wati bona abawufuni lomteto kwelo labo. Baye beya kuyala indawo yokuba ungeniswe kulo,—omnyama okwelo labo ukululekile. Ute kodwa into aya kuyenza kukuba abantu bomteto wake bangacukunyiswa ngulo, bati nepepa lawo balipate bangalipati ngokutanda kwabo. Lomnumzana uncome ukuswela umbulelo kwaba ntsundu, ote ukutyebisa lento sebesebenza namafama namhla kuba kwabonakala nknba bona Mabhulu abasoze babambisane nabantsundu. Baye bebeke bazama ukumncedisa ontsundu ngexesha lolaulo lokuqala luka Sprigg, balichasa elonene ekuhlutweni kwe mipu, nakwi nofazwe ya Besutu, nakwinto ezininzi ezazisenziwa kwabantsundu lolo laulo. Kuti xa kunjalo kubeko unyulo e Alvani liti icala labo (babe hlangene no Mr. Sauer oko) limise n Mr. Nicholas de Wet, elakwa Sprigg limise u Mr. Dowling, suka abantsundu

bazifake ku Mr. Dowling ivoti bamshiya owaye ngoya kumela icala labo kuba ene gawa le Bhulu. Wancama yena lomini. Ute Umhleli elinga ukucacisa yaye yona ingena kutiwani into leyo yayitetwa ngu Mr. Hofmeyr. Ude woyiselwa kwelokuba oku kungaqondani kuko kumacala omabini. Simshiye sanelisiwe etembisa ukuba woka ahlangane no Sir Gordon. Kuti emva kwe dinala ange uya e Palamente u Mr. Jabavu esishiya sibhala, abuye kamsinyane emapikana esiti

UROXISIWE UMTETO,

sise siyiguqnla naloncwadi sibhala yimbi yombulelo, sixela ukuba siyagoduka. Kwezinye indawo esike sazihambela ndingaxela ngentolongo enkulu esaya kushumayela kuyo nge Sabata apo sifike ingumfana ingumfana ontsundu. Sati sakubuza asafumana ukuba bavela e Dayimani ikakulu ngabaginye imbokodwe. Enye into eyenzeke sikona e Palamente kupeliswa kwe rafu yama phekepheke. Ngomcimbi wofuduso lwa Batembu sati pambi kokuba simke saka saroronya izimvo zamalungu semka sanelisiwe ukuba alikupumelela icebo lokufudusa. Into esingena kuba singayikankanyi bububele nempato entle ayibonakalise kuti u Rulumeni, waye ngokwenjenjalo ebeke umzi ositumileyo. ute kwayilonto abantu abakulu bomzi wase Kapa. Site nati salinga ukuzipata ngendlela yokuze singawuhlazisi umzi wakowetu, enditembayo ukuba sipuwelele ekukwenzeni oko. (Kwadunywa.)

Mr. J. Tengo Jabavu: Emva kwengxelo efezekileyo yomhlobo warn u Mr. Makiwane andisakuba sawubambezela umzi. Ndingati u Mr. Makiwane uqube njengoko kunjalo ; yaye ingena kuba nyaniso mbini inye into. Sibulela imbeko osenzele yona umzi, ukusitemba kangangokuba usipatise lomcimbi. Silingile ukuba singawuhlazisi koko kuni. temba kwawo. (Kwadunywa.)

Amanqaku awenziwe ngamadoda omzi asina situba sawo kwela namhla.

U MR. I. WAUCHOPE, E BHAYI.

Etyalikeni yase Rabe e Bhayi, bekuko ingqungqutela yemizi yonke yabantsundu base Bhayi, ngokuhlwa kolwesi Ne, ukuza kuva indaba zabatunywa ku Mr. Wauchope. Kube kuse kuntsuku umzi uzingxamele indaba, uxakwe kukungapili kuka Mr. Wauchope, owati efika ukuvela e Kapa wawa nzima ngutukuhlane.

Isiblalo satatyatwa ngu Rev. J. Pritchard opahlwe ngo Revs. B. S. Dlepu, no Gawler. Emva kwenteto emfutshane, u Mr. Pri­tchard ucele u Mr. Wauchope ukuba enze indaba.

Ute—Lomteto wazalwa ngu “Mteto,” (De Wet) ngomhla we 27 May, wapehlelelwa nge 7 June, zizandla ezi 45, waza wabhubha nge 27 June, xa unyanganye uzelwe. Kutiwa ubulewe kukugula kuka yise; Amagqoboka wona ati ubulewe yimilanduzo enezenzo; yena uti uqutywe yiminyanya. (Kwahlekwa).

Uhambise wati—Ubuqili babufumene ku Mr. Innes omdala, uyise walo use Palamente. Bafike ixego libambelele labeta zatshona izikhuba ezimbalwa ezamava obuxego e Pasini—ukulunga kwayo, nobudenge babantu abantsundu ukude bayi chase, lukuchaze lada laqononondisa, kodwa limangaliswe alawubuta, zinkani zabatunywa.

U Rulumente ulinge ukusibonisa ukulunga kwalo mteto pezu kwomiteto emiyo ye Pasi, watsho wati “niyazina ukuba ningabanjwa ngoku ngomdala umteto?” Watsho kwe ceke embilini, sakukumbula ukuba kanene ingenziwa ngabom lonto ukuze bangabuya bakatazwe ngabatunywa bemidaka. Emva koku uzame ukucekeca inteto yabatunywa kuba esiti ibangwa likwele lokuba Amamfengu esike aditywa nawa Xhosa. Ute akuva ukuba omnye kubo ngum Xhosa, nako eyakutshona e Kimberley apo kuka umteto we *Pasi* engqongqo. Ubuye wabuya apo bakuti abatunywa, siginye idayimani kabanina tina Emaxhoseni lento senzelwa umteto wamabhada amana eginyelana amatye ? (ngokutsho kuka Sir Thos. Upington). Unge angati mfa kulo ulubo — waroxa, Indawo ebemandla ngababuntu bamana bevatshula behamba emafameni abelungu, ekubonakele ukuba inyawo zimiswe kulo ndawo.

Emva kwenteto ende ngomhla wesibini zishiyene inkunzi zijamelene kungeko ivumayo ukugoba, zahlukana ngeliti “Asinazwi limbi—hambani umcimbi wenu wo kangelwa.” Impendulo ngeliti umdaka Ewe ke sivile, kodwa ke simke emakaya umzi wahluke kubini, inkoliso isiti u Rulumente situlu akeva mtandazo — soke sizilazile e Kapa side sibone apo kusingwa kona.” Ahlwa amadoda akuliva eli, nati kwayola ezingalweni seva ukuba siyosele.

Sipume ipulo, sangenela lamashumi mane anesihlanu—-elona dabi likulu! Bate o Messrs. Makiwane no Jabavu bebambene kwelinye igumbi namafama ama Ngesi eqela le Bond, wabe yena (Mr. Wauchope epatene nama Bulu ngenteto yawo zalila !

Umpeto wenteto wenziwe ku Mr. Hofmeyr, abati bepuma kuye abatunywa ngo lwesi-Ne wafa kwalomini umteto we Pasi. Ugqibe ngokubulela umzi wase Kapa omhlope abapatele pezulu, wabanga ukuba ibe nzima nento abayitetayo, wabe nawo ubangwa nakukwamkelwa okubekekileyo abakufumene ku Rulumente wabenza amanene.

U Mr. Dlepu ucelele umbulelo womzi u Mr. Wauchope ngokusivisa indaba, nakuba. tunywa ngumsebenzi wabo omkulu abawe.

nzele uhlanga; watelelwa ngu Mr. Gawler, wesuka umhlambi wema ngenyawo.

Mr. Balla : Ndibulela ulutsha olufundileyo ukuba lungapike namakwele entshaba zalo, lusuke Iona luhambe lubheke pambili. Zininzi intshaba zomntu ofundileyo. Kwa bamhlope unentshaba, kwabe bala lake ukwa nentshaba. Ukuba bekuye abantu abadala abangena mfundo ngeyimi namhlanje le Pasi. Ubulela *Imvo* ngokubeka lomcimbi kamsinya pambi komzi. Ubulela iliso Lomzi e Qonce, kunye no Mr. Jabavu kuba bengalibalanga kuceba into engapele ndawo, besike banqumnqumla.

Umfo wakwa Ntamibomvu ute: Namhlanje indonga zibuyelene—singama Xhosa sonke, igwetyiwe namhla inkatazo, akuko mntu uya kabuye atuke omnye ngobuzwe. (Hear, hear.) Umfo wakwa Mpundu ute: Into embi kukuba kubulelwa ngemilomo kanti bekufuneka kuwe inkozo kuba lamadoda ebuncame ubom bawo ngokuya e Kapa.

U Mr. Rooibatje: ute Bulelani u Tixo omvusele amadoda ohlanga, kanti nichita imali zenu ngokubeka inkunzi zase Ngilani ezilala ezitalini. Funam inkunzi zohlanga eziya kutya utyani endle, zizeke, wande nmhlambi, ukuze tina Besutu sikwazi ukutandazela umzi wakwa Xosa.

Mr. Ngwana: Umfo ka Dyoba ubuya esifa, umzimba unamahlaba ngenxa yenu. Aba bafana nize ningabalibali ngomso, kuba bafele uhlanga. Libuye laba lilipina i Kapa? Lapela ixesha esafuna ukuxoxa amadoda.— Okululwe ’Pasini.

IPASI NAMA BHULU.

Umcimbi we Pasi opambi kwe Pala­mente, udale abapolofite abaninzi pakati kwama Bhulu. Kude kwabako nomfo odanduluka entlango, ogamalingu *Klaas Waarzegger* (Xel’ inene), omana ebhalela kwi *Zuid Afrikaan* incwadi azibhekisa kumhlobo wake ati ngu *Oom Jan Twijfelaar* (Matidala). Kwipepa lomhla we 6 June 1S89, wenjenje u Klaas Waar­zegger ukubhalela ku ninalume:—Malume !—-Ke ndakwazisa ngomteto omtsha we Pasi opambi kwe Palamente, nangemizamo yesipani sama Xhosa, ukuba lomteto mhle kangaka ulahlwe. Mandikuxelele malume, eso sipani asitsali ngako—sitsala silale ngezisu, kodwa into embi kuso ngo *dekfel* abangeva nefoslara. Inkabi etsala pambili ngase kohlo (hot-voor) ngu Douglass, eke yanikwa imivumbo elusendweni ngu Sir Gordon Sprigg yabeta yaxananaza, noko akancedanga Into, kuba ngu *taai fel.* Isuke ukuncamisa yangxamela ukuyihlisa eweni inqwelo. Uyazi ke nawe malume ukuba xa i forose zingahambi kakuhle kubanzima kumbhexeshi, ngakumbi xa ne nusfor ne opses zikatazayo. Kubonakele kunzima kanye ku Oom De Wet ukuba abe nokusigcina endleleni isipani so Katile, kwada kwatika u Sir Gordon Sprigg ne Ziniya yake yesikumba se nkamela. Yeka wabeta zantlaleka.

Ke malume ndiva ukuba esisipani so Kafile somelezwe zincwadi zika Jabavu omana esiti, “ bambani nto zakowetu, kokona ndiya kunincoma epepeni lam *Imvo,* ndiyifake kona yonke inteto yenu eniyenza e Palamente.” Lona i Bini ne Bhofolo lihleli ngezimnyama ngabameli. Malume! Kuko ixesha elaka i Hini lanabameli ababini e Palamente, omnye wayesitulu esite ti, omnye esitya­kala sosala kutyelwa. Qonda ke ukuba omnye *akeva,* omnye *akavumi* ukuva. Kwabonakala lingenamntu i Rini, ku­njalo nanamhla. Ndimangaliswe kuku­ba ade amafama elase Maxhoseni, akade elila ngokuba kubeko umteto ongqongqo we Pasi abe ngawo kanye ati namhla akazifuni. U Douglass no Innes i forose zesi sipani, andifuni nokuteta ngabo kuba omnye ligxagxa lidala, omnye yena (u Innes) usukela indawo yobu Attorney-General. Lamagxaxa kupela azama ukuba u Rulumente adelwe ngama Xhosa, ngokuba u Jabavu umana ezifaka epepeni lake zonke ezinteto zabo ngesi Xhosa, into ke leyo efana naleya yenziwa ngu Uithaalder, mhla wavuselela ama Lawu ase Katala ukuba alwe no Rulumente. Yingozi enkulu ukudlala ngomlilo, nokusasaza amalahle ngase siteni. Malume! Amabhulu la akazi nento le ayaziyo ngelipepa lama Xhosa; kodwa mandikuxelele, elopepa ngumhlo 1e pakati kwama Xhosa. Ukuente akalifaki *remskuni* aliqoboshe elipepa, kusaza kuvela into embi. *vulastara.* Bafanele ukuba ne ntloni ababantu bamane bebhexeshwa ngu Jabavu ngokumana efaka inteto zabo kwelipepa. Badanile malume! kuba umteto we Pasi upumelele kwi banga lesibini, sewumele ukuya e Komitini. Siyazi tina Mabhulu ukuba ezimfazwe zama Xhosa nokuvukela kwa Malawu kwabangwa zinteto zo Philip kudala, nanamhla ke ikwa seso.”

Atsho ke ama Bhulu. Utininina ke wena mfo wakwa Xhosa?

Kusavakele ukwapuka kwe mikombe emibini ngolu qwitela beluko. Omnye yi S *T.* owapuke e Port Nolloth, omnye yi *Fidia* owapuke ekungeneni ko Mkomasi. Kuntywiliselwe ikapteni no matros kulo wokugqibela.

Isiqingata. sipela somzi oyi Lanchan, e Szechun, sitshe ngumlilo ovute intsuku ezine, ngale itileyo, kwafa amakulu abantu. Babalelwa kumawaka alikulu abantu abatshelwe ngamakaya. Basemawakeni abapanziswe ngomnye umlilo kwisixeko esiyi Ostrogu, e Russia.

Elona Cebo Lokwandiswa kwe “MVO.”—Icebo elona lokwandiswa kwe­lipepa lifunyenwe ngumhlobo wetu wase Aliwal North, u Mr. J. S. Kuze. Belilandele abahlobo be “Mvo” zobehle zibonakale iziqamo. Huku ke ntozakowetu ! Uti owombuso wama Kuze:—Ndinomnqweno, ndinovuyo. Umnqweno ngowo kuba ndinga lingandiswa ipepa lohlanga. Uvuyo, ndivuyisekile ukufumana lama­nene atembekavo nabekekileyo ango Messrs.—A. K. M., T. Q. H., no K. K., ukuba nabo namhlanje bengabamkeli belipepa lako wetu lidume kunene. Ngoko ndimcela Umhleli ukuba andise ipepa, njengokutsho kwake. Ndiya kusela impendulo ku Mhleli we *Mvo* kwakuyo leveki, ukuba kunokwenzeka, sharp, kuba kaloku lomanene elapo nje kunye nemali zawo. Owako ngenene, J. S. Kuze. Aliwal North, July 13, 1889.

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ABALIMI NA BARWEBI.

E QONCE (July 20.)

Irasi—2/3 to 3/5 ngekulu

Ihabile—4/ to 5/5 ngekulu

Itapile—3/ to 12/6 ngenxhowa

Umbona—3/9 to 4/3 ngekulu

Irasi ezinkozo,—4/ ngekulu

Ihabile—8/ ngenxhowa

Inkulu,—1d to 1/2 inye.

Isemile—3/9 ngenxhowa

Amatanga—1/3 to 4/3 ngedazini.

Umgubo—13/9 to 14/3 ngekulu

Imbotyi,—4/9 ngekulu

Inkuni,—8/ to 28/ ngeflara

E RINI (July 19 & 20.)

Inkuni—15/ to 35/ ngeflara,

Itapile—7/6 to 14/ ngekulu

Inqholowa—10/ to 17/6 ngenxhowa

Irasi—7/9 to 9/9 ngenxhowa

Umbona—10/9 to 11/6 ngenxhowa,

Ihabile—9/6 ngenxhowa

Isemile—5/ to 5/9 ngenxhowa

Umgubo—17/ to 20/ ngenxhowa

Ihabile,—3/9 to 5/9 ngekulu ,

Irasi eluhlaza—2/ ngedazini

Inkuku—6d to 3/9 inye

E MONTI (July 23.)

Irasi,—1/ to 2/3 ngedazini

Ihabile—4/8 to 5/3 ngekulu

 Ihabile—12/3 to 13/6 ngenxhowa

 Itapile,—6/3 to 8/9 ngenxhowa

 Umbona—5/ to 5/7 ngekulu

 Amazimba—4/6 to 5/ ngekulu

Irasi,—4/ to 5/6 ngekulu

Inkulu,—1/ to 1/6 inye

 Isemile—4/ to 4/7 ngenxhowa

Amatanga—2/6 to 3/ ngedazini

Umgubo—10/ to 13/9 ngekulu

 Ingqolowa—5/3 to 7/ ngekulu

Inkuni—5/ to 23/6 ngeflara

UMCULO.

I “Frontier” C.C. yasinika umvumo nge 16 ku July e Town Hall. Yayi ne programme emnandi esikolwayo ukuba ngeyazalayo indlu ukuba kwakungawi iliqwa kunene. Asinatuba lokubalula abaculi ngabanye. abangabalwanga bangacingi ukuba kukudeleka kwezenzo zabo, hayi. Sesite wonke umntu uyenze eyake indawo kamnandi, kodwa ngokungapezulu u Mr. Bokwe ku “ Bob Ridley,” no “ Say a kind word; ” yamnandi i duet “ Giving ” eculwe ngu Mrs. no Mr. Xiniwe, yanga kumhla siyivayo. Imnandi longoma yomfo ka Bokwe u “Noki” yena, waye eyidlalela kamnandi kubonakala ukuba ipuma kuye. U Mrs. Xiniwe wayolisa ku “Cottage by the Sea.” Ilizwi lalomntu liko, limnandi, angati ukuba uyalisebenzisa futi amangaliswe naye ngokwake kuyola kwalo. U Miss Puta utsho kwa wake kwe *hele.* U Miss Mnyabiso siyaqala ukumva, unelizwi elimnandi, likulu lipolile. Ukuba ukunyamekele ukuvuma usaya kuba pakati kwe nkwenkwezi zokuqala engomeni. Sibala ntonina betu intokazi zo Vutula nento zobani nobani ziqwelile nje.

Native Opinion

THURSDAY, JULT 25,1889.

PIRIE was. on Thursday last, the scene of a large represen­tative and important gathering of Natives of the district of King William’s Town to hear the Native Deputation to Cape Town on the Native Pass Bill give an account of their stewardship. Bev. Elijah Makiwane having, at some length, related the incidents of their sojourn in the Metropolis concluded by stating how kindly and courteously they had been received by the Go­vernment, and the lively interest shown by the people of the Capital in the success of their mission. The kindness and good will thus shown to them they regarded as intended for their people. That the people listened to the story of the Delegates with deep gratification, goes with­out saying, and it might interest some if their feelings are given in their own simple and unadorned language. One sentiment seems to run through their utterances. The Natives had given up all hope that Government or Parliament would listen to anything they may ask; and, by almost all, the Deputation was looked upon as a sort of wild- goose errand. To such depths of despondency had the Native people succumbed as regards anything good being done for them by the Government. The news, then, that the Deputation had to tell them had the effect of reviving hope, and, doubtless, the relations subsisting between them and the ruling power will improve in a correspond­ing degree, to the advantage of the country. Thus out of evil good has come. For although the action of Government in this matter savours of “ the setting up of a man of straw “ to knock him down,” to achieve the result attained the exercise is not a bootless one,

Tsewu Bhashe, an old man, who was the first to speak in succession to Rev. E. Maki­

wane and Mr. Tengo-Jabavu, said he was thankful. He does not thank those to whom you had gone. You have been our feet. After this result he felt as if he will shake off some of the bodily afflictions from which he was then suffering. He was sud­denly seized by the poetic fire and exclaimed

Locations Act has been in vogue for years, praying that the system should be swept away as a needless encumbrance. The Native population are also deeply interested in the subject of the suppres­sion of theiving, which was summarily dealt with under Native law. Govern­ment might profitably ascertain the views of these people before availing them­selves oi the advice of the farmers, who not long ago were urging upon them a Pass Law as to the provisions of which they were themselves by no means agreed, and were not likely ever to agree. The in creasing of the police force is the only workable proposal the Dohne meeting suggested; and it has always been a mystery to us why Government did not largely employ Native policemen under such experienced officers as Sub-Inspec­tor Wilson to track theives. Drinking facilities must also be curtailed.

A majority has been got together in Parliament to deprive the Transkeian constituencies of the simple justice of allowing them to have fair and adequate representation in the House. Col. Gri­ffith had introduced a Bill to abolish the anormally peculiar to the Transkeian con­stituencies. that whereas every district represented in the House has two members, each of the Transkeian divisions should have one, although each of these has doable the number of electors to be found in such con­stituencies as Namaqualand and Victoria East. But while thirty of the most enlightened gentlemen in the House thought this should be set right, thirtv- three composed of the less enlightened of the House stood in the way and pre­vented it.

The Division List, on the Fair Trans­keian Representation Bill might be put in here for future reference.

For the second reading (30):—Sir Thomas Scanlen, Dr. Pope, Dr. Smuts, Messrs. Beyers, Brabant, Douglass, Fuller, Hofmeyr, Hutton, lunes, John­son, Jones, Laing, Lange, Lewis, Lord, Mackay, Norton, Orsmond, Paton, Sauer, Sivewright, Trower, van der Walt, vintcent, Warren, Wiener, and Wood; de Smidt and Orpen, tellers.

Against (33);—Sir Gordon Sprigg, Sir Thomas Upington, Messrs. Barry, Basson, de Vos, de Waal, A. S. du Plessis, J. P. du Plessis, M. J. du Plessis, A. H. du Toit, P. J. du Toit, Hockly, Immelman, Joubert, Keyter, Le Roex, Luttig, Marais, Myburgh, Ohlsson, Robertson, Steyn, Theron, Tudhope, van der Vyver, van Heerden, van Rensburg, van Zyl, Venter, Weeber, and Wege; Faure and O’Reilly, tellers.

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From the Chief Counsellor of Pondoland (Chief Umhlangaso J. S. Faku) we learn that the Pondo Chief Sigcau had an interview on the 28th ult. with a deputa­tion of Gwadiso’s Counsellors, who were sent by their Chief to intimate that he was desirious of placing himself under his protection. Sigcau has accepted him, and notified Nquiliso to let Gwadiso alone, as otherwise he will feel grieved. This may prove the turning point in Pondo affairs, as a civil war must take place if Nquiliso sets up his back.

We are with those who think that the proposed Parliamentary Commission on the Liquor Traffic will not reveal any­thing we did not know before. The Native Laws Commission report can­not be surpassed by any report even on this subject. Intoxication is fast becoming the vice of this country. The wonder is that a Mini stay so concerned with the morals of the people as to introduce and earnestly urge on a Bill to suppress Lotteries has not seen its way to grapple with this demoralising curse. The ap­pointment of the Commission we hail as a move in the right direction, and shows that Government is ready to look the facts in the face. It is truly gratifving to learn from the Prime Minister that the Commission will be as representative of the people of this country as possible, in which promise we trust the suffering Natives are included. The personnel of the Commission will tell.

DE PAS WET.

“ Wet ” in Dutch means Law.

The proposed new Pass law, after passing the second reading was suddenly withdrawn.

Air.—“ *The Deil cam' fiddling through the town."*

The deil cam’ fiddling through the town

And danced away de Pas Wet man, And ilka black cries—“ Auld Mahoun,

Ye hae taen yonr own beget man !”

*Chorus.*—The deils’ awa, the deils’ awa,

The deils’ awa wi’ de Wet, man, He’s danc’d awa, he’s danc’d awa.

He’s danc’d awa wi\* de Wet man

In ilka kraal in Kaffirland,

And all the Colony wide, man, They’lVdrink—“ More power to Auld Mahoun

To carry the Bond beside, man ”

*Chorus.*—The deils’ awa, &c.

No “ Pass” we’ll need to travel about

In this world or the next, man : For Auld Mahoun has danc’d awa,

Has danc’d awa wi’ de Wet, man. *Chorus.*—The deils’ awa, &c.

Tom Xosa.

Kwa-Ruluneli,

July 1, 1889.

 The *Christian Express* for July I, 1889, says :—“ Its gift (the Protecting Instru­ment’) and action towards them seems to amount to this. ‘ Now my little black man, shut your eyes and open your mouth and see what you will get ? A—Pass or protecting instrument. You are black you know, and this is For the protection of black and white. Yon must carry this with you, all the days of your life, everywhere you go, till the day you go down to the grave. Per­haps you had better take it with you to the world beyond. You may be asked to show it there, by some Constable or owner or occupier of land in that region. It will at least shew that you come from South Africa, and are duly accredited by the majority of the parliament of the Cape of Good Hope !’ ”

Huku ! Ndamtuma umntu Waya wadaka, Ndeva nge ngnangnane Lindixelela.

Tonyela Mabhengeza, another old man, discerned in this the fruits of educating of their children. It was in grave doubts they sent these children, and they had hearts to venture. It is quite in the hands of these white people to make us slaves. See what I education has done.

Tangeni Tshona thanked heaven which gave us the wisdom to give up these young men, and they have succeeded. Although you mention education it had not been sent.

Mbem Njikelana said, the meeting had to do with the expression of thanks, and it ’ might perhaps be advisable to leave it to a committee, but they must have a fitting conclusion for this matter.

Green Sikundla was thankful to the youngmen before them. They have indi­cated the only way by which to fight the Government. I have always felt ill at ease about the way we fought Government. To­day they have found a capital plan of campaign against the whites—to fight them by means of the law. This is the first Deputation that has been sent to state the feelings of the community. If similar thing had been done when the guns were taken, war would have been avoided. He related an account of what he gathered from one of the servants on Sir G. Sprigg’s farm whom he had accidentally met. He had inquired as to what sort of a master was on his farm, and the servant said he was a very good master, and he could not account for the change now he is a ruler. The speaker concluded by saying we had not been acting constitutionally in seeking redress in the past.

After Jacob Dikweni, an old man, and S. H. Mnyanda had spoken

W. K. Ntsikana made observations on the scepticism of many as to the good of sending to Government and dwelt strongly on the importance of education. He concluded by nominating a committee to convey to Government the thanks of the people.

S. Sonjica seconded, and after a few more speakers

P. Mali thought they would have com­menced by congratulating these young men who had ventured where nobody had ventured and come back again. Thank you. Don’t be tired even to-morrow. Thanks are also due to God. I lay not my hand only in thanking Him, but go with my feet. He has changed the lion into a man.

Vecashe said these men come from a fight; and it is with feelings of veneration we now look upon them. They have taught ns a very great lesson of which we had been previously ignorant. Whenever we felt aggrieved at what Government did to us we hurled the assegai, the result being orphans, but to-day a victory has been won although there are no orphans. At such a meeting all the Kafirs, the Tembus, and other Native races should have been pre­sent for what has been done has been done for all. We feel now we old people can depart in peace.

After J . Pamla and S. Sitela had spoken in a similar strain

Craig, a son of Gaika, thanked Govern­ment at what has taken place, and expressed his feeling that the Kafir nation would never have been dispersed if the course that had been pursued in this matter had been resorted to.

Throughout all the Native centres one feeling prevails—rejoicing not only over the withdrawal of the Pass Bill, but over the abolition of the House Duty too.

Notes of Current Events.

We are very pleased to see that the ques­tion of the site of the proposed bridge over the Keiskama is likely to receive careful consideration from the House. On Dr. Pope’s motion a survey of the road and site near Line Drift has been authorised by Parliament, and thus the claims of Line Drift will stand on an equal footing with those of the Convict Station Drift. Once this is done we are satisfied that there will be but one feeling where now there is divided opinion— the Line Drift site will throw the Convict Station in the shade. For the lower drift and road, when properly attended to, will develop the through grain traffic between not only East London, King Williams­town, Peddie, and Albany, but also the Transkei. On such a local question Par­liament should be guided by the members of the district—and Dr. Pope and Mr. Johnson are one on this subject; so is Mr. Innes, the ex-member for Victoria East, who, we observe with pleasure, is heartily assisting Dr. Pope; and has wisely bound the Government not to proceed with bridging at the Postal route until the Line Drift survey has been care­fully considered. The Peddie people— who are *the* people to be consulted in this matter—have thus no reason to be dis­satisfied with the position of the question. We rejoice with them.

The farmers of the King Williams Town Division have already held a meet­ing to deal with the stock-stealing nuisance. In their proposals there does not seem to be anything new. Govern­ment, in short, is urged to resuscitate the Locations Act the only effect of which will be the distribution to certain individuals of billets to register and otherwise worry, in their little brief authority, Natives, while theives will not be affected one whit. It is to be hoped Government will not un­dertake to put these recommendations into effect without satisfying themselves on the question as to whether they will be useful or otherwise. For it was only last year that a petition was presented from the farmers of Victoria East, where the