[JANUARY 11, 1889 IMVO ZABANTSUNDU (NATIVE OPINION) 3

 ISHAWBURY.

Ngomhla weshumi linesibhozo (Dec. 18th, 1888) kwakuvalwa isikolo sentombi apa e Bencuti (Shawbury). Esi sikolo sesineminyaka etile saqalwayo. Sati kwase kuqalweni kwaso sangati siyakuba inomsebenzi omhle, sine nani elikulu lamantombazana elingamashumi mata- ndatu. Saquba kakuhle kunene ke, kwada kwavela imfazwe ka Mhlontlo. eyawapulayo lomsebenzi ’mhle kangaka, ngohlobo lokuba liti lakuxola libe inani selincipele kumashumi amatatu. Kute ngenxa yembandezelo ezasihlelayo isi­kolo, kutabatela kwase kuxolweni kwe lizwe inani la mantombazana laya lincipa ngokuncipa, lada laza kuba lisbumi elinesihlanu, inhlaimbi nangapantsi koko. Abafundisi basiqubile noko ngonyaniezelo olukulu, esiti ngoku sakuteleke sibone ukuba iminyaka iya igqitana’ ngokugqitana ngomsebenzi omhle.

Lonyaka waqalwa ngeshumi elincsitoba lamantombazana. Kanti namhlanje sinovuyo ukubika inani ebelingalindelekanga lamashumi amatatu anomvo. Kanti ke noko pezu kwako konke oku kuko. itemba elikulu lokongezeleleka kwelinani ngonyaka ezayo.

Kute ekuvalweni kwaso kwako usizi lokungafikeleli kowaye rnenyelwe ukongamela, u Mr. Brownlee. Noko ke umsebenzi waqutywa. Into eyen«iwayo ngalomini yaba yi Concert, ne Magic Lantern, nokunikwa kwama Bhaso. Pakati kwamaculo awaculwayo kwabako eliti, “The four Maries,” rieliti, “The Prince of Peace,” awaba mnandi kunene.

Kekaloku amabhaso wena anikwa kwawona mantobazaua abaluleke kunene ngokufunda nangokwenza izinto ezintle, nangokululamela imiteto. Kwakuhle xa sibona enye intombazana encinane isamkela amabhaso amabini yona. [Ngobani amagamaalo mantombazana?—Ed. *Jmvo.]*

Eyona nto intle kwesi sikolo kukuba ngapandle kwemfundo yodwa amabhaso anikelwa emantombazaneni nangenxa yemisebenzi emihla nokululamela imi­teto. Into ebonakalisavo ke leyo ukuba akukangelwa mfundo yodwa kuso, kodwa kukangelwa nemisebenzi nezimilo. [Yimisebenzi mini ?—Ed. *Imvo.}*

Umongameli wesi sikolo kambe ngu Rev. C. S. Lucas, abangati abafuna ukucelela amantombazana abo indawo babhalele kuye. Sobuya sivulwe ke ngomhla wa 30 ka January, 1889.

INTLANGANISO YO TITSHALA.

(TRANSKEIAN NATIVE TEACHER’S
ASSOCIATION.)

Olu manyano ludibene e St. Marks ngo 22 December, u Rev. E. L. Coakes esesihlalweni; amalungu abeko ngala:— Rev. Canon Waters; Messrs. John Mahali, W. Daniel, N. Falati, Thos. aB. Matolengwe, H. Hlahle, P. D. Tshacila and Miss H. Toni. Zifundwe zamkelwa i minutes zedluleyo. Kungenwe kumcimbi we letter ka Mr. Falati, yesicelo sokuba apume ebulungwini ngenxa yokungahlaulwa yi Association ngendle- ko zomsebenzi wayo. Emva kwe nteto ete nyi kugqitywe kwelokuba u Mr. Falati ahlaulwe.

I President yenze ingxelo ye “ letters ” ekwakutiwe maka zibhalele ko Dr. Dale, naku Secretary for Native Affairs, mayelana nomteto omdala wezikolo obuko e Fingoland. Ute u Captain Blyth usand’ ukwenza umteto onjalo kutsha nje. Umpatiswa Micimbi Yabantsundu ute kweyake impendulo, imigudu eyenziwa ngabafundisi pakati kwabantsundu yanele (arharha).

Kushukunyiswe umcimbi wokupuma kuka Dr. Dale, kwafuneka kuko into eyenziwayo yile Association.

U Mr. Jno. Mahali, etelelwe ngu Mr. Daniel, ucebe ukuba le Association mayi bhalele kubo bonke abafundisi base Transkei nase Tembuland, ukuba kuhlanganiswe imfumba etile yemali, ize itunyelwe ku Dr. Dale kunye nencwadi (letter) eyobhalwa yi Komiti yale ntlanganiso, aze u Dr. Dale enze eyona nto ayitandayo ngaleyo mali, nokuba yi Dale’s Scholarship, nokuba yintoniua ayicinga ukuba ingalunga ichitelwe kuyo. Kuvunyelwene ncam,

U President kwakunye no Rev. Canon Waters, barore kanye ngendawo yokubona ukuba kuko i teachers ezingakunyamekeleyo ukuza kolu Manyano. Kulandele ukwamkelwa kwe tyaliti kumalungu, waba uyapela umsebenzi wentlanganiso ebiyenye yezimnandi.

EDENDALE.

UKUPUNGWA KWE TI.

[MORDECAI NDABA,]

Lomzi wase Edendale, e Natala, ngurnzi omdala kanye, ke asimzi udla ngokubonakala emapepeni ezindaba nje ngeminye imizi, futi asikukuti awuna misebenzi mihle efanele ukuhlokonyiswa. Imisebenzi yokukanya ehambiseka pakati kwalo mzi mininzi kanye, nengati futi ivuyise umzi wakuyiva— koko siswele abantu abayibhalayo icimise kumlilo wentlanga. Kunamhla ndifuna kancinane ukuba ngale “party” ebesinayo apa mhla kwavalwa i Semnari yama dodana ke ndivakalise kumzi ukuba apa e Eden intlantsana zokukanya ziya qala ngoku.

Lomsindo mhle kangaka ubulungiselelwa ngama nenekazi amabili, endimelwe kukuba ndibhale amagama awo, noko ndisazi okokuba wona awatandi ukuba ndibhale amagama awo, u Mrs. Fodo no Miss Priscilla M. Kumalo. JtKuyiwe ngo 4 o’clock p.m., ngabo /bonke ababe menyiwe. Ababeko kule *I* “ party ” ngo Revs. T. Chubb, W. W. kBaker (ofundisa e Institution), no Rev. m. Bunga, umfundisi ontsuudu. Ama- nenekazi abeko ngo Mrs. Chubb, Baker, F Taylor, Smith, Ndaba, Msimang, Kuma- ]o, Mini; kwano Misses Farboton, ofu­ndisa isikolo sama ntombazana, C. Far­boton, Mini, Mngoma Tchabalala, Cinde. Kumanene abeko ngo Messrs. E. Msimang, Mini, J. Langeni, (T.) C. Kunene, E D. Kumalo, Mlife, Ndaba, Majozi, nama Simnari. Site ke sakungena kulo ndlu ebesilungiselelwe kuyo sanokumangala okukulu u ubona ukuhoniswa kwe tafile, site mayibe ininzi imali ecitelwe esi sityo, makube kuciteke £3 or £4, ekumangalisweni kwetu okukulu sibone intlobo ngentlobo zo *cake* konke

 kwase mlungwini, imali ecitiweyo *only* 10s zonke ezinto, lamakosazana mabili ebezenzela. Pambili manenekazi akowewetu !

Kwakugqitywa ukudliwa umfundisi ontsundu ubulele kakulu into eyenziwe ngala manenekazi. Ekubongeni kwake ute, nginqwenela amatamsanqa ka Tixo ukuba agubungele lamanenekazi mabili, enze umsebenzi omhle kangaka.

Umgcini-Sihlalo u (Mr. S. Mini), ucele ama Simnari ukuba ake ayolise i Party ngeculo. Kute ke emva kweculo kwema Umgcini-Sihlalo wabongoza lamanene­kazi mabili, weleka ngamazwi ati, uwa nqwenelela impilo ende, ngapezu konke, uwanqwenelela impilo engunapakade.

Umpati ucele u Rev. T. Chubb ukuba naye ake enze amazwi ambalwa. Emva kwake kuvakele umfo apa omnyama wase Simnareni ehlokoma ngeculo, ekute emva kwalo Umpati wacela u Mr. Majozi, inene lase Indaleni, ukuba kelenze ama­zwi ambalwa. Elinene litete ngobushushu obukulu ukubonga lamanenekazi ngesenzo ati asenza ukutatela pezu kwawo umsebenzi ongaka. Ute u Mr. Majozi, “ ekufikeni kwami apa e Edendale kusasa nje abantu bebekala ngokuti libalele, into mina engiyipawule yile, site eku- ngeneni kwetu kulendlu sangena ne mvula, kanti yinto esekunentsuku ingasaziwa. Le “ Party ” kuyabonakala ukuba ukona osebenza ezintliziyweni zalamanenekazi acinge ukuba enze ezi zidlo, ezenzela ama Simnari ase Edendale, nami njengabo bonke nditi, kungati amatamsanqa anganipahla macala onke kude kube sekuteni kwenu.”

Umpati ute uyayivala; ime ngohlobo lunjalo kunanamhla lo pati okunene siyabona ukuba amatamsanqa ohlala enipahlile ntokazi zakowetu uma nisenza izinto nitembele ku Kristu.

Ikona neminye imisebenzi abahlala beyenza ekwangaka ubukulu bayo, eluncedo nokanyiso lwamanenekaziakowetu pakati komzi wakowetu.

I NIBIDYALA E TUTOR A.

[NGU mboneli.]

Into eninzi yabalunge netyalike yase Tutura yahlangana ngomhla we Nibidyala, kwaye kwakufunwa ukucinywa ityala letyalike yakona. Ngonyaka ogqitileyo elityala lalili £158, kwaza ekuhambeni kwouyaka kwahlanganiswa ama £80. Laza lati i £10 lakuhlaula inzala, labonakala ityala lincitshiswe ngama £70, lasala seli ngama £88. I ronoskapu e Scotland ite yosinceda ngama £50 ukuze ke tina sesirola isisalela, ama £38. Sigqibe kwelokuba kubeko lentlanganiso nge Nibidyala. No­ko sekubonakala ukuba sijongene nendlala, nelanga lite nta amehlb ukubalela, beza kakuhle abantu njengesimemo esasihlatyelwe. Akubanga sangenwa nase tyalikeni, yati nqwatya longqungqutela pantsi kwe miti ye mingculuba ese caleni kwe tyalike.

Watabata isihlalo u Capt. Blyth, C.M.G. waza akuba ecele ukuba u Rev. Wm. Girdwood axele into abahlangene ngayo, wenza inteto evisisekayo ngokulunga kwobu Kristu kwabantsundu. Wayi hlabela ingoma nge ponti zontlanu. Nge yure ezimbini ibe ngamatyantyala imali etafileni—(£11 15s. 2d.), igusha 16, ibokwe 10, inkomo 1, inkuku 15. Yati yakulinganiselwa lonto ndawonye namadinga emali yafikelela kuma £38 Kute ukusukuzana kwezikulu zalomhlaba, apo kuhleli u Makapela, Qonqwana; Somana, Jantji, Maki, Xoxo nezipakati zabo walowo wanga ufuna ukuzivelisa. Nama Kristu atsho kwabonakala, epetwe ngo Zaze Soga, Lot Rhayi, Winana, Nohacho, Xeketwana, Mpetsheni, May, Babala no Gustaff, o Bangani, Mangcu, kwanento eninzi. Kute kona kwakutiwa sekufuneka ama 27s kufezwe, yeka ! Kwawa tiki, kwawa sikisipeni kubafazi, aye amadoda selenqozisa ngesheleni nga ntlanu nanganye. Lavakala ilizwi seli- siti “ lipelile.” Kwavakala kaloku kwintlanganiso yonke iduma ngo Hip, Hip, Hurrah ! bekokelwangu Capt. Blyth.

Kuyiwe kwisidlo esaye silungiselelwe ngezipo zabambalwa. Kwati kwakuba ozi kofu, nezonka, nenyama zite zakweleliswa, kwayiwa kungenwa etyalikeni ngababe seko, ukuya kubulela u Tixo ngobulungisa bake. Kwaza, kuba kwakuko intlobo zonke zabantu zalomandla kwavunywa amaculo okubhedesha ama Xhosa kubetwa no hadi. Wandula u mfundisi nabatile kuba vangeli baposa amazwana. Wapela umsebenzi walo mini. Ngokunjalo ke ityala le tyalike yase Tutura, notango lwayo, kwane mpahla yesikolo, — ligqityiwe, nenzala yalo itshayelwe. Imali ibingama £300 esite isahlulo sayo sarolwa ngama Krestu nama qaba ase Tutura.

EZABABHALELI.

ILIZWI KWA BHACA.

Ndiya kubongoza Mhleli we pepa lomzi ontsundu ndinyamezele kumzuzu ndingasabhali kuba anditandi kuhlala ndibhala, kungekuswela ukuba andinaludaba lokuvuyisa ipakati lohlanga lwam. Zintloko ezimbini endifuna undincede uzite kulo mvaba imasi antlobo mbini. Nalu ndaba apa kula Mabhaca ndikuwo : Alinga ukwenzela u Yehova uxnnquba, esisako siqalwe ngo December 6, 1888. Ndiyakolwa ukuba itshawe u Mr. J. Mazamisa uya kuvuya ngamawabo la, kuba ngumntu otanda izinto zokulunga. Enye into ivangeli ifuna ukutwabulula amapiko amandla ayo. Ukusangana kuka October lo udluleyo kude kube ngumhla we 16 ku December, 1888, bamashumi matatu abahedeni abavumileyo ukuba u Yesu uyi Nkosi yabo. Bendiba nika itikiti ngomhla we 19 ku December. Umana ka Mpambani u Mdendolo ogama lingn Joseph, u Hade Iwase Rode liwu- ginyile umqulu we Ncwadi, amatumbu ake ayaxuxuzela, porofetisha nyana we Hlubi. Nesigaqa sika Mampondo, nesi pongo sika Moyana, nofafa luka Mazamani ne Ulakazi lika Dladla ’ke lagibisela kwa Mfazo pakati kobuhedeni umfazi owaliwa yindoda wanamatela ku Mkululi noko. Enye into eludaba olukulu, ku Maxesibe umyeni Ongcwele well Pezulu uyamkelwa, amadoda asixenxe abafazi batatu. Into embi Emaxesibeni apo li Bandla lo Mkululi lase Rabe elasuka latumela inkunkuma yetitshala lisazi ukuba kuse bumnyameni obukulu. Bekufanele ukutunyelwa amadoda azele lukolo, nangumoya oyingcwele; zisuke zizihlanganise kwi mbuto zendywala zabahedeni; enye yazo ibanjwe ku Mxesibekazi kwa Shushu. Omnye waba

vangeli baba bantu bati bulungile utywala, sibaxelela tina botywala ukuba utywala ngumonakalisi, buya bugxota ubungcwele, bapike—ubanjwe kumfazi worn Bhaca. Imfanelo yetu tina Makrestu kufuneka sibanye, sibe ngabazili. “ Oluhlobo alupumi nganto yimbi, ku- Eela ngokutandaza nangokuzila.” Zihlobo masizivele intlanga zakowetu silinge ukuzihlangula emandleni esono. Ukuba sisela kunye naba hedeni botinina ukusinda? Mabandla e Mvana esusa izono zelizwe masibe buhlungu ngolahleko Iwentlanga zakowetu.

J. D. M.

 ABAYAZI INTO ABAYENZAYO.

Nkosi Mhleli asikayiva into eyenziwe ngu Komani yokuzinceda kwake, siva ukuba iwaka ialompi lalwela amagama lincediswa yi Mantyi loyisa. Site sisatakazela seva sekusitiwa lixhase umlungu ohamba ne Bhulu abati ngu Dyupulusi. Lampi ka Pamla yona upantse wayisindisa umfundisi ondilekileyo ongu Rev. E. Makiwane ukuba izincede, ku- soloko lento icala lase shweni alize liti puta. Ute akuti umbhaleli ilahleko ibangwe bufutshane bemfundo yompitizelisi wabantsundu base Qonce, sakumbula iqhalo eliti: “ Imfundo encinane inengozi.” Siti iwaka eliya malicelwe libe nentlanganiso, ize iti iyafika iminya­ka emihlanu selidimele kubibidla. Ku- bonakala ukuba abatunywa babeyile e Ngilani laliya kuti ipakati lakuti yitshoni, bati asazinto tina buzani ku Jabavu no Sigenu, tina size kubona ubukulu be London, ipele into ebitetwa.

Umhlobo wom-Herschel.

Herschel, December, 1888.

 UKUHLAZISWA KWE PULPIT.

Mnumzetu, — Nceda ungenise lama- nqakwana kwelo pepa lq mvo zohlanga. Indawo endinga ingake ikangelwe ngurnzi wakowetu ontsuudu ayindilingene ngenxa yobukulu bayo; noko ke ndinyanzelekile ukuba ndiwalatise ama- kowetu isonakalo esikoyo, endingaziyo ukuba kungokuba engeka sinakanina lento ate cwaka, nokuba kungekuhlonela, mhlayimbi ukoyika abantu abasibangayo.

Maninzi amadlala akade eketwa kwi remente ezintsundu, akwamaninzi angekaketwa anokuketwa. Umnqweno warn namhla ngowokuba umzi uke uwapose amehlo kwelinye icala, ukuba zosweleka na izibhidi nezigaqa. Nditeta kwicala labafundisi nabashumayeli. Okwanamhla masingateti nto ngezimilo nehambo yeliqela lingabakokeli boluntu, masiza- nelise ngentshumayelo zalo. Kule minyaka zingabalwa ngeminwe ityalike zabantsundu ekwenziwa kuzo intshumayelo zokusondeza abantu abapulwa bunzima besono kulowo, wati, “ Yizani kum nonke nina basindwayo, babulale­kayo, ndoninika ukupumla.” Endaweni yokuncediswa ekuzeni ku Msindisi, abantu bayagxotwa, batweswe nzima ngakumbi.

Epilile nje umntu kweli lizwe uhleli enemfazwe ngapakati kwake, kuyapitizela akafumani lonwabo. Uvela apo ke u Tixo, luti olosizana alutobele uxolo olucazwa encwadini yake engcwele indlela yokuzuzwa kwalo. Le ncwadi ke ibekwe ezandleni zetu ukuba sizifundele, saza sanyula iqela elitile ukuba libe ngabacazi inteto ka Tixo, lincede uluntu. Yintonina ke ongafika isenziwa ngababantu banyulelwe ukukokelela abantu elusindisweni? Ngawo onke lama langa ka Somandla ungafika isicaka se Nkosi sibile silicitywa sigxwagxushana nabantu; ziti zonke ingxabano zapandle zelizwe ziguqulelwe etyalikeni, izinto ebezifanele ukumenyelwa intlanganiso ebucala. Woti mhlaumbi ukuba umntu otile ute gqwididi wawa esonweni, ange umfundi­si nokuba ngumshumayeli ubesele tshelwe siceko sento angateta ngayo; woda ujikele unyaka lomntu eyi tekisi. Inqubo enje ngale ibangela ukuba izilwe ityalike yinto eninzi yabantu, kuba isuke ifumane izinyeliso, izigxeko, nokucukucezwa endaweni yokuncedwa. Anditsho ukuti isono masingatetiswa ngenteto elukuni, hayi, kodwa ukuba umfundisi nomshumayeli banako banga wiselwa ngendudumo nemibane nditakazele, indawo endiyi rorelayo yeyokuba siti eso sambantlanya sendudumo simbandakanye umntu nesono sake. Lento inje ngokuti xa umntu afayo asezwe ityefu endaweniyeyezakube ngokwe njiwanjalo kunqenwa indleko nenkatazo zokonga. Ngenye indlela bubugwala obungatete- kiyo ukuti indoda yakuba iwanqenile amanye kwingxoxo zapandle, ukusuke i Pulpiti iyenze umqolomba, izifikisele ukuteta kakubi ngabantu kuba isazi ukuba ayikupendulwa. I Nkosi yetu yabe ililulama negosa entweni zonke, bafanele ukubanjalo nabalandeli bayo; baugabi zinjabavu nengwanyalala ezilwa yonke lemihla kanti ugamatywatywa amagwala.

Into ekubonakalayo ukuba yandile, abafundisi basuke berutu ubukosi, no bukosi obu obase Russia, apo izwi lo Kumkani lingapikiswayo; yabe imiteto abayenzayo ifana neyama Medi nama Peresi, yona ibe ingaguqulwa. Ypti i Session (intlanganiso ya Bakokeli na Madyakana) bayihle ngapa nangapa, babete amadoda abe zishwayimbana, iti into eninzi nokuba ibingayiqondi lonto kuba itetwa ngumfundisi, iyakuti ukuba ayivumelananga naye ashumayele ngayo, ifumane ivume ukuvunyiswa, uyive seyi siti, “ Unyanisile umfundisi, yinyaniso engenakushukunyiswa.” Mawo ’ Ilizwe eli lonakele nje lonakaliswe zezondlela zinjalo. Umfundisi ngumntu, yindoda, ngumfo njengabanye. Makasongwe ukuba uyalahleka. Kodwa ke ukuba abafundisi beremente ezintsundu abana kwamkela cebo lika bani, bazimisele ukushumayela ngolu hlobo lubanga intloni, kuqinisekileyo ukuba abangeze- nzi intshumayelo zolo hlobo kwi remente ezimhlope,—mabapeze ukufundisa. udodana oluntsundu. Imfundo iyicasile kakulu indawo yokuba kunyamnyekwe pezu kwayo ; kanti akuko nto ifana nayo ukunika imbeko, nokubuka into ete qelele kuyo, ez’hambela kweyayo \_ imi- hlaba, ingayi cukumisi nganto. Yiyeke iruluwa izihlalele, yolulama, kodwa posa intlantsi kuyo, yovungama, ikutsibele, ikushiye ulutuli. Kwangokunjalo ukuba abafundisi batanda ukunyatela ezintloko kwamanye amadoda, naabalumkele ikaba elifundisiweyo, liya kuba qetula. ukuze kwabona babuye benze isimbonono esiti,—“ Yinto eyake yabonwa pina le inje ukuba mbi yenziwa ludodana olufundisiweyo kuba fundisi, hayi usapo lusw’ele imbeko! ” Ukuba ayizanga ibonwe, ayizanga ibonwe nale yenziwa ngaba fundisi; kudibene izinto zifana,

zintsha zombini, sobona apo kuyayo, sova ngabo ukuba kwanele kuba ingabo abaxayi boludushe. Ihlazelwa nina i Pulpit ngezinto zasezi ofisini nasezi nkundleni ? Ehlani mabandla ka Tixo ! Yenzani limbi iqalo.

Ntaba-ka-Ndoda.

HAVE AT HIM.

Nkosi Mhleli,—U Mr. James Pelem ubhale incwadi endixakileyo ukuba ibekiswa kubanina. Ukususela kwake ngati ubekisa ku Mhleli we *Mvo,* aze pakati ange ubekisa kumntu wumbi, ati yoniwe ngabo ivoti yase Komani kunye no “ Jabavu.” Lo ‘r Jabavu ” asimazi tina, esimaziyo ngu Mr. Jabavu, esitembayo ukuba ubu “Mr.” bumfanele kwanje ngo Mr. Pelem. Olu pawulodwa lubonisa ukuba akasaxoxi, uyawalwa. Usikumbuza idabi lengxoxo enkulu yemfundo eyayi pakati ko M. Pelem no I. Wauchope ne “ Linye Lamatye ” e *Sigidimini;* awangena ngomnqayi watuka abantu bexoxa ngomcimbi. Ngezo mini waye pantsi kwe piko lika Mr. Jabavu; namhla akasamazi nokuba ngu “ Mr.” Mna andazi nanye into awaka wayingena u Mr. Pelem yaza yalunga. Isibheno ngo Tungumlomo sonakala kwakuvakala igamalake. Laroxa lomini i Bhayi, lazi ukuba yonakele i Pelenyiwe nje. Bayi Halla bayi Pelema ya Pel’- em' oyeni.

Uti utukiwe. Usaza kutukwa kuba azikaziwa izizatu zevoti yake. Wanele ukuti “ U Jabavu nabanye bayazazi mhlope *Imhlope;* izwi alitanda kunene) izizatu ze voti yam.” Ugqiba ngokuba- ngula ameva ku Tele. U Tele akamvoti. Igama lake aliko emqulwini. Sibuza ivoti tina, asinanto nabantu abangapandle kwe voti.

Bendiba u Mr. Pelem uyazazi izibalo (arithmetic), kanti uhleli ngezi mnyama. Akazi ukuba ivoti inye ihlutwe komnye yanikwa omnye, izivoti ezimbini. Ngomlinganiselo : ukuba u Frost ebelindele 300 no du Plessis 300 no Rogers 300. Tabata 100 k u Rogers, asale ne 200; galela lo 100 ku Frost no du Plessis babe ne 400 emnye. Ezo voti ziyi 100 zenza umahluko we 200 pakati ko du Plessis no Rogers. Ezi zinto kufuneka ukuba zenziwe ngabantu abaziqondayo. U Mr. Pelem akakabi nayo ingqondo ye voti, kuba akawazi amaxabiso alento iyivoti. Noko ke upikele ukuzenza umkokeli kanti unobu mfama.

Ngendawo yokungabi namandla kom Xosa ukuxhasa nokucasa icala elitile, elam nditi, “ Ndaza ndakuva ’zwi ndini.” Kade ndilifuna into eliteta yona elozwi— andiliva. Into eyaziwa ndim yile yoku­ba—“ umti waziwa ngeziqamo zawo.” U Mr. Pelem yena ushumayela i gospile eti “ Yekani iziqamo ; ukuba umti ’mhle ngokukangeleka, kwanele.” Nokuba umxine kangakananina u Folose kwelo gumbi babe tukutana kulo bodwa, tina sijonge emqulwini we Palamente into ayiyo kona. Makake apumle u Mr. Pelem ake astadishe use khaphukhaphu.

Ndim, Askuku.

 ABALIMI NA BARWEBI.

Ngolwesi-Bini 8 January, *utoya* obnyi grease barolelwa 5d; oburabaxa ndawonye nobumnyama bebucaziwe barolelwa 6d ngeponti.

 E MARKENI.

E QONCE (Jan. 8).

Ibhotolo—1/6 to 2/5 ngeponti

 Ihabile—1/9 to 2/7 ngekulu

Itapile,—9/9 to 18/ ngekulu

Umbona,—4/2 to 5/3 ngekulu

Amazimba—3/6 ngekulu

Umgubo—9/6 to 12/6 ngekulu Ingqolowa—3/6 to 6/ ngekulu

Inkuni—6/ to 28/ ngeflara

E KOMANI (Jan. 8.)

Inkuni,—14/ to 38/ ngeflara

 Ingqolowa—3/ to 4/ ngekulu

Ihabile—3/ to 4/ ngekulu

Umbona—3/ to 3/11 ngekulu

Itapile—8/ ngengxowa

Native Opinion

 FRIDAY, JANUARY 11,1889.

THE sole object in writing on Boer Government is to make clear to the community what it is, that having their eyes opened they may act accord­ingly. If one wished to caricature it, that would be an easy task. It would be necessary merely to say, that the Dutch regard the government of semi- barbarous races as a trust to be exer­cised for the good of the subject race in enlightening and elevating them, and fitting them to take their place and rank in the brotherhood of man. Could there be a crueler satire on Dutch Government than to make such an assertion ? But let us call the witnesses. We begin with Java. The Dutch possessions there con­sist of their own plantations, with a serf population—and nobody who knows the history of the Cape Colony requires to be told what that means— and besides these of large territories under Native Rajahs. From these they extort two and a half millions sterling annually, paid in kind and exported to Holland to be merged in its revenue, nothing of which amount, is spent in Java itself of the benefit of the country. The hopelessness of the Native community struggling to pay this enormous ex

action may be imagined. The Javanese are whipped into some sort of order, which takes the fancy of a traveller in slippers, like Baron Von Huebner, but as for education or elevation, that will remain in abeyance till the end of time, or till the world is turned upside down, and somehow things are travelling on to that, if we may judge from the case of slaves in the Southern States of America. In religion, of course nothing is done for the Native population, and there is shown a marked tendency on their part to drift over into Mohammedanism— not a good symptom.

But to come nearer home, the Hottentot nation continued under Dutch rule from the beginning of the Colony in 1652 to the Emancipation of 1838, a little short of two cen­turies. What did it do for them ? It found them a nation of savages ; it left them a nation of slaves. As for the elevation and moral improve­ment of this down-trodden race, it came to this that the Hottentots became a by-word among mankind for moral degradation. The govern­ment that ruled them was tekel, weighed in the balances and found wanting.

In the Free State, there is another example of Dutch rule. In many respects it is a well-governed country, especially under the administration of the late highly distinguished Pre­sident Brand. The Natives there are spoken of as orderly and respectful; but our impressions are unfavorable. The Native in the Free State is simply a domesticated animal. There is no evidence that individuals among them are being fitted and trained by the kind of life they lead there to rise above the general level, and to play their part as men in the world. We believe they cannot own land, and nothing is done for them by the Department of public’ education— much to the regret it is said of the Superintendent-General.

As for the Transvaal, the Native there is simply a wild animal, with no rights as a man or citizen, and incapable of owing a foot of ground. The Transvaal leaders have made the most solemn denials of the existence of slavery there, and that has puzzled people who do not know the facts. They stand thus, a Native gets from a farmer a patch to cultivate for himself, and for that he must cultivate the farm-lands. He has no standing to sue in a Court of Justice, and is at the mercy of his master. To fly would mean starvation and death on a long road. He cannot indeed be sold in the market, he is only a miserable serf.

To sum up the results, from all the instances given it is evident that un­der the Boer Government the Natives make no progress. They remain at the same level as they began at, and that a very low level. It remains to be shown in another article, that the Boer policy is to keep them at that, and that the English policy is a widely different one.

PLACING the role of a modern Titus OATS, the *Kaffrarian Watchman,* finding the times dull, is again manu­facturing plots out of any and every­thing in *Imvo.* As the Roman Catholics were of use to Titus Oats, for his nefarious ends, so is *Imvo* pressed into the service of the *Watch­man* when its readers need something to tickle their ears. In its issue of Wednesday last it would appear, judging from two distinct spiteful articles, that the evil genius of the Editor of our contemporary was again flapping in the eye of the bull, *Nunquam Dormio,* the red flag in the shape of *Imvo.* Hence we find an unpretending advertise­ment in the advertisement columns of this journal, with the hackneyed election phrase, “ true friend,” appended to Mr. Hughes’ name, read into “ enthusiastic support of Mr. Hughes’ candidature ” by *Imvo.* What poverty of intellect! As Mr. Hughes may probably find it to his advantage to insert a similar notice in the *Watchman* will our contemporary take that to imply “ enthusiastic support ” on its part of his candida­ture? It will be a sheer waste of time and space to notice the inferences the *Watchman* draws from this source, such as *“ Imvo* going against the interests of both white and black in respect of the Junction route question,” the “ working up of *Imvo’s* inflated mind,” and all the rest of it.

In the second article we ale up­braided because we have called atten­tion to the cruel working of Mr.