minister, the Premier absolutely got hold of the ‘ native mind.’ The egregious Mr. Pamla was evidently so delighted with the condescension of the great man that he there and then—on the spot as it were—subscribed the grateful thanks of the Kafir people for the infinite mercies which had been extended to them by *this* noble and inimitable paternal Govern- ment. He complaisantly accepted the yoke which has been placed upon the back of the people as if it were a crown. This degenerate and insincere reverend \* nigger ’ — surely a fit term for such a creature—at one breath swallows a dozen measures artfully contrived to procure the degradation and ex- termination of his race. Judging from the account of the interview, pub- lished in the *Kaprarian Watchman* he fell in love with such acts as the spoli- ation of the Glen Grey Tembus, the pro- pagation cheap brandy, and native dis- franchisement. Such an accommodating coloured gentleman is doubtless a very agreeable sort of personage for an inter- view, and we shall probably hear more of him next session of Parliament. It is pleasant for the Government to have in evidence a Native, who, as the *Imvo* puts it, ‘agrees with the administration of affairs which seems carefully calculated to make every black man feel that he is an alien and not one of the Queen’s subjects.’ The *Watchman* and the Premier have made a palpably foolish blunder in the attempt to foist the ridiculous and mean spirited Pamla off upon the public as a sort of Tory Tengo-Jabavu, whose words have weight enough to create a native pro-Sprigg party. It will not wash.”

We have had sent to us the results of the Christmas Examinations, 1887, of the Native Training Institution, Edendale, Natal. The Institution is under the efficient Governorship of the Rev. Theo. Chubb, B.A. (London) one of the most enthusiastic educationists in South Africa; and the report shows that the Institution has derived full benefit from Mr. Chubb’s residence. The Edendale Institution is three years in existence, and is not therefore widely known. When the school was opened the boys had few educational advantages: even the best could neither speak nor write a correct sentence in English. A few could read well and fairly work arithme- tic, but the average boy occupied a low standard. It is necessary to bear this in mind in connection with the report we are summarising, and also that at these examinations the boys have been treated as though they were Europeans ; and that they have written the whole of the subjects in a foreign (English) lan- guage. The number of pupils in the Institution during the last Session of 1887 was 23. Four of these were in the Fifth Standard, 3 in the Fourth, 5 in the Third, 7 in the Second, and 4 in the First. To test the work of the Classes, the system, which we would be very pleased to see widely followed, was adopted to call in outsiders to examine the work of the Session. The Examiners in the various subjects were Mr. Bale, Mr. Russell, Su- perintendent Inspector of Schools, the Rev. A. T. Rhodes, and the Rev. T. Chubb. We regret we have not the space to reproduce the reports of individual examiners, but they are highly pleased with the work, which is creditable to the Head Master, the Rev. W. Baker, and to Mr. Saul Msane, his Assistant. It is natural that the conduct of boys who achieve such results should be reported on favourably. Some of the boys receive regular instruction in carpentering, whilst all are employed in manual labour on the Institution grounds during the afternoon. The following have been the prize-takers at the end of the 1887 term:—

Joel Vilakazi, Albert Msimang, and Naphtali Ntyingila, for exceptionally good conduct.

Josiah Vilakazi, 1st prize Standard V.

Sebastian Msimang, 2nd prize, Standard V.

Hananiah Msimang, 1st prize, Standard IV.

Daniel Nene. 1st prize, Standard III. Simon Nkosi, 2nd prize. Standard III. Horace, 1st prize, Standard II.

Naphtali Ntyingila, 2nd prize, Standard II.

It might be stated in conclusion that five boys gained certificates at the Government Examination for Native Teachers, held in January, 1887, and at the examination held January 10, 1888, eleven have gained certificates out of twelve who presented themselves as can- didates for the various classes of certifi- cates.

How far the work done at these Institutions is beneficial to commerce (taking the most worldly view of this department of missionary work) in spreading light and sweetness, and creating wants and aspirations among the raw material, is demonstrated beyond the region of doubt in this Colony. It is just possible that such efforts may be looked at askance by communities like those of Natal, who have not had them long. For this reason Mr. Chubb and his collabora- teurs are entitled to our warmest sym- pathy. It is not, however, without a twinge of pity that it seem that Mr. Chubb’s trauscendant abilities in educa- tional work could not be better employed at more important centres of educational activities such as Heald Town than at a mree out-post like Edendale.

From a *Cape Times* article we gather that the head and front of Colonel Griffith’s offence in the eyes of Bondmen, according to the *Zuid Afrikaan,* is that during his administration in Basutoland, complaints of the conduct of individual Free State burghers came from Maseru, and because he has dared to repeat the apparently innocent fact that the present Ministry are in power because they submit to Bond behests.

THE AFRICAN VICAR OF BRAY.

We cull the following from the *P. E.  
Telegraph :—*“ The Rev. Charles Pamla,  
a native minister at King William’s  
Town, has succeeded in fraternising with  
Sir Gordon Sprigg; but at what cost, in  
the estimation of his own countrymen,  
time will alone reveal. Mr. Pamla’s  
interview with Sir Gordon Sprigg was of  
a curious kind. It has certainly parallels  
in history, both ancient and modern;  
but as those parallels do not tend towards

reflecting credit on at least one of the high contracting parties it may not be worth while to adduce them. Mr. Pamla appears to us to be a man of (somewhat versatile disposition, and remarkably like another reverend gentleman who so per- sistently held the vicarage of Bray. Addressing the Premier he complained of the disqualification of certain Fingoes, and pointed out to the Premier that the Very fact of their having certificates of citizenship was recognition of their status as the Queen’s subjects. Sir Gordon, in reply, curtly pointed to the tenth section of the Constitution Ordinance, which recites the law on the subject, and said the law must be obeyed. After discussing the land question the Rev. Charles ex- pressed himself charmed with the interview, and begged leave to state that he was *not* an opponent of the Sprigg administration. Sir Gordon was, of course, highly flattered by this mark of confidence in so intelligent a native, and expressed the high sense of gratification he experienced at meeting so estimable a coloured gentleman as the Rev. Charles Pamla. The scene at this moment is as vividly in our realization as if we bad been present at it. We wonder if either party really meant one word they said in this exchange of soft sawder "and oily gammon. Now, what are a few more of the facts of this delicate situation? It is well known that Sir Gordon has re- peatedly expressed his contempt and abhorrence of political missionaries, and if Mr. Pamla is not a political missionary, he is nothing at all. Yet *mirabile dictu,* the first political missionary who embraces Sir Gordon is a native one—Mr. Pamla. The Rev. Charles, in accepting the Sprigg policy so lovingly, receives also with open arms the Hofmeyr policy. Pursuing the claim link by link, it follows that in accepting the Hofmeyr policy the Reverend Charles accepts the Bond policy. The circuit is complete the extreme ends meet—the Chief Bondsman and the Chief Blackman unite in cordial embrace, and the dream of visionaries is realized. The Government, the Bondsman, and the natives forming a kind of *tria juncta in uno* is a sight to make angels rejoice and the bones of departed commandeering Dutchmen rattle in their graves. No greater indication of the advent of the Millenium can be found. There thay, after all, have been something in Dr. Cumming’s prophecies, and Mr. Weller’s red-faced Nixon not so far astray as the Ipswich coachman imagined him to be. Henceforth the Rev. Charles Pamla will be regarded as an apostate by his countrymen, but as a convert by the members of the Sprigg denomination. He will be utilised to his heart’s content. Your educated Kafir likes prominence and renown. Mr. Pamla has no end of both within his grasp. He will now be trotted out to show that the superior class of natives are friends of the Africander Bondsmen, and that the English argu- ment that the Bond, among its other designs, is to oppose the advancement of the native and to keep him down is utterly fallacious, onesided, and mis- leading.

CORRESPONDENCE.

MR. CRAWSHAW’S APPOINTMENT.

To the Editor of the “ Imvo.”

Sir,—In your leader on Mr. Crawshaw’s appointment, you omit what are to my mind the most glaring of his disqualifica- tions, viz., the extravagance of his ordin- ary conversation, and his unbounded egotism. These may be tolerated in a mere acquaintance; but they are so far removed from that judicial habit of mind one looks for in a school inspector who has to appraise the work of others, that it becomes a bare matter of duty to call attention to them. Further, let me ask one question. Does Mr. Crawshaw hold any certificate as a schoolmaster, or diploma from any university as a guaran­tee of his qualifications ?

Yours truly,

Observer.

ELIKA

ORSMOND

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LASE AFRIKA.

Yincindi yengcambu zemiti yeli-  
lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nckuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka e ngqondo, Izifo zesi Fuba, nent’ enirzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele.  
namava amaninzi umninilo, uliyaleza nge-  
ngqiniseko eliyeza ukuba liyayi pilisa inko-  
liso yezifo zabantsundu base Afrika, kwa-  
nale Fiva (cesina) yase Dayimani, kona  
kwesi sifo sabantu abamnyama liyi nqobo.  
Kawulilinge please. Litshipu, ibhotile zi-  
sheleni zontatu, izele liyeza elinga tata intsu-  
ku ezilishumi. Ibhotile nganye ihamba ne-  
ncwadi ene nteto yesi Xhosa.

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*Ezika LENNON*

*Inqqatana zomtshekisane.*

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4 IMVO ZABANTSUNDU (NATIVE OPINION) JANUARY 25, 1888