

The Kaffir Express.

An English-Kaffir Journal.

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The Kaffir Express.

AGRICULTURAL TRAINING AT LOVEDALE.

NO. I.

DURING the past year the Lovedale Institution has expended the sum of £400 in the construction of a water-course, with the view of bringing several hundred acres of arable land under cultivation. The work was attended with an unexpected difficulty, from having had to be cut through solid rock for the distance of 180 yards—and at certain portions this cutting extended to the depth of even ten feet. As the course passes through the military lands at Fort Hare, the Institution is bound, if it shall be seen necessary, to build over this work, and convert the open water-course into a water-tunnel.

Amongst the objects proposed in bringing this land under irrigation, is the training of a certain number of natives to something like a knowledge of the ordinary processes of agriculture. The necessity for this, all will be ready to admit.

With the view of gradually extending some knowledge on this subject among the natives, it is proposed, to take in October next, six young men as apprentices to the Agricultural department, should a sufficient number of *suitable* applicants offer themselves. They will be paid at the same rate as the apprentices in the higher trades of wagon-making, black-smithing, and printing; and they will be engaged for the same period, namely four years. The same principle as in the other departments will guide the arrangements in this—that the education of the native will be the object aimed at, not the securing of profits. The difficulty will be to secure suitable applicants, for the majority of native cultivators probably

think they know as much about the secrets of agriculture as either Boussingault or Liebig; and that they could on occasion give a hint even to Mr. Mechi himself at Tiptree Hall.

It might be regarded as somewhat too pretentious to speak of this effort as an Agricultural School, and yet this is what is really intended. The extent to which the instruction can be given, will be limited chiefly by the capacity of those who offer themselves and by their previous education. This instruction will relate to such subjects as these:—the importance of deep ploughing; the virtues of manures, general and special, though the latter are not likely to be used in Africa for a long time to come; the necessity and reason for rotation of crops. This theoretical part of their education may be given in the simplest way, by conversation in the class-room, or more formally, according to their comprehension.

The ability to use proper implements is one of the first necessities in any agricultural operations worthy of the name of farming. The native implement in its rudest form consists of a heavy hoe. In the first stage of advancement beyond that, it consists of a plough with some times a heavy triangular harrow, or occasionally a well weighted bush doing duty instead. The *method* is broad cast sowing for all kinds of crops. The plough is generally the American one, and good of its kind, though not a favourite with those accustomed to the long beam and long stilts of the Scotch and English forms; the triangular harrow is simply worthy of the days of Homer.

The first step in improvement in method would be to teach the advantages of drill sowing and drill hoeing, of such crops as are susceptible of such treatment. And one of the staple crops of the country, maize, cannot be better treated than by being sown and cleaned in drills. This single change involves at once a great many others; and the use of a number of

additional, but not complicated implements, as well as more thorough work. The roller becomes necessary to pulverise the soil; finer harrows with closer set and sharper teeth; the drill planter and the horse hoe or drill grubber, to supersede great part of the work by hand-hoe in cleaning the crop in summer. None of these processes or the use of these implements, requires any intellect above that of the merest mediocrity. But the use of these requires a little training. The saving of labour by the use of the horse hoe or grubber is very great. The cost of cleaning green crops is reduced to one-fourth. We give the above as an instance of what might be attempted with native young men.

Let us not dream however that such training would at first produce any very marked results. These would be slow and gradual, and be the work of time. But as the plough has completely supplanted the hoe, in many districts, so would improved processes gradually supersede the present wasteful method. If the use of the plough had done nothing more than liberate thousands of unfortunate women from the brutalizing influence of tilling the fields of Kaffirland—many of them being daily found at this work with a suckling infant a few months old, slung on their backs—the benefit morally is immense.

One of the reasons why improvements are not attempted by many intelligent farmers in this country is simply the absence of competent native overseers. No improvement at present can be carried out unless the farmer himself is present from morn till night. This is often impossible. It is not at all possible as a system, and hence the improvements begun in one year are forsaken in the next.

This plan for giving an education to natives in the important art of agriculture has been in contemplation for more than two years. Want of funds has pre-

vented the effort being made till now. Even now we are sadly crippled for want of a few hundred pounds to buy proper implements and improved machines. We must just however creep on, if we cannot walk. But God helps those who help themselves. And in a soberer sense than that in which the words are often used—if He chooses to help us in an effort of this kind—that help is the best subsidy. Without it, all the subsidies in the world would not give us real success.

Perhaps out of the large unappropriated surplus of Schedule D, we might not unnaturally expect some help for the training of a class who would so directly benefit the country. Whether it may be given or not we cannot say. We have an administrator of that fund with comprehensive views on the subject of education, in its widest sense, and perhaps in time the effort may secure his approval and reinforcing smile. We shall quote some of his own views on this subject, as they shew its relation to the peace and security of the country, and the progress of the natives.

"¹ The spread of civilization by school instruction and the encouragement of industrial habits among the natives in the border districts are of importance to the political security and social progress of the colony. The results of the system in aid are becoming year by year more satisfactory. The greatest hindrance to the higher education of the native is, that there is scarcely any sphere of employment open to him but as teacher...but an intense desire for progress is rising in the Kaffir mind which will force a way into the ordinary channels of social employment.

All cannot become teachers; many have no aptitude either for that occupation or for trades. Agricultural labour involving practice in approved modes of cultivation, and the skilled use of proper implements and other appliances offers to native boys a wider field and one very necessary; because the Kaffir is prodigal of the fertility of the soil. With the roughest scratching of the surface earth, he secures a succession of crops, and then abandons the tract

¹ Report of the Superintendent General of Education for the year 1870.

of land, denuded of wood and pasture and utterly impoverished. He neglects altogether the means ready at hand of restoring the fertilizing elements to an exhausted soil.

Besides this evil, there is a greater one which demands a remedy; the women must be released from out-door tillage, and thus the sexes will be placed in their proper relative positions, consistent with a higher grade of life. As soon as the woman has her recognized place in home duties, the man must have recourse to field labour, and the necessity for continuous employment in the cultivation of their land, will prevent the men from spending their time in idle gossiping about political events, and brooding over trivial grievances and schemes."

NATIVE CHURCHES & SELF-SUPPORT.

HOW THEY MANAGE IN NEW GRIQUALAND.

IN our last number we were furnished with a short account of the annual sittings of the Evangelical Voluntary Union, which was held in Grahams-town in the month of May. We would now draw attention to one of the resolutions passed at these meetings, in the hope that our native churches may be stirred up anew to the claim which lies on them, to do what they can for the support and the spread of the Gospel of Christ. If our native churches would really prosper, they must be gradually and increasingly rising out of that state of pupilage and dependence and virtual pauperism in which for the most part they continue to live. They must give as well as get. Every tree worth cultivating gives proportionate return to the care expended upon it. Some of us fear, that as a rule, our native churches, both in the colony and in Kaffirland, are being nursed into a state of complete indifference, as regards this important practical aspect of the religion of Jesus Christ. There is little prospect of coming independence. The childhood and the boyhood are not leading up to manhood. The very heathen Kaffir boy longs for and hastens into the manhood state—but there seems no such longing of our Christian natives for the manhood of Christ in them and their churches. They are rather boys than men in their faith. They receive largely, but they give most sparingly, if they give at all. But they must rise out of this state, else remain dwarfed and stunted as Christian men and Christian churches; or by and by they must perish altogether.

The resolution passed at the E. V. Union meetings to which we call attention runs thus: "That this Union hears with regret that the Griqua Church in New Griqualand, has failed to furnish adequate temporal support to the Rev. N. Bezuidenhout, and requests the Rev. E. Solomon to write a letter to the church at Mount Currie, reminding them of their Christian duty to those who labour among them in word and doctrine."

The Griquas here referred to, applied to the E. V. Union to aid them in getting a missionary, and if two, were sent them, promising to support one

of them. They have got two, mainly through the interest manifested in them by the Union. The Rev. Mr. Dower has been sent to them by the London Missionary Society, and the Union appointed two of their number to proceed to New Griqualand, and ordain Mr. N. Bezuidenhout (one of themselves) to the pastorate over them. Mr. Bezuidenhout was not forced upon them. They desired him as one of their pastors. He had his scruples, but his scruples having been overcome,—about two years ago, he took this position amongst them, they promising to give him adequate temporal support. But they have miserably failed this year in fulfilling their sacred promise. They have done almost nothing for their pastor. They have taken the spiritual things of Christ's religion at his lips, but they have not repaid him, even to a tenth part, what they should, and what they could have given him in temporal things. This is most shameful, ungrateful, unchristian conduct in this Griqua church. And all the native Christians—Kaffir or Hottentot—who read, or shall have read to them this statement, will say so at once and with all their heart.

But we would remind our native friends—individuals and churches—of the words of Jesus Christ:—"Let him that is without sin cast the first stone." They are the exception and not the rule, amongst our native Christians and churches, who are doing anything like what they might for the support of their ministers or missionaries. The great majority have this part of their faith yet to learn. They know almost nothing about it, and many do not wish to know. They do not try to give. They do not put themselves about to give. Were the true spirit in our native Christians, they would devise many ways, which they might give for the support of the Gospel. The money wanting, they would give in labour, they would give in kind, and at the end of the year, there would be such an amount of produce of some kind or other, which, when sold, would go far to support all the ministers and missionaries, at least, of the longer established stations and churches throughout the colony, and in Kaffirland itself.

Our native Christians must bear with these strong statements. The state of the case and the future of our native churches demand them. We have feathered our arrow with this Griqua delinquency, that it may reach the hearts of all involved in the same undutifulness. This church in New Griqualand is no worse than some others which might be named. There are native Christians by the hundred, and by the thousand who have given just as little during the past year for the support of the Gospel amongst them as these Griquas have done. Shame on all such! "Freely ye have received, freely give." Repent of this sin, else the blessing of God cannot fully rest upon you.

CORRESPONDENCE.

[We do not necessarily identify ourselves with the opinions of our Correspondents.]

HOW SHOULD WE PROCEED IN CIVILIZING THE NATIVES.

The following letter was omitted for want of space in the last No. of the *Kaffir Express*. We give it now slightly abridged, expressing our regret at the delay. Its proposal has received a singular verification in the provisions of that section of the new bill which specially relates to Native affairs.

SIR,—Many changes are now looming in the political horizon of the Colony, which will have their influence over every class of society,—changes which will, most likely, upset many an old established law and custom, and which will, it is to be hoped, produce beneficial results to both Europeans and Natives throughout South Africa.

In a periodical like the *Kaffir Express*, one of the aims of which, is to bring about a good understanding between the Colonists and Kaffirs, and to suggest such means as may improve the natives, and check their thievish propensities—it may perhaps not be out of place to take advantage of the possible coming changes, and make a few suggestions on the mode of governing the Kaffirs, and dealing with their customs and amusements.

No one can be better acquainted with the evil habits, thievish propensities, and degrading customs of the Kaffir than the writer, who has had every opportunity of knowing the life of uncivilized Kaffirs. But is the Kaffir not rather to be pitied than blamed? We must bear in mind that we found him a savage and a heathen,—and it is our duty to show our Christian spirit and feelings, by trying through kind and gentle, but sure means, to raise him from his barbarous state. Let us remember the lines of our African Poet:—

He is a robber!—True.

A savage!—Yes; though loathe to aim at life,
Evil for evil fierce, he doth requite.

A heathen!—Teach him, then, thy better creed
Christian, if thou deserv'st that name indeed?

For the last fourteen or fifteen years, the Kaffirs as a nation, have had no desire to go to war with us; their wish has been to live at peace with the white man. True, as in all communities, even the most civilized, there are some who are never satisfied, no matter how well they are treated, or how wisely they may be governed; and among the natives there are many who try the farmers' patience and temper,—as there are also in the most civilized countries thieves and robbers. And though the Kaffir does show such a craving after the farmers' sheep and goats, we have no cause to despair; or suppose that we cannot change him into an industrious, honest, and peaceful being. What is needful is that we deal wisely with him, and govern him properly.

I think the fact must be admitted, in spite of all the rank nonsense which is written and spoken about "class legislation," that the same laws and regulations which are necessary for a civilized and Christian community, are wholly unsuited for a community of heathens and barbarians. To attempt to govern the latter by the same laws which are adapted to the former, will only produce restlessness and discontent. We must first *prepare* a barbarous tribe for civilized laws, and the process must be a work of time. No laws will civilize a barbarian or Christianize a heathen.

But how are we to prepare the Kaffirs and make them fit to be governed by the laws of civilized and Christian communities? It is evident that we must secure the services of Missionaries, and we must allow them to some extent to take the lead. By their teaching and influence, the Kaffir must be kindly and gradually *won*, and not *driven*, from barbarism and heathenism to civilization and Christianity; and when he has reached this latter state, then the Kaffir himself will only too gladly and willingly seek to be subject to the same laws and regulations which govern a civilized community. The writer does not, in these remarks, for a moment refer to laws which deal with such crimes as theft, murder, &c.; nor would he wish, the severity with which these

crimes are at present punished, in any way lessened. He refers to such laws and regulations as relating to the customs and amusements of the natives. Though it is not generally known, it is sore point with the uncivilized and heathen Kaffirs, that with our civilized laws we would try to ride rough shod over these customs and amusements.

If the Kaffir tribes were breaking up, we might be excused for taking advantage of the fact, by trying to force the Kaffirs to submit to all the laws of civilized and Christian communities. But such is not the case. Have they suffered anything by that suicidal act,—the destruction of their cattle and corn in 1856? Are they not now as strong as they were before their cattle killing? Are they not richer, better armed, and better informed than before? As a nation they have displayed a most wonderful determination not to succumb to misfortune,—not to forget their country, and to cherish an undying love and respect for their chiefs, even though such chiefs may have plunged them into poverty and misery. In the most distant parts of the colony, far removed from his friends and country, deprived of all association with his countrymen, and of all his customary amusements, you will find the individual Kaffir working industriously, leading an honest life and becoming the favourite servant of his master. But he has an object in view. So soon as he thinks he has earned sufficient, he intends to return to his country and to his chief, and to show his respect and love by handing over to his chief a portion of his earnings. This is his guiding star.

We should therefore be careful how we proceed with such a people. If we set about it judiciously we shall in time change the Kaffirs into an industrious, peaceful, civilized and contented nation; but if we forget how determined a people we have to deal with,—a people who can so successfully stem a misfortune which would have utterly ruined many a nation enjoying greater advantages—if we attempt to force them to obey laws and regulations in reference to their customs and amusements, we may regret, when too late, the want of a little forethought, care and consideration.

It is a subject well worthy the consideration of our legislators whether the time has not arrived for introducing some regular and wise system for the government of the native tribes, so that they may gradually, but surely, be civilized and Christianized. It appears to me that the appointment of a Secretary for Native Affairs, and the establishment of a Native Department would be the proper step in the right direction. The Secretary should, of course, be the Head of the Department, and have the respect and confidence of the colonists. He should be well acquainted with the language, manners, and customs of the natives,—one who has the peace and prosperity of the colony at heart, and the welfare and advancement in civilization of the natives. He should have full powers entrusted to him to deal with all matters purely native, and should be responsible to the Governor. Under such a functionary, officers of high standing, and unblemished character should be appointed to each tribe,—officers who will be responsible to the Secretary. The Secretary, in conjunction with such officers, should frame laws and regulations, to be approved of by the Governor, for the government of each native community,—and such laws should gradually, and at first almost imperceptibly, deal with the native customs and amusements which are so objectionable. The Kaffir loves and adores his chief; and so long as he finds that his chief is not entirely ignored he is quite contented to be ruled by the white man. A great deal can

be done with the Kaffirs in civilizing them, if we can secure the services of their chiefs and headmen on our side.

And, above all, such officers should not overlook the presence of the Missionaries in their districts, but they should do their utmost to have as many missionaries and teachers as possible,—they should work hand in hand with them. Schools and churches should be established, and civilized amusements introduced.

The dark days when missionaries and their labours were misunderstood have, it is hoped, passed away for ever in this colony? Every right thinking man throughout the colony must admit that whatever the faults or the offences of the natives may be, the missionaries can in no way be blamed or held responsible? They have already done, and are still doing, a great deal of good in spite of the many difficulties and discouragements which rise up before them.

The Native Department, therefore, assisted by missionaries, is decidedly the only safe stepping-stone for us in dealing with the natives, and if we despise that stepping-stone, all our efforts in dealing with the present objectionable native customs and amusements will ultimately recoil upon ourselves for our harshness and want of consideration.

There are many ways in which the Native Department could be made useful and advantageous to the native youth. It would offer openings for educated native young men, and would be a doorway for them into various departments of civilized life. First they would enter as clerks, and such as showed good behaviour would rise to higher positions as agents in civilizing and Christianizing their countrymen.

In conclusion, the writer would only remark that he is not a missionary; nor is he connected with any mission station; nor is he personally interested in the good government, or otherwise, of the natives; but he hopes he has sufficient respect for religion as to enable him frankly to acknowledge the position which ought to be held by the missionaries, and wish them every success in these labours; and also that a regard for the peace and prosperity of the land of his birth has led him to express a hope, that the government of his country will devise some wise and fair system of dealing with our native tribes in trying to civilize and Christianize them.

I am, &c.,

A COLONIST.

KAFFIR BEER.

St. Michael's Mission, May 27, 1871.

I quite agree with P. Rebe's statement about the canteens, red clay, Kaffir beer, and native dances, in the number of May of the *Kaffir Express*. It is quite true what he says. These four things are great stumbling blocks to our work, and do great harm, as many relapse through them from the means of grace.

If the Government could lay a strong law against them, I will greatly rejoice; and I hope all who are faithful soldiers of Christ will be glad to see those things mentioned come to an end.

Four men have been killed, in my knowledge, here in the Transkei, by Kaffir beer at drinkings in different places and at different times. Some are always severely wounded, because after drinking comes drunkenness, and after the latter, fighting,—then death follows. Gross darkness still covers the land. May the time come that the Omnipotent shall reign alone.

I am, dear sir

Yours faithfully,

P. K. MASIZA.

REVIEWS.

Ten Years North of the Orange River. A Story of Every Day Life Among the South African Tribes. By John Mackenzie, London Missionary Society. Edmonston and Douglas, Edinburgh.

We cordially recommend this genuine book. Those who wish a true picture of every day missionary life and work in South Africa cannot do better than read it. Those who know from experience what this life itself is, will find statements and partial discussions of principles which should help both the individual missionary and missionary societies in shaping their plans. Those who do not believe in the progress of missions, or in the future of degraded races, will find, if they are candid, some things to mark, learn, and inwardly digest. God is merciful, and the ages long, says our author in closing a chap. in which some of these points are referred to.

Want of space prevents us giving so full a notice of this work as we could wish. But we may be able to give fuller extracts in a future number.

The first four chaps. are occupied with brief notices of the Cape Colony, Bechuana Land, the Orange Free State, and the Griquas. All the remainder of the book, which extends to 500 pages, relates to missionary work, about and beyond the Kuruman; with journeys towards Linyanti, and to Matabele Land, and with subsequent labours at Shoshong and elsewhere. The volume closes with a valuable appendix.

The real value of this excellent book, examined practically, and from a missionary point of view is, that the writer grasps and states clearly, the true idea of the peculiar form of missionary effort, most suitable to African heathenism. That is, that both the efforts and results, should show a combination of material with moral and spiritual progress; the reality of the latter being to some extent proved by the presence of the former. This idea is neither so thoroughly grasped by some missionaries, nor so well understood by our native friends as it should be. It is a very suspicious type of Christianity that abounds in loud professions, and is frequent in the prayer meeting, and an hour afterwards may be found stretched at full length in the sun outside the hut, in a parterre of dirt and rubbish, while his children are running in rags, and there is only squalid misery without, and poverty within the dwelling. But on this important question in its broadest aspects, we shall let our author speak for himself. At page 341 he says—

“But let us take it for granted that our object is to induce men everywhere to love God and to love one another. How is this to be accomplished? It will be admitted that this end would not of necessity be attained, although the savage had become the artisan, or the man who now beats out his assegai on a stone, had learned to fashion a breech-loading rifle or a mitrailleuse. The teaching and the living of Christianity in a heathen land is the only practicable method of leading men to love God and to love one another.

I believe in the Gospel of Jesus Christ for “every creature.” But then, religion does not despise civilization and the useful arts, as if she had no need of them. Foolish men may flaunt an empty name before us, and affirm that civilization without religion is enough to bless mankind; and others may have been led into the region of theory, in speaking of what religion can do without civilization. But as a practical question, in connection with the elevation of the heathen nations, it seems to me a gratuitous thing to separate in theory those things which are never separated in practice... Religion is the mistress; civilization her attendant and servant. The one appeals to the deepest and strongest feelings of man; the other enables him to carry into practice his new thoughts. Industry and civilization at a mission station are religion in practice. Its divinest fragrance ascends like precious incense to heaven, but its fruits are visible to men. When Christian churches return to a primitive model, and make the spreading of Christianity in the world the great end of their organization, one of the questions which will no doubt occupy their attention will be—*how practical and industrial Christianity may be best exhibited in barbarous countries in connection with our missions, on a more extensive scale than at present.*”

The italics are our own, not the author's.

The descriptive passages are in many places equally good. And throughout the book there runs a great deal of quiet humour—combined with sober practical views of missionary work and results. It contains no goodness, but many valuable lessons on the power of real living godliness. There is also a great deal of cautious statement—leaving room for, or inviting inferences which it would not be advisable to state too strongly.

One of these conclusions might be, that the weak part of the arrangements of one great missionary society is the educational arrangements.

Applying a sort of subjective criticism to parts of the work, we should be glad to know if some parts of the chapter on Kuruman were written on the first upward journey—or in the light of wider experience and deeper knowledge of Native Christianity.

In recommending the Ten Years North of the Orange River to our readers, we are recommending to them a satisfactory book.

South Africa As It Is. p.p. 64.

By George M. Theal. King William's Town.

THE book with the above title contains in small compass, a large amount of important information on a variety of subjects connected with the Cape Colony and the adjoining countries. Population, Revenue, Production, Imports and Exports, Ecclesiastical and Educational Statistics, are some of the subjects treated of, and arranged under different heads.

We know of no work of similar dimensions which contains so much useful local information, and therefore we can recommend it to our readers, warning them not to judge of it, by its somewhat unpromising appearance in so far as the printing is concerned.

Contrary to the usual mode of authors, Mr.

Theal is printer, publisher, and author rolled into one. He also puts his name and an advertisement which, no doubt, is meant for a preface at the end of the book. Under these circumstances, it is very clear that publishing has been pursued under great difficulties.

Along with dense columns of figures and closely packed statistics, there is skilfully interwoven a great deal of interesting historical information which renders the work very readable.

If there should be any danger of Diamond seekers rushing inconsiderately to the diggings, they will be taught caution by the statements found on the last page. That page also contains a statement requiring correction—“While nearly all the diamonds found are small and faulty,” does not agree with the accounts from home which speak of the South African Diamonds as of great purity and hardness.

The pamphlet contains 64 pages of closely printed letter press, and is sold at two shillings with a large reduction to schools. We shall give some extracts at some future time.

We hope Mr. Theal will meet with the encouragement which he well merits, and that he will not desist from his laudable endeavours to render his work, as he at first intended, more full, in a new and improved edition.—J.L.

ETHICAL.

HEAVEN IS A HUMAN HEAVEN.

HEAVEN is not an angelic heaven, but a human heaven—the home of homeless hearts—the dwelling-place of human affections—the object of human desires—a human society—the restoration of all old associations, when the body is raised from the dust, and death is swallowed up for ever. But what above all makes it a human heaven is, that it is the dwelling-place of Emmanuel, God in our nature. How will those who have excluded themselves regret, that they did not believe God, when he said—If they shall enter into *my rest*. Therefore, be warned. To-day, if ye will hear his voice. Make sure then of having the spiritual and incorruptible life, and you will rejoin the family of man in that better country, where alone life is real, and where it will also be eternal.—St. C.

THERE IS ALWAYS A TO-MORROW.

AFTER reaching the summit of this world's glory, and tasting of its fondest delights—there is always a to-morrow.

After enjoying the pleasures of sin, which are but for a season—there is always a to-morrow.

After the goal of all your hopes has been reached—there is always a to-morrow.

After a man loses that without which he thinks he cannot live and that life is of no value now, and after the loss of all his hopes, he finds himself still alive, and life and destiny yet before him—for there is always a to-morrow.

After the sun of life has set, and the long night has closed in—there is always a to-morrow.—St. C.

The Lovedale Missionary Institution will re-open on the 27th July.

Isigidimi Sama-Xosa.

Vol. I.

LOVEDALE, SOUTH AFRICA, JULY 1, 1871.

No. 10.

Isigidimi Samaxosa.

UKULINGWA.

EYOKUQALA.

SONKE siyazi ukuba kukutinina ukulingwa, nokokuba kunzima kakulu ukupikisana nokulingwa, nakuba futi kusiliwa nako. Kuko abati bavume kwasekuqaleni bengezanga malinga okwoyisa; kuko kanjalo abanye abati balwe ixesha elide, nakanzima, nokoke bade nabo ekugqibeleni bawe. Kungummangaliso ukuba babeko abantu abati bangamlileli umntu owileyo, balibale ukuba kuyintonina ukulingwa, nokuba asingokulunga kwabo, lento bengawanga bona ngalo ixesha lokulingwa okunzima. Ukuba kuwe umntu omnyama obefudula engofundisiweyo, mhlayimbi eke wangum Kristu, wati akulingwa akabinako ukulwa, kodwa watyibilika wabuya waba ngumhedeni, kuye ngamaxesha amaninzi, sekugxekwa abafundisi. Kufuti ndisiva kusitiwa ngabagxeki bakuva ukuba kuko udade, mhlayimbi ukuluwe omnyama owileyo, "He-ke kupela, lelungelo abayifumanayo ngemfundiso yabo entle! Yinto ebendiyikangele!" Bazalwana abamnyama niyazi okwenene ukuba kwenza buhlungu abafundisi benu, kuzisa ihlazo ekufundiseni kwabo xa nivumelana nomlingi. Ngoko yibani nezibele kubo kwanje ngakuni niti ngamandla ka Tixo nilwe ngoburoti nezilingo ezinikatazayo. Kungalo itemba lokuba mhlayimbi kuko nakuni abalingwa kakulu, abangafumana intomakalalo ekulweni, lento ndinibalela lembali emfutshane:—

Ngenye imini bekuko abafana ababini bama Xosabebemi beteta omnye kwomnye. Oyena mkulu kubo ebambete ingubo ebomvu enxibe izivato zamaqaba, eteta ngomsindo. Omncinane ebebonakala yena ukuba ebeyinkwenkwe yasesikolweni, ependula ngoxolo nangokundilekileyo, esiti, "Kufanele ukuba sisono xa besitsho

abafundisi betu, ngokoke andinako ukuhamba nawe, Malangeni, ukuya kubonela ukutshila."

Itshiloke lonkwenkwe ukupendula, igama layo ibingu Thomas.

Ati ke U-Malangeni ukupendula, "Uyipikisela ntonina imikwa namasiko awavela kwobawo betu?"

U-Thomas, "Obawo betu bebehleli ebumnyameni, nasezonweni, yinene ukuba imikwa yabo ibikohlakeleingafanele ukuba yenziwe siti bafundisiweyo ukwazi okulungileyo, nokungalungileyo."

Baticwaka umzuzu wada wati U-Malangeni, "O! kengoko uyakuba yinkwenkwe bonke ubomi bako; xa ungavumi ukuya kubonela ukutshila kwabakweta, fanele ukuba nawe akukuba saba ngumkweta. Inkwenkwe," watsho eyijika intloko yake ngeratshi watshica, esiti, "inkwenkwe engafanele luto kupela ukwalusa amatole!"

Ati ke lomazwi amhlaba U-Thomas, wajika ngomsindo ukukangela kumlingi wake enxamele ukupendula ngomsindo, kodwa inkumbulo zake ezilungileyo zamoyisa, akapendula, wanxama wemka ku Malangeni. Ukuba siyayilandela lonkwenkwe, soyibona iye kuzimela etyolweni, kwakufutshane nalapo bebemi bobabini, izikahlela pantsi emhlabeni ilila inyembezi itandaza umtandazo wokuba ikululwe ekulingweni, kodwa inkululoko ayifikanga kamsinya, ibiseza kulingwa kabukali ngapezu koko kuqala.

Oyena mlingi wale nkwenkwe ibingumkuluwa wayo. Wake wangum Kristu. Kodwa wati etembela emandleni ake ngomnye umhla waya kubalingane bake abangabahedeni. Bati bona bamtsala ukuba abengumkweta. Emveni kwoku waselezilahlela ebuhedenini akabisasondele esikolweni, akabisahamba nabalingane bake besikolo, kupela wahamba nabo bebewile kwanjengaye.

Umninawe wake ebetyelele ekaya ngeholide, U-Malangeni wazikutaza kakulu elinga ukumenza U-Thomas ukuba alandele isifundo sake.

Ute akuti tu U-Thomas, U-Malangeni wemka ngenye indlela. Ite lenkwenkwe ebilingwa yakubona oko yabulela kakulu, ngokuba ibisoyika yakubona umkuluwa wayo esemi kulendawo esaza kumkataza. Uteke akumbona emka, ngoku ndokendifumane uxolo. Kodwa ebeposisile. Emveni kweyure ezimbalwa kute esahleli ecaleni lendlu kayise efunda, wabona U-Malangeni esiza namanye amadodana, weva kaloku, ukuba kuko into ezayo; wahlala ecinga ngokuti andisayi kubapendula abalingi bam.

Kwabonakala lamadodana akumbulisa U-Thomas ukuba kumhla ambonayo ngoku egodukilenje, ahlala pantsi aqala ngokumbuza imibuzo emininzi enje—Ukuba uyakubuye ayena esikolweni? uyasitandana? abuza namanani engubo zasemlungwini abezinxibile. Yonke wayipendula, etemba kodwa ukuba akayi kuyikankanya lanto ayoyikayo. Kodwa bekungenxa yalonto umkuluwa wake ebewazisile, bekungafanele ukuba bebeyakuyilibala. Bati bakuzikolisa ngezonto baticwaka umzuzu.

Wati omnye ebuza ku Thomas, "Uzakwenzani lonke elixesha upakati kwetu? ingabi uyakuhlala ufunda loncwadi?"

"Kumnandi ukufunda," atsho U-Thomas.

Ati omnye, "Yintoni igama laloncwadi?"

"Yi Bible."

"O yiyo! nam bendifudula ndiyifunda, kodwa asincwadi ilungele mna ngokuba ayivumi ukuba ndenze ngokutanda kwam. Kodwa ndokuxelela eyona nto ilungileyo, zikulule ezongubo zasemlungwini unxibe njengati, uqabe, uhambe nati siyekubonela ukutshila, siye nasetywaleni. Kulungile ukuba unxibe ingubo zasemlungwini xa usemlungwini naxa usesikolweni, kodwa xa ulapa mawenze njengati, ufane nati."

"Hayi, hayi andinako," watsho U-Thomas.

"Uyakutini lonyaka uzayo lakufika ixesha lokuba waluke?"

"Andisayikwaluka."

“Akukuba ngumkweta! kanimve!” (batsho behleka) “Uyakuhlala uyinkwenkwe, kunjalo na?” watsho omnye ngengekoko. Batike bonke, “Ewe, Inkwenkwe, inkwenkwe.”

Wati U-Thomas ukupendula “ndingabayindoda ukuba U-Tixo uyavuma ukuba ndipile noko ndingayenzi lomikwa incolileyo eyenziwa ngabantu bakowetu.”

Bati, “O yimfundiso yabantu abamhlope leyo, sobona ukuba woyigcina kangakananina.”

“U-Tixo wondinceda!” yatsho lonkwenkwe.

Bamyekake eloxesha, kodwa bapinda futi ukumkataza kwada kwalixesha elide engavumi. Kwada kwati ngenye imini bankataza bagqitisela eminye imihla. Ute yena akapendula nalinye ilizwi kodwa kubonakala ukuba kuko imfazwe empefumlweni wake. Bate abalingi bake bati cwaka, wema pambi kwabo.

Wati, “Anizanga niyeke xesha lokundilinga ukwenza esisono, nindikatazile, nindikataze ndada ndapants’ ukugeza; ndiyavuma ngoku, ndiyakwenza njengani, ndiyakuba njengani, nangalomini enkulu, xa U-Tixo omkulu ayakundibuza ngesisono, ize nipendule nina. Nikoliwena ngoku?”

Kwangeloxesha wazilahla ingubo zake zasemlungwini wambata ingubo, waqaba imbola, wanxiba newatsha, wahamba ke nabalingane bake: sebenjani ukuvuya, umkuluwe wake evuye ngapezu kwabo bonke. Bahambake besiya kubonela ukutshila; behamba behleka, bencokola. Kodwa kute kamsinya wati cwaka U-Thomas, ukwoyika kweza ebusweni bake, wema watitu, abalingane bake bati hamba, kodwa, yena wasuka wema, bati hamba, unantonina, hamba.

Wati U-Thomas, “Hayi, hayi, andinako ukuhamba. Ndonile, ndonile, kodwa andinako ukuhambisa kwezisono. O yinina ukuba ndipulapule ndakulingwa ngaboni, U-Tixo makabe nezibele kum.” Wati ngosizi olukulu wabaleka esiti, “U-Tixo wondixolela na?” Wakumbula imbali yonyana olahlekileyo wati njengaye, “Ndovuka ndiye ku Bawo.” Kwanje ngo nyana olahlekileyo wazuza uxolelo. Emveni koko U-Thomas ebehlala elingwa ngezilingo ezinzima, kodwa wema wati nqi njengo lwalwa, ngokuba ebebambelele

kuye onamandla amakulu. Nina nonke nofumana uncedo xa nilingwayo njengo Thomas ukuba niyakulufuna.

UKUFUNDISWA KWOKULIMA E-LOVEDALE.

NGALO nyaka udluleyo I-Lovedale Institution icite iponti ezimakulu mane, ekwenzeni umcencesho oyakuba nokucenceshela iakile ezimakulu atile. Kube kuko ubunzima ekuwenzeni kuba bekuko ulwalwa.

Enye yendawo ezinxanyelweyo ekuwenzeni lomcencesho kukufundisa iqela elitile labantsundu ukuba likwazi ukulima njengohlobo olufanelekileyo. Ukunqwe-neleka kwalondawo akunakupikwa bani. Abantsundu ngoku bayalima kunene, kodwa indlela abalima ngazo zicita umsebenzi, zigqiba nomhlaba. Imfundo engafundisa ukuba umsebenzi uncipe zize noko iziqamo zibe ngapezulu, ayinakuba ingabonakali ukuba iyinzuzo kubo abantsundu nakulo elilizwe.

Ngokunxamela ukunga ukwaziwa kokulima kunganda, sifuna ukuze kubeko ngo October ozayo isitandatu samadodana antsundu esiya kufundiswa lomsebenzi. Ukuba ke lite lanela inani lamadodana *afunelékileyo* ayakubatalwa nawo kwanje ngabasebenza inqwelo, nabakandayo, nabashicilelayo. Nawo ohlala iminyaka emine. Eyona ndawo inkulu nakulomsebenzi yoba kukufundisa abantsundu, ingabi kukunxamela inzuzo. Nokuba lomsebenzi wanele ukubatala indleko ozivelisayo akwasala nto ngapezulu koba kwanele.

Umgama abanokufundiswa batiwe ga kuwo woba nokumiselwa yimfundo aboza benayo abo bayakuzinikela kulomsebenzi. Bofundiswa indawo ezinje ngezi:—Ukufuneka kwokulima nzulu; uncedo lwemigquba (imanure) yentlobo zonke; ixabiso nesizatu sokuti ukuba bekulinywe umbona entsimini sekulinywa ntoyimbingomnyaka olandelayo. Ukuba umntu ufundisiwe izizatu zezinto unokusebenza kakuhle nakalula ngapezulu kwokufumana afumfutelisa.

Ekulimeni kufuneka ukuba umntu akuqonde ukupatwa kwempahla ezifanelekileyo zokulima. Kwabantsundu impahla zokulima ise—ligaba, nepuluwa, ne-ere, ngamanye amaxesha nehlaha. Ukuhlwa-

yelwa kwazo zonke intlobo zokudla kukuyi sasaza imbewu.

Ibanga lokuqala elingatatyatwayo eku-bekeni pambili kukufunda ukuhlayela ngemigca. Umbona ungalunga ngapezulu uhlwayelwe ngemigca. Kungati ke kwenjiwenjalo kulandele indawo ezinje ngokuwakanisa nge ere ezimazinyo angati axinene ebazile; nokuhlakula ngamahashe. Kufuneka kodwa ukuke umntu akufundiswe ukukwenza oku. Asikukoke nokuba umsebenzi ungenziwa lula kukuhlakula ngamahashe.

Noko masinga pupi ngokuti iziqamo zalemigudu zingati zibonakale kwasekuqaleni. Zingaya zisanda ngokwanda. Nokuba ipuluwa ibingenzanga nto yimbi ngapandle kokukulula abafazi ebukobekeni bokulima ngamagaba, babe abaninzi bebeleke abantwana, ibingaba yenze into enkulu kanye ngokwecala lesimilo.

I-FRANCE.

UMZI wase Paris usekwisimo esilusizi, esibi ngapezulu koko ibingqongwe ngama Prussia. Lawo ma French alwa ne Governmente yawo, agxotiswe aya kungeniswa pakati kwendonga zomzi. Akasenako ukulwa engapandle kwendonga. Kodwa pambi kokuba agxotwe alwa ngoburoti obukulu. Kengoku, njengokuba engqongiwenje, ayawutshisa umzi. Zininzi izakiwo ezihle kunene ezitshatyalalisiweyo. Ibotwekazi elikulu ekutiwa yi Tuilleries, ebeli namagumbi angamakulu atile, litshiswe langumtutu. Zininzi nezindlu zetyalike ezitshisiweyo. Ama French ngoku awalwi nantshaba zawo, alwa kwa nabazalwana. Kubulawana ngapandle kwezibele kumacala omabini. Kwindawo ekutiwa yi Clamart ate engaboni, lama French alwa ne Gornmente, afikelwa yimikosi ye Governmente, yabulala amakulu amabini anamanci mahlanu. Lemfazwe ayisenakuzingisa mgama unganani ngoku.

IREMENTE ZABANTSUNDU NOKUZIXASA PESHEYA KWO MZIMVUBU.

KUYAKUTI ukuze kube kuko ukuhluma kweremente zabantu abamnyama kube kuxa sezinkuzixasa ngokwazo. Xa sezifunde nokupa; zingamana zisamkela kodwa. Sinokoyikake kodwa ukungati iremente zabamnyama ziyimatelelondawo ungati zixoliswe kukutembela kwabamhlope. Ziti

noko zipiwa kangaka nje, inkoliso inganiki nento ukuxasa abafundisi bazo. Kodwa kufuneka ukuba zivuke kuba zohlala zingento yanto, mhlaumbi zitshabalale kuti tu.

Kulusi'zi ukuva ukuba "iremente yase New Griqualand, isilelelwe kanye kukuxasa U-Rev. N. Bezuidenhout."

Leremente yase Griqualand, epesheya kwo Mzimvubu, yayicele umfundisi, yati boti ukuba babini imxase ngokwayo omnye. Bakutshwake bababini okwenene. U-Mr. N. Bezuidenhout waketwa yiyo ngokwayo. Wati noko waka wanga uyatandabuza wada waya. Ngalomnyaka akuko nento emnike yona. Izifumene kuye izinto zenkonzo ka Kristu, kodwa yona ayimnikanga nesiqingata seshumi soko ibifanele ukukurola. Oku kulihlazo, kubonisa intswela-mbulelo, kungawafanele ama Kristu.

Kodwake singa izihlobo zetu ezimnyama singazikumbuzwa amazwi ka Kristu, ati—"Ongena sono pakati kwenu makabe nguye oqala ukuposa ilitye ngakuye." Pakati kweremente zabamnyama zimbalwa ezinentwana eziyenzayo yokuxasa abafundisi abapakati kwazo. Uninzi alunqweneli nokunga lungayazi londawo. Akuko nto luyilingayo. Ukuba bekuko umoya wobukristu kuzo, zininzi indlela ebinga xaswa ngazo I-Gospel. Ibingati ukuba iswelekile imali kunikwe nempahla, kuncediswe nangomsebenzi. Izikolo ezikade zimi ngoku agesezizixasa ngokwazo.

Nokuba kutetwa amazwi anzima, makati ama Kristu amnyama awatwale. Akunakwenziwa ngakumbi. Siyikankanya nje leremente yase Griqua sifuna ukuze bazifune bonke abakwanje ngayo ukuswela imbulelo. Yona ikwafana nezinye esingazibizayo nangamagama. Angamakulu nama-waka Amakristu abamnyama anganikanga ngapezulu-kwala ma Griqua. Lihlazo kubo bonke abo! "Namkele ngesisa, yipani ngesisa." Guqukani kwesi sono hleze itamsanqa lika Tixo lingabi nakuzaliseka pezu kwenu.

UKUHANJISWA KWE LIZWI LIKA TIXO

NGU MR. PETER MASIZA NO MR. S. GAWE.

NGOMHLA we 17 ku April, sanduluka kwa Mfuleni sobabini saya kugaleleka E-Hebehebe, apo U-Mr. Masiza wangenisa ityalike ukumka komhla. Babambalwa abantu abakulu, kwakolisa ngentsapo. U-Mr. Masiza wateta ngako ukwakiwa kwetyalike. Inkosi yakona yeza ku S. Gawe, yati, bantwana bam namhlanje nifike ngemini embi ngokubanize mhlana mna ndihlanganisa impahla yokwenza indlela yenqwelo. Ewe safika neremente yakona ihleli kakuhle nabantwana befunda kakuhle. Umntu esafumana indaba ezimbi ngaye ngumfundisi wentsapo wakona. Wabuya U-P. Masiza wangenisa umtandazo wakusasa.

Ngolwe 18 saya kugaleleka E-Ndakana. Sayifumana inkosi ikomnye umzi. Sati kuyo usalazina ilizwi owaliteta no Mr. Waters? Yati 'Ewe ndisalazi.' Yati ilindele zonke imini umshumayeli ovela ku Mr. Waters.

Ngolwe 19 saya kugaleleka E-Nqamakwe seku-

ngokuhlwa. Salala kamnandi ku Mr. Klass Mtakati. Kusasa umtandazo wapatwa ngu S. Gawe. Babako abantu noko besingabalindele ngenxa yokuba kude kwabo. Abantu baloremente balishumi elinesinye. Oza kupehlelelwa mnye. Intsapo zesikolo encwadini zi 46; ezikolisa ukungena zi 20.

Ngolwe 20 saya kufika E-Newazi sekuhlwile sasesilala. Kwasa sisenza umtandazo, wapatwa ngu S. Gawe. Sesuka safika kumzi ka Mr. Michael emini. Wasamkela kakuhle. Sati makahlanganise abantu ngokuba size kubabona. Wabahlanganisa ke, bangena emva kwemini babaninzi, kuko nama Lawo, wazake ngoko U-Mr. Masiza washumayela nangesi Bulu. Abantu balo remente basibozo, kodwa abamkeli bomtendeleko batatu. Intsapo zesikolo zi 26. Safika ngecawa abapumla ngayo abantwana, bekangela emva kwempahla. Sesuka kusasa ngolwe 21, sapelekwa ngu Mr. Michael waza kubuya E-Gcuwa.

Safika E-Newazi emini. Safika namhla eko umshumayeli wakona, nabantu sebesilindele. Waselengenisa ityalike U-Mr. Masiza. Abantu beremente yakona bali 11; abomtendeleko basibozo. Intsapo zesikolo encwadini zi 31; ezikolisa ukuhlala zingena zi 20. U-S. Gawe wenza umtandazo.

Ngolwe 22 saya E-Mtwaku. Safika kona abantu sebesilindele sebehlanganise ngu Klass Mtakati. Nenkosi yayiko. Yaba yinto eninzi yabantu. Yati yakupuma inkonzo abantu bonke babuzá owabo umfundisi ukuba bomfumana ninina? Wayete U-Mr. Waters womtumela.

Ngolo kuqala ku May, seza kugaleleka E-Caba (St. James' Mission). Isikolo sakona sihambiseka kakuhle, kodwa safika umfundisi wakona engaseko. Ngendlu yetyalike, uti U-Booy Malras, inkosi yakona, ewe ityalike uyavuma ukuyaka, kodwa akakabi naxesha ngenxa yokuvuna. Enye into usaxakwe nayindlela. Ubengekaqiniseki nokuba iyakwakiwa ngezitena nokuba koba ngemiti sinina.

Exojana, U-Ramnewana wafika kum ngokuba bendimbizile, wandixelela ukuba amaqaba akasangeneni etyalikeni ngenxa yemigidi. Sekungena abantu beremente bodwa, be 11 ngenani.

Ngolwe 2 ku May ndaya kufika E-Xolobe (St. Stephen's) kusekusasa, ndasendisiya ku Ngcongolo. Ndenza ityalike kona. Yati yakupuma ndateta nayo inkosi leyo ngokwakiwa kwendlu yetyalike. Yati yona iyayifuna kakulu ukuba ibeko; kade ilinga ebantwini ukuba mayenziwe, kodwa abavumi, nayo ngokwayo kaloku ayinanto ingabaqalela ngayo. Yati ukuba kuko iqinga lokuba bayenze, make ndilinge nam, yona kade ibazama.

S. GAWE.

LOVEDALE MISSIONARY INSTITUTION.

KULE Institution kopindwa ukungenwa ngolwe Sine ngolwe 27 ku July.

Kwesentombi isikolo kuya kwamkelwa ezimbini intombi mhlaumbi ezintatu kwigela elifunda imisebenzi. Ezo zisemsebenzini ziyifumana imfundo ngokuhlwa; zize zibatalwe isheleni zone ngenyanga, ngonyaka wokuqala, zizuze nokudla kwazo. Ote wakangela kwi *Sigidimi* sika December wozifumana kona ezinye indawo.

Sitemba ukuba izihlobo zetu ezintsundu zoyikumbula imali yabantwana yomnyaka, ngokuba kufuneka ukuze babatalwe ngalomini, abangena ngo January odluleyo. Siyazimema ukuze zibeke kulo ntlanganiso:

INGQAKAQA.

E-KAPA kuko umntu oseleke wabanjwa yingqakaqa. Ngoku ukwi Somerset Hospital, ubekwe yedwa. Njengokuba singasenako nje ukuyipepa ingqakaqa sitemba ukuba boti abo bangekaqa-tshulwa sebesinga emagqireni ukuba baqatshulwe. Asikeva ukuba iselifikile nase Bayi.

E-London abantu ababulawa yingqakaqa bangamakulu amabini iveki zonke. Eyona nto incedayo kukuqatshulwa. E-Derby ese England usand'ukuti U-Dr. Flinn, akukabiko mntu ubulewe yingqakaqa, noke yamhla emveni kokuba seleqatshulwe kabini.

IZINTO NGEZINTO.

ELINYE ikonxwa lom Xosa lite lisemba amatye E-Rini lawelwa ludonga lwalomnxuma belisimba kuwo lafa. Kute ukudilika kodonga laselwa kwetu, lati lakumbiwa kwafikwa selifile.

NGECAWA edluleyo amapolisa ase Bini awabamba onke ama Mfengu nama Xosa awayehleli kona engenamaqaga. Kwafakwa ishumi elinesitoba etolongweni. Ngemini elandelayo yati inxenyeyawo yavelisa ubunqina bokuba inabelungu esebenza kubo. Banikwake abo amaqaga, isihlanu sabo sohlwaywa.

E-DORDRECHT kuko Umxosa osand' ukulinga ukudlisa umntu nosapo lwake. Lomxosa wayexabene nenkosikazi yake, wazake wafaka umnqambu wecuba embizeni yeteya. Isihlanu salondlu saka sagula, sabuya sapila kodwa. Lonkwenkwe ngoku izimele.

U-REV. Mr. Paterson wase Uitenhage ugodukile ukuya E-England. Ube seleminyaka ima 35 engumfundisi kwelilizwe. Abantu bake baba lusizi ukwahlukana naye. Abanye abaka bapantsi kwemfundiso yake bahamba imayile ezingapezu kwe kulu ukuza kumbona pambi kokuba emke.

U-MR. GRIFFITH, imantyi yase Qonce ngoku uye kuba yimantyi elu Sutu.

EZENTENGO (I-FANDESI).

NGOLWE Sine ngolwe 6 ku July kuyakutengiswa E-Hilton ngase Rini, igusha, neboke, nenkomo, nenkabi, nenkunzi zegusha, ikasi zoboya, nenqwelo.

E-RIETFOONTEIN ngase Colesberg kuyakutengiswa ngu Mr. E. van Bart, impahla ka Mr. J. van Schalkwijk nge WEDNESDAY, ngolwe 2 ku August, Igusha ezi 1500, Inkomo ezi 90, Amahashe ama 46, Inqwelo ezi 2, nenqwelana zamahashe ezi 4; Impahla yendlu, enjenge zitulo, netafile, nezitya, nengubo zokulala; Impahla zokulima, ozipuluwa, nomihlakulo.

INTENGO YEZINTO EMARKENI, NGECAWA EDLULEYO.

AWONA MANANI MAKULU.

KWEYASE BAYI.

Nge 100 leponi:—Itapile 6s., umgubo 9s., umbona 7s., amazimba 6s., ihabile 6s., imbotyi 12s., iertyisi 15s., irasi 6s.

KWEYASE RINI.

Nge 100 leponi:—Umbona 6s., umgubo 10s., amazimba 6s. 3d., itapile 11s.; izikumba zenkomo ngeponi 3¼d.; inkuni ngefulara enkulu £1 15s.

HOUSE DUTY

UNDER ACT No. 9, 1870, PAYABLE 1st JULY, 1871.

GOVERNMENT NOTICE, No. 196, 1871.

Colonial Office, Cape of Good Hope, 6th June, 1871.

HIS Excellency the Governor directs it to be notified, for general information, that the House Duty imposed by the Act No. 9 of 1870, accruing to Her Majesty in her Colonial Revenue for the year 1871, becomes due and payable on the **FIRST DAY OF JULY NEXT**, and must be paid by the person who may on that day be in occupation, or entitled to the occupation of any House or Premises valued under the said Act, *without the receipt of any notice.*

By command of His Excellency the Governor,
R. SOUTHEY, Colonial Secretary.

I R A F U

IMISWE NGOMTETO WE 9, WOMNYAKA WE 1870,
IROLWA NGOLWO 1 KU JULY, 1871.

INTSHUMAYEZO YE GOVERNMENTE, No. 196, 1871.

E-Ofisini Enkulu, E-Kapa, ngolwe 6 ku June, 1871.

INKOSI Enkulu I-Governore iyazisa kubantu bonke, ukuba Irafu Yendlu le imisiweyo ngomteto we 9, we 1870, yokongeza kuyo imali yokuxasa I-Koloni le ngomnyaka we 1871, iyakulwa **NGOSUKU LOKUQALA KU JULY WALOMNYAKA.** Le malike imelwe ukuba ibatalwe njengokomteto lowo ngumntu owoba ehleli kuyo ngalomini, uyakuyibatala ke kungayiwanga kuye.

Esi simiso Senkosi Enkulu I-Governore.

R. SOUTHEY.

U. JEREMIAH WOODLAND,

UYAKUTENGISA Ngolwe 8 KU JULY, into eninzi kunene yempahla, ezivela kwizikiti ezilishumi elinazibini, ngapandle kwezinto zabantu ngabantu.

ZIYAKUTENGISWA ESKITI SASE CRADOCK.

Izihlobo zam ezingama Xosa kukona ziqalayo ukuqonda ukuba kuyinyaniso ukuba U-Jeremiah Woodland, uhlala Enamahashe, Namahashekazi, Nenkomo, Namatokazi, nezinye izinto azitengisa ngamanani alula.

Yizani kengoko nizibonele nani ngokwenu.

Emva kolwe 8 ku July kuya kuhlala kutengiswa impahla zesikiti nezabantu ngayo yonke imi **GQIBELO YOKUQALA**, kuzo zonke inyanga, kuqalela kolwe 5 ku August. Ningalulibali usuku lwe 8 KU JULY. Nixelele nezihlobo zenu ukuze nazo ziyazi lonto.

Printed and Published at the Lovedale Missionary Institution Press,
about the first of each month.

EDIKENI NASE-MKUBISO,

U-J. B. TEMLETT,

Uhlala enempahla ezitengisayo ezilungileyo, ezinje ngentlobontlobo zengubo; iswekile nekofu; intlobontlobo zekomityi nepleti; ipuluwa, nepeki, nentlobontlobo zezitya. Ingafunyanwa nenkoliso yezinto ezifanele indlu.

Izivato zokutshata nezinye intlobo zezivato. Nazo zonke intlobo zezilimo zingatengwa.

Kwanamayezana okupilisa zonke izifo, nabo bonke ubulwelwe; ukuba alikabi lira lokuba umntu afe.

U-J. MILLS,

Umhlanganiseli wabanamatyala,

Nemali uyayibuta nemicimbi yabantsundu uyayiquba ezindlwini zamatyala;

*Ezise DIKENI nase SINQENQENI
nase MPOFU.*

U-A. T. GOODCHILD,

Ngumteteleli wamatyala entlobo zonke
E-DIKENI.

MISSIONARY CONFERENCE.

THE NINTH ANNUAL MISSIONARY CONFERENCE of Missionaries labouring on the Frontier, will be held in the Council Room of the Town Hall, King William's Town, on Wednesday, the 12th of July.

Proceedings to commence at 10 o'clock.

JAMES LAING, Secretary.

HEADS OF KAFFIR NEWS.

TEMPTATION NO. I.

AGRICULTURAL TRAINING AT LOVEDALE.

FRANCE.

NATIVE CHURCHES AND THE SUPPORT OF THE GOSPEL.

SMALL-POX AND VACCINATION.

EVANGELISTIC WORK BY S. GAWA.

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