ezibandjwa nabafazi baba hedeni! Zibute ezindywaleni zaba hedeni!—Ihlazo!

U Yesu wati “Lumkelani aba Farasi.” Kungasifanela na ukuti kulemihla, ‘Lumkelani i Titshala ezingakoliweyo?” Nkosi Mhleli, nam ndaka ndayi titshala Yminyaka emihlanu. Izilingo zomntu ofundileyoxaapakati kwabantu abangena mfundo ndiyazazi ukuba zibalulekile. U Satana uyalazi kakuhle ixabiso le Titshala elungileyo ; uyazi ukuba angati eke wayipa ituba iwonakalise umsebenzi wake, iwacite arnabhongo ake malunga nesizukulwana esitsha aceba ukwenza imbubiso kuso kwiminyaka ezayo. Ngoko ke zonke intlobo zezilingo—Uty- wala, ilokwe, ubumenemene, noku nyelisa izinto zo Moya—ugalela kakulu ngazo pezu kwe titshala. Inye into etike ibe likuselo, kuku sondela kwe titshala ku Msindisi. Aziko yinina ititshala eziminyaka eseshumini, namabini, namatatu zifundisa usapo, zingazange noko zintywiliselwe eludakeni? Yitoni ezingafike zixele yona ziti bezixaswe zikuselwe yiyo ? U Petrose wawa ngokusnke ati pofu elandela, abe kule emva paya. Zona zimi kupela ngokuba kufupi ku Yesu. Nokuba ke ziwe, ukuwa kwazo kufana nokuya kuka Petrose okuya waye ham ba pezu kolwandle— wati seletshona wasinda ngokuba kufupi kuka Yesu kuye.

 ’kuba bendingonezwi endinga libekisa kubafundisi bakowetu ngalendawo ngendiba nditi.

1. Ititshala yinto enkulu kuti, kuba ngabangenisi bokanyo, ngabaseki ababeka iziseko zohlanga; ukuba azina kufumaneka ezine ziniilo zobu Krestu mase kuhlalwa ngapandle kwazo kunokutunyelwa imfama kwezinye imfama ukuze kwandiswe ubumnyama.
2. Kuko isiko endilaziyo eti ititshala yakuwa esonweni kweli lipakati linokanyo, itunyelwe kweli pakati, kunge kutiwa, Hayi noko le lampu ingena mafuta yokanya paya etunzini—lobona- kala kona olo kanywana lwayo. Andingepike—bako abate bakususwa kweli bengasena zimilo baba luncedo olukulu kwindawo zangapandle. baza nabo ngokwabo bancedeka. Emayibe yilonto ebange ukuba itun’ ukuba lisiko lento yokugxotela ezintabeni inkabi ebityileyo ide izuze ukumimiteka. Kodwa lento ayivisisani nemiteto ekuqutywa ngayo xa kuliwayo emfazweni — yokuqinisa kakulu kwicala elishushu lase mpini. O Mlenzanamnye no So’nye, iziqwala nemfama, inxhubuwa esezilinde intlantsi — bangatinina ukukutshelwa ebushushwini bobu hedeni?

Umlinganiselo wento endaka ndayibuzwa ngapa e Nyasa nge 1876 apo ndandiye kona nento zo Koyi nezo Mngunana nezo Ntintili. Sati sakufika emazantsi engxangxasi (Marchison Cataracts), ndacelwa ukuba kendincede uku tolikela u DR Stuart nge Sisutu xa axelela u isnipulula. inkosi yama Kololo, nama pakati ake into esize ngayo. Emva koko siti xa sesincokola sodwa ndibuzwe lombuzo “ Lo Yesu niteta ngaye uyazalana na no Vitoliya lowa siva kutiwa woyisa izizwe ezininzi? ” Nokuba londawo wayebuza nokuba kuku ngalumki kwabo babe shumayela u vitoliya, audingetsho, yitabateui njengoko ndiyixela ngako; kodwa ngati kuya kuba njalo xa kuinana ukukokeliswa ngaba fundisi usapo abaluvo lunga cacileyo pakati kobulungisa ne nkohlakalo.

Ndipela ngokubulela umzalwana u J. D. M.” ngokusazisa indaba zelake noko inxenye yazo ibange usizi; nditemba ke noko ukuba u Mdali akayi kuvumela ukuba ligxekwe igama lake.

Ndim,

 . I- W. Wauchope.

Port Elizabeth,

15 January, 1.889.

FEAR NOT C.C. ne ETHIOPIAN C.C.

Mhleli we *Mvo Zabantsundu* kwi *Mvo* ye 4th January, 1889, ku bonakele ingxelo ye match eyayi pakati kwezi club zingentla nge 24th December, 1888. umbhali walo ngxelo yomdlalo walomi uwurelele ngacalanye, waza ngokungapezulu wayingxengelela ingxelo yake, waza ngokwenjenjalo walahlekisa abalesi bepepa, ngokukodwa abawunoneleleyo lorndlalo webhola. Kuse kuqaleni ukuba lombhali ngonteto vake akamdlali wabhola, ukuba ngumdlali wayo makabe use lirawu. Makabe nentloni umbhaleli wako ukuti inkunzi encinane ipele ibongo, akuko nto injalo kuba lo match yalomini was a solid game, bayi bhaselwa. Uyadlula apo umbhaleli wako afike ancome ukudlala kwe Fear Not C.C. Ewe ibifanele ukudlala ka­kuhle kuba yazikolisa kade. Kwabonakala ukuba bekungengako ukutobeka kwe Tiyopiya, nokubonisa kwayo umoya wobunene, lo match ngeyayi ngadlalwanga kuba i Fear Not yayizimisele ukuba ayisayi kudlala ukuba umdlalo awenziwanga ngendlela eyifunayo, yaseli wutengisa i Tiyopiya umdlalo lowo ngelo xabiso balifunayo. Kwamiswa ukuba maze kudlalwe ngo 10 o’clock a.m. sharp kuba yayiyi holiday wonke umntu esekaya. Kodwa yona inkunzi endala yeza emva ko 11, engekwati ukuba i Tiyopiya inoenku yazincotula intonga yagoduka.

Ifikile i Fear Not emhlabeni webhola, isuke yangenisa amatyala endaweni yokuqala umdlalo, ekubonakeleyo ngokuse mhlotsheni ukuba ayisazele kudlala koko izele ukwenza ucuku. Ifike yati i Fear Not pambi kokuba sidlale siya kwazisa Tiyopiya ukuba u Mr. Sinuka siya kumbholishisa, itsho ekubeni kwi match engapambili u Mr. Sinuka wakutshwa ekubholeni ngenxa yokugibisela, avumelana amacala omabini ukuba makangabholi ngenxa yokugxoga kwake. Akanelanga kubonwa ngabadlali bodwa ukuba lomfo uyagxoga wabonwa nangamalungu ezinye i Club awayengqonge PBmdlalo angqina ukuba uyagibisela. I Fear Not iyakuvuma konke oku kodwa iti umfo lo unengqondo unako ukusigu- isandla sake—I Tiyopiya ite ewe ^piako umntu ukuyenza lonto emveni kokufumana i practice eyaneleyo noku­ba unikwe inyanga ezintandatu, yakankanya eminye imidlalo apo umntu alike atiwe disqualify. Kwema nge Fear Not ukuba makukutazwe ukugxoga endaweni yokubholisha. Ingenise kwakona indawo yokuba u Mr. Mzamo, akanakudlala ngenxa yokuba elilungu layo. Ite i Tiyopiya uyakudlala kuba unyule ukuba adlale kule match unjenge lungu layo. Mandikucacisele lendawo Mhleli nani bafundi bepepa, ukuba u Mr. Mzamo lilungu elidala le Tiyopiya awati ngendlela engazekiyo wapuma kwi Tiyopiya wangena kwi Fear Not, kute kwiveki elandelayo wabona ukuba uposisile ngesenzo sake wabuyela kwakokwabo kwi Tiyopiya,

wadlala ne match zade zambini pambi kwale exela ukuba ubuyele kwase kaya, kananjalo into leyo akayifihlanga kwi Fear Not. Ngokungapezulu, nokudlulisileyo, i Fear Not ngokwayo iyavuma ukuba u Mr. Mzamo iyamazi ukuba upumile kuyo wabuyela kwakokwabo, kupeia into eyifunayo inye kukuba abhale incwadi ayisingise kwi Fear Not C.C. ati uyapuma. Kute kwakuti nqi wabizwa u Mr. Mzamo ukuba ahlule inkani. Ute u Mr. Mzamo pambi kwabo, “Njengokuba indazi i Fear Not ukuba ndipumile kuyo, andinanto nayo ndiyi Tiyopiya, ndiza kudlalela i Tiyopiya njenge lungu layo.” Bambanga pezu kokuba ebakanyela ebusweni babo. Lento ibonisa ukuba elinene yingwe, yibanti ye Fear Not ngenxa yokuloyika kwalo; ngako oko ayifanele kunconywa emveni kokuba elinye icala ilifumene ngeqinga lasezi Nyoka, into eiike yadanisa isininzi sabantu ukulipoxa ngolu- hlobo lupantsi kangaka elinye inene. Lihlazo egameni le Fear Not ukubonisa ubugwala obunje, ayilifanele igama layo ngeyifuna limbi.

Ndivumele Mhleli ndixelele umbhaleli wako kunye nabalandeli bake into abengayazi ngapambili endinga vuyayo ayigcine, ukuba i Tiyopiya, njengazo zonke i Club eziwuqondayo umdlalo webhola, ayimkupi umntu ekubholeni ngokubeta i askuku, kupeia imkupa ngokugibisela angade umntu adanise ukuba akagibiseli, asiyonto lonto. Beningatinina ukumbona ukuba uyagibi­sela xana nikangele ukwenza kwake i askuku ninga kangele kona engalweni yake. Nanamhlanje usagxoga ngoku- bholishiswa kukutazwa ukugibisela endaweni yokubholisha.

Ndivumele kananjalo ukuba ndimcele umbhaleli wako ukuba xana atumela ingxelo epepeni ayeke ukuteta, angangxengeleli. Ekugqibeleni, ndicela izimvo zabadlali bebhola base Colony ngokumalunga nomcimbi ka Mr. Sinuka noka Mr. Mzamo. Ndim,

10 Jan., 89. Xakalashe.

NGO MR. PELEM KWAKONA.

Nkosi Mhleli,—Andivumi kudinwa kubhalela kweli pepa kuba levoti asiya kugqibela, ingekupela komcimbi opambi komzi nosaya kuba pambi kwawo, kanjalo ndabhala pantsi kokuba hlaze ndibe ndiposisile, ndaye xa kunjalo ndisiti kungati kunjalo zalatwe iziposiso zam ngamazwi an,qandela endleleni ekanyayo. Ke endaweni yalonto ndifumene izituko, nezinyeliso, nezigxeko. Azinanto nazo kukwayinto elungileyo ngamanye amaxa ukwazi umoya wabantu ngawe, nezona ntshaba zesiqu sako. Ke ndiya cela kuwe nkosi, nditi ndizityile kade izizatu zam zevoti, nditi mna akukalungi ukuba umXosa axhase okanve achase nokuba ngu Sprigg nokuba ngu Scanlen, kuba lonto nditi mna inengozi pakati, kuba asikabi namandla ngevoti yetu. Make ngoko sizame into enye, sinyule amadoda alungileyo no­kuba’ ngawakwa Sprigg nokuba ngawakwa Scanlen. Qonda mfo ka Jabavu, uti umfo olumkileyo akufika umlambo uzele angawupikisi, uti nqumama, ati uba ungene angavumi ukuwunqumla umsinga ange uyawavumela ehle nawo, kanti "noko yena uyalazi icala aya kupumela kuio kwakumlungela, kuba umsinga unamandla, angati epikele ukuwunqumla umqetule umntywilisele, afe engayanga kutika apo ebe jonge kona, kuze kwakuba njalo kubonakale ukuba akwaba ebengangenanga. Kanjalo abaqubi benqanawa abaze bapikisane nomoya omkulu, bahlala bengati bavumelana nawo, kanti noko bayazi apo baya kona; kanti yeyona nto leyo iya kwenza ukuba bafike apo baya kona. Iti inkwenkwana xa ihamba nendala imana ukuyekela isiti ngapakati, noko sode sifumanane ndakukula, kanti okwenene lamakwenkwe aya kupelela ekulweni. Ukuze undive kamnandi kunye nabalesi bako, nditi okwakaloku nje abelungu bangumsinga omkulu dnamandla, bangumoya om­kulu oselwandle, tina ke Maxhosa siya wela kuwo lomsingu, sicuha inqanawa yokuvulela uhlanga indlela yakwampumelela, singama kwenkwana, ke ngoko masitabate ubulumko. Yabona info ka Jabavu kunye nabalesi bako, kumzuzu ndisebenza nomzi wakewetu, ke ndagaxaza ekuqaleni, ndaza noko ndaqonda msinya. Mandibekele kufupi ngeliti, apa eba Tenjini elona nani lininzi lingene ngemigudu yam evotini (more than a half). Ngapezu kwabangeneyo evotini ndaye ndibhale into eninzi “baza abaya ematyalenq baza ababiko enewadini ke ngoko. Kwase votini apa asika qini, sise butataka kakulu ndinyanisile makowetu. Andina yelenqe limbi ngevoti yam; kanjalo unendawo oyiposisileyo okuya ute ndimnyelisile u Mr. Tele. Yini kaloku uba wenjenjalo? kauyipinde inewadi yarn ngo Mr. Tele. Ndite ndenza umbuzo, ndite, “ angaba u Mr. Tele umnyule na u Schermbrucker? ” Ngumbuzo lowo ode wapaulwa nge? Ndaza ke ndati, “ nokuba uyenzile lonto li awu; ’msani ukumhlaba nide nigqite wode abe situlu.” Ndaza ndamnyelisa nimke? kuba mna ndimtaruzisela nditi niayekelelwe nokuba uposisile, ndaye ndibangelwa kukuva izinyeliso ezikulu, ezibi, ezisitukutezi zibhekiswa endodeni yamadoda ohlanga lwakwa Xhosa enokuti mhla iposisayo ingcanjaziswe ngobubele kukunjulwe imisebenzi akade eyenza.

Ke Nkosi Mhleli uze uke uncede upendule lemibuzo uti nokuba uyazenza izituko nezinyeliso ube kodwa yona uyi- pendule.

1. Andizanga nditshona ukuti u Rogers akayikupumelela na? 2. Ungeyepume- lelena ukuba tina sonke saye sinyule yena ? 3. Asinguye u Scanlan no Sauer na abaqala ufuduso eba Tenjini? 4. Abazanga bawuhlute na umhlaba ka Nkosi Matanzima, ukuze ubuyiswe ngu Sprigg no De Wet? 5. Akasincedisangana u Folosi mhla sahlutwa ivoti. 6. U Solomon akaxitetelelangana ukuba mazivnswe inkantini ebezibulewe. 7. U Innes akazimelangana inkanti zase Xesi, nakwa Mdushane ? 8. U

Rhodes lo umvuyelayo uti srhlobo setu akasilahlangana ngo Tungumlomo? 9. Lo Louw umvuveleyo uti namhla ungecala letu nguwupina kunalowa waka wasebenzisa inteto emdaka kunene ngati, wati sanda ngokugqitileyo ngekufunwa indlela yokunqumainisa olulwando? Uze nkosi yam undincede uyipendule yotoba lemibuzo ingentla, ukuba akuyipendulanga uyakuba unyanisile oti andi- nayo ingqondo yevoti ndayeke mna ndiya kuti ewe, andinayo ingqondo yolohlobo nisebenzisa lona, lemibuzo inge­ntla ukuba uyipendule iyakubakanyi

sela abalesi bako ngendawo enditi mna makungabiko Rulumente singakuye nesimchasileyo, masinyule amadoda alu­ngileyo ngawo omabini lomacala. Ka­njalo ukuba akuyipendulanga imibuzo yam ndiyakucinga ukuba andikaposisi udize ke ngoko ndisebenze ngoluhlobo nilugxekayo; zona izituso ezi, nezituko, nezinyeliso, nomsukuke nipupe, noku- pupa oku, ukuba yeyona nto ingandi nqanda apo ndibona kona.

U Askuku andiyikumpendula ndiyidelile incwadi yake, kanjalo ndiyayibona ukuba ibhalwe lutshaba lwam oluqinisekileyo olubangwe ntozimbi kunale abeka yona kanti *ke noko* andimntu ulunqenayo utshaba, *koko* yena ndimnqenile ngalendawo ate xa andibinzayo watshona ehlatini ngokuti igama lake alifihle, sendimana umva ivumba le Askuku pantsi Arotutu olunovundu angati *eke* walivelisa igama lake ndingampendula noto lulutshaba, vela *ke* As*kuku.* ukuba ungxamele mna. Ndiyapela pantsi *kwe* temba lokuba uyakudipendula, nokuba ngomnye wababhaleli bako abadla ngokupendla inyaniso amagora amoya mhle anjengo Rev. Makiwane, nabanye. Ndingowako.

 James M. Pelem.

[Lengxoxo ibonakala seliyinkani yenta- moyehagu, kuba ingasapulapulwa inteto yongavotelanga ama Sprigg, esuka umntu ajokise ngeyake inteto. Kusiza ntonina *ke* ukupendula entweni enjalo nakuba bekungakapukapu ukwenjenjalo ? Kunjalonje *koko* abantu abangati ezizinto bazika pezulu, abayi ezisekweni zobu Sprigg nobu Scanlen, apo bakele kona abangengabo ofikizolo kwezingxoxo zombuso. Into esingayiqondiyo tina kwaba bagabisa ukuba bangabati makungaxhaswa cala, kukuba umntu eba ungongenatyala xa exhase indoda ekolwa kubusisa kuka Sir Gordon; abe wone wagqibela xa ate ukolwa ngumbuso wo Mr. Sauer.— Editor *Imvo.}*

Omantyi ne Zandla zo Mantyi,—U Mr. C. C. Campbell, ongumantyi e Dordrecht ngoku, umiselwe ukuba ngumantyi e Tarkastad ; indawo yake e Dordrecht itatyatwa ngu Mr. E. B. Chalmers wase Qumra; ondawo itatyatwa ngu Mr. L. G. Rawstorne obese Tarkastad. U Mr. F. E. Wallaston oyimantyi yase Barkly East, uya kwakweso sihlalo e Carnarvon, apo kusuke u Mr. Honey oye e Calvinia kwindawo ka Mr. Hodges oye kutabata indawo ka Mr. Duthie obhubhileyo e Malmesbury, e Barkly kuya u Mr. Edward J. Philpott. Zitshintsbwe ngoluhlobo isandla zemantyi. —U Mr. J. P. Solomon ose Barkly East uya e Hanover, indawo yake itatyatwa ngu Mr. C. H. Hillard wase Cradock, apo kuya u Mr. Walter L. Philpott.

Intlanganiso zabafundisi base Wesile. —Eyama Ngesi intlanganiso yabe siqingata sase Rini ebise Cradock, iqosheliswe nge 7 February. Amagosa amhlope atunywe kwi Konfereos ngo Hon. W. Ayliff, Messrs. B. A. Roberts, J. Slater, B.A., Robert King. —Amagosa atunywe kwi Konferens sisi. qingata sase Natal ngo Mr. C. J. Povall, Hon. T. W. Garland.

Ukuguqulwa kosuku lokUvulwa kwe Tyalike.—Usuku lokuvulwa kwetyalike entsha yase Machubeni, Ebatenjini, luguqulwe. Kangela kwimihlati yezaziso.

 ABALIMI NA BARWEBI.

E QONCE (Feb. 9).

I habile—2/3 to 4/1 ngekulu,

Itapile—6/3 to 11/ ngekulu

Umbona,—2/6 to 5/ ngekulu,

Irasi—3(6 to 4/6 ngekulu

Tsemile—2/8 to 3/1 ngenxhowa, Umgubo—5/ to 9/6 ngekulu

Imbotyi—7/9 ngengxowa,

Inkuni,-—5/6 to 34/ ngeflara

E KOMANI (Feb. 9)

Inkuni—18/ to 42/ ngeflara

Irasi,—8/ ngenxhowa

Itapile—8/ to 14/6 ngengxowa,

Ihabile,—2/7 to 3/6 ngekulu

 Native Opinion

THURSDAY, FEBRUARY 14, 1889.

IT is not usual to look to the *Cape Argus* for the advocacy of re- trogade and illiberal measures. It took us by surprise then to find the following, in the leading columns of our contemporary, thrown out as a recommendation to the forth­coming Bond Congress : The other reform, which we should “ think would find favour with the Bond would be such a raising of the franchise as would make it “ impossible to taunt any member “ with being returned by votes of “ which he need be ashamed. It is a mockery of representative institutions that votes should be cast by “ men who cannot remember the “name of a candidate distinctly, “ and who could no more give an “ intelligent answer to any simple “ political question then they could f<fly If we are to continue with “our manhood suffrage we should “go on to universal compulsory “education, for the one without “the other is a mockery of free “ institutions.”

The controversy which the *Cape Argus* raises in the above extract is not a new one. Acrimonious debates took place on this subject

in the Government Council when the question of introducing Re­presentative Institutions in this land was under discussion. Then, against such clear-headed states­men as Mr. William Porter, the decision was in favour of a franchise that would practically leave the interests of the majority of the people in the hands of the wealthy few. And nothing at any time since could be easier than to get a majority in the Cape Parliament to so raise the franchise as to fix it above the reach of the masses. Some men allow themselves to be overcome by their selfish nature to such an extent as to be callous or careless as to the rights and pri­vileges of their fellows. And they do not hesitate to take a mean advantage of their ignorance and condition in life. Fortunately men have not been wanting who have steadfastly fought against such selfishness, and contrived so to serve their less fortunate fellows as to render them happy, contented, and prosperous. Of the latter class was Mr. Porter, who, in the course of the discussions of 1852 on the es­tablishment of our Parliamentary institutions, is reported to have said, “ I most solemnly declare that “ if it were my dying hour, I should “ consider it one of the greatest sins “ I could commit to give my vote “ for bestowing representative government upon this Colony, and “ to leave the masses of the people “ out. I cannot conceive how any “conscientious man can give his “ vote to do this crying injustice.” Mr. Porter could understand a man maintaining that the whole Colony is not ripe for free institu­tions, “ but,” he remarked, “ with “ what honesty can a man say, ‘ I “ ‘ will have the white man “ • represented and not the “ ‘ coloured man *V ”* It is in diametrical opposition to these just sentiments that the *Cape Argus* to­day urges the Bond to agitate for “ such a raising of the franchise as “ would make it impossible to taunt “ any member with being returned “ by votes of which he need be ashamed.” What is this but a direct and deliberate intimation that the Natives should be disfran­chised? That there were men who felt ashamed to be returned by the Native vote, we were not aware, since no candidate for Parliamen­tary honours has, as far as we know, ever spurned the Native vote. We had learnt to think better of the *Cape Argus* than to hear it advance such a suggestion aimed at doing permanent injury to the rights of our countrymen. The reasons adduced in support of so reactionary a step are unworthy of our contemporary. We have already noticed the first, urging the disfranchisement of the Natives because there are men who feel ashamed after they had been returned by the Native vote. With the cogency of this reason we are not impressed at all. If of any value at all, a reason­able mind would argue on it that the man who would feel ashamed after being returned by the aid of the Natives should warn them be­forehand not to vote for him. In the second place the *Cape Argus* contends that “ it is a mockery of ! “representative institutions that ! “ votes should be cast by men who “ cannot remember the name of “ their candidate distinctly.” This strikes us as rather shallow reason­ing. For our part we should still consider it an insuffi­cient reason to disfranchise the writer in the *Cape Argus* because he may find himself either to have forgotten or in a difficulty to pronounce a name in a ’ foreign tongue, say, suck a Native

name as a Native might easily remember and readily pronounce— Qimngqoshe Ngxangxeni. It would be a monstrous thing to urge the disfranchisement of a European on the ground of inability to remember or pronounce this name. But what are we to think of a calm proposal that a Native who is unable before a polling officer to recall or correctly render Powell or Le Roex should forthwith be disfranchised ? But our contemporary does not stop here. The *Cape Argus* goes

farther and says our people can “ no more give an intelligent “answer to any simple political “ question then they could fly.” This is positively not the case as regards the Natives we know, but even with reference to Natives the *Cape Argus* may allude to, does our contemporary advocate that the polling officer must put each individual voter through a catechism on “political questions? ” Else how is the all-decisive intelligent answer” to be elicited? We have thus dealt lightly with the suggestions of the *Cape Argus* from a desire to show that, while the reform which it desires to see accomplished by the Bond might do in Utopia, it certainly cannot be seriously entertained as likely to be of any benefit when applied to the circumstances of this country.

 Notes of Current Events,

Hoist with his own petard. This is from the Graaff-Reinet *Advertiser* The *Journal* quotes the Kafir paper *Imvo:—* “ It only requires to be added that the Boer policy rules the Transvaal like a rod of iron but in the Colony it exists only as a conspiracy against the very life of the Kafir race,” and asks, “ what is the use of such wild exaggeration?” But what is the good of such wild exaggeration as this by the *Journal ?* “ The latter [Gladstone] is absorbed in his attempt to break down the United Kingdom, and has not a word or a thought to spare for the building up of the Empire.”

A petition has been got up at Port Elizabeth for the abolition of house duty, which, at the time it was passed, was only regarded as a temporary measure. It has been numerously and influentially signed,and will be presented at the next session of Parliament, the opening of which is now rapidly approaching. There is no occasion, says the *Telegraph,* to plunge into a dis­cussion of the reasons why it should no longer be enforced. They are well-known to the public, who, by their numerous signatures, have shown their desire to do away with a vexatious impost. The largely augmented revenues from other and more legitimate sources add emphasis to the arguments so frequently advanced against house duty.

Touching the Pondo news on which we commented in our last *The Kokstad Advertiser* is “ informed on the best authority there is no truth in the state­ment published by our contemporary, the *Umtata Herald,* to the effect that Mr. Scott, had received an impertinent mess­age from the Paramount Chief. It is true that Sigcau has renewed his protest against accepting a Resident, but the message was conveyed in courteous terms, and personally Mr. Scott has met with every civility.” “

On the occasion of the laying of the foundation stone of the Sheppard Memorial School for the poor in Cape ­town, Dr. Dale addressed some very timely observations to Christian com­munities, which it is sincerely to be hoped they will carefully consider with a view to put them to practice. He remarked as follows: “ All around us betokened that an enormous change was taking place in South Africa, and if the Christian communities were alive to their duties, and prepared the people for a crisis which had never before been wit­nessed in this country, then there need be no fear. But unless this was done this influx of gold would only be a means of trouble and danger. In these days more of us get learning than was formerly the case, but the question was whether it made people more happy or prosperous, and there was a danger of a love of truth being overlooked or perhaps altogether passed by. It was a matter of great anxiety for the churches and schools to find out how to mark the changing characteristics of the times. He held that if the churches and schools did not lead people on to purer lives, honest industry, and to be well-ordered citizens, then our future would be dimmed by doubt and filled with dismay. Those who had the direction of the moral and religious education of the people would have to take care to use the influence for good which they had over those com­mitted to their charge. He would remind the clergy occupied among the poorer classes that there was growing up among our population a spirit of recklessness and disregard of order, which the news­papers would characterise as rowdyism. These were very dangerous symptoms, and therefore he rejoiced that one ad­ditional building was about to be erected in the cause of education.”

The Dog Tax continues to agitate the Natives of the Kingwilliamstown Divi­sion. We rejoice to see that the agitation is being carried on in a peaceful, orderly, and constitutional manner. The Natives of Mount *Coke,* Qugqwala, and Tamara Locations have held a public meeting to protest against the impost, pointing out that their dogs injure no one, while they are faithful constables, guarding them and their stock by night since the Natives were disarmed and left without the means of frightening the thieves and wild beasts that would gladly prey on their property. As result of the meeting it was decided to petition the Divisional Council to withdraw the Tax. We believe the petition is already in the hands of the Chairman of that body, and we trust the Council will remit the Tax, if for no other reason, at least, to show all Natives that by peaceful and respectful agitation they may attain their end. Otherwise the people may be driven to despair, and one has said desperate people say and do desperate things.

The policy of the Dutch Republic on the Liquor Traffic will always claim the admiration of men whose hearts are in