July 21, 1886]

IMVO ZABANTSUNDU (NATIVE OPINION).

Feltman nowase Gcuwa esikolweni, Ama­ngesi abanika imali 10s. 7s. 6d. ne 2s. 6d.

Izikolo Zabantsundu,

Amahashe emidaka ahlazisana kakubi kuba kaloku icala lase Ngxakaxa ngeqayi- ya lokuba liyakuwashiyisa onke amaha­she, ayeke amahashe awaziwayo engawo Dywili no Nkosinkulu nawonyana baka Feltman nawe Sergeant yase Ntlambe, ayakumiswa umgama oyimayile enye. Ate kuba ekude wati umntu abambene -elika Dywili nelonyana omkulu ka Felt­man, lesuka lenza umtsi ihashe lakwa Jama, lashiywa kude elohashe belinco- nywa. Namhlanje imbaleki inye yinka- bi ingwev’ emdaka ka Mkatshane.

ISEMINARI YASE HEALD TOWN.

Kuviwo obeluko ngo June kwi *(Arithmetic, Physical Geography, English History, Colonial History, Scripture, School Management, House Work, Weekly Exam)* lufumaneke lumi ngoluhlobo udodana nomtinjana ofunda kwesi sikolo:—

CLASS I.

Amangesi la madoda ngamaroti ngento ezimbini: ukusuke atsibise ezindongeni ezinkulu ezenziwe ngesoyi nangemiti, ekubonakala ukuba umntu angawa neha- she elo apuke afe; nokusuke kudyarwe amahashe abantu bebabini abakwele ku- wo.

Noko lomdlalo ubumnandi kangaka nje yazini nina botitshala ukuba kanene nisasongelwa ngetolongo ukuba anina pasi, nokuba ninayo ukuba nite nagqita umda wenye i ofisi ungabonakali, uya- kulala etolongweni, eyakwa Mahasana yadliwa 5s. kwakabini e Willowvale nge- xesha lika Mr. Streatfield nonyana wo- mfundisi u Mr. Warner. Esisitukutezi siyakunihlela nina zititshala ezifundisa kude namakaya; ize nisixelele ezondaba.

Ityala abemangalelwe ngalo u Alex. Ndini Maga ngu Capt. Bikitsha litetwe yimantyi yase Gcuwa, yaligwebela um- mangali, kwabonakala ukuba u Maga usile ngokutyola uyise ngobuxoki.

Isiteto esiti makufunwe amagqweta x’ u- teta ityala e Willowvale siyinene; wasuk’ u Alex, namangqina ake bazikanyela zonke inteto abamangalelwe ngazo, yayinkohla Umntu wangqinayo kuba kwakungeko gqweta lomini, kuba imantyi eyayitolika yagalela ku Maga.

Igqweta elateta kakuhle ngu Mr. Cole kuba elinye lona lapikela ukugxeka no- kunikina izimilo zamangqina elinye icala kwada kwavakala kubi xa linyelisa izi­milo zabantu abamsulwa ngokukodwa u Abraham, kuba lomntu unemisebenzi emihle kakulu ezweni lake engabonwayo nangubani.

|  |  |  |  |
| --- | --- | --- | --- |
|  | Total | IV | Gov. Exam, standard |
| 1 | Alex Msutwana | 914 | V |
| 2 | Philip Mayeza | 842 | V |
| 3 | Philip Lutuli | 812 | V |
| 4, | Sam Ngcuka ... | 7! J | V |
| 5 | Stephen Mdliva | 799 | V |
| 6 | Simon Nqana | 733 | V |
| 7 | Ww, G. Msikinya... | 757 | V |
| 8 | Chas. Msikinya | 701 | V |
| 9 | Mary A. Nkubevana | 669 | V |
| 10 | Walter Belu | 632 | V |
| 11 | Elias Maoboli | 620 | in |
| 12 | Ida Mqanda | 554 | V |
| 13 | Fannv Mahlutshana | 515 | V |
| 14 | Harriet Gama | 272 | IV (E. |
| 15 | Richard Jubeju; ... | 427 | IV (E. |
| 16 | Elsie Mbam ... | 418 | IV (E. |

CLASS II.

Gov.  
Exam.  
Standard

|  |  |  |  |
| --- | --- | --- | --- |
|  |  | Total 1333 |  |
| 1 | Nath Belu | 804 | V |
| 2 | ElijahShosha | 291 | V |
| 3 | Stephen Mboba... | 269 | V |
| 4 | Reuben Maneli ... | 263 | V |
| 5 | Jacob Mdlazulwana | 259 | V |
| 6 | Eli Ntlonze ... | 246 | V |
| 7 | Zadok Mali | 235 | V |
| 8 | Sophia Ngxakaza ... | 179 | IV (E |
| 9 | Eliza Maqidlana | 176 | IV (F. |
| 10 | Jane Tumela | 160 | IV (B. |
| 11 | Martha Dlepu ... | 157 | IV (B |
| 12 | Ida Ndarane ... | 137 | IV E. |
| 13 | Eliza Mkangisa | 185 | IV E. |

CLASS III.

Amangqina ka Capt. Veldtman ebengo  
Jacob Mpendu, no Basket Myimbane, no  
Headman Boom, no Mbi Mrasi, no Head-  
man Mrasi, abati watsho u Alex. Maga  
ukuba ngu Capt. Veldtman ogxeka ima-

ntyi kwi *Mvo Zabantsundu.*

Gov.  
Exam.  
Standard

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  |  | Total | 239 |  |  |
| 1 | Alfred Sishuba |  | 203 | IV | E. |
| 2 | Timothy Kwaza ... |  | 195 | IV |  |
| 3 | Robert Manenzelele |  | 171 | III |  |
| 4 | Coben Mavundla ... |  | 171 | III |  |
| 5 | Benj Disiha |  | J 69 | IV |  |
| 6 | Henry Debuza |  | 166 | IV |  |
| 7 | Emliy Magalina |  | 161 | IV | G. |
| 8 | Julia Mahlubi |  | 159 | IV | E. |
| 9 | Samuel Mahlubi |  | 154 | IV |  |
| 10 | Luke Ntebi |  | 151 | IV | E. |
| 11 | Levi Gcwana |  | 144 | III |  |
| 12 | Cecilia Ndonze |  | 142 | III |  |
| 13 | Chas Base |  | 142 | III |  |
| 14 | Josiah Lwana |  | 127 | III |  |
| 15 | John Masimla |  | 123 | IV |  |
| 16 | Chas Rulashe |  | 116 | III |  |

Amangqina ka Maga awati elozwi alipu- manga kuye yimantyi (u Mr. Liefield) nesi- bonda esingu Stephen Hlikihla, ngu Gosa- ni ngu Mboxo, ngu Dingana no Nojoli, lonto ingumman galiso kuba okukwatetwa entlanganisweni ye 2 April, ezindlebeni zika Capt. Blyth, C.M.G. ummangali lo weva ngaye, noko lempi iyawakanyela, ungenagqweta mntu wase Willowvale uyakulahlekwa lityala lako.

Site isizolane esikulu u Mr. Stanford ukuliqukumbela ityala, sawavelela onke amazwi amagqweta, sati simfumana u Capt. Veldtman emsulwe; u Alex. Maga makarole £5 nendleko zonke.

Abantu mabalumke ingozi yomlilo inkulu ngoku. Umntana ka Adonis Levis utshe zonke ingubo abezinxibile, wada wawapantsi, kanti sekupelile. Nomfazi obese kaya usuke akazikataza nganto noko eva isililo pandle kuba bekusemini bengeko abanye abantu.

Umbexeshi u Faniso wakwa Mcubakazi usuke wacola ingxowa yempahla zomkosi Wamaqakamba abehamba ngezawo ngapa- mbi kweyake; suke akufika kubo bayibu- buze, axele; sebembamba, besiti ngaye- xele bengekabnzi. Wagwetywa inyanga ezintandatu ne ponti ezintlanu ngapezulu. Iyaroreleka kanye lonto Mangesi.

Uti obese Gcuwa nge 30 June bekuhla- ngene abantu baka Mr. Stanford imantyi yakona, bayibonisa ukuba irafu mayi- ngahilizelwa, mayirolwe. Wayeselete ke umantyi walompi uyakuteta nabelungu bezivenkile barole 5s. ngengxowa kuba ngoku idla 3s. ne 4s. Nazoke imantyi zokupata tina.

Yinto elusizi ukuteta kwezibonda ezi- ngamayilo, zite ezinjalo zayona kanye Intlanganiso, zasuka zangena kwebinga- tetwa mntu into, zabika uKudelwa kwazo ngo Siko no Nzeku. Yinina betu ima­ntyi ilungile; ezinye imantyi imisila eti- mbayo ifumana 2s. 6d. ne 5s. ngapezulu.

Bati abantu abavela e Maqwatini u Dalasile uhleli kakuhle noko ubukosi engasenabo. Ute kodwa esazicingela vena ukuba useyinkosi; wafana wayaku- buta endlini yenye indoda, njengesiko lenkosi zabahedeni ezilindele ukuba umntu omnyama azabaleke yena akubo- na inkosi. Suke umfo wakwa Xaba wa- tata esikulu isabhokwe wampindla ngaso ezindlebeni, wamndulula kweso silili. Imantyi yamkusela umntu lowo selengxa- nyelwe.

IMVULA NE KEPU.

Ekuqaleni kweveki epelileyo kune

imvula ??? ikulo lonke eli ete kwezi-

nye yahamba ne Kepu. lyanco-  
nywa kunene e Rafu, e Metele,  
nakwelise Kalo. Ngase Lwandle ibezi-  
mvula no moya omkulu. Ema Alvani  
nakulo lonke elo lipezulu kune i Kepu ka-  
kulu. Umbhaleli ose Komani oti ungu  
“ Mhlalibonayo J. Ikepu,” uti“Queens  
town, July 12, 1886.—Mna elinje ikepu  
andizange ndilibone apa e Komani.  
Nge Cawa malunga neqanda lesibhozo  
site sipuma etyalikeni laye ilizwe seliyi-  
likepu. Liqale ngeloxesha  
ndilikankanyileyo kwada kwasa ngo  
Mvulo, kute ke emini kwagaleleka ne-  
mvula emva kwedinala yatshonisa igala  
—kwalile kwangexesha lesibhozo ebusu-  
ku lapalala ikepu latsho kwaoko kwa-  
mhlope lazimlumba pantsi. Inkoliso  
yabantu ayiyanga emsebenzini ngenxa  
yalengqele ingakanana, ngokukodwa  
ngobubusuku bo Mvulo ikepu Ligqitile,  
kwelange Cawa. Mna nditi liyakuba  
nezigigaba elikepu.”

ISEMNARI YENTOMBI,  
 KUNDLOVUKAZI—LESSEYTON.

Emveni kokuba ndiluvavanyile usapo lwale Semnari ndinga ndingati xa ndenza ingxelo yam ngaso ndixele ingqiniseko ngokufezeka, nenzaliseko endinayo ngengqeqesho yalapa yemfundo neyemisebenzi yasendlini.

Intombi ezifunda apa zilishumi linesitoba ezimbini kwelonani ngama Ngesikazi. Zingamaqela amatatu.

Iqela I. line ntombazana ezisibhozo, elaviwa eku Lesesheni, uku Bhala, eku Speldisheni, i Dictation, i Grammar ne Geography. Umsebenzi weliqela ube ngohlambululekileyo. Ukubhala kucacile namagama amiswe enziwa kakuhle. I Dictation noku Speldisha  
zibe ntle. I Geography ye Africa neyeKoloni zipendulwe ngapandle kwesiposo. Izibalo ziye kuti ga nge Decimal Fractions zindikolisile kakulu, yaza ne Grammar iquka  
i Parsing ne Analysis of Complex sentences  
yanelisa kakulu.

Iqela II. ntombazana ezintandatu ezifunda nku Bhala, noku Lesesha, nezi Balo, zite ga nge L.C.M. ne G.C.M. ezibalweni, noku Speldisha, ne Dictation, ne Grammar, ne Geography yase Asia. Nakulo eliqela  
umsebenzi uqutywe kakuhle wonke. I Geography nezi Balo zifanele ukunconywa ngo.kukodwa zena. I Dictation yanelise umxelo, nokubhala kwakuhle.

Iqela III. line ntombazana ezintlanu, ezaviwa eku Lesesheni noku Speldisha ne Dictation uku Bhala, Izibalo, nendawo ezizintloko kwi Map yase Afrika. Kwanalo eliqela lidanelisile kaku'u.

Kwesi sikolo ndingancoma ukukauleza nokucana okubonakalisiweyo ezi Balweni. Kube sekuhleni ukuba lentsapo iwufumene owona mongo kwanokucalucalula ekubaleni. I Grammar, ngokukodwa i Analysis of Com-  
plex sentence isuke yandimangalisa, bendingalindele msebenzi mhle kangaka kwintsapo ebhala inteto eyeyasemzini knyo.

Isimo nempato yesisikolo iqwelile ukulunga. Intwana ezisetyenzwa ngeminwe ngabafunda apa zibe ninzi. Ikwiliti zebedi zilukwe zacoceka zantle ngokumangalisayo. Ukutunga kwezi ntombazana kufanele ukewanika udumo. Amalatshana ezitulo nemiqamelo zona ezonto. Azifuni nokunconywa ziyazitetela, zibonisa myameko nomonde emfundisweni yengqondo neyangapandle eyenziwayo apa.

Isimo sale Semnari sinika udumo olukulu u Rev. no Mrs. Chapman abayongameleyo naku Miss Simpson no Miss Galpin amanenekazi abepete imfundo ngalo nyaka ugqitileyo. Ezintwana ezalukwa ngeminwe ezifundiswa ngu Mrs. Cook zintle ngokubalulekileyo, zibonakala ukuba zafundiswa ngumntu owutandayo lomsebenzi, onenzondelelo ekutele. Ufanele ukunconywa ngokukodwa u Mrs. Cook kuba Lomsebenzi uzitabatele ngokwake.

Ukwaneliswa kwam kukufezeka nobuhle bengqeqesho yale Semnari kungapezu kwamazwi omlomo. Ngogqitileyo umnyaka ndateta kakuhle ngesi sikolo: kodwa umsebenzi walo unyaka ugqitile kowanyakenye. Le Semnari ndiyi yaleza ngomoya warn  
wonke kubantu bakuti Abantsundu. Ngokukodwa intombozana za Bafuudisi Abantsundu ziyakufumana uqeqesho olufezekileyo ezifundweni, ekululameni, esimilweni esicocekileyo, ekucokisekeni; nomteto wala.  
pa ngowezindlu zama Krestu kanye.

John E. Parbonson,  
 Inkulu ye Grammar School  
Yase Komani.

June 23 1886.

UMHLA WOKUTYALA IMITI OBE KWAYI  
“ANNIVERSARY” yesikuda SENTOMBI  
ZASE DURBAN ENGQUSHWA, 24 JUNE.

[Richard Kawa.]

Egcebula, 30 June 1886.

Lomhla ube ngumhla omkulu kule  
“Ngqushwa yamatshawe” kuba kute  
ngawo kwatyalwa imiti e 85 ebitunyelwe  
ngu Mongameli we Sebe Lemfundo uku-  
ba ize kutyalwa zintsapo zezikula eziku-  
lomandla kube kusenziwa isikumbuzo  
sokuqaleka konyaka we jubili yokulaula  
kosana olungu Mntan’ Omhle u Victoria.  
Izikolo ezibe ziko zibe zili 15, zaye ke zi-  
neqela elimnandi labantwana. Umsebe-  
nzi uqalwe ngokuvuma iculo apa eliteta  
ngo Victoria, mayelana nentsimbi ye 11  
kusasa; ekute emva koko kwaposwa ama-  
zwi amnandi kunene ngu Mongameli-  
zikula zalomandla u Rev. Mr. Gedye,  
wayeke ekumbuza ababeko ngembangi  
ebangele ukuba babe lapo, ecaza nango-  
lutyalo lwemiti, watsho esiti, kudala Ama-  
mfengu nama Xosa eyitshabalalisa imiti  
yelilizwe ngokuyigaula, ngokuke lixesha  
lokuba kutyalwe imiti emitsha kuvalwe  
esisiroba senziweyo ngokugaulwa kwe-  
miti. Egqibile ke oku kuculwe kwa u  
*“ God save the Queen”* ; kwaza emva koko  
kwayiwa kwindawo apo kutyalwe kona  
lemiti, kwati kwakufezwa oko kwabuye-  
Iwa kwase ndlwini yesikula, kwaza apo  
kwavunywa ingoma ezimnandi kunene  
nezicwayitisa umpefumlo zintsapo zezi-  
kula ngezikula. Sanika inkoliseko isiko-  
lo esipetwe yi “ Dayimani ka Maxwaya-  
na” u Mr. Alex. Njokweni. Kubuywe  
ke kwapunywa kwaza kwati kodwa ngo-  
ratya sabona sesibizelwa Kwisitywana  
esibe mnandi kanye, esite kuso satya ezi-  
zonkana zinempukane sizipungela u  
“Qolwane,” sanikwa ne pudini—Plum  
Pudding—eyole kunene; savuyiswa ku-  
kuva ukuba yenziwe yonke lento izizityo

ngalamantombazana ayakuti exesheni  
abe bubungcwalisa bamakaya amadodana  
akowetu asezikolweni.' Emva kwesisityo  
sibone ukunikwa kwamabaso kumaqwela  
alomzi. Izitwala-ndwe ke zimi ngoluhlo-  
bo:—*Grammar,* Elizabeth Ngcwayi; *Geo~  
graplty,* Jane Ngwekazi; AritAwetic, Jane  
Ngwekazi; *Kafir* (reading, dictation and  
translation) Jane Kawa; *Domestic Econo-  
my,* Mary Jane Booy; *Scriptures, Mary*Jane Booy, Sarah Didishe; *Letter-writing  
and composition of an essay,* Ellen Kawa,  
Annie Kwaza; *General Improvement,*Eliza Tontsi; *Sewing,* Ellen Kawa; *Cutting  
clothes,* Sophia Manyaka; *House work,*Jane Kawa; *Fancy work,* Elizabeth Mto-  
tywa, Lettie Sakuba.

Kukankanywe nendawo yokuba elibo-  
twe lemfundo like lafumana nembeko  
yokukankanywa ngokubalulekileyo na-  
ngokubekekileyo kumboniso owaye use  
Bayi nyakenye. Umbhali woku uke  
wabanetuba nelokubona ikawusi nezikafu  
&c., ezenziwe zezintombazana, waza wa-  
mangaliswa wabona ukuba kwesisikula  
akufeketwa. Kute kwakufezwa ukuni-  
kwa amabaso kwangenwa kaloku kweyo-  
na nto itandwa kakulu ngumbhali wolu-  
datyana “umvumo.” I *Programme,* Mr.  
Editor, asiyikuyibhala ngokunqena uku-  
baudeza isituba samanene akowetu kwi  
pepa lohlanga, kodwa ke oku siyanyanze-  
leka ukuba sikutete Umpati-mvumo wase  
kaya Engqushwa u Mr. Alfred Solilo yi-  
ndoda pakati kwe waka lamadoda, uculise  
kakuhle isimanga; ukufanele ukunco-  
nywa kuba usapo kwake uluqeqeshe kuhle  
imbali kumasebe asekuvumeni. Umculo  
esawuvayo ngalomini ube ngomnye we-  
miculo emnandi esaka saba netamsanqa  
lokupila pantsi kwayo. Kute xa kuvu-  
nywau “ *Come where my love lies dreaming”*seva imipefumlo ibuhlungu sikumbula  
abafo bo Malasi; kwati kwakuvunywa  
i “ Laughing chorus ” sakumbula i Nxu-  
kwebe ngexesha labafo bo Ngogodo, ehla  
wena “akuko nkanga idubul’ ingeti.”  
Lomfana ka Solilo simfumene ukuba  
unazo nezipiwo (talents) zokubonga.  
Wanga angazikonzela kumzi wakowabo  
ngazo ezizipo zo Somandla. Enye into  
ebukwe kakulu ngulombhali kukumane  
ukuti kubeko nenteto ezenziwayo nga-  
manene anjengo Rev. E. Gedye, Messrs.  
Dorrington, Njokweni &c. Umfundisi  
utete wada wakankanya nendawo yokuba  
kuko isituba esivulekileyo kwelikaya,  
ekufuneka ke kwa intombazana eziliqela  
elinobom. Ezihlala kwamfundisi ngoku  
zi 15 kwayek unqweneleka zingamashumi  
amabini anesihlanu. Nalo ke icam mpi-  
ndini yase Africa. Eyam inkolo apo iko-  
na ikulendawo ike yatetwa ngumntan’  
enkosi u Mr. Alex. Njokweni, yokuba  
abalauli bezizikula zabantsundu bazibeke  
kakubi noko (siteta kambe ngokungazi-  
ncomi). Uninzi kulomzi wakowetu alwa-  
zi nto ngalomsebenzi mhle kangakanana;  
ude yena lowo wenkosi umntana wati,  
ukuba onina bababantwana bebeko ba  
wubona lomsebenzi unje ukuba mhle  
bebeya kupalaza imifula yenyembezi.

Sivuye kakulu nokubona u Mr. Dorring-  
ton lowa waka wangomnye wetitshala  
zase Lovedale, okwidiniso lika Rulumeni  
ngoku, naye uke waposa amazwi, wati  
umculo onje akuqelekile ukuwuva, wati  
nesisikula sikufanele ukuxaswa.

Naso ke isikula mzi wakowetu ontsu-  
ndu, zitabateleni elilungelo ngokutumela  
abantwana benu kuso. Oke wenjenjalo  
akasayi kuze azisole. O Mr. no Mrs.  
Gedye, kunye netitshala zalomzi bafanele

ukubulelwa ngumzi. ,

Uncedo Iwe Almanak ye “MVO.

Umbaeeli wetu opesheya kwe Nciba wenze lamazwi okuncoma ukulunga kwe Almanak ye *Mvo* *Zabantsundu* yo 1886. Ebhala Egcuwa ngo 5 July uti: —Imvula ifuneka kakulu, baninzi abasebelungile ukuze benze umsebenzi wobudoda woku- lima. Nangoku ayabukeka lomasimi ayelinywe ihabile—aluhlaza. I Almanak ze *Mvo* ziluncedo ukwazisa amaxesha okulima intlobo zezinto.

[Ziseko i Almanak, otumele izitampu ze 6d woyitunyelwa. Editor—*Imvo.]*

WEDNESDAY, JULY 21, 1886.

Kuko usuku olumiswe e Gcuwa ukuba wonke onokubulela ku Tixo ngenxa ye- ndvebo ekovo aze abeko kulontlanganiso, iyakubako kwakulamzi kwakutandazwe kona, ukucela indyebo ku Mdali wento zonke.

ABALIMI NA BARWEBI

E-MARKENI.

E QONCE (July 17) Ihabile, 1/1 to 2/1 ngekulu Itapile, l0d to 6/ ngengxowa Umbona, 2/ to 2/3 ngekulu Umgubo, 6/6 to 7/6 ngekulu Irasi eluhlaza, 4d to 1/ ngekulu Inkuni, 5/ to 24/ ngeflara

The late  THE recent session  
Missionary conference

of the Missionary  
Conference was short,  
sharp, and decisive. It only lasted  
a day; but the work of that day  
will, we venture to say, afford food  
for reflection for many a day. The  
Report of the Business Committee

was business-like and to the point,  
and no doubt infused much of its  
spirit into the proceedings of the  
sitting. It touched upon the most  
serious obstacles that have been  
met with recently in the futherance  
of the Missionary cause, and the  
suggestions for surmounting these  
were of a most practical description.  
The obstacles are those which have  
been created by the last session of  
the Cape Parliament — a session  
which, in calculated recklessness,  
cannot be compared to any that has  
gone before it since the introduction  
of Representative Institutions in  
this country. As might have been  
expected, the tendencies of the  
Government and of the majority of  
their supporters to propagate the  
sale of liquor among the natives  
were dwelt upon at considerable  
length in the report. The Trans-  
keian Liquor Proclamation and the  
prescribed areas within which  
ardent spirits may not be sold to  
natives, naturally came under re-  
view. The steps taken by the  
Committee in the memorable cru-  
sade against the Transkeian Procla-  
mation were stated; and it is now  
a matter of history that as a result  
of that crusade, Government was  
induced to withdraw the most ob-  
noxious clause of the Proclamation  
allowing free sale of drink to  
“ chiefs, petty chiefs, and council-  
“ lors.” The Committee was not  
quite satisfied with the change, as  
too much discretion is left in the  
hands of Magistrates who are,  
besides, left without rules to guide  
them. The assumption that *all* of  
the Magistrates will *always* endea-  
vour to restrict and repress the  
traffic is deemed unwarrantable,  
and the altered Proclamation is

very fairly condemned on the very  
obvious ground that it leaves so  
important a matter on the characters  
and caprices of individuals. It may  
be here added that this is the bane  
of the Transkeian administration.  
It has, however, been felt that  
nothing would be gained by further  
agitation.

The question of proscribed areas,  
as it affects the natives on this side  
of the Kei River, has also received  
a due share of attention from  
the Business Committee. Opinion  
among the natives is unanimous in  
favour of the areas, and all that is  
necessary to make them a complete

success is to enlarge them. The  
debate on Mr. Innes’ motion in the  
House of Assembly last session to  
enlarge the areas has gone much to  
clear the air on this matter. This  
motion was lost by the casting vote  
of The Speaker, the Government  
opposing, but in the course of the  
debate Mr. Sprigg, Mr. Tudhope.  
and Mr. Upington stated in terms  
more or less explicit that they were  
favourable to the restrictions pro-  
vided they were convinced that the  
proclamation of areas has been suc-  
cessful. That they are so, any  
person residing in the areas would  
readily concede, and all that is  
necessary to make the success more  
than complete is to enlarge them.  
But our Government are so far  
gone that they disbelieve all evi-  
dence on this point; they say in  
plain English the petitions are got  
up by missionaries, and the signa-  
tures of the natives are obtained in  
a dishonest manner. Of course, this  
is utterly untrue, and is, over and  
above and behind that, discreditable  
to the Government that indulges in  
such innuendoes. The remedy is  
plain, urges the Conference :—

Let the natives take this matter in their  
own hands, let them hold meetings of their  
own, let them draw up fresh memorials in  
such numbers and with such confirmation  
of their genuineness as shall make it impos-  
sible for any man to reiterate these state-  
ments with even a show of plausibility.  
This work lies before them during the com.

ing year. If the natives do their duty in  
this respect, it will be impossible for Parlia-  
ment to insist that men shall be exposed to  
the temptation of liquor against their will.

How is this to be done? For the  
 Rev. E. Makiwane correctly stated  
the case when he said :—

He found that they were afraid to express  
 their feeling on the matter because they  
thought that they would be offending the  
 Government. They thought that Govern-  
 ment wished to have brandy sold to them,  
and if they expressed themselves against  
this wish Government might resent it by  
increasing the taxes and doing other things  
oppressive to them. Therefore the natives  
 were slow to express themselves as fully as  
they really felt in connection with this liquor  
question.

Such fears, of course, are unrea-  
sonable; but there they are. Our  
friends will have to get over this  
difficulty before they can have an  
emphatic expression of native public  
opinion. We think we can suggest  
a practical course for compassing  
the end in view. The Native Edu-  
cational Association should depute  
some of its efficient members to go  
among the people and hold meet-  
ings. At these meetings the rights  
of the people might be stated and  
resolutions passed. By this means  
we have no doubt native public  
opinion can be roused, and the re-  
proach cast at Missionaries would  
fall flat. Before passing from this  
subject we take the liberty to thank  
Mr. Makiwane, and the other  
native ministers present, for having  
recorded their protest in the Con-  
ference journal against the way in  
which the shoals of petitions sent to  
Parliament by natives were cooly  
put down by members of the Mi-  
nistry as the concoctions of mis-  
sionaries.

The matter of the differential  
franchise for blacks also brought in  
by the Government and which  
almost became law was referred to.  
Wakefulness was urged upon the  
members in the face of such contin-  
gencies.

Two papers were read on the sub-  
ject of promoting the formation of  
vernacular literature. While many  
suggestions were made, Dr. Stew-  
art, it seems to us, hit upon the  
standing difficulty. He said the  
project “was no doubt beautiful  
“ and looked very well, but let them  
“ direct their attention to support-  
“ ing the native literature that was  
“ already in existence. The paper  
“ issued at Lovedale contained a  
“ decent amount of information but  
“ there was a great difficulty exper-  
ienced in keeping it in existence.  
“ It was now a serious question.  
“ what they were going to do with  
“ it.” The taste for reading must  
first be cultivated among the  
natives, and we agree with Dr.  
Stewarts that “periodical litera-  
“ ture was better for this purpose  
“ than large books.” This subject  
was closed with a resolution that  
when the Conference has suitable  
works for translation the Tract  
Society be asked to assist in the  
expenses of publication. Holding  
the views we have expressed weregard the resolution as an attempt  
to place a roof on a house before the

walls

are raised.

Editorial Notes.

In its mail summary the *E. P. Herald*has the following about Basutoland: —  
“Things are very quiet at present in  
Basutoland. There is no burning question  
agitating the country; taxes are being  
paid readily, chiefly in grain; there is  
very little drunkenness, and, as a natural  
consequence, a great decrease in crime.  
Sir Marshall Clarke and Lady Clarite  
where at Thlotsi Heights last week both  
looking hearty, and were well received by  
the people there and all along the road-  
Masupha continues loyal, which makes  
all the difference in the condition of Basu-  
toland.”

Representatives of the various Na­tive Churches at Port Elizabeth have pre­sented a farewell address, on his departure for England, to Mr. J. Brister, who was at one time Mayor of that town. Our friends state that Mr. Brister has been a friend and a well-wisher of the Natives of Port Elizabeth, and that he has laboured in the cause of getting justice for them. In his reply Mr. Brister states among other things that it was a pleasure to him “ to promote the laudable motive on the part of the Natives to improve them­selves.” The address is signed by Mr I. Wauchope and Mr. F. Makwena on behalf of the Congregationalists, by Mr P. Y. Rwexu and Mr. Moses D. Foley for the Native Wesleyans, by Messrs. S- Bopi, F. Wilson for the Native Episcopa­lians, and by . Messrs. J. Mayman and John Kayser for the Basuto Congregation­alisms. This shows that our countrymen are not incapable of gratitude.

If we appear to make frequent refer—

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