basuke baqhutywe ngokwe gusha xa bayaku vota nolo luvoto besenza into ebangayaziyo. Utsho esazi u Mr. Johnson ukub akuko bantu abafana naba mele i Dik akuyazi lento yo laulo ngabameli, kanjalo siyazi tinaukuba iko imini eyakuze inkala ixinge etyeni mhla ahlangana nabo eyokubagaqela nje paya e palamenteni. Indlela apete ngayo abantu abamnyama lo Rulumente ngati akacingi ngexa elizayo ukuba koti kupi kube kuyintonina, akazi ukuba "unyawo alunampumlo." Akuko matanda ukuba bayakuzohlwaya kumaxesha azayo.

Lomzi wakwa Rulumente ligqugesi. Akuko nyanga pakati singeva ndaba zomntu obesebenza pantsi ko-Rulumente onyatele imali. KubonaAala ukuba no Mr. Nightingale umhloli zimali zakomkulu lowo msebenzi sele miselekile kuwo. Siva ukuba kwenye ye mantyana zangapandle kwezi mele i Bofolo kuko ubugqwidi gqwidi bemali ezingabonakaliyo apo zatshona kona ezazirolwe ngabantu abam­nyama bezirolela i Tayitile.

Ngenxa yentlalo nemo yembedesho yama waAa waAa abantu abamnyama e Dayimani siyavuya ukubona uAuba ibandla lase Wesile Awelo seliwuqalile umsebenzi wokwenza Iramente yaba ntsundu. Lomsebenzi uzaAuqhutywa ngaba Vangeli aba Ntsundu babe batandatu bepantsi kuka Rev. W. Wynne. Kuza kuqashwa izindlu ezinkulu mhlaimbi zakiwe kwindawo ezifanelekileyo ezi tnkampini. Inxenye yendle ko zalowo msebenzi zotwalwa yi Ronaskapu yase Ngilane, inxenye kucelwa izikulu namajnene ase Daymani ukuba bancedise. Isitno sabantu bakona sase moyeni nase ntlalweni siyoyikeka, yonke imizamo enokwenziwa yokusiguqula nokuba yeyalupina uhlobo ayingebi luncedo kwaba Ntsundu bodwa ingalulo nasemsebenzini wokumba nakubemi belozwe. Siyatemba ukuba imizamo yama Wesile yopumelela. Sisiqalo kambe eso salowa msebenzi mkulu u ev. C. Painla imvuseleli enkulu, wa kuwo yi Konference yama Wesile yokugqibela esinenkolo yo­kuba usaya kutunyelwa kona.

Amawetu aya kumbulela u Mr. Innes ngemizamo yake e Palamente. Ube ngenise icebo lokuba zonke izaziso ezipatelele kwito zokunyulwa kwa Malungu e Palamente mazi shi-cilelwe na ngesi Xhosa njengokuba zishicilelwa ngesi Ngesi nesi Bhulu. Kwelo cebo utelelwe ngama lungu 19, waza wacaswa nga 24 yaba iyatshona lonto. Asikaziva izizatu abamcase ngazo, kodwa ke yona le Pala­mente iwacase ngokurara onke amalungelo abantu aba Ntsundu. Nokokuba besekuveliswa izizatu ezinjanina ukuba mhlope kwazo ezinokubako elizweni apa" xa sekutiwe lonto yonzelwa uinntu omnyama, akungencedi nto.

I Palamente.

INKANTI NABANTSUNDU.

U Mr. INNES undulule ingxoxo yokuba zandiswe iziqibi kungena kutengiswa utywala kuzo, lite ilungu eli bekekileyo, ezi ziqibi zingaba mhlaimbi azibanga nalun cedo ngang okuba bekulindelwe, kodwa kuko ukulunga ezikwenzileyo. Ilinga eli alikanikwa tuba lanelevo, eziziqiti zincinane ngokeyekileyo. Apo into

ikona ngoku isekubeni mazandiswe iziqiti kuba xa zinga ndisiweyo abantsundu

boba netuba lokufumana into eninzi yotywala. Makuvalise umoya wabantsundu

abase maxhoseni abacele ukuba abacelele ukuba inkati zivalwe. Uyixase inteto yake ngenteto eyenziwe ngu Mr. Dick wingxolo yake yonkaka apo iti u

Mr. Dick iziqiti ezi ekungenaku tengiswa

tywala kuzo mazandiswe ukuba mhlaimbi akakunqandwa kanye ekuseleni

abantu abantsundu. Nemantyi zonke

zitsho, kwanabafundisi nabanye abantsundu ake wateta nabo ngelixa ebeseMaxhoseni. Ngebdawo yokuba kuko abantu eziziqiti mazingenziwe angasuka ati, umtu onelungelo lokoti, Hayi ngomnyama

ngokwake.

U Mr. INNES uyiqubile ingxoxo wati lento yokuba utywala abufuneki xa itetwa ngaba Ntsundu ifanelwe kukwamkelwa kuba kutshiwo ngabantu eyenzakalisa bona. Akuncedi nto ukuti akunakwenziwa mteto ucalula intlobo zabantu kuba lonto iyenziwa kade. Xa iziqibi ekungatengiswa butywala kuza zandisi- weyo kukona koba nzima nokububa. Nama Ngesi uyakuwanceda lomteto kuba obubusela bungaka bempahla bubangwa ngalamanzi amlilo, uti umntu akuwatya asuke akanuke inyama ukuba aqabule ngayo. Ati amagqira uti umntu akungena etywaleni abe nomnquma ekutyeni okunjenge mbotyi namazimba asuke ayitande kakulu inyama; ne Jaji ziti inkoliso yamatyala ngawabantu abasakuba benotywala entloko. Lento lizolileyo ipesheya kwe Nciba kungokuba utywala buvaliwe. Umpatiswa—Miteto pambi kokuhlangana kwale Palamente wenza isaziso sokubuvula, kuba ngotandakunene ukulaula ngezaziso. Kweso saziso wayete wonke umntu oyinkosi nosisibonda nolipakati mabazite ngele, abamnyamaa kuzane ncwadi abunikwe Titi yena utintela bona ngokwenjenjalo. Watsho entetweni yake e Rini emakube waye selenayo inteto ka Captain Blyth eti esi saziso siyakwenza uxuba lisuke liraxwe lonke elipesheya yibulanti. Pezu koko Umpatiswa-Miteto uti uyabutintela (u Sprigg kakade) ewe Umgcini- Mali lo ukwakulonto naye, po esazi ukuba kakade bekungazanga kutengelwe umntu engenayo incwadi ye mantyi (u Sprigg: Andiyazi lonto). Ukuba inene elibekekileyo aliyazi kufuneka liyazile kamsinya (u Sprigg ndiyayipika lonto ayiko). Nalipina igqweta elinazo incwa­di zomteto lingati bebungatengiswa mntwini umnyama engezanga nepepa. U Rev. Mr. Chalmers ute kubantu abam­nyama akuko ungenguye umpakati, angabanguye naninina xa atandayo (u De Wet: Akuko nto inganjalo). Ke noko ndimbeke kangaka nje umpatiswa Bantsundu ndikolwa lelomfundisi u Chalmers kulento. Akange kanyeli umpati Bantsundu ukuba i OfiSi yake izele zincwadi eziti masibulawe esiya saziso (u De Wet: Ndiyayikanyela lonto) Endingalitetayo ke lelokuba lomfo bendingazi ukuba ukanye- la kangaka. Noko azikanyelayo nje in­cwadi sona‘ esosaziso wasibuyisa Umva (u De Wet.: Andizanga ndisibuyis’emva) Olinene elibekekileyo ngoku lizenza igqweta, ndiyatemba ukuba mna anditeti ngokwe gqweta kuba ubugqweta yinto

ekude le nokuba siteti sakomkulu, ndiyambona Umpati-Bantsundu ukuba seletunga amabenya ufuna iziciti zokusitela, ngoko ke uyayiyeka leyo indawo. Nali alitetayo yena (Innes) ikona into yokuba siye kwabaya bantu sipete amawaka asitoba eponti okuba fundisa, size ngesinye isandla siye sipete umakuhlula we botile yebulanti? Ukuba kutiwa umntu omnyama makatshabalale impela ehlabatini makungakwekwa, nokuba kutiwa makanyuswe makutshiwo mhlope. Ababantu sinetya- la ngabo, xakuko indyebo masibe nayo sonke, xa kulanjwayo masilambo sonke ngokufanayo nabo. Enye into ubukulu behambara yeli lizwe ipuma kubo. mabfundiswe imisebenzi ingeyiyo ibulanti ukuze babe luncedo kuti nokuze baqubele pambili bayilulamele nemiteto. Asinge vumelani sonke nge voti nange pasi kodwa uyatemba uxuba akuko lungu liyakuti mazitshatyalaliswe ezi zizwe zintsundu ngotywala. Makwenziwe into enobom yobuntu esingasakudelwa ngayo.

U Mr. LE ROEX ute umangalisiwe yinteto yelinene kuba kaloku lona lingumteteleli wabantu abamnyama namhla liyala ukuba baziselele. Kunzima kumntu omnyama. (Kwahlekwa) Kucitwa amawaka asitoba eponti uku- fundisa Amaxhosa, mabavulelwe ke basele ngokutanda kwabo. Evotini sintonye nabo noko kutiwa masiyekwe siseli tina bona bangaseli. Bayaqataniselwa abantu Abantsundu. Yekani sisele sonke, lemfundo bayinikwa ngu Rulumente yobafundisa ixabiso emabasele ngalo ukuze anganxili ngokugqitileyo. Le wayini ilinywa kwelilizwe yeyokulungisa nokondla imizimba yamadoda, kuba kufuneka ukuba ati xa apuma emsebenzini ake aziti tshize tshize intungu ukuze ayibone indlela (hear, hear) Eli lingu lase DiAeni (u Mr. Innes) wenza ukuba yena engasebenzi nzima lento ati mabubulawe utywala. Xa umntu anayo imali yokubutenga makanikwe. Nezindawo kutiwa abutengisi kuzo mazivulwe kuyekwe ukumana kufeketwa nga­bantu.

U Mr. J. A. DE WET ute ayiko into etetwa lilungu elibekekileyo lase Dikeni. Akasixeleli ukuba ezi ziqibi ati mabungatengiswa kuzo utywala zizipina nokuba uteta esase Qonce nesase Monti kupelana. Kubonakala ukuba kuyo yonke lenteto yalo lisukuzana no Rulumente ngesiya saziso sapesheya kwe Nciba. Makalixelele mhlope ibandla (yena De Wet) ukuba pesheya kwe Nciba akuzanga kubeko mteto utintela umntu omnyama ukuba angazitengeli utywala, owawuko ngowokuba kungabiko mntu uyakurweba ngabo engenayo ilasenisi (ipepa lemvume). No­kokuba bebesalelwa abantu ukubutenga lonto ibisenziwa ngapandle komteto. Kute ukuqala kokubako komteto ndenze esiya saziso kukalwa ngaso. Senziwa ndim, asenziwanga nguMpatiswa-Mteto. Yonke inteto yesosaziso izizimvo zomantyi nabafundisi kuba ndaba bhalela bonke pambi kokuba ndisenze. Lento yadlokovisa ilizwe lonke ngalamazwi matatuk uso “inkosi, izibonda, namapakati.” Ndawafaka lomazwi ngokwazi uku­ba lento iyinkosi inkulu kumntu omnyama ndandizinika isihlahla ukuba zincedisane nemantyi ukutintela eutywala kuba zona ziyaviwa ngabantu bazo. Lengxolo ingakanana ke bubudenge bokungaliqondi eloqinga. Isaziso eso sona sisemi nangoku kwelozwe. Into angayivisisiyo yile yezi qibi yena uti ayincedi nentole. Ngelinye ixesha wayesuka e Rini esinga e Qonce wati xa enganeno ko Kalo wapambana namahashi amabini etwele ibotile zotywala wati akubuza bati baya pezu kwe Xesi. Ebengalivayo xa nga kutiwa inabuvalwe kulo lonke ilizwe kumntu omnyama; kanti naleyo into ingabuye isixake ukuba kutiwe makusindiswe umntu omnyama bayekwe bona abe Lungu batshabalale butywala. Akuko sahluko nakwezindawo zivaliweyo ubusela bempahla buse bukulu, ngokoge akuncedi nto nokufumana zandiswe.

U CAPTAIN BRABANT uteetelela kwi lungu elibekekileyo lase Dikeni, nakuba ziko indawana angenakuzityala ezitetwe ngu Mpati-Bantsundu. Ezi ziqibi zikoyo ngoku soloko zamkondlozisayo yena ngenxa yokuba zincinane kwazo, ukuze kubonakale ukusebenza kwazo mazandi swe kwamkelwe icebo lelungu elibekekileyo lase Dikeni.

U Mr. GOCH uve lise ipamba lokuba utywala mabuvalwe impela kumntu omnyama kulo lonke eli lizwe lase South Africa. Uyaliva eli litetwa lilungu elibekekileyo lase Dikeni ukuba loba nobulugisa elibenzayo, kodwa ke ukuze seyibulawa impela lentshabalalo masebuvalwa kumntu wonke omnyama. Yiyointo eyakukoleka nakubo kuba bayaxela ukuba abakwazi kusinyamezela esi silingo sibutywala masebususwa kanye. Le mali ingakanana icitwayo ibhatala amadindala, namapolisa, nentolongo kungenxa yobutywala. Mayivunywe lento libandla ayalezwe u Rulumente ukuba awuhambise lowo mteto.

U Mr. JOHNSON ute uyavumelana nomlingane waAe omele i Dike Ukuba uselo maluncitshiswe. Nize nazi ukuba nokuba niyibutele le bulanti yama Bhulu Umxhosa uyakuzisiselala eyake ubulanti. Kusiqingata esimelwe nguye (i Dike) kuti kulelwe nje ngabanye abantu kanti ezilalini kuyaselwa. Ukuba umlingane wake obekekileyo nyavuma ukuba notywala ba Maxhosa mababufe uyakumxasa Kanye.

U Mr. A. DU TOIT uyicase yonxe lento itetwayo. Kuko abamnyama abaziyo uxuba bafunde ngapezu kwenxenye yabamhlope ngoxo ke akaboni ’yena ukuba Kwenziwe umketo ebutywaleni, mabayekwe basele bonke.

U Mr. SAUER ubenosizi uxuba ilungu lase Dayimani lingenise eli cebo laloKuba ngati alisoxusebenza Kaxuhle. Kweli cala lase Kapa abantu basezwa i wayini yonKe imihla uKupuma Kwabo emsebenzini akuko lonakalo lubonakalayo, Ke Kunganzima uKwahlula ukuba oyena umtu umnyama omakangabutengiselwa nguwupina. Yena ucinga UKuba ilungu elibekeKileyo lase DiKeni linganeli xa lomteto wenziwe Kwiziqibi ezixelwe kwe Ngxelo ye Komiti ye 1884. Umpatiswa Bantsundu usuke wabhadula entetweni yake. Uko umteto pesheya kwe Nciba owalela abantu abamnyama ukutenga utywala. Uqubile ngenteto waza wawufunda encwadini Yengxelo yabenzi miteto yaba Ntsundu. Ilungu elibekekileyo Umpati-Bantsundu ulahleke impela kulento ati le ngxolo yotwala yenziwa ngabafundisi ekubeni isenziwa ngabantu ngokwabo. Kuko nabamana ukufundekela ngokuti kwati kwati Abelungu, bebeke bati mabususwe abelungu? Lento

yenziwa kuba kutsho abantu abamnyama bati iyabatshabalalisa pezu koko u Rulumente endaweni yokwenza isaziso soku-

bopula usuke enze isaziso sokuba nxilani kakulu. Liyinyaniso elaka latetwa ngu Mgcini-Ndyebo pambi ko Ngcaye-Cibi lokuba soti ngokuti siyabatshonisa aba bantu basuke behle nati.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (June 15).

Uboya, Oburabaxa, 2d ngeponti Igrisi 3d to 4d ngeponti „

Obuvasiweyo, 5d to 7d ngeponti „

Obuchaziweyo, ngeponti „ Obesayibokwe, 6fd to 13d ngeponti Ibhotolo, 1/7 to 1/10 ngeponti

Itapile, 1/4 to 3/9 ngengxowa

Irasi eluhlaza, 9d ngekulu

Ihabile 10d to 2/6 ngekulu

Imbewu yebabile 2/ to 3/9 ngekulu lartyisi, 5/3 ngekulu

Umbona, 1/9 to 3/1 ngekulu

Amazimba, 2/ to 2/4 ngekulu

Imbewu yerasi, 2/ to 2/3 ngekulu Igqolowa, 4/ to 6/ ngekulu

 Inkuni, 5/ to 22/6 ngeflara

E KOMANI (June 14).

Ibhotolo, 6d to 1/3 ngeponti

Itapile, 3/ to 7/ ngengxowa

Isimili, 3/6 to 4/6 ngengxowa Amazimba, 7/ to 9/ ngengxowa Umbona, 6/ to 7/ ngengxowa

 Irasi, 5/ to 6/ ngengxowa

Umgubo, 6/ to 9/6 ngeknlu

Ihabile, 3/ to 5/9 ngekulu

 Inkuni, 15/ to 3C/ ngeflara

Ezababhaleli.

INCWADI ENTSHA YAMACULO. Butterworth, May 21, 1886.

Nkosi etandekayo,—Ndikucela uku­ba undivumele okokuba ndazise abalesi bepepa lako okokuba kwingqungqutela yama Wesile esand’ ukubako kwa Komani kwavunyelwaua ukuba lencwa- di yamaculo isetyenziswa ezityalikeni zabantsundu base Wesile makalungiswe amaculo ayo ize yandiswe. Amadoda ayi Komiti amiselwe ukwenza Jomsebenzi angavuya ukufumana amacebo noncedo kubafuudisi nasebantwini bakuti abawunqwenelela ukuba mauqutywe lomsebenzi. Kucelwa izimvo ngezipene ekufuneka zikutshiwe kulencwadi isetyeuzlswayo nengoma ezingahlonyelwayo zencwadi zamanye amahlelo. Imbongi namagcisa okuguqula ziyakutakazelwa kakulu, nalupina uhlobo loncedo olwenziwayo luya kwamkeleka ngotakazelo olukulu.

lyatemba i Komiti ukuba yoncedwa ngokubhalelwa kamsinya ukuze iti ifika intlanganiso ye ngqungqutela ezayo ubo sewulungile lomsebenzi. Ndovuya ukfumana nokupendula incwadi ezingayo lengxoxo.

Ndim

William J. Hacker, Unozakuzaku we Komiti.

NATIVE OPINION

WEDNESDAY, JUNE 16, 1886

The Pass laws We are indebted to

 a correspondent who signs himself Citashe, for the subjoined circular, and it is scarcely conceivable how after the clear manner in which the provisions of the law have been set forth to the “ Chief Magistrates and Resident Magistrates ” they should still be so heartlessly over-ridden. There surely must be “ something rotten in the state of Denmark ” :—

Circular No. 4, 1884.]

Office of the Secretary for Native Affairs, Cape Town, 1st July, 1884.

Interpretation of the Pass Law.

Sir,—As it appears that the provisions of Act No. 22 of 1867 are not always borne in mind or clearly understood, I am directed to point out that passes can only be legally demanded under that enactment from Natives whose Chiefs reside beyond the borders of the Colony (vide Section VI,) and to request that you will be good enough to issue instructions accordingly to those officers in your district, within whose duties the observance of the requirements of the Pass Law may fall, in order that no un. necessary inconvenience may be laid on Natives by insisting upon the enforcement of provisions which are not required by that law.

I have the honour to be, Sir,

Your obedient servant,

(Signed) J. Rose-Innes, U. S. for Native Affairs.

To all Chief Magistrates and

Resident Magistrates.

Steps are being taken in Parliament however to make a law that will apply to all people with a black skin in this country. On the 20th of May the House of Assembly ap­pointed a committee to enquire into the working of the Pass Law. The committee consisted of Mr. J. A. De Wet, Mr. Ayliff, Mr. Hockly, Mr. Theron, Mr. Warren, Mr. Dyer, and Mr. J. G. Wood—all farmers, except Mr. Dyer The evidence of Mr. W. II. Solomon, M. A., a Barrister-at-Law, was taken, and it went against the Pass. My ''own opinion,” says Mr. Solomon, '' is that there is no necessity for a “Pass Law. I think the Cattle Removal Act and Vagrancy Act

“are quite sufficient” Colonel Bayly also gave evidene, so did Captain Brabant, who is a farmer. Both these gallant gentlemen were thoroughly in favour of a Pass Law for all the Natives. Also evidence of some military and police officers on the frontier was put in. And on this testimony the committee arrived at the opinion that “ it is highly “desirable that an effective Pass “ Law should be introduced during “ the present session based upon the “ lines submitted to Parliament by “ the Honourable the Secretary for “ Native Affairs in 1885.” A more one-sided committee could hardly be formed from members of the House of Assembly. The evidence of one class was taken. One might as well have expected cats to legislate in the interests of mice, than expect farmers and police officers to con­sult the interests and convenience of the Natives on this oppressive and vexatious law. Well—Mr. J. G. Wood and Mr. William Ayliff are to bring in the Bill, which will serve no earthly purpose but that of irritating and galling the black people of this country. For what else this law is wanted no one seems to know. Almost all intelligent men are against it. The farmers want it, so do the police. The former because they fancy they get some protection against stock­thieves, the latter because if the Pass is abolished much of their work will be gone. We have shown over and over again that the man deter­mined upon a stock-stealing expe­dition is the man who would care more for the protection of a pass than the one who goes on honest business. Wherein is the farmer protected here? So much has been said on this matter that we do not desire to weary the reader by repeating what has been reiterated and re-reiterated. But let farmers and police officers give us the solu­tion of this one problem we have above submitted to them. Let the Government and the Parliament pause and consider this before adding one more to the heavy burdens under which black men are already groaning—burdens which neither the Ministry nor the Parliament would themselves touch.

THE time will come,

Parliament We are certain,
the Sale of ’

Ardent Spirits when the legislation of
to Natives. present Parliament,
and of the present session in particular, so far as it affects the Natives,
will bear bitter and grievous fruit.

The Natives have earnestly asked
the Government not “ to plant
“ death in their midst ” in the
shape of filthy canteens that retail
poisonous liquor wherever large
bodies of natives are to be found.
In answer to their request, however,
they have been given what is worse
than a stone, viz, cheap Cape
Smoke in the repeal of the Excise ;
and moreover the floods of brandy
have been let loose upon them in
the refusal of the House to accept
Mr. Innes’ motion in favour of the
extension of the areas in which
liquor may not be sold to Natives.
This is done on the ground that to
pass the motion would be to sanction
class legislation, which the present
Ministry thoroughly abominates.
That great and good man, Mr.
Saul Solomon, is cited in support
of this contention ; and the other
friends of the natives—Dr. Berry
of Queen’s Town and Mr. Richard
Solomon, the very able lawyer—
are also called in to bless the
Ministry and their Boer friends.
We think great injustice has been
done to Mr. Saul Solomon, Dr.
Berry, and Mr. Richard Solomon
by those who have quoted them. In
principle we would *go* heart and
soul with these able champions of
the rights of the natives; but we
have yet to learn that Mr. Saul So-
lomon, Dr. Berry, and Mr. Richard
Solomon would sooner cling to mere
abstract principle than meet the
earnest and urgent request of the
native people to be saved from
themselves. Brandy will destroy
the natives—of this there can be
no doubt, and Mr. Sprigg spoke
sober sense when he said that in their
destruction they would drag the

Colony down with them. In this matter, as in others we have re­ferred to elsewhere, the Parliament has shown how utterly careless it is of our interests.

It is singular that while out hers disfranchisement was held out as a threat for those who asked to be saved from intoxicating liquor, only last month the Bishop of Durham was introducing into the House of Lords a Bill to stop the sale of liquor on Sundays in the Durham county. “ The working man,” said the noble prelate, “ looked to such “ legislation as this as a support to '' him when struggling against “ temptation, and it would be a “ discouragement to him if he “ found their lordships through “ mistaken sentiment refused to '' stretch out to him a helping “ hand.” Dr. Lightfoot in this view was supported by Lord Heschel, the Keeper of the Queen’s conscience, who spoke from his knowledge that “ the working “ classes desired the Bill in order “ to be relieved from the temptation to take more drink on Sundays than they wanted.” The Bill passed, not without confronting opposition from Lord Salisbury and Lord Bramwell.

Editorial Notes.

The discussion in Committee of the whole House on the Transkeian Repre­sentation Bill will be painful reading to every native. The tone of the Minis­terialists is much to be deplored. In their Bill an attempt is made to impose disabil­ities on the natives, such as were placed in England on the Roman Catholic Religion (the Premier’s and Mr. Scherm- brucker’s religion by the way) in the seventeenth and eighteenth centuries. Because the writer of these lines is black he must therefore have £500 to the £25 of his neighbour next door before he can vote. This is needless insult. Strenu­ously have Mr. Leonard, Mr. Sauer, Mr. Vintcent, Mr. Innes and others fought against this. In vain; they were defeated by 33 to 22. The chief supporters of this novel and outrageous proposition are Mr. Upington, Mr. Sprigg, Mr. Tudhope and Mr. de Wet, backed up by all the Dutchmembers in Parliament. The time will come when the Colony will regret this sort of legislation.

In the course of the discussion Mr. de Wet, the Native Minister, said “the average Kafir did not understand repre­sentation.” This is evidently a mistake, as long before the whites came out here the natives had a perfect representative form of government. You have simply to explain to him in few words your special form of government and he will faithfully carry it out. Then Mr. Stephen Johnson misled the House when he said in the district he represented (Victoria. East) natives went to the poll like sheep and voted without knowing what they were doing. No natives are more deeply versed in representative government than these very natives, and no doubt Mr. Johnson will someday have to account to them for the slander. The native legislation of the present Government, such as it is, is of a hand to mouth fashion, the future good of the colony seems to be lost sight of altogether. No doubt this will be lamented hereafter.

Cases of misappropriation of publie monies by Government servants are com­ing to light almost every month now-a- day, and Mr. Nightingale the official examiner of accounts seems to have his work pretty well cut out for him. One case we understand is in connection with a subordinate department in Fort Beau­fort where at present no trace of certain monies deposited for titles by natives, is to be found.

In view of the almost utter neglect ofthe moral and spiritual condition of the
thousands of natives on the Diamond
Fields who are employed for the most
Eart in mining operations, the Wesleyan
church in Kimberley has, we are glad to
observe, determined at once to commence
a mission for this special object, and
a staff of native evangelists are to
be engaged under the direction of
the Rev. W. Wynne. For the purpose
several large halls will have to be
hired or erected in suitable positions
in the camps, and at least six Evangelists
employed as a beginning. Part of the
cost of this scheme will, it is expected, bd
borne by the Wesleyan Missionary
Society in England, and the influential
people of Kimberley are being circularised with a view to enlist sympathy and
support in contributions. The spiritual
and moral condition of the natives of the
Fields is most deplorable, and any efforts
to ameliorate that condition will not
prove beneficial to the natives only, but to
the mining interests and to the large community of the Fields. We trust the aims
of the Wesleyans will be compassed.
This is, no doubt, the beginning of the
great and good work for which the Rev.
C. Pamla, the revivalist was being set
apart by the last Wesleyan Conference
and to which we believe he will yet be
sent.

The native people will be grateful to Mr. Innes who moved in Parliament that notices regarding the elections should be printed in Kafir, in the same way that they are printed in English and Dutch. In this he was supported by 19 members, but 24 were against it, for what reason it is not stated; but the present Parliament is bitterly opposed to the rights of the natives, and all the reason in the world would not cause it to do anything for the natives’ good.

3 IMVO ZABANTSUNDU (NATIVE OPINION). JUNE 16,1886