Imvo Zabantsundu.

(NATIVE OPINION.)

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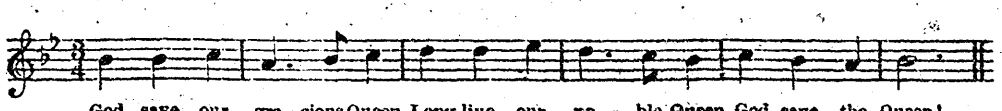
IX. [ISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 29, 1887. [No. 136.



God save our gra - cious Queen, Long live our no - ble Queen, God save the Queen!

IJUBHILI!

[redacted] AND [redacted]

Kulevenkile i Jubhili YOMNTAN' OMHLE INKOSAZANA iyaku kunjulwa. Woti ngalenyanga ka JUNE otenge kwivenkile yetu ye Ngubo impahla exabiso liyiponti abuye ayinikwe i **2s. 6d.** Into yonke eyimpahla

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Kutyelo ukuba mao kuigelo elinebelelwe ukuzibola ukuzinya impahla engeko ilungeleo kuko kwenzeniwa umsebenzi onda enikele lengcelo ngaye kwi Nkosi Kakulu.

Umbengcelo kwakuna ukuba ubaze kwesidi (kosi) kwakumanda ukuqunga kwa umpatwa, yenda kwakuna Kalimani, ubaze umtetejeni kwiko ukuhlangulwa kungeno nawadi, ubalinde kwi Kamp ekufuyi yasepolisa, ukubalisi ku umsebenzi.

UMELANGANO J. K. BARN,
Kuhlali Kakulu.
WILLIAM MATANDAN,
Kuhlali we Kuhlali Kakulu.

Kambele, Nyoveneni, 23 May, 1887.

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ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu: semiti yelilizwe.

UMPILISI WEZI LWELWE

Emibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngcyipina indiela, zeinjenge Nashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka be ngqendo, Izifo zesi Fuba, nent' eatasi yezilwelwe zame Nkasana, njalo, njalo.

Kangela Enewadini abapilisiweyo zendiela elisetyenziswa ngaso, zibhalwe ngesi Ngesi, Jelimani, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa izeshe elide selenzanava amanisi amnitile, eliyisiwa ngengginiseko eliyesa ukuba liyeyi pilisa iplelibo yesile mbantwanda base Afrika, kwenele Five (esaina) yase Dyimani, kuna kwesi sifo sabanta abazenyama kyi ngoko. Kawulilinge pleuro, Litshipa, ibhotile ni sholesi zontatu, izele liyesa eliteja tata intenku esilishazi. Ibhotile ngaeye ibanba nenowadi ene uteto yesi Xhosa.

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Zoako intlobo zeshele zewelwe yi ukuba kuzi yeli kwa ulungeli ngesimbilisa yenzile kwapa.

ISISULU.

KWA BRIFE.

IMPAWA ikuni yokwa ngawomhlobo ni ondala. Ingcuse, ibokwa, ukuhlobo, umabuti, lokuza. Tsebi kuko ngelilelo kuzelula i Linzelo i e Qonce, ulungele ezinyeni.

GEORGE GIE,

I-resile yo Kloki, na Ilwe zokuqunga,

GRAY STREET, QUEENSTOWN.

Company of Kloki Engineers.

Inyama ne Zonka,

Nento eninjengo kofi ne swekile ilungelwi ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipumbe kwe ofisi ngase mcuncabweni.

QONDANI!

Umnikelo wamaphekepheke wo 1887-88.

UMZI ontsundu omele umandla wase Qonce nyatyelwa ukuba

Irafu Yamaphekepheke

yenjeke equla ngo 1 JULY, 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.

Umteto ubavumele abantu ukuba bahlanle ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlanle ngepambi ko 29 September bameliwe Lishumi Lesheleni ngendlu. Kwakona ngalo elozeka abalange e Xesi mabahlanle ku Mr. KING, abalange ku Qokoqobo ku Mr. VERRY, abalange e Tamara ku Mr. DICK.

Emva ko 29 September ayakuba ingahlanlwanga iyaku nikelwa ku MASQWERA ukuba ayibete. Ayakati ke ubani oyakuba engabhatalanga de kwaqileyomini umelwe kuhlanla Ishumi elo leshelesi, selinetole elitsheleni esimbini, kwanendleko yamagqweta ngendlu ngesya. Impakla iyakutiziwa ngengiwe. Yonke ke losto yelendele inflicka.

Aimagawo amaqwebo ka Palamenti akatiqala impakla yabantu, mhlaimti akubanyanzelwa ukuba bahlatale izeli engapesa kwesheni leshelesi ngendlu. Kodwa ukuba abantu abavumi ukuyihlanla IMALI YAMAPHEKHPEKE ize Ikuba; ukuba bayohlalisa, ukuba into yimali esekwesiwa ngapandle kokuba litiwe ngokugqokisa.

Ndizage ke abantu bengalonisa ukuba banqyo intobelelelo, netwin Indlungulo kubi ukuba kuhlanle Ishumi Lesheleni ngendlu ngepambi kumbi ko 29 September, endlwini yakuba kumteto kuhlanle ngenyanyeko iwesemfiliko yamagqweta, ngenjeko kuqala ukuba kuzako ukuba umelo wayo pina wapengukazina yona, ukuyikuhwa ngalo ukuzana.

UCOMO ukuya kuhlanlwa [illegible]

Emva kwesihlanle ngalo [illegible] Johnson P. [illegible] [illegible] ukuba akaliko ungaba kuhlanle [illegible] ngokuba [illegible] ukuba akaliko ungaba kuhlanle.

U James Swanson [illegible] ukuba [illegible] e Bebeni [illegible] ukuba akaliko ungaba kuhlanle.

W. R. CHALMERS,
Umanyi.

Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

Isaziso se Gqwetá.

UMAKISI, ukuya ku [illegible] MAX KAMPEN wenza ukuba ingqiqo [illegible] "Umvo Zabantsundu" [illegible] ngokuba [illegible] ukuba akaliko ungaba kuhlanle.

MAX KAMPEN, Proxiesi Agent.
Mbulu, 14 May, 1887.

KO-TWENTY-A.

[illegible]

Fort Kinchach.

Izizi ze Gwetya.

LO ngam[illegible] [illegible] ngaliko [illegible] ngaliko ukuba [illegible] ngesya. Ukuba [illegible] Boya.

Ingabe kwakuko [illegible] ngeyi [illegible] [illegible] kwa [illegible] 5 [illegible]

Kukuba kuko ingqqule ezakukako ekepesi lento kufuneka kuqoshiliswe ngolohlobo. Abahlobo belipepa benyaniso sobaqonda ngokuti esisicelo basifeze kwangoku. Abasebelilibele ixesha labo bangabhalela kuti batunyelwe.

I RULUNELI yase Beebeanstand u Mr. S. G. G. Shippard inikwe iwonga lokuba ngu "Sir" yi Nkosazana.

U MR. MONTGOMERY obeke ese Kapa ese London ngoku ubenjiwe unikwe iminyaka emibini entolongweni ngokuba £500 emali ka Rulumente.

INGOZI yompu ayiyeki, u Jamana wakwa Shusha ocole ibhobho elidala lompu endle, lamoyise elinga ukulivula. Kude kwafika u Matebese onke yena waligqatsa ngomlilo. Suka kwatsha imbumbulu yela esiswini sentombazana kwasa iqauka.

U MANIE ZIKLANDER upambi kwematyala e Dayimani, uhlabe u Africa ngeaikola esifubeni.

NENYEKI engapaya kwegcilileyo kuxabene abantu [illegible] ngokuba [illegible] ngezi [illegible] abasixeko [illegible] ingwe [illegible]

[illegible] lokuba kwiko [illegible] wamkelwe libandla eliyi Palamenta. Awuwamkelwe amanxeo a 44 aonsileyo 23; uxosanxosolotya noko xesse kukangelwa.

NGOLWESI-BINI lweveki egqitileyo kwaliwa isidumbi se Lewa ngase Binzey, ubudeoni ezilibo. [illegible] libandla ingaba [illegible]

[illegible] Johnson P. [illegible] [illegible] Lilenile umlungukazi ebalapo ukuba abe nabantu baneshimo, kanti nyamadela ajalo nanambile ebeziwa ukuba uzinzile waya pina wapengukazina yona, ukuyikuhwa ngalo ukuzana.

UCOMO ukuya kuhlanlwa [illegible]

Emva kwesihlanle ngalo [illegible] Johnson P. [illegible] [illegible] ukuba akaliko ungaba kuhlanle.

U James Swanson [illegible] ukuba akaliko ungaba kuhlanle.

Imvo Zabantsundu.

NGOLWESI-TATU JUNE 29, 1887

I PALAMENTE

UKUTUNGWA KWE MILOMO.

22 JUNE 1887.

Lengxoxo inkulu sisayibaliso sega ngeteto ka Sir T. Scanlen elipele ixesha ingapelanga pambi kwemigcobo ye Jubhili.

U SIR T. SCANLEN uyitabate apo wayeyishiye kona inteto yake wati akaboni lusizo ekubeni kumiswe i Feltkornet ukuba zibe ziso ezitabate amagama abantu abancenfanelo, azinakubafesa kakuhle kuba abantu baninzi. Wenjegalo wati ningabo abantsundu bodwa abangesa zigqitile, bako nakwabamhlope. Lomteto awusakubanjiswa, uhleli ezingcanjini zamalungelo etu sonke, maunikelwe kwiqela lamalungu alenkundla kelilwedikide.

U MR. DE WET (Umpatiswa Bantsundu) ute umteto unanne umntu one taltile kwapela. Ilungu lase Aliwal [illegible] ka Mr. [illegible] Wabuylse [illegible] endiyi-[illegible] Porter. Ku[illegible] ukube [illegible] ukuti [illegible] Lonto [illegible] Monti [illegible] ulungulowo moya. Ngenxakulu abantu abantsundu abangenamfanelo yokuba bapendale into zombuso, kanti xa kutiwa mabakutshwe kusuke kutiwe akwenziwa into yemfanelo. Lamanene ekucingelwa ukuba ayakupeska e Palamente ukuba abantsundu batungiwe imilomo, enya kunyulwa kwakupen ngama Bhulu nama Ngesi. "Ibandanti esibili," [illegible] Kobi[illegible] si (u Mr. Frost) enya kuhlanyelwe apo e Palamente nokuba abantsundu bakwahlwe elungelweni lokunyula. Ilungu elibekelelayo [illegible] Dilip ke Ngqwakwa, indodana [illegible] ukuba kuti [illegible] nga elikulu kulonkundla—(u Mr. Innes) angayulwa ngemihlali nesizipise isiqingana apa e Kolosi. Kwangokunjalo nangalunga lase Alwani (u Mr. Hanor) na basikwe bonke abantsundu. [illegible]

[illegible] Mr. [illegible] ukuba [illegible] Kanti [illegible] abagwenyi [illegible] ukuba [illegible] Upagalele into yokuba [illegible]

[illegible] ukuba [illegible] ukuba [illegible] ukuba [

ngevi ebeta ngokuba ezikolo mazikhanyele, imali yokuhala mayiroiwe ngabamnyama abapeteyo e Transkei. Xa abantu abafundileweyo panibi kwaba hedeni ati ngamabhedengu, kuneda ntonina ukuba abafundileyo uwape lwamsqaba nekafu. Ngoku na imfundo kwayena ayigxaka ngenxa yabo, ati abantu abafundileweyo ngoku bafundileyo namaqebelo alahlekiya abantu ngubantina ongena umntwana wake endaweni ekupuma, kufundiwa amabhedengu kuyo. Lendawo ndiyibeka emnqi yonke ukuba ukuba, ukuba u Capt. Blyth imfanele na lemfo. Ngokwam mna, nokuba ubekalasela ntonina kwabafundileweyo ibingeyiyo imfundo ukuba panibi kwesidenge namaqaba ati: abafundileyo ngamabhedengu; ngokwenjenjela ngeeka umsebenzi wake wokunyuza nokukanyisela ublanga olumayama alupeteyo e Transkei.

Ngendawo yentlanganiso le iqalwayo kwesese Ngqamakwe, ekutiwa yintlanganiso yo Manyano nge Mvo Zabantsundu, uve gwenxa u Capt. Blyth ngokwati ihamba ngaseze. Kwintlanganiso eningapambili zokuyiyila yabikwa ngomlomo emantyini risibonda e Mesrs. Lambata, no Dingiswayo, no Sikwaba (omkulu). Yaza ngesigqibo sentlanganiso e *Jekezi, ngo 30 May*, 1887 kwacelwa u Mr. Masamisa no Mr. L. Mgidi ukuba base incwadi yentlanganiso emantyini yase Ngqamakwe obika ukubako kwalentlanganiso. Ngendawo yokuba lentlanganiso ingaibukuqa isizwe—andifuni kungena xa u Capt. Blyth ayala usapo lwake ngengozi emakuqpepe. Kodwa mandipaule ukuba lentlanganiso le ayinangozi yanto, yintlanganiso ejonge ukuba kuxoxwe indawo ezikhalelungana nati Bantsundu emakaya, njengoko uhlanga olupantsi kolaulo lwe Nkosana, ekutiwa intanlo iwenkululelo, kufanele ukuba kubenjalo.

Kungum'mangaliso kum ukuba u Mongameli azakanisele ngolublobo njengokungati ucuma into engelilo isiko lase Mangwalati. Isiwi ukuba intlanganiso yeta ichiqelwe ububiliuyeliswe? Yintonina esiziwo kule ntlanganiso? Yepele mbiso ungaqi? A mna Ngesi ekuqanthlanganiso na kwaqi sebanti amakaya ngapandle kwe ofisi yaseNkosi ekakuba kanaqa. U Mongameli haye uyayazi lonto, ukuba le ntlanganiso iyakuxoxa indawo zokuiwa no-Bhunnqala, kugaka iwlie yapule umteto, ekungayimfanelo omlina abaqali bokuqala bokhwaywa. Kodwa ngeli loqha lxesha ekungena kubeniswa bani ukuba bekh lifuto zokubulala ilizwe, aziyiqi yedanelo ukuba u Capt. Blyth agiyalele ngolublobo. Lentlanganiso ayiqinqiqa kakuba ukuqaqakulu zirem ngamanyi. Intlanganiso le ijonge ukuba kubeke e Manyano nge Mvo kwa Bamnyama e Transkei, ekuya kuti xa kuko indawo ezikakuba emzini sohlanga abe nokuxoxwa nokuqi bezi, gwetu emakaya. Ukwakuba ngu Mongameli ebeyo e Transkei ebe ngeyiqibodo. Ekukaeiyiyi intlanganiso ekuxuvalwa isimvo sabamnyama kaba naba Kulungenta nesiseka seka, ekuqiqaqa ukuba bani kuyo ongaziso imbonda.

Ke qaiziso imbonda sodwa eningabantu eningakuloto wohlanga. Lentlanganiso ke yenza kuqa kuqa kokuko intlanganiso engaqiqwa yabantwana ebuya kunqwa kwa kuko ezo efilwi labantwana ezo kuqala, kwaxoxa, emakaya, wenke ubani elihaqi notandaye ukuista. U Mr. J. Masamisa ukolisile ukuxela ngayo lentlanganiso. Umsi ezamdipaule ngokwawo ukuba kuke isiwo ngokuba abo nentlanganiso pakati kwesi sdwa eagzoxo aya kubonakala ezapepeni.

2. Ngendawo yesibini emayelana nam. Uyiqiqile u Mr. Masamisa ekeqipendula loudawo. Bendita pkuio luka Queen Victoria e South Africa ukuketi bala nesiwa. Ingesi, i Khalu, i Jamani Umxhosa, Imfengu, na Lowu yinto jogo. Ndimangaliswa ukube lekaza zika Ednigenele wama Ngesi esibekeke ngokukoko sesse emabilulo pakati ko Mxhosa no Mfengu.

U Capt. Blyth andinakuminqanda angazinga kenke akutendawo ngam.

Kodwa manditi andina ntlonl ngenumbeni lo wam, ency into ndimelungalo lokuteta ndenze intlanganiso nokuba kupi. Ema Mfengweni apa endifunanse ndekala ndingumembeni ewnqiqo neyo. Andikhilhili ndinekaya e Noba Kama Ngqika. Ndiyarhalt nam njengoko bonke abantu abatembelileyo akapatisi kwo kaulo lwama Ngesi e South Africa. Ndikandwa ngenina namhla.'

3. Ngendawo yesitalo—Ingxoko yepepa ekati *Mvo Zabantsundu*. Ndiyekele umkiebo wam obekhiliqiqo e Mr. Jabavu endiqiqipendulaio ngokwake.—Andikholwa kodwa akaba koko umniqe ongumntu ozowenza umzale ebanqe lwakowabangati qaqa. Ilm Mr. Jabavu linga ungumntu wakwakuqe ngenqe ngokwenyeza. Xpapa all linga ungenda lohanne ebenenina, ezapepa, umzaba lel Mvo Zabantsundu ngapaqi Ilakuzanda.

Amazwi Omnyama.

Ngqamakwe,
June 1887.

ABALIMI NA BARWEBI.

Izale ebaya ekuqawenzeqe kwesilwe 2d to 6d ngeponti ebesvalwego 7d, ngeponti.

E KARKEBERG.

M. GONES (June 25).

Tikwala, 5/ to 1/0 ngeponti
Imi ebiloni, 4/ to 7/ ngeponti
Ikaxia, 9d to 8/7 ngebala
[illegible], 2/3 ngebala
Ingoth, 1/ to 2/2 ngengxoxo
Gaikwa, 2/3 to 2/10 ngebala
Amajoba, 8/ to 2/2 ngebala
Umgaba, 5/ to 7/ ngebala
Intowi, 2/3 to 2/9 ngebala
Inkosi, 8 to 2/ ngebala

E MONTI (June 27).

Ingoba, 1/ to 3/3 ngenxoxo
Gaikwa, 2/ to 2/4 ngebala
Amajoba, 1/8 to 3/6 ngebala
Dabile, 1/ to 1/4 ngebala
[illegible], 2/6 to 4/6 ngebala
Ingengxa, 8/ to 2/6 ngebala
Umgaba, 2/ to 2/6 ngebala

E EGNI (June 28).

Intowi, 1/ to 2/ ngebala
Gaikwa, 2/3 to 2/6 ngebala
Ingoba, 2/3 to 2/ ngebala
[illegible], 2/6 to 2/6 ngebala
Amajoba, 2/6 to 2/6 ngebala
Umgaba, 2/ ngebala
Inkosi, 1/ ngebala

Native Opinion,

WEDNESDAY, JUNE 29, 1887.

The Franchise Debate.

THE tactics of the Ministry over the so-called Registration Bill, are aggravating in the extreme. On the one hand we have the five in office vehemently maintaining that the measure has nothing to do with altering the Constitution Ordinance, and that it does not aim at the Disfranchisement of the Natives, while on the other the honest *Dutch* members, with their leader, Mr. HOFMEYR, who have long been agitating for the introduction of a law to deprive natives of the vote, and at whose instance the Bill is really brought forward, accept it, as all of us have accepted it, as a Native Disfranchisement Bill. Mr. HOFMEYR, the outspoken leader of the Bond section of the community, supported the measure on this ground. So did Mr. RHODES, whose courage in stating his convictions we admire, whether we agree with him or not. The friends of British freedom and fairplay in Parliament have all recognized it as a Bill to disfranchise the Natives, and they have taken sides on it as such. The conduct of the five in office, seen by the dry light of dignity and honesty, thus appears to be unfavourable and is unworthy of their exalted position.

The reason for this is, however, not far to seek. It serves the purposes of the Ministry to contend that their Bill does not affect the Constitution Ordinance in the slightest degree. For if they admitted that it did, then by her Majesty's Letters Patent, under which Representative Institutions were granted to this Colony, they would have to reserve the Bill for ratification and confirmation by her Majesty. And Ministers know that the "free hand" has not been allowed the Colony to play ducks and drakes with the unalterable rights of the weaker races. They know, moreover, that the chances are that if her Majesty is satisfied that the measure has solely been introduced to get rid of fourteen members (we take Mr. HOFMEYR's calculation of the votes that he shall secure for the Bond on the event of the Bill passing) of the House by means of employing a Parliamentary majority to get rid of the electorate of its opponents, the measure will indubitably be disallowed. Ministers must needs, therefore, hoodwink His Excellency, if it be possible to hoodwink an old constitutional hand like our present Governor, that the Bill is not one to disfranchise, and therefore there exists no need for its reference to the Queen. This is the true explanation of the position taken up by the Ministry in the House, but their supporters have let the cat out of the bag, and the Bill is now bound to be referred to England.

If what we have said is correct, then the Natives who are being sifted have no time to lose in petitioning the Queen through His Excellency the Governor, and stating their case before their Mother. The question regarding the wisdom of granting or not of the Franchise to Natives, is one that has exercised the ingenuity of Cape politicians from the stormy times of Mr. WILLIAM FOWLER, of revered memory; and nothing has since been easier than to beat up a majority of colonists, either in Parliament or outside Parliament, against the Native vote. Not because it had worked mischief in any way (for the members elected by our people are always among the best in the House) but it is opposed in the tone and temper of the hackneyed lines:—

> I do not like thee, Dr. Fell,
> The reason why I cannot tell;
> But this I know and know full well,
> I do not like thee, Dr. Fell.

It is consoling, however, to know that the political and other privileges to which the Natives of this country have access, were not granted to us by a majority of Dr. Fells. It has so happened providentially that our countrymen have always had at some time or other men of talent and courage, throwing their transcendant abilities on their side—men who have done them lasting service—WILLIAM PORTER now, then COLENSO and SAUL SOLOMON. It would be invidious to name those who are at present in the arena. Such men with justice on their side have, although in a miserable minority, ever managed somehow to keep our rights intact. It does not seem to be generally known that the present Franchise was given Natives specially by Her Majesty's Government, when the majority in the Colonial Parliament had, in spite of earnest entreaties, decided against justice for the Natives. In the present plight we almost feel we can look with hope in the same direction. It was in the gracious words sent by the Duke of Newcastle, that our Queen gave us our present freedom under the present institutions. In the course of the despatch of his Grace to His Excellency Sir G. CATHCART, the noble duke observed:—

> "In my Despatch of the 14th February, I informed you that her Majesty's Government had determined to advise the Queen to ratify by Orders of Council, as soon as they should have undergone revision and consideration, the Ordinances for constituting a Parliament of the Cape of Good Hope.
>
> It is with satisfaction that I have now the honour of transmitting them to you.
>
> . . . . . I notice, first of all, the amendments introduced by the Legislative Council into the First Ordinance. . . . By far the most important change occurs in the eighth section. The substitution of an occupancy, with ownership of a house separately, or jointly with land, of the annual value of £50, or rental of a house at £10 per annum, for an occupancy of buildings of the value of £25, was adopted as the basis of the franchise. To this was added a provision for conferring the right of voting in respect of salary or wages of a certain amount. To the latter addition, her Majesty's Government could see no objection; but as regards the general qualification of the Parliamentary suffrage, they have after much consideration, deemed it right to assent to the basis originally contemplated and approved of in the Colony, namely, the occupancy for twelve months prior to registration of a tenement of the value of £25, answering to the term 'fixed property,' originally alleged in the discussions of this question in Sir H. Barkly's Council. Her Majesty's Government have come to this conclusion from a conviction that in conferring upon the Colony the boon of a representative constitution, it is exceedingly undesirable that the Franchise should be so restricted as to leave those of the coloured classes who, in point of intelligence are qualified for the exercise of political power practically unrepresented, and that any particular portion of the community should be deprived of the share of the management of the local affairs by restrictions which, so far as the imperfect statistics in our possession enable us to form a judgment, it would, it is to be feared, establish too great a political preponderance in one class of the population.
>
> "It is the earnest desire of her Majesty's Government that all her subjects at the Cape, without distinction of class or colour, should be united by one bond of loyalty and a common interest, and we believe that the exercise of political rights enjoyed by all alike will prove one of the best methods of attaining this object."

Since the above was written, we have heard that the second reading of the Native Disfranchisement Bill has been carried by 44 to 23. Just what we fully expected, when we heard that Mr AVERY, Mr. O'LEARY Mr. HOCKEY, Mr. WOOD, and others, gentlemen who were supposed to be more wedded to British justice than to mere party, had chosen to ally themselves with the latter principle.

Editorial Notes.

In a European paper we read: "In commemoration of the first birthday of the infant King of Spain, the soldiers commemorated the anniversary in the insurrection of last September, twice and half their sentences remitted." If the act of mercy be deemed fitting on the celebration of the first birthday of the infant King of Spain, how much more would it be appropriate on the Jubilee year of the Glorious Queen of the British Empire, Sir Gordon Sprigg, Sir Gordon!

The solicitude of some of the leading citizens of Cape Town, for the moral and general welfare of the Natives who, since the extension of the railways, have found their way to the metropolis, is worthy of commendation, and cannot but be warmly appreciated by our countrymen. The *Cape Times* gives an account of a Kafir concert (!) recently created in the Presbyterian Church, St. Andrew's Square, which proved very satisfactory to those engaged in the scheme. The attendance of Europeans was both numerous and the singing of the men appeared to be relished by the audience. The concert was given by the members of the Young Men's Fellowship Union, and the object was to raise funds for the purchase of a harmonium for the church. The Kafirs who sang were all Christians, and the money realized will be devoted to

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itahipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanywayo ngapa yonke into etengiswayo ngabantwandi, abengokwelia, nezikumba njalo njalo.

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Ndelambha Kaqpel kaya

FOLOKOO !

BANTSUNDU ! BANTSUNDU !

"Especially" abanga pantsi Tiemi bafika nityebiso amabio ezo zinto zikanda yakwa

PAMOOI.

Impahla ntle zintsha zikile

I Tyali nika Ma—nezika Tolosi, nezika Dada, ityalala, amvaki.

PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba, Betengisa yonke into

EMGOMANZI.

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lainaxesha sikuwo.

Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe eseke zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile, kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA
PEARCE & BROWN.
Umgomanzi, Pesheya kwe Nciba.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,
E-RINI.

AMAYEZA

ADUME KUHENE,
NA
JESSE SHAW (U-Noggala),
E-BHOFOLO.

Bazisiwe ngomlilo ekuko apa e South Africa kupela.

I AMAYEZA apa yakuqala kuzo zonqumelwe, ngenxa yoko ... kwawo nawo ... ngenxa yoko ... ukuba ... ngenxa yoko ... ukuba ... ngenxa yoko ... ukuba