kwehla imbhubho kwidabikazi apa elikulu. Ukutsho ke bapulapuli bam abatandiweyo nditi nakuba namhla kulomzi ungeboni zinto zalata ibali elidluleyo, ungebi sazibona ingqushu zezikundla ezintabeni apo umfi ebemana ukuzamana ne Nkosi kona. Nakuba namhla induli nentaba zingasanqakuli intlokoma zentsholo zemivuyo pezu kwaboni ababuyayo inxenye ingamadoda alukuni abendele ukweyela ezitenjini nakwezinye inkohlakalo, kodwa into eyinene yona yile yokuba—inkulu into eyenzeka e Xonxa. Kulapo amahlaba obuhedeni aqotywa kona kuninzi, kulapo amalinga okwaka intlalo nemo entle, kulapo yokuqulunqa izimilo yokwenza kona ngu Warner (omdala) ngokukodwa yinkosikazi yake incediswa ngumti u Samuel Sigenu. Kuba u Warner noko yena wave yinkosi Yati ukuqaleka kwalentsebenzo yafana nokuhlwayelwa kwembali yokozo lwe mostade, kwanela gwele “awalitabafa umfazi, walifihla ezilinganisweni zozitatu zomgubo, wada wabiliswa upela.” U Sigenu waqhuba into ezintatu ngo- mpumelelo enkulu kunene,

UBUTITSHALA,

ubushumayeli, ubukokeli, kodwa ezindawo asisokwenza zwi ngazo ngesizatu esisekuhleni sokuba into ebonwa ngamehlo awo wonke umntu ayifuni kuchazwa. Nokuba beniye kulipina icala kwelilizwe lase Batenjini, beniyakufumanisa bebaninzi kumakolwa, kubashumayeli, nakub'fundisi ebeniyakuti nakulanda apo bazuza kona inguquko nemfundo yabo nifumane ukuba babeke bahlala ezinyaweni zika Sigenu. Nokuba niposa iliso kulentlanganiso inkulu nobon’ ukuba lenene ndiyitetayo iyalaula nakuvo lendlu. Inxenye kulamadoda makulu yakulela endlwini yake, yondli- wa, yaqeqeshwa nguye. Ute esatsalile nitsi kuleUyokwe k wenzakala impilo ya­ke mrangokude isikolo sitiwe chu ngumti u Mawonga ukuze iyesitatyatwe ngu Rev. John Lwana evela ku Rev. G. Chapman Kute ke kwangeso similo sake umfi wazuza ukubukeka nolwamkelo olushushu kumzi wase Batenjini nasezi nkosini, waza ke ngoko waba pakati kweqela elati ngecebo lika Warner omdala lazuza

IMIHLABA

ezinkosini ukuze azokuba kule fama yake iku Bengu nje. Emanditi ngezwi elinye uhlobo ayisebenze ngalo lo fama yake, ngenkutalo yomfama wenene, neamaxesha afanelekileyo nangafanelekileyo, ngenzingiso enonyamezelo pakati kwe ngcapukiso nendiniso ezininzi, imigxagxamiso emikulu ayenzileyo kwizinto ezicikizekileyo zobu fama base mlungwini bona, zisisikanyelo esinamanolo kwingcikivo, nezityolo esiman’- ukunanyekwa ngazo zintshaba zobu Kristu pakati kwaba Ntsundu. Anditsho ukuti akuko madlala esimelwe kukumana siwaketa kuma Kristu avunjululwe yi Vangeli kwinzonzobila zatnasikizi obuhedeni. Kodwa into endiyitetayo yexokuba ubomi buka Sigenu bona bubonisa ukuba akuko nyaniso kwimfundiso nenteto eziti: “iqaba ngenkutalo Jinqweneleka ngapezu kwekolwa.”

*(Inxenye yolandela.)*

Ukubona Kosemantla k Tsitsana — U Mr. C. Sejosing, Umrolong, usibhalela uti:—“ Ndiva kutiwa sivunyelwa ukuba sifumane uty wala, nditi ke bobawo make simise inyawo kiilento. Nditi ibrandi kuli tina bantu bantsundu yimfazwe. Kuti mhla bungenayo uve sekulila ibhungane enkundleni. Zinkosi ndiya yoyika ibrandi, ndiyayazi kakulu. Ndingum Rolong ngqe, izizwe zakowetu zaya pina? Kwakungeko mfazwe, namkonto, nagazi; kwakuzekwa kusendiswa. kuhlekwa, kodwa babe petene endlwini. Mhlaumbi niya kuti lendoda yenzani ukuti itete ezizinto ize ingasicaseli. Yiva ke. Kuqala ndabuqonda kuma Rilikwa e Filipolisi, kodwa inkosi yaw. yayisala, kodwa abantu bengavumi. Ibisiti yakuva apo ibrandi ikona itume'e abantu zapulwe ifatyi, akuzange kuneede nto kuba Amalawu aye yitanda kakulu ibrandi; isizwe ke saehitakala, nenkosi yemka ngasemva yalaudela bona. Sekuzele Abelungu, kwa nesizwe sakwa Lipuyi saba njalo. Aba Flaping kwango tywala—ngenye imini, ndiko nam, um- .ziiknlwana ka Nkosi Lipuyi uti bawo omknlu tikina lencwadi. Uti omnye ndakutikina ukuba iyintonina, uti omnye, hayi bawo omkulu bamba nje wena usiba.ngokuba umzukulwana lo yayi r.Smthbhali ke uyise omkulu nfuiia ukwazi ukuba yintonina le a’ .n'bphT yona usiba. Waye fundile kanyelomfana. Yabamba indoda enkulu. Kusasa, nantsi incwadi iti la Farm yako itatwe li Bhulu kuba izolo utikinile incvadi. Nditi ke ipepa lako lingapela nxa ndipika nezotywala. Aba kowetu bapina? nditeta nje kuyatengiswa aba Rolong. Utywala kuti tina bantu Bantsundu ngu Satana yena ati akurole ngento ezimnandi kanti kamva uza kukuhleka. Masibale kanye. Kanjako na u Rulumente atanda ukusigcina tina bantu bantsundu, kulungile ukuba bublale paya ezidolopini ati amanxila abukwelele amahashe. Ndisitsho nje mna esi sizwe sain apa ngamanxila odwa, nditi ke mna ninga ningayikangela kakuhle lento yotywala. Mna audizange ndive bunomsebenzi olungileyo. Bubi kanye. Yiyona mfazwe ati u Rulumente asigqibe ngayo. Singabantwana bake, nxa silila wosiva, makasinike enye into u Rulumente kune brandi—izikolo zemfundo epezulu. Ulungile lomteto sinawo apa wokuti ontsundu makabulumane ngenewadi ye Mantyi. — Nangona ndingenako ukufunda isi Xhosa, ndiyeva apo nisebenza ngakona apo, ndibulela kakulu ke kuni Koloni ngokutuma lomadoda e Kapa. Sotuke kakulu manxa yalopasi; sati kanti u Rulu­mente lo akasitembile kangangokuba nomfundisi wetu abe ne past. Lonto ibiya kwenza ingcamango ezimbi eba- ntwini. Ndibulela ndivuyisana nani nxa u Rulumente evile. Nam njengokuba ndingumnumzana nje nxa ipolisa beliya kundibamba lindazi bekuya kuba kubi.—Ana ndihone isimanga, umoya wolwesi-Bini, 6 August, utate indhi, intungo yodwa, wayisa pezulu belele abai tu bati bona lilifu liyaduduma, ite besatsho babona inkwenkwezi pezulu. Yayakuwa umgama oyi 12 feet kuyo.— Uanga libalele apa, sisimanga lonto; ne kepu alikawi, asazi ukuba yintonina levo.—Sike senza umsebenzi omhle kuyokuvulwa isikolo kwa Julius, wateta umfo ka Lwana kwaguquka amadoda ama mn nomlazi, wati omnye: nam namhlanje ngendiya kuzinikcla, koko ndoyika ukuchita umzi wabantu, kwatiwa i Nkosi iya kubiza yiza.

 ILISO LOMZI.

 ISEBE LE KOMANI NE GLEN GREY

Intlangano yenyanga ezintatu yale Mbumba ingene esikuleni sase Tshatshi ngokuhlwa kolwesi Hlanu, 27 September. Ibiko kanobom impi ngakumbi eyase Glen Grey epetwe zinonopu zase Batenjini o Messrs. Nobhoza, M’beogo, P. Makasi, S. F. Ntshanga, P. Nzabe, E. G. Mahonga, T. Mahe namanye; o Messrs. T. Matumbu no Ziche Kondlo bebeko bevela e Mtha; u Mr. Cawood Sishuba evela e Kamastone ; umsi wase Komani opetwe ngo Rev. J. Goduka, Messrs. Chas. Hlati, R. T. Nukuna, B. Kota nabanye ubuko ngebubinza. Ngomemo olubalulekileyo kube kuko no Mr. J. Tengo- Jabavu we Mvo Zabantsundu, ete intlanganiso nakubeni ebemangala, yamnyanzela ukuba state Isihlalo.

INTOEZIBALULEKILEYO

ebekukangelwe ukuba ziqutywe yile ntlanganiso zibe zintatu. Kuqala, kube kukuba Elipezulu lizive zibaliswa ngomlomo Indaba Zabatnnywa-Ngepasi e Kapa ; okwesibini, ukufuna icebo ngo Ngeniso-Magama-Abavoti ; okwesitatu, ukucinga ngemo ye Glen Grey.

**I.** INDABAZABATUNYWA

ziqunywe ngu Mr. Tengo-Jahavu otabate eqondweni, wabalisa ngokuyileka ebutatakeni kwentlanganiso yase Qonce eyayikutalelwe, njengentlanganiswana zonke zelingapantsi, sitandatu nesixenxe samadoda, omnye umzi uyibetisa ngomoya imizamo yentlanganiswana. Ubilise wada wafika ekubuzweni kweya Pantsi kwa-Mahlati eyalaula ukuba kutunywe, wabonisa ukuba lento yokutuma yayingapuhlise ’mandla, kusuke kwakauleziswa abantu ababenokuti kwasu bahambe, aye amadoda ayenikwe amanakambe okuba angahamba ingo Rev. E. Makiwane no Mr. Isaac Wauchope, okwesake isiqu selenxitywa ngentambo yintlanganiso ebengaqondi yena ukuba kufanelekile ukuba aye, wenqene ukuba wokangeleka njenge gwala ukuti azanese ngenteto, kuti xa kubonakala ukuba mayiqiniswe ngezenzo abuye umva. Akangi angayibambezela intlanganiso

ngokubhula iminyani—ngokuti abahle into engaba sezabonakala kwingxelo zangapambili. Uqoshebe ngokuti into yokutuma yanconywa ngamanene amacala onke apo e Palamente—.icala lo Sir G rdon, nelo Mr. Sauer. Kwizincoko abebenazo namalungu ecala la Mabhulu banelisiwe beva ukuba babe nokungenisa impembelelo elungileyo, ete yabehle yazibonakalisa kwingxoxo esinjengo Glen Grey, nezotywala, nezinye.

Umbulelo watnadoda elipezulu ku Batu, nywa ube ngoznkileyo nozikileyo emxhelweni. Kutete o Messrs Ngingi, Cawood Sishuba, Rev. J. Goduka ote nokuba bebe- ngapumelelanga Abatunywa kumcimbi abebehambele wona bebeya kufanelwa kubulelwa noko.—U Mr. M’bengo ute kuvuya nomfazi nomntwana e Batenjini ngokubuya kwa Batunywa nendaba ezilungileyo\_ u Mr. Nobhoza ute umiungu wevenkile yabo warola ngochayito esiti kuncodwe nabo. Abatunywa bancede xa kuyinkohla kuwo wonke umzi ukuba kangenzi. wa ntonina, po bubonwa bona ubunzima obuzayo. Babe sebe linde ukuba basebesiti- citakala. — Etuya kokulungiselela indleko ya Batunywa kungenwo kwingxoxo

I1**.** AMAGAMAABAVOTI**.**

Kwabonakala ukuba umzi ubungekenzi nto upela. Kwayalezwa kwimizi ngaminye ukuba ihambise icebo le Mvo, ukuba kwalatwe amadodana ngamatatu ukuba aququ. zelele umzi ngento exingafunekayo. Ku- gqitywe kwakona ukuba kucelwe Imvo ukuba ziwanekele imigaqo yokungeniswa kwamagama umzi.

111. glen grey

Kubeko ingxoxo ende kunene ngalendawo, epelele ekubeni kutiwe lomcimbi wokuqiniselwa kwa Bantsundu kulomandla mauseuyekelwa intlanganiso yakwa Bangindlala ebiseliwusingete. Omnye umzi ubusiti Intlanganiso leio ilungiselela izi. kolo zodwa. .

Emva kombulele ku Mgcini Sihlalo no Nobhala yahlukene ngo 12 p.m. intlanganiso ebindilekile iyolile.

 ABALIMI NA BARWEBI.

E QONCE (Sept. 29 )

Ihabile—10/ to 10/3 ngekulu

Itapile-5/G to 13/9 ngenxhowa

Umbona—7/ to 7/9 ngekulu

Ifemile-3/9 to 4/6 ngenxhowa

Amatanga—4/ to 9/ ngedazini

Umgubo—17/3 ngekulu

Imbotyi—10/ to 10/6 ngekulu

Inkuni—5/ to 34/ ngeflara

E RINI (Sept. 27 & 28.)

Inkuni—15/ to 39/ ngeflara

Inkuku—lid to 2/6 inye .

Irasi—1/6 to 2/1 ngedazini

Ihabile—4/6 to 5.6 ngekulu

Umgubu—326 ngenxhowa

Isemile— 5/4 to 6/ ngenxhowa

Irasi ezinkozo—8/9 ngekulu

Umgubo-18/6 to 18/9 ngenxhowa

Inqholowa-19/ to 25/6 ngenxhowa

E MONTI (Oct. 1.)

Inkuni—5/ to 21/ngeflara

Imbotyi,-6/ to 9,6 ngekulu

Inqholowa—5/ to 9/6 ngekulu

Umgubo-15/ to 17,3 ngekulu

Amatanga-3 6 to 7/6 ngedazini

Isemile-5.6 to 6/3 ngenxhowa

Inkuku—9d to 1 7 inye

Irasi—6,9 to 7/6 ngenxhowa

Amazimba—7/ to 7/6 ngekulu

 Umbona—8/ to 8/10 ngekulu

Itapile,-5/6 to 12/3 ngekulu

Ihabile-13,6 to 15/6 ngenxhowa

Ihabile,—7/ to 7/7 ngekulu

Irasi—1/6 to 1/9 ngedazini

Emgwali wakwa Ngqika — Into esiyibonayo apa lilanga. iseleko yagqibela ngo February imvula, tina apa asikazanga siyibone. lyafa igusha kwetafa lakwa Ngqika.—Umbhaleli.

U M K H U Z O.

Sinako ukunika umhobe womkhuzo otunyelwa ngabemi beli pesheya kwe I Nciba, abelungu nabantsundu ku Mrs Blyth. Lenteto yacwangciswa ngabamiswa yi ntlanganiso yomzi wonke eyayise Gcuwa ngo 17 August. Yaza yabhalwa ngesandla esibalulekileyo ngu Mr. Henlev. Ibekwe isandla ngabambalwa be Komiti, yaza yatunyelwa ku Mrs Blyth, e Kapa apo asahleli kona okwangoku.

Butterworth, 17 August, 1889.

Mrs Blyth Otandekayo, — Kwintla- nganisoenkulu yabemi bom-pesheya kwe Nciba, ndawonye ne nkosi nezibonda ezintsundu, abamele iziqingata ngeziqingata ebise Gcuwa namhla, situnywe ! ukuba sibeke amagama etu, sikutumele lenteto yoku khuza, nokuvakalisa usizi lwetu kuwe nentsapo yako, ekuhlutweni okulusizi okuvileyo wena nabo, ekususweni pakati kwenu, ngomtselo Iuka lixo komveni wako otandekayo u Captain Blyth. . . , ,

Namhla uwcdwa kusizi lwako olurazula intlizivo. liizwe lonke liyalila livelana mini eknlahlekelweni kwenu okukulu. Siyamazi ukukutanda nokukubeka kwake, namaqina emvelwano, indlu venu yokonwaba abeyidibanisile. Simlilela ngani kuba ukukanya kwekaya lenu kutshonile, nisele nilila. Kobo bunedwa benu siya nicinga, intliziyo zetuzinani; kodwa siyazi ukuba anisole ningena mtutuzeli, kuba utixo olungi­leyo, abemkonza u Captain Blyth nge nkoleko engaka Nguye okwenzileyo oku, yabe ikwa nguye ote. “ Shiya usapo lwako olungena yise ndiya kululondolo- za lopila, nabahlolokazi bako botembela kum Kananjalo nati sililela ukulahlekelwa kwetu okunzima, ngokususwa kobetandwa kangaka, ebekiwe kangaka. Abamhlope balomandla beva ukuba abalahlekwe kupela yimantyi elilungisa, koko ngumhlobo woncipo ozenzo zoncedo nobubele zingapeliyo. .Abantsundu beva ukuba abalahlekwe yi nkosi koko ngapezulu, ngu yise, obenyamekele ukulungelwa kwabo bonke abebapete. Iminyaka imalunga namashumi amabini elilizwe elipete engadinwa nemigudu ; yake ifumene impumelelo enkulu. Ubugqobhoka, imfundo, nokukanya zi- hambe ngokukauleza ngenxa yemigudu yabantsundu ngokwenziwa nguye, kwati ngempembelelo yake akwavela kulungelana kupoki kwizizwe ebezike zidilukene zitiyene, kuko napakati kwezizwe ezahlukeneyo zamabala ngamabala. ;

Igama lika Captain Blyth, aliiumene i nienge gosa lika Rulumente api kwa mntu kumacalana onke, labe ubonwe nayi nkosi. Impato yake yelizwe ifanele ukuba kumabah alungileyo nemilinganiselo yoku au a isekelwe kwisimilo senqu som auli, esibamba ilizwe elibanzi lahlukahlukilo sidibanise elipetwe ngu Mhlekazi i Nkosazana.

Kwimisebenzi yase bandla, kwanemizi vezikolo awaba ngumseki wayo, nangapezulu kunoko, nemyuselelo enkulu abevenza ekuqutyelweni pambi i kwabantu. Impembelelo zomto onjalo azina kufa Kokwetu ukuba sizame ukupi njenge mfundiso vake, kwanokuba sizame “ukufikelela kwimikumbulo yake epakamileyo. Kulusizi ukuba isikewu esilusizi esibangwe kukufa kuka Captain ; Blvth siva kwandiswa ku'eususwa pakati kwetu kwentsapo yake. Kodwa nokuba na u Tixo usipose pina isabelo semiqinisekani okokuba iminqweno nemitandazo yetu yonilandela.

Masibuye. egamem labemi bompesheya kwe Nciba, abelungu nabantsundu, sivakalisa usizi, nemvelwano yetu yentliziyo, sitandaza ukuba ngapezu kwayo yonke intutuzelo yoluntu, unge ungaxhaswa kwimbandezelo yako enkulu ngemvelwano nenxaso yakwa Tixo.

Ibekwe lamagama: — M. W. Liefeldt, r W. Stanford, J. T. O'Connor, W. Girdwood, W. Hacker, L McLaren, \V. Y. Stead. Egamcni le Komiti.

1 PRESIDENT E ROUXVILLE.
—

[ngum bhaleli wetu]

Umhla we 6 September wawungumhla omkulu noyolileyo pakati kwama Bhulu esiqingata Base Rouxville ngokufika kuwo lowo mzi

PRESIDENT YR FREE STATE.

Umzi wawuxhome i flag wonke. Yati into tte yambi kuti seva kusitiwa namhla utywala buvuliwe nakubantu abantsundu, lusuku abanganxila bapele ngokutanda. Yati yakufika neqela elikulu labebeputumile nge kari nimahashe kwafundwa

ADDRESSES

zokulamkela zi burghers nesikolo sa Mabhulu esipantsi ko Rulumente, no Mr. W. N. Strongest owafunda enye egameni lesikolo se Primitive Methodist esipetwe nguye. Yati i address ete yanikelwa yi President yaba yeyokuba zipatwe kakuhle ezinye intlanga ezipakati kwabo ukuze zizive zise kaya pantsi kolaulo lwe Free State. Yenjenje President ukubhala ibhekisa kwi sikolo se Primitive Methodist. Soyitumela njengokuba injalo singayiguquli.

*To Mr. Somngesi, Teacher, and pupils of the Primitive Methodist School at Bouxville.*

MY FRIENDS,;—That you also have offered me an address of welcome, and in other ways too have shown your gladness at my coming to this place, is a proof that the coloured people who live here are happy and content under our Government. I am glad to see that provision has been made to give instruction to you too I hope that vour teacher will always remind you of the necessity, especially for the natives, rightly to appreciate the use and value of labour and not imagine, as unfortunately often happens, that those who can read and write need not work. Thanking you all for the address, I remain, your obedient servant and friend.

F. W. Reitz, Staats President. Rouxville, 7 September, 1889.

Ijaji e Dordrecht.—Ebeinabini kupela amatyala pambi kwe Jaji njengokuba ibe ihleli kulomzi ngo 25 September. Elenkosazana ingu Mr. Brown. *January,* umalusi, Umtembu, ngokuba igusha 5, zenkesikazi yake, e Waschbank. Iminyaka 2. *ngamtwana,* Umtembu, obetengela enkanti e Dordrecht, ngokubeta u Wit boy ngentlok’ omntwana. Inyanga.

HEALD TOWN.

[ngu m’bhaleli wetu.]

24 September, 1889.

Ndiya kwazisa indabi ebesinazo ngo Mgqibelo odluleyo. 21 September, 1889, nango Mvulo, 23. Besihlanganiswe yimantyi yase Ngqushwa (u Mr. IV. R. Piers) ’ sonke tina mjikelezo wase Nxukwebe, ngomcimbi wokumka kwe mantyana yetu nokufuduswa kwe ofisi ukuba ibe se Ntoleni. Imantyi yase Ngqushwa itunyelwe. ngu Rulumeni ukuba ize kupengulula lomcimbi. ifike yati imantyi itunyelwe ngu Rulumeni ukuba ize kuva lomcimbi wokufuduswa kwe ofisi Enxukwebe. Iyakuyibhala yonke inteto ike iyitumele ku Rulumeni, wati makuketwe amadoda ngamabiui aya kute.ta knzo zonke izixekwanr zase Nxukwebe, aketwa ke. Wati nakuqale kutete awase Nxukwebe, awati i ofisi mayingatunduswa. Kwateta mahini elokeshini mabi- ni kwa Gidambini kwa April; mabini kwa Nobhanda ;—lawo ke atetela ukuba i ofisi mayibe se Nxukwebe, atete ngokutylekileyo kmye, ebonisa ngendawo yokubi ekusandweni komhlaba wase Nxukwebe u Rulumeni wayimisela i ofisi kona, nesiza sendln yemantyi sikona, nentsimi ikona, nendlu ka Rulumeni yokufundisela intsipo ikona, nezindlu zahafundisi zikona. U Sir ! George Grey wati—i Nxukwebe li Kapa labantsundu. Ateke akugqiba kwatiwa mukutete nwecala eliti i ofisi mayibe se Ntoleni. Kwateta mabini kwa Nobhanda (kuba umzi wakwa Nobhanda wahluke I pakati kwateta mabini kwa Wezo; kwateta mabini kwa Nondyola, lawo ke ebonisa ; nkuba i ofisi mayibe se Ntoleni. Noko ke ndite xa ndipulapulayo ate inteto yawo ayona, ayenzi mbi, ati endaweni yokuba atete into ibenye yokuti sikude e Nxukwebe, i ofisi mayibe pakati komhlaba wase Nxukwebe,—basuke bagxeka i Nxukwebe ne- ndlwana emdakana egxokogxokwana epezu kweliwa ekutiwa yi ofisi : okunye bateta into engeyiyo nyaniso bati—nmntu osuka kwa Nondyola oya e ofisini e Nxukwebe ulala endleleni,—nezinye izinto ke ezinga- pandle kwenyaniso. Kwagqitywa ke ukutetwa, yati ke imantyi ngo.Mvulo iyakuba se Ntoleni ngexesha leshumi, ize babe lapo bonke abati i ofisi mayibe se Ntoleni. Tati ngexesha lesibini kwangalomini iya kuba se Nxukwebe; kanjalo ize babeko bonke abati i ofisi mayibe se Nxukwebe. Ibeyintlanganiso enkulu kunene e Nxukwebe, I babhalwa bonke abantu natnasimi abo.

Kwateta u Mr. W. Dick no Rev. W. Holford, bateta into ezinkulu endingasena kuzilanda kuba ipepa lipelile. Yati imantyi lenteto ityileke ngakumbi. Yubulela kuba abautn bengatiyene nemantyana yabo, bayayitanda, kodwa batetela i ofisi. Ininzi into endingayibhalanga. Ndifutnene imantyi elunge kunene ewucudulule ngonyameko olukulu lomcimbi. Kubonakala ngati iya kubuya i ofisi.

 Native Opinion

 THURSDAY, OCTOBERS, 1889.

IT is well that the friends of the Temperance throughout the Colony should have their attention at the present moment drawn to the abso­lute importance of attending to the Registration. Here is a field in which Temperance organisations can profitably put much of the theory of lodge routine to practice. Alas’ how sadly has it been neglected. The Register, it will be freely con­ceded, is the key for the solution of the many and various difficulties and obstacles that render advocates of the Temperance cause almost helpless and hopeless. The cry is loud and long that if only the legis­lature could restrict the sale of ardent spirits, the community would be happier, wealthier and more pro- gressive. Rut who elect the legis­lature but the voters who are now called upon to get themselves enregistered ? And if Temperance advo­cates made it their duty to get all in each ward, on the register who may be depended upon to favour their principles, there need be no difficulty in having a Parliament that would put down with a strong arm the curse and blight of the land.

But the Parliament is not the only body that an effort such as is proposed would tell upon. It I should not. be forgotten that Divisional Councils have the right to appoint no less than two mem­bers on the Licensing Courts. There is no reason why this local institu­tion should not be composed of men who delight in what is pure and right. who loathe the filth and the pollution of the canteen. Surely the friends of purity and progress have not such a mean opinion of the bulk of the people of this country as to believe that in the various wards it would be impossible to enregister a majority of those who support their cause ? At elections to the Divisional Council, again, theinfluence of the party of order and sobriety could make itself felt in a marked degree, and our Licensing Courts would thus be pretty nearly composed of high-minded men, ready to do all in their power to remove temptation and ruin from the morally frail and weak among the community.

Large and comprehensible as we have attempted to show these powers within the reach of any association to be, they do not, how­ever, end here. A majority of Registered voters in a Ward has. under Sir Thomas Scanlen’s Act, the power of refusing the granting of a new licence and the pre­vention of incalculable mischief. All they have to do is to sign a petition against any new application, and all that requires to be done to squash it is done In the face of these potentialities, shall we not exert ourselves to avail our­selves of this simple means of registration, as simple as the order given by the Prophet to the Syrian Captain—“ Wash, and be clean ? ”

Notes of Current Events.

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The recent insidious Bank robberies, of which those of Beaconsfield and Kugersdorp are notable instances, have sug­gested to the Standard Bank authorities the advisability of arming their em­ployee in distant branches with revolvers. If these daring robberies had been at­tempted by Natives what a line howl we should have heard in the Colony against Natives as a Nation.

A son of the late Sir John Molteno has married a daughter of Sir Donald Currie. Well may the *Natal Mercury* write of the union : “ The marriage of Sir Donald Currie’s daughter to Mr. Percy Molteno may be safe to establish a direct family tie between the founder of the Castle line and the country with which he has been so long associated in business. The happy bridegroom is in every sense of the term a Cape Colonist. His father prided him­self upon the loyal tenacity with which he upheld the interests and independence of his country against all encroachments.’’

Yet another vacancy in the Magisterial Bench of the Cape Colony. This time it has been occasioned by the death of Mr. Ramsay Steuart the Civil Commissioner of Barkly West which took place on the 24th September. The other vacancies which Government has to supply are those from which Mr. John Hudson C.C. of Oudtshoorn has been removed by death, Port Elizabeth, Simons Town, and Graaff- Reinet, from which the present incum­bents are retiring through old age. The filling up of these posts will result in the moving on of many a Magistrate.

A Congress has been in session at Cradock during the past two days and to-day, under the auspices of the Cradock Temperance Vigilance Committee. The following subjects were to be discussed : Tuesday Afternoon, October 1st.—“Pro­hibition to Natives,’’ “Prescribed Areas,’’ “Class Legislation,” to be introduced by Chief Kama.

Wednesday Morning, October 2nd.—“ Re­imposition of Excise,” “ Abolition of Bottle Store Licences,” “ Liquor Laws, how best to be amended.”

Wednesday Afternoon, October 2nd.— “ Local Option,” “ Recommendations to Government Select Committee on Drink Traffic.”

Thursday Morning, October 3rd.—“ Legis­lation required for Western Pro­vince,” " Vine growing; its use and abuse,” “Drink in relation to Capital and Crime.”

Thursday Afternoon, October 3rd. — “Temperance amongst the Young,” “Unity amongst Temperance Work­ers.”

Forty-three delegates from all parts of the country had, promised to attend, in­cluding the Rev. Mr. Kayser, of Hankey, the Rev. J. Smith Spencer, the Mayor of Beaconsfield, Mr. John Geard, of Port Elizabeth, Dr. Meintjes, of Adelaide, and the Chief Kama. The idea of having such a Congress synchronously with the Government Drink Commission is a happy one, and does infinite credit to the advocates of temperance cause at Cradock at the head of whom is the public-spirited Rev. W. M. Douglas, B.A. It is not clear whether Cradock was the best place that could have been selected for such a gathering. We should have thought that a place with reporting appliances would have answered better. We fear the *Cradock Register* is not sufficiently equipped for the registering of the infor­mation that the public will naturally look for. But be that as it may, it is the sincere hope of the friends of sobriety and order that much good may result from the deliberations of the Congress.

We are very gratified to learn that Mr. W. R. Piers, C.C. and R.M. of Peddie has been at Healdtown, de­puted by the Government to enquire into the subject of the removal of the office of the Superintendent of Fingoes from Healdtown to Fort Beau­fort. From accounts we have received, we are pleased to testify to the careful and painstaking manner in which he went about the work, and the perfect temper he exhibited. We sincerely hope that the inquiry will result in the office being reopened at Healdtown. The natives are much indebted to the Govern­ment for the businesslike manner in which they have. proceeded about this matter. Such actions on the part of the Government are the indispensable anti­friction oil which lubricates the adminis­trative machine.