(September 12, 1889.

IMVO ZABANTSUNDU (NATIVE OPINION). 3

Ngqum (e Rini),—Lomcimbi umrorela ngawo u Kolobile ubungangi ungangowokudala izidubuli. Abo bangabambeleleyo kwi zotuso zake mabenze eyabo imfanelo baxole. Lala ngenxeba ke nto yakoweta !

Uluvo lwe Transkei.—Kusisulu pesheya kwe Nciba ukuba uzivele izimamhlaba amadodana awafundisiweyo esiti, kwezimantyana (R. Ms.) lomfo ka Merriman ose Mtata ngati ingamfanela indawo yomfi u Captain Blyth C.M.G., kuba uyabatanda abantu abantsundu ngokungazenzisiyo, ngapezulu kwento yonke umfo ufundile.

Kumadoda Emfundo.—Osa Idutywa obhala ngo September, 1889, uti, madodana ako??? fundisiweyo msani ukulahlekisa zakowetu zakwa Ndlambe ezing??? nimana ukuzeka abafazi abangenabala, ??? enanifundiselwa yona, msani ukungcolisa imfundiso nokukanya enabe nifundiswe kona kuba ezizidenge zakowetu zocinga ukuba maibe eyona nene yile, okunye zidele imfundiso make ndiyeke apo.

Ukwandiswa kwe “Mvo.” — Ndiyabulela ukuva ipepa lakowetu lisandiswa, ukutsho ndicela amanene akowetu ukuba enze imigudu yokubonisa abasebumnyameni nasetunzini lokufa. Yanga Inkosi ingalitamsanqelisa elipepa, lifunyanwe elinani lifunwayo. Andinakuchaza umsebenzi welipepa lamanene akowetu, ukutsho ke ndiyayeka apo, mnumzetu, nditsho ndisiti pakati mawetu, pakati mawetu, Ndim owako futi,—Samuel Madevu—Kimberley.

Kwela Mamfengu.—Ilanga alibalele lite
gqi amehlo, negusha zixwiteka uboya e
Transkei. — Abantu siba ngababongoza
ukuba bamkele ipepa le “ Mvo,” basuke
bati masiba bhatalele kwi Kwata yokuqala
seyiyindawo yokusitela leyo.—Amahashe
amapolisa ase Luxwesweni, akasenaku.
sebenza kukubhitya selede akutuka ankone.
—Ngenxa yokubalela kwelanga inxhowa
yombona li 12/6, kunjalo nje ukutya kuyenyuka.

Izihange. — Ngo 30 August kungene
imidondosholo emibini emhlope, u McEwan
no Turpin kwindlu ye Standard Bank yase
Krugersdorp e Transvaal, yaseyi bamba
kumpati u Mr. Stewart nakumncedi u Mr
Hewitson ngepistoli, ibiza izitshixo. Izinikiwe, ibabope abapati yabafaka ifadukwe
emlonyeni yonda ngetyeya zemali, apo
imidondosholo irole £2,000 eyamapepa ne
£1,700 ebomvu, yakwela yemka. Kude
kwafika umncedisi omncinane we Bank
wawuhlaba. U Sergeant Tossell ute sekunini wazifumana izihange, yayimbhuqe
nangepistoli, isipelo sangxwelerwa esinye,
esinye sasesizigoba. Yafunyanwa yonke
imali, zisentolongweni izihange ezo.

Abatembu Nokutuma E Kapa.—Lencwadi esiyifumene komnye wabanumzana base
Batenjini iyakuzomeleza intliziyo zabalwa
amadabi omzi ontsundu betembe ukuba
umzi wosivumela isenzo nokuba singaba
besite ngokunyatelana kwamaxesha asabhekisa kuwo tanci:—Wonke umzi wasivuyela kakulu isicelo. Ke sifuna ukubamasikutembise ungadani wakungaboni nto
siyazama Tina apa e Batenjini savuya
kaknulu sonke tina Batembu ngokuba intsebenzo yako, akuzisebenzeli wena wedwa
usebenzela lonke uhlanga oluntsundu —
Ndifuna ukuba intliziyo yako mnyingatati
ukudangala, mayomelele yazi ukuba nesetu
isandla Batembu siyeza.

Ukutsha kwendlu ka Mr. Sontunzi e
Babhula.—Ngomhla we 30 August, bati
xa babulelayo abantu beva izingqi pandle
kumzuzwana ongepi babona ngelangatye
selingena ngefenstile basebezama ukuya
emnyango. Emanditi kupela kwabo
bodwa abasindileyo yati yonke into
iyempahla akwapuma necepe elimbala.
Kwanemali ebise ndlwini thirteen pounds
all in gold ayikafunyanwa asikolwa nokuba
yofunyanwa. Yonke impahla yendlu itshe
nqu. Sibulela Inkosi ngokusindisa abobantu nokuba umbulali engakwenzanga
oku sebelele kusemhlotsheni ukuba ngebenga
sindanga. Ngumonakalo omkulu onzima.
Umenzi woku akaziwa waziwa ngezirano
kupela engabonwanga mntu. Luyakuviwa
ngosizi oludaba ngabo bonke ahamaziyo

u Mr. Somtunzi obengeko ekaya ukwenzeka
kobu bubi.

ubuxoki

IJAJI e Rafu. — Ibihleli apa ngo 4
September, Umtshutshisi ingu Advocate
Burke. Elokuqala ibilityala lika *David
Tee* lobudlwengu. Ngokungacaci kobungqina ukululwe, yati i Jaji makangabhoja-
bhojani namankazana. — Inkazana engu
*Leonora Sylvester,* ngokungqina ubuxoki
unikwe iminyaka emibini.— *Cobus Ketelaar*no *Joseph Hoss* ngokwenzakalisa amanye
amadoda. U Cobus ulivumile wanikwa
amashumi amatatu enyanga nekati ezi 25,
u Ross wafunyanwa engenatyala.— *Willem
Booysen,* ngokugqobhoza indlu. Amashumi
amatatu enyanga.—U *Jan Booy* ngokuba
13 inkomo e Tantjes, iminyaka emitatu n
ati 20. *Willem Douries* ngokuncedisa kobu
busela, umelwe ngu Advocate Brown, wamka u Jan Booi ipasi yobumenemene, ukululwe kuba ngelona tyala abe banjelwe lona. Waba uyapela ngo 3 p.m. umsebenzi.

Umkoloni ne Natal.—U Mr. K. Kayo
 kwa Zulu ngoku exela ngehambo yake uti—

safika e Port Natal, lihle i bhayi lakona,
ilizwe lifana nelase Monti ngendada namalinde akuko matye, zinduli, ndabona no
Rev. Mtembu, intle indlu yake, no Doctor
Booth, wase Tshatshi upete ama Kali,
ityalike ezahlukeneyo zisixenxe eyase
??? iyanda kakubi, kodwa ngecala
abamhlope Itshatshi icimilanga, sesuka
ngo 8, sayakufika kwa Somtse u ngokuhlwa
ngum Gungundlovu lowo, sabona o Rev
Francis Magwaza, no Henry Matebula,’
ikomkulu ke eli kuhlala u Bishop, ne
Ruluneli, ne Judge, kuko ne ofisi ye “Nkanyiso,” nabafana nomcweli no Somtseu
ngenqu usapila, Hon. Shepestone, isi Zulu
yitiki kuye. Sindulukile apo sadlulela
kwa Colenso kuse Lutukela ke apo ngumzana apo bamisa kona ololiwe safika e
Ladysmith matshona, ndamkelwa ngu
Archdeacon wekona ngesibindi, ndamxelela
ukuba ndiyoyika ukuwela Umzinyati ngenxa
yonongqayi wasele tsala e Gantolo wapuma
nayo ipass omdala, andasilibala isinonopu
esinobuntu. Ndihle kuloliwe seliseduza
elakwa Zulu, ndacelela indlela ku Matshaka
amabini, kute emini enkulu abeta paya
unanamhla, ndigaleleke kwa Zulu ngo 26
ku July, 1889.—K. Kayo, Zululaud.

LOVEDALE.

[ngumbhaleli wetu.]

I Literary Society.—Amagosa ale Session emi ngoluhlobo: *Umongameli,* Rev. Dr. Stewart; *Isekela,* Mr. A. Geddes; *I-Chairman,* Mr. I. W. Wauchope; *Unobhala,* Mr. S. Konongo; *Undyebo,* Mr. E. Dower; *I-Committee,* Messrs. Bokwe, Bennie. Weis, and Di- chaba.—Intlanganiso ivulwe nge 16th August ngepepa le Chairman elali “ Ngohambo lokuya e Kapa. Latsala ingxoxo emmandi kunene, kuba lawungena kakulu umcimbi we Pasi ka Mr. De Wet, nakuba lawutabata ngomoya opolileyo, lisusela kumda oti “ All’s well that ends well.” Umbulelo ku Mr. Wauchope ngepepa lake wenziwa ngu Mr. McGillivray owaqokelwa ngu Rev. Mr. Moir, waxaswa ngala manene: Messrs. Hallack, Dichaba, D. Mzimba, O. Daniel, W. Boggenpoel, W. Bennie and Rev. Dr. Stewart.—Inani lamalungu ekupeleni kwe session edluleyo beli kwi 26. Kungeniswe ngobo busuku 17, lenyuka inani leza kwi 43.—Nge 23rd August yaba Zizileso ne Zifihlelo no Mculo, ezazilungiselelwe ngu Mr. Geddes, omnci. Izileso zika Mr. Calder zatshatshela ngokuyola. Akukonto ya­ba ulekayo kwezinye izinto zalomhla ngapandle kwengoma zo Mr. Bokwe, no Mr. Tooke, no Miss Stewart, kodwa kwaba myoli kubo bonke—nabase Alice ababeko.—Nge 30th August, yayingumhla omkulu,—kwakubambene o Messrs. E. Harries no E. Dower. Umbuzo wale *Debate* wawu ngulo:—“Umbuso ka Queen Elizabeth, (inkosazana yase Mangesini eyangena embusweni nge 1558) wawulunge ngapezulu na kunalo wenkosazana yetu u Queen Victoria?” Yekake mfondini! yapatwa emsileni inyoka! yateta imidaka yada yalambisa ukukhusela u Queen Victoria—

Umaz’ enebamba Epala nenkabi, UKaya lendwendwe, Umfaz’ onga’ndoda; Umtunzi omkulu Emin’emaqanda ; Kwimpanza ngempanza Likaka, likaya.

Inqheqeze Bondi Zokumka amenyo, Intshaba zontsundu Zotvapak’ amehlo ; Bodan’ oxosliomba Iqhosh’ imibombo Kuba ngezimini Silwa ngangubonye.

Zema kakuhle into zo Dichaba, Daniel, Dambuza, Sioka. Mahali, Kota, Boggen­poel, Mzimba, Gama, Nqandela, Sonqishe, Konongo, nezo Bokwe, ukukhusela umntanomhle ukuba angalinganiswa ne xokikazi ekutiwa belisanyela no dwebile ngokuxoka—u Elizabeth. Into ka Mpamba yaxhora umkita yona ka Lizzie apo yati waye *liledi—watsho* ngokunga anganika isandla kwicala elibutataka, ukwenza mnandi ingxoxo. Ahlulelana ngoluhlobo—aka Elizabeth 8, aka Victoria 17. Ngalemini kwangena amalungu amatsha amane, ukuba abe yi 47 ewonke.—Kuyinto emnandi kuti ukubona ikaba likatalele intlanganiso zengxoxo ngenteto yesi Ngesi. Unyanisile no Mr. McGillivray ukuti lamadodana matatu anyulelwa ukuya e Kapa apuma kwakuyo le Society ; kulapo aziqeqesha kona ukuxoxa, watsho wati sisenzo salo madodana e Kapa esibange ukuba lande kangaka inani lamalungu kule Society.—[Ziyasivuyisa ezindaba. Namhla ke nto zakowetu niwufumene owona mkondo wemfundo, bambani zime entetweni yesi Ngesi ngokungena kulo Society, nibhale amapepa nixoxe. Imfundo enefa yepangeleleyo yanabela ngapaya kwe Government Standards.— Ed. *Imvo.]*

Onga-Xolanga (Port Elizabeth),— Ifikile i *Card* yako. Asiyazi incwadi ongaba uteta ngayo.

 NATIVE OPINION

THURSDAY, SEPTEMBER 12, 1889

 IT is an open secret
 that, for some months past, that excellent monument of Mission work among the Natives of South Africa, the Native Girls’ Institute, known as Shaftesbury Home, Peelton, has been, and still is, subjected to trials of almost unexampled severity. And friends of
Missions in this country have, with
genuine sorrow, had to witness the
spectacle of the blind and bold efforts, alleged to be those of the Church of Peelton, to pull down what is universally conceded to be one of the gems of Missionary labours in this land. It would, be moral cowardice on the part
of the only organ of Native sentiment in these parts to affect to be unconcerned when what seemed to be the spirit of vandalism was doing such dreadful havoc in the finest and choicest spot of the Mission field. No effort, on the part of any lover of the cause of Christ in this country should be spared, to pour oil on the Peelton troubled waters. And it is with the sole desire to discharge our humble part in this direction that we most reluctantly take up so uninviting a
subject.

To Shaftesbury Home, Peelton,
belongs, we believe, the honour of
being the first Native Institution in
South Africa organised with the
view of educating Native women,
 and qualifying them to be worthy

helpmates of the lads who were
being educated at the various Native
 Institutions for the training of
 young men that were started almost
simultaneously with the starting of
Missions in Kafirland. The idea of
commencing such a school does in-
finite credit to the heads and hearts
of those who had anything to do
with the undertaking. It is no pre-
sent intention of ours to deliver a
homily on the important results,
to the improvement of the Natives,
that the proper training of Native
women is sure to produce ; but many
an educated Native’s home has been
cursed and blighted by the mistake
made by those who overlooked the
systematic training of Native women
when the foundations of the education of Native young men were laid.
As early as 1864, Miss Sturrock
was sent out by those philanthropical
societies, the Female Education
Society and London Missionary
Society, to which our people shall
ever remain under a heavy debt of
gratitude. The work of this lady
has advanced with rapid strides,
and although several Native Girls’
Institutions have appeared in what
originally was its sole field, it has
continued to prosper and many a
Native home has been blessed and
cheered by it. Girls from various
parts of South Africa have sat there,
at Miss Sturrock’s feet; and hers
is now a household word in many
respectable Native homes. Last
year during the miserable contro-
versy, with which we had no sym-
pathy, on Kev. R. Birt’s fifty
years’ work, even foes were ready
to make an exception of Miss
Sturrock’s Institute when the
whole of the Peelton Mission was
placed beneath a torrent of censure.
Again at the celebration of the
jubilee of the labours of the
veteran missionary, at which the
writer was present, a frank and
full acknowledgement of the labours
and worth of that lady was publicly
made by the people. Among our
papers of value we have always
numbered the interesting and tren-
chant report of Rev. R. Wardlaw
Thompson, Foreign Secretary of
the London Missionary Society,
giving an account of his visit as a
Deputation to the Society’s Missions
in this country in 1884. Of Mi$s
Sturrock’s work he reports :—

The neatness and order, and apparently
the happy and contented spirit observable
in the house were very marked, and the
results of the trainingas seen in the work of
the girls, and as testified to by those who
have come in contact with them after they
have left the Boarding School, are in the
highest degree satisfactory. There is pro-
bably no institution of the kind in South
Africa in which more marked or more well-
deserved success has been obtained.

We venture to say that this es-
timate of the work coincides exactly
with that of people in this country

who have had the privilege to wit-
ness what is done at Shaftesbury
Home. By reason of the ramifica-
 tion of the work of this place
throughout the eastern parts of the
Colony, it has ceased to be, if ever
it was considered, a purely local
undertaking. Indeed Mr. (we
think he is now Dr.) Thompson, is
so explicit on this point that only
those who will not see can fail to
comprehend what he says. “ The
“ work of Miss Sturrock at Peel-
“ ton,” he says, “ is *distinct* from
“ the rest of the Station work. It
“ is divided into two departments.
“ In the one is the Girls’ Day School
“ consisting almost exclusively of
“ the children of the people residing
“ in Peelton itself. The other *and
‘ more important branch* of the work
“ is *the Boarding School* in which
“are gathered together, *from
“ various parts of the country,* a
“ number of girls and young
“ women.” In this quotation the
italics are our own The italicised
portions show clearly wherein the
 anxiety of the general

Native community comes in

when reports constantly reach

 them that the work is
in a disturbed state in Peelton, and
that unfortunate misunderstandings
threaten to impair the efficiency of what may be termed a national institution. Here, also, if nowhere
else, lies our title, as the mouth-
piece of our people, to do what we
can to clear up misconceptions that
may lead to the removal of mis-

understandings. The *fons et origo mali* seems to be an alleged desire on the part of the Peelton congre­gation to exercise authority over the Native Girls’ Institute. Brushing aside other matters of complaint, too delicate or frivilous to be referred to in a serious article—matters for the most part imported into the subject with a hope to support the main claim—we propose to point out the futility of the contention of the congregation. There is nothing, it seems to us, un­worthy or sordid in the desire of the congregation to rule the In­stitute ; on the contrary it is a laudable desire. Such an aspiration, moreover, falls in line with what is understood to be the policy of Missionary Societies in Great Bri­tain. The Societies feel it to be an obligation, resting upon them, to support and direct the missions and institutions among the Natives, so long as those for whose benefit they are maintained are not strong enough, pecuniarily or otherwise, to take over the responsibilities. The day the intimation is given them by Native Churches that they are ready, because strong enough, to assume the duties that have de­volved hitherto on the Societies, that day will see the deeds of trans­fer signed, sealed, and delivered. It will then be in the power of local bodies, like the congregation at Peelton to appoint, depose, and dispose as they please. They are entirely mistaken if they suppose that, there is some occult power whereby they can compel the Female Education Society, who at present furnish the money for the support of Peelton and are otherwise responsible for it, to pray, pay, and obey, while the local church absolute­ly free from all pecuniary liability, steps in to dictate and direct. The claim is simply monstrous. As well might the Rev. P. J. Mzimba’s congregation, at Lovedale, demand to have the management of Love­dale Institution entrusted to it. We must warn our Peelton friends not to agitate for powers of control over an Institution that they have not the wherewithal to support it. The lady, who is now being pil­loried, is suffering for having, in the plenitude of her Catholicism, so far identified herself with the local church work as to obliterate all landmarks between that work and what was peculiarly her own. The conduct of the con­gregation, or of those who egg on the congregation, will, in future, only have the effect of detaching this glorious Institution from the work of the Station, and from such isolation the Station can reap no benefit It is in the interests of order and peace, at a place profes­sedly set up to trace the footsteps of the Prince of Peace, that we are led to write in this strain.

Notes of Current Events.

The Government are moving in the matter of the appointment ot the Liquor Traffic Commission promised lastsession. At present the names of two gentlemen are mentioned as those who are to take part in the inquiry, namely the Hon. A. Wilmot, M.L.C., and the Rev. Nendick Abraham, Wesleyan Minister, long resi­dent in Graham’s Town, but now station­ed at Somerset East. If the other members will prove blessed with ability and eanestness of these two gentlemen, those who were somewhat fearful that the Commission might not be a reality will feel re-assured. It is stated that the Com­missioners’ commence their sittings in Cape Town next week.

It would be a matter of disappointment to us if, geographically, the present selec­tion should prove that Graham's Town is the utmost limit to which Government could go in quest of suitable Commis­sioners. The forces ranged against the Liquor Traffic could only feel that there was nothing to be desired as regards the Commission if two at least of the mem­bershad been selected from among the leading champions of the cause in the Border Districts where, the Native people are most numerous. Such Commis­sioners could elicit evidence bearing upon their lifelong observations of the evil effects of the traffic on the Native popula­tion as a whole.

In an effective article the *Christian Express* discourages the proposals of some of the Transkei people to commemorate the memory of the late Captain Blyth by the erection of a bridge, a hall, or a chapel. These undertakings would only be of benefit to certain localities, while the bursary Scheme which it advocates would interest all. We shall probably translate portions of our contemporary’s article for our peoples instruction.

GOVERNMENT SAVINGS BANKS.

It seems odd that Government Savings Banks were introduced into this country specially in the interests of Kafir people, and yet they have been the last to take advantage of them. They were instituted by the first Responsible Ministry, at the instance of the Hon. C. Brownlee, then Minister for Native Affairs, and in close connection with a leading article in the *Kafir Express,* advocating them in Native interests, as appears among other things from the fact that the lines laid down there were adopted—to open a bank at each Magistrate’s Office. Even­tually, after a period of growth and ex­pansion, the Banks were transferred to the Post Offices.

The reason why the Kafirs, as compared with others, have failed to take advantage of these Banks is ignorance of them. Many hardly know' of their existence, or if they do, they do not know how’ easily and conveniently they work, and the important purposes they serve to those who make use of them.

A person has simply to go to a Post Office and get a pass-book, and deposit one shilling, or any number of shillings, or pounds. His deposits are entered in his pass-book, he can go as often as he has saved a little money and have it entered, and if at any time he should want money, he can take out the whole or any part, by giving a few days’ notice. Government gives him interest at the rate of £3 15s per cent, for even pounds aud even months. These are great ad­vantages compared with other Banks. Other Savings Banks are very unsafe. The manager may abscond with the money, or if he squander it, he may be caught and punished, still the unfortun­ate depositor will never see his money again; but Government Banks are as firm as the solid earth we stand on. Then there are ordinary banks, like the Standard Bank, They are quite safe, only if you deposit small sums in them, they give no interest. When they do give interest, the sum entered must be large, say £100, and it is locked up for a year. You cannot take it out in small sums, and the interest is only 3 1/2 per cent.

There are many reasons why Kafirs in situations should use these Post Office Bonks for their savings. It is very un­safe to hoard money in a box, or leave it in a hut. People are so often robbed. In fact that is one of the reasons why Kafir young men are tempted to spend their money on horses, saddles, and fine clothes. Better do so, than spend it on thieves; but with a sum in the Bank, a young man stands better in his own eyes and in the eyes of others than a fool on horseback. There are, however, some other ways of investing savings. A per­son may get a few goats, sheep, or cattle. This suits well when people live in the country, and can keep their stock them­selves. It suits ill those who live in in towns and are in situations. One of the lesser advantages of these Govern­ment Banks is, that the despositor is thoroughly independent. If a wife enter her savings in her own name, a spend­thrift husband cannot touch it; if a son or a daughter do so, no parent or guardian can draw the money. A person also does not incur the risk of carrying cash with him. If he goes, say from King Williams Town to Kimberley, he can simply draw his money at the Kimberley Post Office.

Every one who can save a little money should do so. Money has many uses. One of them is for a young man to begin early and go in for a number of years un­til he has enough saved to buy an erf. This he can hire out till he wants it him­self, and he has always a place of his own to which he can retire in old age er sick­ness. Should anyone do so, he must take care to have proper transfer made through the Magistrate, (f it is in a Location, and have the title in his own name. It is a common, but a total mistake to suppose, that if a person receives the title-deed when he buys, the land becomes his. It is not so. The land belongs to the person whose name is written in the title, not to the mere holder of that document. It is essential that the buyer have the transfer made and his own name entered by the Magistrate on the face of the title, in due form.—S.

SPECIAL TELEGRAMS.

[from a correspondent].

Faction Fights.

MOUNT FRERE, September 10, 1889.—On Wednesday, 4th instant, Tsibiyana made an attack on Umtshi-ki, Mhlonhlos brother, and took sixty head of cattle, and sheep, and goats. Tollkok, who is in Kokstad, on his arrival will go for the Amanci. Both the latter and the former were garden disputes. Mdibaniso, Sigcau’s brother, made an attack on Manyali, u Pondo, on the third instant, and took some cattle. Tsibiyana has left this morn­ing to see Umdlangaso. He has ordered his stock to be driven to Mount Frere District. Droves of stock, I understand, are seen going through in Ntsabo. Valelos, Pondos, and Cweras quiet.