ma kwalomteto kusibangela ukuba sitandabuze okokuba u Rulumente ubesazi na kodwa xa awubhalayo ukuba sipantsi kombuso we Nkosazana, oti bonke abantu bayo bayalingana emtetweni. Kuko amatandabuzo nokuba lomteto uyakwamkelwana ngu Mntan’ Omhle, kuba ucalula isiqingata esikulu sabantu ngenxa yebala labo. Elinye ipepa liti lomteto we Pasi awulungise lelwanga bonke abantu abamnyama nabamhlope kuba kuyaziwa ukuba kungako imvukelo. Egameni lobulungisa siyayichasa impato enje; sisiti ekubeni lomteto ungasokunceda bani nakancinane uyakuvusa uluvo olubi nempinendezelo ezifubeni zabantsundu ngakwaba mhlope, endaweni yokugcineka impahla yobasisulu. Iyakuwanceda kakulu ama­sela namabedengu, icapukise abantu abalungileyo. Siyatemba ukuba ayisokuvunyelwa libandla.

elase KOMANI *(Free Press,* June 4.)

Site sakuwulesa lomteto ungeniswe e Palamente ngu Mpatiswa-Bantsundu asabi nako ukungawugwebi kuba uyingcinezelo ungenakusetyenziswa ngapandle kokucapukisa umelwane iwetu oluntsundu nokuvelisa uluvo lokupongoma nokungonwabi. Kubi ukude lento yenziwe ngulo Mpati-Bantsundu obesoloko epete kakuhle ngapandle kwekhete. Beke kule minyaka sayiyeka imicimbi yabantsundu, kwako ukuzola kulo lonke Siyoyika ngati kuyakupitizela kakulu wakwenziwa lomteto, ube yinkatazo kwabo bekutiwa ukhusela bona, nabenzi bawo bakubuye bazohlwaye ngawo.

elase RINI *{Penny Mail,* May 31.)

Site sakuwulesa ngenyameko lomteto siqala kwakwigama lokunala kwade kwakwelokugqibela sanyanzeleka ukuba masiti lento yimposiso nobubhutyu-bhutyu. Sibuye sawupindapinda ukuwufunda kwakokona siwutiya okunye Ayaziwa bani into eyakuhla pakati kwa­bantsundu wakumiselwa lomteto oyakuba yingcinezelo kwabaninzi abafanelekileyo, singavuya u Rulumente ewubuyise umva kanye, okanye indawo ezikohlakeleyo kuwozisuswe, uguqulwe kakulu. Eyengwevu indlu yebandla ibonisa ubunto bayo ngokuchasa omteto uyakubayingcinezelo. “Ibala” elenza ukuba makati ontsundu ukuze abe ngowase kaya abe nepasi, asibubo bu Ngesi ingebubo nobulungisa ukuti abantu abasemisebenzini elungileyo ku­tiwe makazikhusele ngepepa ekukatazweni ngamagosa ka Rulumente namapolisa namafama, inxenye yawo engafanelwe kunikwa igunya elingako pezn kwabantu abafundileyo nabanezimilo ezihle.

elase dayimani *{Advertiser,* June 1).

Asikolwa ukuba lomteto we Pasi ngoka Mr. De Wet kanye. Lomteto ubabeka mngangatweni mnye bonke abantsundu ngapandle kwama Law’u, nama Bhastile, nama Koboka. Asimangaliswa kukuba u Mr. Innes ummeli olukuni wo Manyano Olukhusela Abantsundu ati awunamsebenzi ungenakubanaluncedo, ukohlakele, ucinezela; uyakukhataza iqela labantu abantsundu engekulingwa ukuba libotshwe uge banti yokutobela u Rulu­mente wale Koloni. U Mr. Douglass onezicaka ezininzi ezintsundu ofanele ukuba nolwazi ngabo ngalonxa uwuchasile lomteto; ngapandle kwabantu abamfanyekiswe kutiya ibala, asikolwa ukuba kuko ongade avumelane nalo mteto opanga imfanelo zendimbane entsundu engabantu be Nkosazana. Zimbini indawo engekujongwa kuzo, eyokuqala yeyokuba bonke abantsundu abazolileyo pakati kwemida yale Koloni banokuzi biza imfanelo zabo njengabantu bombuso wase Mangesini kwanjengo mhlope. Eyesibini kukuba lomteto awandisi malungelo obukaya, uyawapanga ngapandle kwezizatu.

EZABABHALELI.

INTSAPO YO BHAPTIZO.

Ifike lentsapo ekubeni ifundiselwe ukulunga zekubonakale siqamo simbi semibulo. Ndicela i Ramente ndawonye nabafundisi bakuti abantsundu, ukuba bakangele indawo yokuba kunganjanina kwenziwe iqinga lokuba ati umfana xenikweni ademeshe intombi ze enziwe alihlaulele—ngesizatu sokuba xa uyise emhlaulela akaku yeka ukuzenza idemeshe. Nditi linga liqinga xa kute abafundisi nabantu bayikangela ze bandule xa babonileyo ukulunga kwelicebo ukuyidlulisela kwabamhlope lonto yenziwe umteto. Ati umfana xa angenanto yokuhlaula, ayekusebenzela u Rulumente. Ukuba lento ayikangelwa izikolo ziyakubola, kuba nabafundisi bezakutshatisa amadikazi. Ndiyanicela ke manene ukuba sifune iqinga lesi sonakalo,. kuba zonke izonakalo sizifunela amaqinga, kuko esi singaqondakaliyo enditi ndisifumene, enditi ngoko umzi mauze usikangele kuba baninzi abazali abadleka ngenxa yabafana ngesisenzo sokumetsha, kwanabazali abaiahlekelwa zintombi zabo kumita ngokukumetsha, uti uyise womfana esand’ uknhlaula abe selesiti umfana, ntombi “idlule lonto, akuko zulu liduduma lingeti,” ka­nti ngoko uyise usakube adleke. Njengoko senditshilo ngomfana nditi intombazana emitiyo mayiti xa ibelekayo ewe abafazi bayincede kanti yoti kwakupela oko ingancedwa nangunina itwale yodwa into yayo—kungabiko namnye oligqoboka, umtwana wesono isebenze inyikanyikane nayo lonto yayo, okunye ingatengelwa ngubo njengentombi ihonjiswe, kuba ukuhonjswa oku, nokuteketiswa oku kubabangela ukuba bamite. Kumiswe umteto wokuba amadikazi angahambi nentombi, nentombi zingahambi namadikazi, kanti uncedo mhlaumbi lungavela. Nalo icebo endilivezayo, nditi likangeleni. Ndim.

J. J.

Cegcuwana, March 18, 1889,

ISIKIZI LESIPANZISO.

Nkosi, Mhleli. — Eletu izwi ngale Pass siti injengesikizi lesipanziso. Elalongamele i Jerusalem, okuya u Josephus watunywa ngu Titus, owafika wema pezu kodonga wateta namawabo. See works of Josephus Ch. IX. 3&4, bowakumbula abafundileyo amazwi eloroti afana nawomculi Ps. 78, & cc. Uhlanga maluzifune luguquke. Ndingowenene owako jlilayo.

J. J. Mcanyangwa. East London. June 17, 1889.

UMZI OMHLOPE NE PASI.

Lamanqaku alandelayo yinteto ebonisa uluvo lomzi omhlope kulo lonke eli lizwe luvakaliswa ngamapepa.

elase Kapa, *(Cape Argus* May 28.)

Ingxoxo engomteto we Pasi ongeniswe ngu Mr. De Wet ebandla ayivelisanga zinteto ziwufaneleyo kangangobukulu bawo. Ubuciko bo Mr. Innes no Mr. Lord busuke bema bodwa. Kuko bungqina bunina obnbonisa ukuba umteto we Pasi uyafuneka, nokuba ungati wenziwe ungasebenza kakuhle? Incwadi yakomkulu (Blue-Book) esand’ ukushucilelwa ixela ukuzipata kaknhle kwaba­ntsundu macala onke; into ekala ngayo kukubhatala kade irafu zabo, into ekoyo ke leyo nakwabamhlope. Kuzo zonke iziqingata buncipile kakulu—into eyenzelwa yona i Pasi. Kusuke kubiwe ibhokwe ibenye ngonxanelwe utywala Eyona nto i Blue Book eyomelezela kuyo engenzelwa umteto kukwanda konxilo pakati kwabantsundu.

I ELASE BHAYI (P. *E. Telegraph,* May 30.)

Kubi kakulu ukuba u Rulumente ucinge ukuba kuyimfanelo ukungenisa umteto ongqongqo we Pasi. Ipi imfuneko yemiteto enje? U Rulumente ubengede oyiswe liqinga lokutintela ubusela kangangokuba awise isiqalekiso esingatetekiyo kumntu wonke ontsundu. Ipasi le ngeyiba yinto yotile. Ibeko kwabamhlope nabantsundu abadinisileyo ngokona. Lomteto ufana nentshutshiso. Soloko simncoma u Rulumente ngolaulo lwake, kodwa simnika icebo elilukuni lokuba izinto ezipatelele kwabantsundu aziyeke zizihlalele. Kutsha nje ubusela bempahla ehambayo buncipe kanye, akuko nto kungasitelwa ngayo ke ekwenziweni kwalo mteto kuba kutiwa wenzelwa ubusela. Siyatemba ukuba u Rulumente wopinda awuqwalasele lom­teto awuroxise kanye, okanye awuguqule mpela.

elase rini *{Journal,* June 1.)

Ingxoxo ebise bandla ngomteto we Pasi ayipumelelanga ukukanyisa imfaneleko yokuba mawenziwe. Kubonakala ukuba Umpatiswa Bantsundu akayiqondi into ekuyiyo ngoku, neminqwen ye Mbumba zamafama ezifuna iPasi efanelekileyo uyivo kakubi, zona ziteta ngokuqutywa kwempahla, akuko bani ungalwa nalonto ke kuba ngamanye amaxesha ubusela buba bukulu kwelase Maxhoseni, kufuneka butiutelwe ke. Imbumba zamafama azizange zinqwenele ukuba vonke umntu ontsundu makati ukuze asinde eutolongweni ahlale emhlabeni ongo wake nase lalini yake abe kusoloko etwele ipasi. Kudyw’idwa amalungelo abantu be Nkosazana, into ebifanele ukwenziwa kunyanzelwa zizatu; ukuzola kwezizwe ezintsundu ngoku kuyibangela ukuba imiteto enjengalo ingafuneki, kanjako ibe yintshontsho kumntu wonke otanda inkululeko. Akuko mbangi yokuba abantsundu bahlaziswe kangaka ngokwenziwa otshinyonga bonke ngokutwala ipasi nokuba kupina. Nomhlope akangepumeleli kuba kuko ukulilibala elipetshana, nokulihlaziya futi. Umteto oti makati umntu ukuze abe nelungelo lokupefumla elalini abe nepasi, uyakwenza ukuba angashukumi, ati xa ake watigxada esapa selebanjwa kutiwe ugqitile emideni yepasi yake. Asilulo lubambo natolongo nalutyo oluyakuhla lunyikizo, kubayonke into engumlungu ingumbambi womntu omnyama ngokutsho kwalomteto. Simcebisa u Rulumente ukuba awuroxise lomteto ’mbi kangaka.

elase lovedale *{Christian Express,*June 1).

Lomteto unika amandla anobom kaku­lu kubantu abatile be Nkosazana, uze uhlute amalungelo akwangako ukuba makulu kwinxaienye yabantu, pofu ikwa ngabe Nkosazana ngokufanayo. Izohlwayo zomntu olibeleyo ukusipata esi siqiniselo, okanye osilahlileyo waza waya ele komzi wake engenalo, utyiwa iponti nokuba yinyanga entolongweni esebenza nzima,nokuba kundawonye nokutya amanzi etyuwa. Namhla lityala elimdaka ko Ntsundu xa kufikwe engenalo elipetshana esemhlabeni azalelwa kuwo, owawu ngowake ngapambi kokuba ube ngowetu. Yinkita eyankweyela kulo mteto ingenzi ngabom neyenza ngabom. Lento iya kungcolisa igama lale Koloni, kuba iya kukangeleka njengokungati lilizwe elikohlakeleyo kakulu kanti alinjalo, lenziwa ngamatyala abangwa ngabom ngabantu abati baziteti. Kutiwa kuko “imfuneko” yomteto onje, kodwa akuko bungqina bayo. Lomteto awuvumelani nenteto ye Ruluneli eya vula ngayo i Palamente yokuba, “amatyala kweli lizwe ayancipa, yonke imisebenzi iya chuma, nendimbane yabantu abantsundu izolile kakulu.” Sesi namava abonisa ukuba ipasi ayibutinteli ubusela, ifaka entolongweni abantu ababekekileyo aba­ntsundu, sekuko abafundisi abakabayicita entolongweni i Cawa endaweni yokuyi cita epulpitini. Angabako amaxesha efuneka, ipasi kodwa ayifuneki nganto ngoku. lomteto ubonisa impato eliza kupatwa ngayo eli lizwe, iya imana ukuvela yonke iminyaka. Amaqaga ekutiwa makapatwe ngabafundisi ne titshala, no nobhala, nezi tyudini, naba namashishini ekutiwa bafanelekile, akana mahluko kuba kufuneka libe kuye lonke ixesha alirole lakubuzwa. Obunye ubunzima balo mteto we pasi ziya kubhalwa zimantyi zodwa, nokuba umntu kufupi apo aya kona makahambe umgama omde aye kucela ipasi emantyini. Budenge ukucapukisa nokwenza otshinyonga wonke umzi ekwayanywe ngawo emisebenzini yokulima, nokwalusa, nenqwelo nokulayisha nokutula inqanawa, nokumba idayimani ne golide, umvuzo esiba bhatala ngawo siti mawube ngumteto ongena msebenzi, ongummangaliso, ocinezelayo.

elase QONCE *{Cape Mercury,* June 1.)

Into efunekayo ngamapolisa amaninzi ukuze amasela angabi namatuba okusinda ekubanjweni. Kwenziwe oko kungaluncedo kwezi ziqingata zise Maxho­seni kunalomteto ubuhlungu ungaketiyo kwangaaambili abantsundu soloko bacela ukululwa ebukobokeni be Pasi ukuti pezu kwemitandazo yabo u Rulu­mente aqabelise enze lomteto kukubacapukisa ngabom; ngokukodwa nezu kwenteto ate u Rulumente ngokwake ukuvulwa kwe Palamente abantsundu bazolile, ubusela buncipile. Ukuba nzi­

AMAPOLISA AMHLOPE NANTSUNDU.

ABAFUNDISI NE RAMENTE.

Nkosi Mhleli wepepa,—Kawundifakele lamazwi am sihlobo sam esitandekileyo. Ndine ndawo endingagqibi ukuyiqonda pakati kwetu tina bapati bomsebenzi we Nkosi. Ize nindixolele ngayo kukade ndiyicinga, ngoku ndiya gqabuka. Ndibuza lendawo ukuba ilungilena ukuba kwamkelwe umntu ongena ncwadi yekerike yake, okutshiweyo, mhlayimbi obenze umbulo, mhlayimbi uhleli nomfazi womnye umntu owaye tshatile nendoda yake,—aze ati akukutshwa kweyake ikerike asuke ayekwenye asuke amkelwe abe lilungu. Baze besuke nabafundisi abahlala kwilizwe elikude bazokumisa ikerike ngaye, iti ke yonke into eyonayo incedeke, ati ke lomfundisi angabi nakohlwaya namnye umntu we ramente. Iti ke le ramente izame ukubulala lomfundisi wayo omdala owaye bafundisi le. Lonto yenziwa ngulo mtsha. Ke lomfundisi akasayi kuze eze nakulo ndlu yomfundisi omdala, selulutshaba. Lomntu mna ndimbiza ukuba aaanabuhlobo kumzalwane wake, ngo­kuba upanga umhlobo wake iramente yake, ufuna ukuba makafe, achiteke kwane ntsapo yake, kanti yena une ramente eyaneleyo, upile kuhle. Ilungilena lonto ukuya kubulala omnye umfundisi? Kanene Isibhalo asitshona ukuba masitandane, ndiyabuza. Kambe nditsho kuwe ke Mrabe, nawe Mtshatshi, nawe Mwesile. Ndicela impendulo ke zihlobo ezingabafundisi balo mahlelo. Azifuneki intloni, ndipenduleni ukuba anditeti into engeyo nyaniso. Ndingomnye wabalusi begusha ze Nkosi kuba ibhula ifuna ukungena kakulu pakati kweramente. Uze ungadinwa Mhleli wendaba. Ndiyatshonela apo. Ndim,

Sililo Egqogqora.

ISENZO SOBUBELE.

*[Ngobekona.]*

Mhleli,—Ndifakele lemigcana imbalwa kwelo pepa lamanene, ngobubele obenzelwe u Rev. J. B. Sakuba, yiramente yase Damdam e Bira. Bate bakuva abakokeli nabakokelikazi bakona indleko ezenzeke ukubhubha komfana wake, babikela iramente yakona basebehlanganisa imalana zabo kunye nabantwana besikula, sabona selenikwa ngaba kokeli bakona o Mrs. Ngcwai, no Mr. J. Gongxeka, no Mr. W. Sipika, no Mrs Mityi Vanda, no Sarah J. Vanda— £1. 17s. 6d., besiti sibeka ilitye mfundisi wetu, siyakukhuza, sikohlwe yinto yokwenza ngobunzima obukuhleleyo. Wasuka umfundisi wapalaza inyembezi wabulela ngamazwana amafupi. Kwabonakala ukuba iramente le ingonina nodade babafundisi okwenene. Wenjenjalo nomfo ka Maqolo u John warola inkatyana yebhokwe, noka Msutu 1s. Esisenzo sihle, siyabuleleka.

*DIPHTHERIA.*

This lesson, on a smaller, scale, can be applied here. It is from the Durban correspondent of the *Times of Natal,* June 15 : —It is to be regretted that that terrible scourge of South Africa, diphtheria, has again appeared in Durban ; as yet, we believe only attacking infants. It is difficult to account for it, as from a sanitary point of view the system of sewage in the town is as good as can be, and a cleaner town than the European parts of it can hardly be imagined ; but we fear that in those parts where Indian and coloured people congre­gate, very little attention is paid to sanitary habits or general cleanliness ; they are not cleanly by nature, and will avoid as far as possible, without infringing the Law, the wise and very simple directions laid down for observance by the sanitary authority of the borough ; and to those who ever wander through the coolie quarters of the town, it must seem almost miraculous that a pesti- lence has not arisen and swept away those people in scores. This makes it all the worse for those living in a pure atmosphere and under careful sanitary precaution, as do what they will in their own pure homes,they may any day carry the germs of this fell disease from those filthy dens into their own pure habitations. Surely locations outside the town, and under proper surveillance, would remove in a great measure this, and many other dangers, which the European and dominant race is at present subjected to?

Native Opinion

THURSDAY, JUNE 27, 1889.

IT sometimes seems to us that it requires an Argus—with an hundred eyes—to keep watch over what is called “ the Native question and that a score of pens might be fully employed in criticis­ing the actions of the powers that be. The Pass Law we have dealt with in several successive issues; with the result—not exactly per­haps of our efforts, but certainly of the efforts in which we took part— that a deputation went last week to Parliament to explain the position taken by the Natives towards that iniquitous and absolutely useless measure. Whatever the result, we thank all the newspapers which have stood by liberty and justice for the subject.

But before the issue raised by the Pass Bill is settled attention

Mhleli we “Mvo,”—Ndiyakubongoza ukuba undifakele imigcana embalwa kwipepa lako le *Mvo Zabantsundu.* Malungana noyilo lokuqalwa kokungeniswa kwamapolisa lakutiwa yi Cape Police. Kwamiselwa ukuba iziqingata zozibini zilingane amhlope namnyama, imali ezisheleni ezi 6s. 6a., ide ibeye; ngapezulu njengokupakama kwawo amhlope, ibe sisisitatu kwamnyama nangapezulu njengokupakama kwawo Kuminyaka engemingapi yapulwa imali kwamnyama, asasiva isizatu ayapula ngaso u Rulumente, kuba umsebenzi wamapolisa amnyama ungadeleke ngapezulu. Kungayingozi ukuba ulingane. Endikolwa ukuba amapolisa amnyama ayaziwa nazinkosi ezipesheya ukuba umsebenzi wawo unendumo ezigqitiseleyo kwamhlope, indawo ezinjengoku ntama angenakuzenza, kuba omhlope nongepolisa uhleli elilo. Kwaye kanjalo ubuninzi bamasela engamnyama, ke ambalwa amhlope akwaziyo ukuteta Isixhosa, ekusekuhleni ngoko ukuba la angakwaziyo ukuteta Isixhosa kunzima ukuba ambambe umntu ngapa­ndle kokumti xamfu pezu kwento, kuba kungeko ubamba mntu ngapandle kokuteta, kusekuhleni ngoko ukuba inkoliso yababanjwa ibanjwa ngenxa yokuba kubeko amnyama amapolisa. Ke ukuba u Rulumente angaba akayiqondi lonto, abapati bangati ebabuza bayixele lonto ngenene. Ke ngoko ndingati ku Rulumente ukuba kunokuba yinyaniso endikutetileyo, umntwana akazitandekisi ngokukutalela umsebenzi ka yisena? Okanye kona ihashe alizenzeleli ngokukutalana kumninilo? Okanye kona inkabi yenkomo avizenzeleli ngoku tsalana? Ibe imbi 'isakiwo sayo inja ayizenzeleli ngemikwa yayona kumniniyo? Uinfazi akazenzeleli embi ngesipato azitobe endodenina.

Ukuba ke ngoko asinabala lihle ngokudalwa, asinasimilo sihle njengaba ninzi betu, kodwa yena omnye njengepolisa elenza umsebenzi ofanelekileyo i pambi kwenkosi, kunganina ukuba angabi uzihlambile. Malungana nesali akazifumani amnyama kuba kute kwakubako ezintsha kwamhlope kwatatyatwa ezozindala kwamhlope zanikwa am­nyama, ezagwetywa ngumkangeli ukuba azilungile azisenamsebenzi, ke ngoko into engalunganga kwamhlope inokutinina ukulunga kwamnyama.

Namalungana nengubo ezamkelwayo azizi ngokufanelekileyo kwamnyama kude kugqite neminyaka emibini zingeko, kanti kwamhlope ziza yonke imi­nyaka. Unokuba hlulana uyise abantwana bake ukubapata. Ndincede Mhleli undifakele lamazwi ngokwesi Ngesi ukuze inkosi zikwazi ukuwafunda.

R. S.

Farm Mockinghill, Bolo.

June 14, 1889.

IMIGCOBO YOMTSHATO.

Ku Mhleli obekekileyo we “Mvo.” Nkosi, — Kungaluvuyo kuti ukubona elinqaku epepeni lako elabanga inteto enkulu kwi Ntlanganiso yaba Ntsundu nge Mfundo Tsolo, eyayise Xokonxa ngo May 31, 1889, malungana nokuchitwa komtshato. Imitshato imiselwe umteto wokuba, mayelana no 4 o’clock umtshato mawuchitwe. Ke intlanganiso yavumelana ngokwenza umbuzo obanzi kubo bonke abafundisi, uakwabo bangapendula lombuzo wokuti:—1. Nina benzi miteto, (Bafundisi), niti amakolwaantsundu angagcoba ngantonina emhlabeni apa ? 2. Umtshato, umdaniso, i birthday, neminye imigcobo, njalo-njalo, amakolwa antsundu akavunyelwe ukuba agcobe ngezindawo, ngazipina izizatu? 3. Umkristu ontsundu wase Afrika akana kugcobana? Ezizinto zonke kusitiwa zisisono nje ku Mkristu ontsundu wase Afrika, egwetywa ngama Kristu anga belungu nje zisisono ngandawo zinina? (Intlanganiso Yabantsundu Ngemfundo, Tsolo.)

ICEBO ELITSHA.

Mhleli, — Ndibulela imizamo nemigudu yako onyamekele umzi wakowenu ote nakuba ukukaba ngamanqina omabini uxela ama esile ekaba umntu usuke wena watoba umkonde njenge xhwane lemvu akwatuka, akutuswanga sisinyeliso nasigxeko abasenza ku we abakowenu. Wanga ungaqina womelele ngakumbi nangakumbi. Tabata umtandazo wonyana wosomandla onke, owati wawuteta esemtini epakati kwentlungu izikonkwane zentsimbi zimi ezandleni nasezinyaweni zake, wapakamisa amehlo ake wakangela ezulwini pezulu wati “Bawo baxolele ngokuba bengayazi into abayenzayo.” Nditi ke nawe wanga ungenjenjalo mfo ka Jabavu.

Fulela waneta mbhali wencwadi ezihamba ngapantsi kolwandle ziye kwa Nkosazana. Dubula betuke o Gordon no Tshambukana, batuswe zinyauiso ozitetayo. Fulela waneta mfo ka Jabavu. Nditi mna kulendawo ingeniswa ngu Sipiligi yalomteto mtsha. nali elam icebo, nditi masihlangane sonke midaka sibezwi nye situmele ku Rulumente siti woyisiwe siti akakvvazi ukusipata makasipe indlela sipume kuye size sizipate ngokwetu, sitete lanto yatetwa ngama Bhulu ase Free State, sipume siye pesheya kwe Nciba, umda ibe yi Nciba, ukuze sihlale kakuhle elizweni, sizakufela emahlatini ngalomteto aza kusenzela wona. Namhla kanjalo ndihlaba umkosi emzini wakowetu, mandiyeke. Ndim.

Chief M. Vella.

Waldecks Plant,  
June 8, 1889.

ISENZO SOKUZEKELWA.

Sivakalisa esi senzo samadodana ase Bhayi ase Magqunukwebeni asebenza kona. Sabona kufika apa amadodana emabini ezalana, enye, eyona inkulu kuwo, isifa. Laza ikaba lakuio madodana lahlanganisa imali yokukwelisa lo ufayo kwane mali yendlela, neyalowo umkapayo yavela kwakuwo, kwatiwa yena makaze agcine ofayo. Ke ababantu benza oku zindidi ezimbini, inxenye ngama qaba abanye ngabasesikolweni. Yinto yokuba ilandelwe ngabaninzi kuba baninzi abafela ezidolopini bengabonwanga ngabazali babo. Namhla lomfana uyongiwa ngoyise nonina nge­nxa yeso senzo. Kambe bafana bakowetu umvuzo wenu noze nivuzwe pezu­lu. Mandishiye apo, ndim,

Owase Zigodlo.

Ezigodlo, June 23, 1889.

is required to other measures. There are a large number of people in South Africa who have no idea of a Native policy other than one having as its one word Slavery. Because a man is of the dark colour Dr. Guthrie said he thought Adam was born, he is to have no rights whatever, unless it be the right to be flogged and hanged. This Native policy is practically the policy of the Government. The Attorney-General clothes it in a robe of eloquence as beautiful, but as thin as his own Irish lace. The Commissioner adorns it with his best Bismarkian smiles. The Prime Minister embellishes it with texts. But they all pursue one aim—to place the large Native population of this country under complete political subjection. If this can be accomplished their tenure of office becomes one for life; for the comparatively small number of Europeans who are Liberal in principle, and true to their princi­ples, will then always be a minority dominated by Conservative, tyranical, and bigoted majority. Attempts have been made several times to disfranchise every Natives One or two schemes have failed, and brought discredit on the proposers. But they are neither abashed nor discouraged ; and it is clearly seen that if the franchise could be raised very considerably, the end would be gained, without perhaps rousing the South African Commit­tee, at the thought of whose in­fluence at present Sir Gordon trembles. The effort to “ do “ the trick ’’ by altering the Constitution Ordinance did not suc­ceed; but now, and if present counsels prevail, it is to be brought about by a clause in the Divisional Council Bill. The Bill is so bad, it is based on some unsound prin­ciples, that we cannot understand why the Colony accepts it so in­differently. But we have time and space to deal with only the proposed electorate. Until now the Councils have been elected by the Parlia­mentary voters; and no difficulty or disadvantage has arisen, even on those rare occasions in which a ward or a division laid aside its contempt for the Council and fought an elec­tion. But the Ministry and their friends mean to eleminate the Native factor, and so a high qualifi­cation is being insisted on. Even Mr. Sivewright who represents a Native constituency has gone over to this majority. The Natives use the roads ; they are in many places most reliable carriers; they keep dogs ; they have stock—they are in short citizens, but as they are not, and cannot as a whole ever be rich, this is taken hold of, and therefore, if the Bill is carried, the Natives will have no voice in electing the Councils; and no power to assist Europeans in return­ing good men. This is of itself a deliberately planned injustice. But to us it appears clear that if the Natives can be quietly and effect­ively disfranchised for Divisional Council elections we shall soon see the liberal clauses of the Constitu­tional Ordinance exchanged for sections from the Divisional Council Bill. The Natives therefore should be up and doing—and at least get the deputation now in Cape Town to unmask the action of Government. We may also ask the Europeans, and the newspapers that are helping us about the pass law, if they are going to sit still and see the Govern­ment and the present dominant party tear up the present Constitu­tion.

CORRESPONDENCE.

ADDRESSED TO THE EDITOR.

Port Alfred, June 22, 1889.

Sir,—At a large meeting of Natives held in the Wesleyan School-room here on Tuesday evening, the 18th inst., the fol­lowing resolution was unanimously carried: “ That in the opinion of this meeting the Pass Law Amendment Bill now under discussion in Parliament is uncalled for, and unfair; that it dis­honours the Native by not trusting him, and tends to discourage industry and civilization.” A copy of this was wired to our representatives—Messrs. Norton and Trower—next day.

Sincerely yours, E. G. Evans, Baptist Minister.