

BWARE! BWARE!

The Natal Missionary Conference held in Durban this month has resolved to petition to Government to abolish polygamy, and has an accompanying letter from the Secretary, Mr. A. W. Baker, explaining the contents of the petition. The letter is worded as follows:—

207, Burger Street,
Pietermaritzburg,
July, 1901.

DEAR SIR,

By resolution of the Natal Missionary Conference Assembled in Durban, on July 11th, it was resolved to present a Petition to His Excellency the Governor of this Colony, requesting the initiation of Legislation for the suppression of polygamy.

Herewith please receive a copy of the petition, which please have signed as extensively as possible, and when fully signed kindly return to me at above address. As many sheets of signatures as you please, but please be careful to have them signed on one side only of the paper.

As it is desired to make the petition an irresistible appeal to His Excellency, please do your utmost to get as large a number of signatures as possible.

When a sufficient number of signatures has been received all the Missionary Societies in the Colony will be asked to furnish Delegates to wait upon the Governor, with the petition.

Yours respectfully,

A. W. BAKER,
Hon. Secy., Com., on Polygamy.

Further on comes the Petition which is worded as follows:—

To His Excellency COLONEL SIR HENRY EDWARD MACCALLUM, Royal Engineer, Knight Commander of the Most Distinguished Order of Saint Michael and Saint George, Aide-de-Camp to His Majesty, Governor and Commander-in-Chief in and over the Colony of Natal, Vice-Admiral of the same, and Supreme Chief over the Native Population.

The Petition of the undersigned Missionaries, Ministers, Colonists, and Natives of the Colony of Natal, humbly sheweth:—

That your Petitioners being deeply convinced that the time has come when Legislation should be initiated for the purpose of putting an end to the practice of Polygamy in the Colony of Natal, humbly approach your Excellency with the prayer that your Excellency may be pleased to take into consideration and put into execution such steps as may best serve to achieve the aforesaid object, and for the following many reasons:—

1. That it is the great obstacle in the way of the acceptance of the Gospel of Christ; and in the way of the enlightenment and emancipation of the people from barbarism.
 2. That it denies to woman her right place and degrades her to the position of a slave, and makes the race and purity of family life impossible.
 3. That it perpetuates tradition and practices of barbarism which are opposed to all principles of good Government, and ought not to be tolerated or sanctioned by a Christian Government in the 20th Century.
- And your Petitioners as in duty bound will ever pray, etc.

So & So.

NATIVE HIGH COURT.

OFFICIAL REPORTS.

The correspondence read in the Assembly on Tuesday evening, on the motion of Mr. Evans, with regard to the Native High Court Amendment Bill, consisted of two letters—one from the Judge President and the other from Mr. R. M. Marwick, interpreter to the Native High Court.

The Judge President's letter was to the following effect: "In response to your request for an expression of opinion regarding the employment and payment of lawyers in Native High Courts, little remains to be added to the accompanying statement by the interpreter of the Native High Court. He enjoys in a marked sense the confidence of the natives and is well able to express their

views." The letter then went on to deal with the matter of costs from the point of view of native litigants, stating that natives had a difficulty in understanding that the collection of fees by a Court official was merely a part of the system of party and party costs. The principles of the employment and payment of counsel was better understood in criminal cases than in civil.

The general effect of Mr. Marwick's report was as follows:—So far as I have been able to ascertain, the opinion of the natives regarding the present system of party and party costs, is that it is unjust to require the unsuccessful litigant to provide counsel's costs for the other side, who has done all in his power to have the case decided against him. They would appear to be unanimous in desiring that there should be allowed only an attorney and client bill of costs, for the reason that if a litigant has a just claim, he should not require the help of a lawyer, and that if he seeks legal assistance, he should pay his counsel himself. The same contention, continues the report, is held where a native deems it of counsel indispensable. Exception is also taken to dismissing summonses upon exceptions, as they feel that they have not had an opportunity of putting their case before the Court. Many natives also thought that, because the costs were collected by an officer of the Court, they were Court fees.

Izindatyana.

KUTIWA—Hlanga libaqedel abantu ngapa kwelase Melika e Newyork, ngalanga linye ngolwesive odweldhulo, kufe 1179, ngalusuku lonye.

KUTIWA—UMfundisi Yako nenkosi yako badhlule ngolwesihlanu o dlulhulo lapa eMgungundhlovu ukuya emzini wabo omutsha o Ebrassdale.

KUTIWA—UMfundisi L. Msimang udhlule ngombhla wama 20 ukwedhlula ukuya kupumala eDriefontein ngexxa yokungapili. Wedhlule naye nomuzi wake.

KUTIWA—UMfundisi u Siktshwa wedhlule ngolwesitatu lola ukuya emzini wako o Georgedale.

KUTIWA—UmBishop okeliweyo wase Natal uzakusuka ngomso eNkilandele ukugqanda kulali elinene.

KUTIWA—Impi isenkulu ngapa ngase Jazi manje isisondele impela kona emzini. Akwaziwa maku kujiya.

KUTIWA—Kusako amabuto ali 1,500 ukuba eKipi kuyo loyangwa ukuba kugwalisa isibhulo esenzeko ngexxa yalimpi ekona.

KUTIWA—U Marais umhlubi ubulalewe e Middleburg kwelase Koloni, bonko abakula kutive abasondele bazokubekela.

KUTIWA—Namhla sekupela iminyaka emitatu kwatsha u Tami Holo.

KUTIWA—Amahashi asetshwa ngompendvo abantu nabahlala manje e Ndalini, ogangasendo manje ngomka selesele.

KUTIWA—Bonke abakwaziyo okufunda mabuto Ipepa lo Hlanga, 3/6 ngokwata 7/- ngonyanga eziyisitupa 10/6 ngomnyaka.

KUTIWA—Ikokosikazi ka Pawala ayisoko.

KUTIWA—Umfo Rhodes isikula esazokayo eNkilandele.

KUTIWA—Istimola esi Ophio ositunge uzakulwane wo Nkotskazi siingene lewenyo indawo ngokusike kukona omoya.

KUTIWA—Indhlu ongapani kwabakulona imiteto, ibeke umteto kwa Bulawayo ngomsebenzi.

KUTIWA—Eziyo izikulu zase London lo eNkilandele zingaba nojabulo obukulu kuma kungaba kona isintwana ezibeka ngasexalweni.

Umuzi Ekukanyeni.

IV.

Umuzi wase umkhulu kakulo uendhlu yokukuleka abizwa ngokuthi St. John's, okwakufundiswa kuyo ezintu

kwini zemisombuloko abafana laba ababulwini. Umuzi wabuyini okaweni obhale obusika eniba emadinyeni lawaya angas'omazi kwenkangala eyaba yakwe u Dokotane ka Nontshebe wakwe 'Cannu uama lina ake; lwelwe njalo lolok' lize lufike eManduze, ngalapa bekw'ako kosa eNsimango ka 'Ndingosi wakwe Mahlase, na/ Nhlolile ka Mpongo wakwe Dhludhla, na/Sote-njwa wakwe Nxele, uzo Zibekabeni ka 'Ngebeza wakwe Zondi; emfandini enhle, eSiquanga'sinde esosobekayo.

Pakuti kwenzindhlu ezis'okaya kwakukona indhlu emondinduzi, lapa kwakufundiswa kona abafana akuba bazi ukucindezela nokutinye izicwadi; o kwakwifwa ukucindezwa kuyo lo newadidi yokukuleka neyenzindhlu, kanyo nazo zonke ezinye lezi ezikona namahlaba.

Eduze ngas'entshonalanga komuzi kokona amuzi okulu omude, ose unobala, umkamba, okupanyekayo kuwo namabi elshwaya ekuseni nam'ezini nakusihlwa, nangezizati zooke ezimistwayo.

Enzansi kwamuzi ngas'omizimu kwamuzi kokona indawo enobu yamabala, nganeno kwamizimu enkulu, okwaba kulinywa kuyo umbhla nezinye izilimo zenkosi. Amabala lawo alondwa kahle ngozizati zonke ukuba angatshi, ngoba kwenzile kakulo.

Enkafini wamabala nomuzi wase 'Eku-lanyeni kokona isithalaha esihle esikulu sonanga, esati uba sigqo siwo kwakomka isithalaha ezimigqata ezizalwa yiso, yase iti leyo'ndawo yapenduka ibizwana, loba ibe ikade iyinkangala. Loko kwase-ekubonakalisa, kulowo nalowo obukayo, ukuti izinto zonke ziyazalana njengabantu nezilwane.

Ngas'entshonalanga komuzi kokona umfuzo obizwa ngokuthi imBindo' ewona kupuzwa wona. Lowo'ndawo ukuba kona ngas'ematsheni lawo a-suka ukalo lo'olw'ako umuzi; welle njalo umfudhlana lowo uye ungene eManduze.

Petelheya kwem'Bindolo kwakw'ake izindhlu zama Kristi; kulapa ab'eni-lye ukuba 'ake kona. Kwakutiva azakwalekwa izindhlu kona, kodwa azakwale ngemela leyo'ndawo, yaba yenile kakulo.

Leli'gama lokuthi 'imBindolo' lapa-njwa ng'umnumzana okulu owab'e imika yomuzi Ekukanyeni u William Ngidi, owab'ehlala nenkosi imhla ngemihla lapa ikipa izicwadi olimini lwelbelutga nolwama Helrow, eng'umkhosi wenzosi futi ezidabeni ezimigqata ey'ancelko futi, ey'indano futi kwenzayo izindawo. Yena-ke kanye nabazwabo o Jonathan no Betslu b'azakula ezabo izindhlu; u William no Betslu babek'ako ezabo ngas'entshonalanga kwawo lowo'ndawo, uba njonhlanu way'ake eyake eniba nawo ngas'empumalanga.

Enzansi kwamBindolo ngas'empumalanga kokona indhlu emetshelokugaya kulapa bekungaya kona impuphu yomuzi wonke. Itsho loba imbanjini abali izindawo zalo abalipetye. Lisebenza ngamandhla imihla yonke impuphu ozakwalelwa abafana abafundayo, izikwaba ezisibenzayo, kanye nenkosi uqobo lwayo nabantu bayo.

Kulohlo'kalo obhale ob'ako umuzi kwilinye insimu enkulu yemiti—imvamno nayo lola'hlobo lom'Sturus kanye no Oak. Insimu lona inkulu iqede ukalo isithalwa ngas'enyakotso nangas'empumalanga nangas'entshonalanga kwamuzi.

U "Mboni"

Amazwana baba amancane njengoba namni ngimncane, ngike ngali ukubahlwela Endwedwe kaucane ngafika umfoka Sobangile obona ebamba eseya okaya lako e Lova kade pelu engu Mfundisi kona manje sekupela isitshi sake useya kohlala, ke ngiti kokona intokozo enkulu Endwedwe ugcine kona umsebenzi enkulu kwakuba ugcine kona iminyaka ubu- wako. Futi ebhale kona elibi ake walipha kubo lizi lako elibi ake walipha maye'ana nohilolo yakona Endwedwe. Akubo caba abebonakalisa ukuba yam- liyuma bonke nje ubeluzana mntu munye nomu bona bezezalukaniya yona ubebabona ngentambo yayo bonke, kuzube kule selangeni lako lokuhamba kubo amuko oti shamba ubo mntu ubo keta abantu ca bonke nje bebefana kanye, naboko okhulo omfoka Sobangile indoda ehlile ebhale ebhala nabantu

kuzo kule selangeni layo lokemuka kwinkqubo lizi lavo ebhale abantu ngokukete ngokutokota abanye, ngem- tamba ukuba napambili mfoka Sobangile indhlu yakubo yayokuba unomvomo wako ovokola abantu basindise baba banye eNkosi ubandole bonke nje- ngabantwana bako makube njengelizwi ovalikwana kwenye yezinyanyayo ziko, yokuba Mandwendwe isifiso sami nomvomo wami ukuba izizwe sakithi esinyanya siandise apume emyama- napanibili ofelwa ukuba isizwe sakithi siandise abafelwe bonke kungabi ng- nyanzayo kodwa kube two wonke umntu njengoba Endwedwe ubufafelwa bonke. Hamba kahle Mtamba, hamba kahle Nyela yamantzi, hamba kahle nsimbi ebhale ezinye, hamba kahle Ngunqulu enkulu, amatansanga nazo nhlalo naye, iNkosi kugcine ikukusele ngamapiko ayobu pasi kwawo, ubandole bonke abase Lova nongehlobo nawe. Isizwe isizwe izi- zwe ezinde, ke asaz'okuba umfoka Mdhlozi yena uzoba njani loko esebantshi nje yena abanawo amandhla okomela ubuzima obebatwala owase- batenjini na; songati kwangaba njalo mfo wakwe Mdhlozi unyanzeleke ebabi- nibi asebhuleni ungabi nabangano beze ubamhise izwi lika Tixo, ayale, ukuzo utetise ukufangana' ukuzo ubo negama elihle utandwe iwo wonke u- mntu ukuzo kwabikho okunxweplo ukuba ukukhulise nendaba ezingandawo iNkosi ikhulise ikupo amandhla obu- doko ikukhulise emandhlini namoseyini ukutalo emsebenzini. Totolola mbhili omuhle.

Ezempi.

Impi ka Jenene Randela eyusuka e Ntabwaze ekqaleni kwenyanga yu- lile e Furedo ngomhla ka July 12th. Kute kona ngalokoku kwafika eyem- bolu zapheya yahlanguva nebuto lana Bhunu; kwati umpati wayo inda- dana ka Botha u Captain Botha unfo ka Jenene Philip Botha wabawala.

Ngosuku olulandelayo ama Bhunu atumlela izwi lokwela isikati sokuba kwungaliwa, bafane isidumbu sako u Captain lowo, kwavunyelwa ke ku- lokulo.

EnaNgisimi kusweleke iNkosaz'any- nye nebuto lalinye.

Ena Bhunwini abaningi benziwa izi- botwaba omanye umpati u Lombard wayo wabanjwa. Kwabanjwa ingqelo ezingama 42 amabashi 5,000 izimvu 34,000.

Nqakamatye.

Umuntu owako wabona impuni, (Intyishi) yona izinye iBhauza izi- botwaba ukubhaca eLungwini, ke wazi- bulala ngemsi, indaba ayenziwa u- Mboso.

OWENZI.

Pela bekusoloko kokona insolo ku- labelungu base Mawini bekaliwa ukuba eNkandhlwini kuvamise abantu- nyaka amaLimi okwaza ukuba izwe libuswe aba Limi. Umbuso ke ubus- unywe umteto kwakwenzeka amadoda kanti imbuso ndini usafuna ukubashya ngomfe ipindwa abase Mawini ngoba nakalometo ebekwazi wela loko kusebanizigi bona base Mapulazini.

YAKELASE INDBABA.

Wayikwela umntu imponzanga so- kkepikiswana aba Limi, bati kubo kubo yibo abantugi eNkandhlwini ngoba bona babhekile no Zulu, bayala abase Mawini bati kwangaza kube yibo ka- nye abangawela amuntu.

HAATI.

Ake ngiboneke (a) obani abati ma- sibhalwe (b) obani okwazi nye besi- balwe indhla ngomizimvo (c) obani abantuganti ukuba siye a Goli abantu ukuba isifiso em Palazini ubi- sebenzelele emiti epansi, ake ngishiyi imfumbulo lapa.

AKWAZIWA NKOMO TITAYALA.

Ngoba abase Mawini kabafani noku- gaza ukoti kanti namhla bazobaw- za aba Limi, uina wakwe Nqakamatye angiyala aba Limi mabafane ezinye na- ngiyala ba hai ngo Zulu, usho equshile nje umtaka Hlatitaki ukoti lemto mubi ngoba usiko sikala saba sekakubela indhlu emnyama, siyahloka ngoba side side saba omhamba ngayo, o- buyayo sekati, kukishwe imbane ngati usiko, sala mngane.