizatu so- kuba yindoda ezele ngamandla Omoya Ongcwele, omnye umzalwana uyalelwe ukuba afunde. Zite zakugqitywa indawo ezininzi yapetwa.
3. EKA NYANGA-NTATU.

Emva kokwamkelwa kwemicimbi ve yadlulayo ama Gosa aneke imicimbi yemali ebonakalise ukuba bambhatele umfundisi kwanemali ezibizwa yintla- nganiso yabafundisi ebezite zaqokelelana ngokungahlaulwa kwazo kwi kwata ezintatu zada zagqita kwi

 Umfundisi wenze amazwi okubulela inqubo yamagosa, wabonisa ukuba lemali ayizange iveliswe yile Sekiti, wati lento ibomsa ukuba inqubo endala esivifuma- nisa Testamenteni Entsha yokuba abafundisi bangakonzi ezitafileni, yiyona intle kunale siquba ngayo yokusuke umntu owahlulelwe umsebenzi wemipefumlo, atwaliswe izinto ezininzi zenyama.

Emva kwenteto zabazalwana ezibulela- yo kuvunyelwene kwelokuba yamkelwe ingxelo yamagosa.

U Mr. M. Ngcwabe ute, makuqwalwa- selwe lento yokubizwa kwe zinyaniso ngabazah bentombi kumfana. Kute emva kwenteto ende ka Mr. Ngcwabe, Umhlali-pambili owake umcamango ngowokuba ngapezu kwayo yonke imizamo esinokuyenza into enokupelisa ezizinto lukanyonobu Kristu obendeleyo.

U Mr. Maigas unike ingxelo ende eyole kunene yokujikeleza kwake e Mhlanga, e Qunqu, nase Cala, ekute kwaguquka abantu abangapezulu kwekulu; urole ubugoxolo bezacholo, nobulunga, ne- nqawa, namacuba, nezinye izinto ezila- hlwe ngabahedeni ekuguqukeni kwabo.

Umfundisi ute u Tixo usenzele into ezinkulu, singabavuyayo ke ngoko.

Amagosa aya entlanganisweni ngu Mr. J. Mgcodo no Mr. H. Kalipa, abaya ku- pata imitandazo etile ka Nyanga-Ntatu.

Umcimbi owakangelwa kakulu ngo- womhlaba wetu owatatwa ngu Rulume- nte e Xalanga, watunyelwa entlangani­sweni yabafundisi.

Intlanganiso ipetwe ngeculo nomta- ndazo.

UkUBHUBHA KUKA MRS. VAN ROOYEN.— Izihlobo ezininzi ziyakuvelana no Rev. J. V. van Rooyen wase Tinara, oshiywe yinkosikazi yake ngolwesi Tatu 9 January. U Mrs. van Rooyen ubeyintombi ka Colonel A. J. Frazer, C.M.R., waye fandiswe e Lovedale. Ubhubha eminyaka i 33 ebenexesha ebublungu. Idlaka laba leli kulu likokelwe ngu Rev. G. Y. Jeffreys no Mr. de Korte.

Ukubeka.— Elinye lamapepa apesheya kolwandle liti : Amandla okufeza

umsebenzi omninzi abangelwa kuku- suke umntu adle nkudla okuba ligazi ngokulula. Umntu ofumana ukudla oku pekwe kakuhle unokngqiba umsebenzi ongapele ndawo. Eyona mbangi ipambili ibangela ukuba abantu bahlale bete ntshwa nbuso kukutya okungalunganga. Nababantu kntiwa babulawa kuknsebenza nzima eyona nto ibagqibayo kukudla okunga lunganga.

IMALI YAKO MAYI NGAGCINWA NGUMFAZI.— Umlungu wase Natala ubemana ukuyi gciniea umfazi imali yake, itshixelwa etyesini elukuni kunene. Ute kanti umfazi akaange ayifake le mali, wayisa e Bankini V (Savings Bank) wayifaka ngelake igatna.

Kute mhla bahlukana ngengxabano yayeyo mfazi imali. Liyiyile indoda akuko luncedo sase mtetweni.

Abafundisi Abantsundu besi Qingata sase Kimbbrley nase Bloemfontein.— Lentlanganiso iqale e Kimberley ngo 16 January, youganyelwe ngu Rev. James Scott—Inani lamalungu ligqite kwela nyakenye nge 338.—Abatnnywa kwi Con­ference yase Bhayi ngo Rev. Moses September, no Mr. John W. Sepurn.— Kuyalezwe Umongameli akangele ukuba kubeko Isikolo Esikulu sabantsundu.— Abatunywa beya bamhlope kwi Conference ngo Rev. J. S. Morris, no Rev. J. P. Back no Messrs. A. Stead, no John Davis.

Impawana.

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Ibakala elitatyatwe ngumzi wase Qugqwala, mayelana nentonga esikoyo ngerafu yezinja, ngoku lilelincomekayo. Libonisa ukuba umzi ufuna ukungati uyawunakana nmbuso wase Mangesini, ngokuti xa banento abayikalazelayo abantu malungana nempatoyabo benze intlanganiso zokuvakalisa isikalazo abanaso, zebasibhengeze emapepeni, babhale nemita. ndazo. Lonto ayingapandle komteto, ko­dwa iguwona mongo womteto. Bekungati, ukuba oku kwenziwe ngu Mkangiso udibene ne Qugqwala ne Tamara, bekute kwenziwa nazezinye izipaluka ezimeleneyo, kuvakale isimbonono esiyakufundekela ezindlebeni zabapati balemicimbi, sibange ukuba iroxi. swe kupele irafu. Zizo ezo intoga ekuliwa ngazo ngoku.

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Izwi letu selide lafun’ ukaba namalolo, sikwaza sibhekisa Ezisayo. kumzi wakowetu, ukuba uyile intlanganiso eziya kuba nje ngale ibise Qugqwala, ibe liliso, nendlebe, nomlomo womzi omele imimandla ekuwo. Lonto ibingaluncedo olukulu ukuvelela into ezinjengezi rafu zezinja zingekendeli. Imicimbi enje ngokungenisa abantu evotini ibingenziwa ka. pukapu zintlanganiso ezinje ngezi, kuti xa kungeke zinto zipitizelisayo, kuxoxwe ngsnto zokukaulezisa ukuhluma komzi. Yile ntlanganiso eyayi zanywa li Bhayi kula minyaka yadlulayo, yaza ayema ngokuti isekwe pezu komoya wokugxeka Umanyano Ngemfundo olwalunamadodana anentloko kweli lingapandle awaye ngaba zintsika ze Mbumba Yamanyama ukuba yayiyilwe kweli lase Maxhoseni. Yile ntlanganiso anexesha u Mr. Tengo-Jabavu echazela Umanyano Ngemfundo ngayo, esiti maluzame ukumisa yona, pofu lungaqondi. Ngati yile ntlanganiso eyayimelwe ngo Messrs. Andrew Gontshi, no Pato Lusaseni ku Manyano nge Mfundo e Ncemera. Yiyo lentlanganiso efunwa nga Batembu nangabo bonke abanqwenelela uxolo Iwe Yerusalem yabantsundu. Ukuba kukp olaziyo ituba lokuba lentlanganiso ingamiswa makalixele.

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Ngokwenjenjalo ke, mzi wako­wetu, sicela ingxoxo, kumasimema doda namadodana atanda ngxoxo ukuba umzi wakowetu usikeleleke. Ningakangeli kwaba mhlope niti ezizinto sozibonelwa ngabo. Nikangele nganjanina ? Nikangele ngo mfino na ukuba ninga gaali ukuba namhia imini zipelile ukuba inkwali emhlope ipandele inkwali emnyama. Yileyo ngoku ipandela itole layo elikwa mhlope. Vukani ’mzi ndini wakowetu, sebenzisani ubucopo ! Into zonke zenziwa ngabo. Niti obu benu nabunikelwa ukuba nize nenze ntonina ngabo, xa niya kulindela ukuba nicingelwe ngabamhlope? Noke nive ukulinda ukuza kuka Nxele nakele kubucopo bamadoda ase Yuropu uje.

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Ewe, Umgwali wakwa Ngqika ufanelwe kukuzidla ngonyana

 wawo u Robert K. Gosani, opumelele ngokuncomekayo Uviwo Lotitshala engayanga kwingqili zemfundo yododana ezaziwayo. Uti osibalisela ngalo mfana :—“Ndibangwa yindawo endifaneleyo ndicela isituba kwelo pepa lako nje. Ndabona kwelinye ipepa le *Mvo* igatna lomfana wakowetu owayefunda apa e Mgwali, ndalibona likwapumeleleyo ku Viwo lo Titshala; lonto yandibangela mna nawo wonke u Mgwali ukuba sibe nokuvuya okukulu. Lomfana upumelele engayanga e Simnareni, upumelele efunda ekaya, ute ngokunyamekela imfundo kanti i Nkosi iya kuwuzalisa umnqweno wake. Make ndibuye umva kancinane, ndibalise ngokuyifumana kwake lemfundo. Lomfana ukulele apa e Mgwali, asinguye ongumfiki e Mgwali. Ekuqondeni kwam nge 1883 ne 1881 upumelele ku Standard III. kabini pantsi kwe titshala ezingo Mr. W. Z. Soga, no Miss Lydia J. Ngcaku base Mgwali. Nge 1885 upumelele ku Standard IV. Kwabonakala ukuba uyaquba kakuhle, yamtabata ke i Nkosazana ye Simnara ye Ntombazana, u Miss McRitchie, ukuba makafande kona. Wati nge 1886 wapu- melela ku Standard V. Kwati ngenxa yokungabiko kwamalungelo kuyise, kwa­bonakala engena kuya e Simnareni. Wati noko angayanga e Simnareni walingelwa ukungena elugqatsweni Iwe Titshala. Ungene okuneue nge 1888, labonakala igama lake likwawe Honours, sotuka kakulu, Wayeke selepantsi kuka Miss Hope. Igama lalo mfana ndilixele ngu Robert K. Gosani, uwunyusileke kakulu umzi wase Mgwali, waye engamnikanga nendleko uyise zokumtumela kwindawo ezinkulu. Mandiyeke Nkosi yam ndide ndegqita, Ndingowako,—Jaftha J. Ngcaku.”

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Yinkohla. Ityendyana eliti lingu “ Mfana wase Skapu ” lisitumela ingxelo ende kune­ne yento ezilihleleyo “ Eluhamheni ” ebelinalo. Lengxelo woqonda umlesi ukuba inde xa simtyela ukuba izaiise amapepa amashumi mane e *foolscap.* Umniniyo ngokwake uti mayelana nayo, “ Ndingati akuko nto ibalulekileyo kakulu.” Kwelo nati siyamvumela. Nganina ke ukuba acele indawo afumane abandeze isituba epepeni lingeko kakade ngento ati naye ayiko ? Ibali eli sililesile, laye lilelixela imvimvitshane yokusa kusihlwa amelwe yiyo wonke opantsi kwelanga. Libali eli “ ngezo kuhamba kwam ngenqwelo, nangamahashi, nangenyawo ezi zam.” Xa bebeya kuti bonke babalise ngesonto, akungebiko ndawo yokuzifaka zonke ezo mbali kutnapepa onke ase lizweni. Siya temba ke ukuba wosixolela umbhali ukuba sikwisimo sokuba singabi nako nkubalisa “ into ” ati naye ayinanto “ ibaluleke ka­kulu ngayo.” Ukuba angaba “ Umfana wase Skapu” uyana nendawo ezibalistva ngumbhali otile kwakweli pepa, singamku. mbuza ukuba lom’bhali yena ubhala ngento ezibalulekileyo, ezifundisayo, nezalata izinto ezinamandla entlalweni nasemilweni yomzi zingezizo into ezinje ngokwasaba kwabafana tfbatuswe ngoranisi beyo kuhala amanzi ebusuku e Bushman’s Hoek, nanga paapike angamaxabiso okusila ingxowazengqolowa e Molteno, njalo-njalo. Kambe akuko minyani iti ihlelinje kanti ayisenalo nalunye ukozo, soti ngoko leminyani yom- hlobo wetu simane siyibhula, sicolela abalesi betu inkozwana ezingaba zikoxa sinexhesa.

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Kumandla wase Cradock se-

kuko i Felkornet ezisuka zibasento Ezizayo. zibohlwaye abantsundu nakubeni nje nngekoyo umteto omisa oko. Nabebezama—o

Mr. Joubert, M.L.A.,—ukuwumisa umteto wolohlobo bebengapumelelanga e Palame- nte. Siva ukuba enye ye Felkornet zelozwe idliwe £5 5s. ngumantyi, kuba yasuka yagweba inkwenkwana yo Mxhosa yayi. gwebela ukuba yohlwaywe nge kati ezi 25, ezati zisetyenziswa nje lelinye i Bhulu yaye imi i Felkornet ibala, umbeti naye udliwe £5 5s., lati elesitatu elalincedisa ladliwa £2 10s. Kwakulo mandla siva udaba loku­ba bate abalusi ababini abamnyama bacola iqanda lenciniba endle, yaseyisuka i Feikornet ibadla ishumi elinesitandatu legusha. Kufunzelwe apo.

UMANYANO NGE MFUNDO.

 (Native Educational Association).

XI. Ingxoxo.

1. U Mr. Sakaba ute: Lentlanganiso mayi bhale umtandazo wokuchasa Irafu ye Zinja uye kwi Gqugula (Divisional Council) Lesiqingata sase Qonce. Ute lengxoxo seyisaziwa kuba kumzuzu ipambi komzi, into eseyi funeka kukuba umzi ushukume, ke into eya kwenza ukuba ushukume kukubhalwa ko Mtandazo wencaso uye kubhalwa amagama abantu bonke besi Siqingata, kuye umqulu omkulu wabacasi Egquguleni.

U Rev. Mzimba ute, bona iziuja baya zibulala e Dikeni, ufuna ukuva kumndululi ngxoxo ukuba umsebenzi wazo yintonina?

U Mr. Sakuba ute, izinja azisafuyelwa kuzingela ngoku, sezi ngaba nini mizi kuba sahlutwa izikali, imizi igcinwa zizo—ngamadindala etu xa sileleyo.

U Mr. Gosa ute, lengxoxo ayinakuba ingamkelwa yile ntlanganiso nangumzi kuba sesaba ngabafazi asina kuhlala ngapandle kwezinja.

U Rev. Rubusana ucinge ukuba lo Mtandazo ngewu bhalwa ngabo bonke abantu, ingabi sesi Siqingata sase Qonce sodwa, nabase zidolopini bawubhale.

U Mr. Sakuba ute, ngati akungelungi ukuba ubhalwe nazezinye iziqingata kuba usenziwa kwesi sodwa, unenkolo yokuba lilinga, ekufuneka licasiwe ke ngabantu. Abahlala ezidolopini ucinga ukuba abasokuba nako ukuwucasa kuba bapetwe ngemiteto ye dolopu, kanjako bana madindala bona.

Kunyulwe i Komiti engo Messrs. J. Tengo-Jabavu. J. K. Bokwe, W. K Ntsikana no B. Sakuba, yokubhala lowo mtandazo iwutumele kwindawo ngendawo zesi Siqingata ukuba ubhalwe ama­gama, ize iwatumele kwi Divisional Council.

1. U Rev. Rubusana ute: Intlanganiso yesiko lokwaluka ese Ncemera mayixhaswe yile ntlanganiso.

U Mr. Ntsikana uvumelene neli cebo, wati, ngoku abantu base zikolweni bagabadele babuyele ebu Xhoseni obudala. Amakwenkwe ambata igusha, enza onke amatiletile asebu Xhoseni anje ngokubaleka xa aya kuhlamba ifuta. Izikolo ziya zihlaza kakulu ngeli siko makuliwe nalo.

U Mr. Charles Msikinya ute, yimfanelo na ukuba kungenwe kule ngxoxo eko amaledi ?

Ite intlanganiso akuko masikizi atetwayo, kungaxoxwa. Igqibe kwelokuyi xhasa intlanganiso ese Ncemera.

1. U Mr. Sakuba ute: U Rulumente makacelwe ukuba azikusele Ititshala ezi- ntsundu ezifundisa kwi Mission Schools ngokwenza umteto wokuti xa ikutshwe emsebenzini ngumfundisi nge sizatu enganeliyo siso ibe nendawo eya kubhenela kuyo.

U Mr. Mjokozeli uvumelene neli cebo wati, ngoku ititshala ezi zinto zokufeketa kwabe fundisi kuba ingena kubhenela ndaw o.

U Mr. Maci ute, lento xa yenziweyo ngu Rulumente iya kuba luncedo ku Titshala naku Mfundisi.

U Mr. Bholan ute, Ititshala mazibhenele kuba fundisi, kuba abasokuhlalisana kakuhle nazo xa ziti zakuba nento nabo sezi bhenela ku Dr. Dale, ziko intlanga­niso zaba Fundisi.

U Mr. Mbambisa uvumelene no Mr. Bholan wati ziko intlanganiso zaba Fu­ndisi ingaya kuzo ititshala yakutshwa ngumfundisi omnye.

U Mr. Mbaza ute, ititshala ziya dungu- deliswa kuba lonto yokubhenela entla­nganisweni ayiAo. Nezo Komiti zokupata izikula aziyi fcuzinceda ititshala Auba abantu bava,Aulandela umfundisi.

U Mr. Gosa ute, zishukuma zonke ititshala kwakutetwa ngento emalunga nazo. Uyichasile lento kuba /rusekq inteto ezininzi ezinje ngokwenza i Komiti ezinomfundisi eziteta amatyala etitshala. Lentlanganiso kubonakala ukuba asiyiyo yomzi yeyo titshala, kuba ingxoxo ezitandwayo zezi teta ngabo kupela.

U Rev. Mzimba ute, solofco ite yadibana lentlanganiso u Mr. Gosa uzite nqo ngempumlo ititshala unga zingenza intando *yake,* azisokumva *ke.* Ute i Komiti enomfundisi mayibe yindawo yokupela ematyaleni e titshala. Nokubhenela kwabanye abafundisi fculungile.

U Mr. Ntsikana ute, lengxoxo iya kusi- xaka tina, kuba tina e Rabe ititshala ino- kubhenela eseshonini ya&oniwa.

U Mr. Sakuba ubuzile &u Mr. Bholan ukuba ikona indawo evumela ititshala ukuba zibhenele entlanganisweni yaba fundisi kwi Polity of Methodism ?

U Rev. Rubusana ute lengxoxo ifanele ititshila zase Wesile zodwa zona zingena ndawo yoiubhenela ayiyi fanele le intlanganiso, ngoko *ke* mayiye/cwe aba- niniyo baye nayo kweyase Nxukwebe intlanganiso yo Titshala.

Ivume elo intlanganiso.

*(Isisalela kwelizayo.)*

abalimi nabarwebi.

E QONCE (Jan. 26).

Ihabile—1/ to 2/5 ngekulu

Umbona,—3/3 to 3/9 ngekulu Umgubo—8/ to 10/6 ngekulu Imbotyi—7/ to 10/3 ngengxowa Inqholowa—5/9 ngekulu

Inkuni,—10/ to 30/ ngeflara

**Native Opinion**,

 THURSDAY, JANUARY 1889.

The Meetings of Missionary bodies that have been held in some of the towns of the Colony during the month of January, could not but have attracted the attention even of the most in­different and superficial observer. To Natives the interest in Missions is as peculiar as it is among the thousands of contributors towards their advancement in Europe. Our people cannot be unmindful of the fact that they are what they are simply and solely because of what Missions and Missionaries have done for them. The State has done little for the reclaiming of the Natives from savagery. And that little was done under the auspices of Sir George Grey, the Governor who appears to have had a clear and definite policy framed with a view to better the condition of the Natives. Sir Bartle Frere had also some decided convictions as to what should be done for us, but the spectra of “the manslaying machine ” was too much for him. His appeal to the sword to cut the Gordian knot afforded by the eternal problem as to how uncivilized man can be made to live side by side with the pioneers of civilization, injured irreparably Sir Bartle Frere’s reputation as a safe and sane statesman; and he left these shores without maturing his plans. Little do we say of the grants in aid of Native Education which Dr. Dale, on behalf of the Government has for years doled out. They are but the only means of returning the thousands and thousands of pounds that our people contribute to the public coffers in the form of Hut Tax, House Duty, Quit Rents, and last but not least through the Customs. Of late these grants have been voted in a grudging spirit, and the present Ministry has considerably reduced them, so much so that some of the Native Institutions that were in a flourishing state are now in a starving condition.

We enumerate these facts so that they may serve as a background for the picture of the monument of what Missions have done. Other helps have come and gone, but Missionaries remain to elevate our people. It is gratifying to observe that, although they may not be achieving wonders, their work is not at a stand-still nor does it retrograde. It is slowly but surely progressing. Like the leaven, gradually, albeit slowly, it works. From the figures given at the recent Wesleyan Methodist District Com­mittee, the area under the diocesan supervision of Rev. R. Lamplough shows a net increase of 473 members during the past year, and the contributions from Natives are larger this year than they were last year. They beat, we are proud to record, those that have been contributed by Colonists, for the spread of the good news. Whether this is due to the fact that the Natives are richer than the Europeans in this district we cannot say. If it is so, then we are on the eve of most important changes, not only ecclesias­tically, but also politically. Repre­sentation will both in Church affairs, as well as in political matters, have to be re-adjusted on a fair and equitable basis. The liberality of the Natives towards Missions, which has exceeded that of the Europeans, shows, more­over, that they are keenly sensible of what has been done for them by Missionaries. Now, we are often as­sured by our white mentors, especially at election time, that the interest of the Natives is identical with the interest of the whites. Well, Missions may be cited as a case in point. The re-formation of the barbarians, viewed from the most worldy stand-point, is followed in its train by their increased purchasing power, since the “ new creature ” in its desire for better things, feels new wants, which merchants must supply, and so the volume of commerce is proportionately increased. By reluctance to con­tribute to Missions the commercial classes of the country seem to imply that they are indifferent whether Missions thrive or perish. This proves that mercantile men are short­sighted and are not as shrewd in business as they are often supposed to be.

There is much that remains yet for Missionaries to do. We are much mistaken if the bulk of the Natives in these parts do not still remain unre­claimed, and multiplied Missionary agencies are what are required to copewith this condition of things. Now these agencies cannot be supplied while those who are able to furnish the wherewithal to carry this work out hang fire, and what is necessarythat Missionaries should adopt a policy that will appeal to the hearts and im­aginations of the people of this coun­try, and money will readily and freely flow into the Mission Funds and the evangelisation of the country south of the Zambesi will progress rapidly, and as a result everything will brighten up. At present the policy of the Missionaries appears either undeveloped or known to themselves, and consequently people are slow to contribute towards what is not to the, tangible or comprehensive. Some­thing like the Forward Movement in. the old country is what we desiderate out here.

 Notes of Current Events.

Tn the absence of arguments wherewith to repel the charge that it subordinates every political action to the Junction question the *Queenstown Free Press* resorts to abuse pure and simple, and as a consequence while it loses its temper it fails to advance the question a stage. “Bah”! It exclaims:—“The presump­tion of our contemporary to enter the political arena, after only just being raised to a high state of civilization, against the wisdom of the intelligent and enlightened electors of the country is somewhat astounding. But then there is no accounting for how far the conceit of some men will carry them. Pride must have a fall, and when it does, great will be the fair thereof ” ! Thus, according to this apostle of the so-called “ high state of civilization ” “ the wisdom of the intelli­gent and enlightened,” for the supposed backwardness of our ancestors—not our own, mind you—we are never to have a say in the Government of the country in which we live and have our all. No, no, dear *Free Press,* you are attempting the impossible feat of re-calling the past by putting back the hands of the clock.

By its persistent and incessant weak at­tacks on *Imvo,* for every mortal thing, the *Watchman* is greatly incensing its readers, and has drawn the following deserved rebuke from the *Northern Post* (Aliwal North) : — “ The *Kaffrarian Watchman* will never be hard up for something to write about, as long as the *Imvo* lasts. Its repeated attacks upon that journal are perfectly harmless, but to outsiders they appear childish. After devoting much space to the indulgence of this fad, Asphodel ’ writes:—‘ The inflated *Imvo* has found another hero in Mr. Hughes, and what does it care for Junction or any­thing else, when a valiant champion of the Native race wants its support? In sober earnestness, it is time the Euro­peans showed that they are not going to be dictated to by the Editor of the *Imvo* in the selection of a Candidate, and the best way they can show it is to vote against Mr. Hughes to a man.’ We may well ask what does the *Watchman* care for the ‘ J unction or anything else ’ when it calls upon the electors to vote against Mr. Hughes, just to show that they will not be dictated to by the *Imvo ! ”*

“The Methodist Times” (London), which is fast becoming the recognized organ of Wesleyan opinion on religious, social and even political questions, has been enlarged and new features added to it. “To meet the new demands and op­portunities of our costly enlargement (it says) we have had the rare good fortune to secure the co-operation of the news Editor of *The Pall Mall Gazette.* Deep religious sympathy with the Forward Movement has led him to leave his post on the most brilliant journal in European order to discharge a similar office in our humbler and less lucrative service.” May it be that the news editor of the *Pall Mall* referred to is Mr. Stead?

Dr. John Mavuma Nembula, the first duly qualified Native Doctor of Medicine, according to University standard, is just now travelling through the Eastern Districts of the Colony. After a few days’ stay in Kingwilliamstown, during which he called at the Grey Hospital, he left for Lovedale yesterday, and will probably visit Port Elizabeth and Kimberley. We under­stand that he is travelling with the hope of finding a place where he may settle and practise his profession prin­cipally among his countrymen. Dr. Nembula, we may mention, comes under what are called self-made men. A Native of Amanzimtote, Natal, he was taken to America in 1881, at the age of twenty by the Rev. S. C. Pixley, of the American Missions, to assist in transcribing the Zulu Bible MS. tor the Printers. The^ Doctor writes a plain beautiful hand, and holds a certificate in Penmanship from the Oberlein College, U.S.A., in that- special accomplishment. When the work of transcription was over, Mr. Pixley left Mr. Nembula at some school in America; and while persuing his studies he burnt his ships as to not returning to his native land without graduating in Medicine. What is paid for education being not very high in the United States, he was able to engage in some work out of school hours and during vacations (the writing of visiting cards serving him in good stead). He saved enough to supply himself with what was necessary during his student’s life, until in the beginning of 1887 the authorities of the University of Chicago- conferred on him, after examination, the M.D. degree. That we as his countrymen are proud of his success, goes without saying. He is, as it were, the solitary diamond on the surface of culture, which indicates that, there are below the surface hundreds of stones that a little labour must unearth to the great blessing of South Africa —which will sooner or later glory as the supporter of a cultured community. Looking at the height Dr. Nembula has attained, and remembering the Baconian theory “ Whatever man has done, man may do,” we have no reason to despair of the future of our people.