



Ka zandelelo entlalelwe yase makaya... Ntombi yomibini lemikondo...

one Mami-Rara, ukuba angane kumnyadala... Ntombi yomibini lemikondo...

Ipakati le Nkosazana no Tung' Umlomo.

Lenowadi lyanzitetela ngokwayo:— Government House, Cape Town, 27 August 1887.

Mr. F. Makwana, Hon. Secretary, P. E. Native Committee.

Nkosi:—Ndityalwe ngumhlekezi i Ruluneli ukuba ndivume ukwamkelwa kwencwadi yako...

Ndinembeko yokuba Nkosi, Slicaka sako esitobileyo Charles T. Dawkins, Pro. Private Secretary.

INGQUSHWA NO TUNG' UMLOMO.

Umbhalali wetu ose Ngqushwa uti intlanganiselo yeso githi libhlangane ngolwesi-Hlanu (20 Aug.)...

IMPENDULO YE NKOSAZANA.

Umongameli we Komiti yamawetu ye Jubhili, u Rev. Charles Pamla wamkela kumantyi wesi Sitali...

Cape of Good Hope No. 58.

SIR,—Ndifumene imbeko yokuba ndikwazise ukuba ndiyamkela eyako incwadi, engu No. 71, yosuku lwe 8 lwenyanga...

Yomibini lomibuliso yandlaliwe pambi ko Mntan' Omhle, ondiyalele ukuba ze ndikucela ukuba utumele umbulelo wakwengxaxa...

Ndine mbeko, Mnuuzetu, Yokuba sicaka esitobekileyo sako, H. T. HOLLAND.

Governor The Right Honourable Sir Hercules Robinson, G.C.M.G. &c. &c.

ABALIMI NA BARWEBI.

E MARKENI. E QONCE (Sept. 6).

Ibhotole, 1/1 to 2/3 ngeponti Irasi, 2/1 ngekulu Amaqanda, 4d to 5d ngodazini...

E RINI (Sept. 5).

Ibhotole, 1/10 to 2/1 ngoponti Irasi, 4/1 to 5/6 ngeqongza Isimili, 2/6 to 2/9 ngeqongza...

E KOMANI (Sept. 3).

Inkuni, 2/3 to 5/1 ngefara Irasi, 1/1 to 1/4 ngekula lesitangu Ibhale, 3/10 to 4/9 ngekulu...

E DAYIMANI (Sept. 2).

Irasi, 1/1 to 1/1 ngekulu Imboty, 13/6 to 15 ngekulu Umqubo, 2/1 to 2/4 ngekulu...

Irini no Tung' Umlomo.

Kwintlanganiselo shaka ngoMgqibelo Sept. 3, amadoda am abayimkela ukuba kwaziwe indawo yokuba nawo...

ILIGWA NO TUNG' UMLOMO.

Umbhalali wetu okmandla wase Li-gwa (Barkly West) (obusiso ngo 30 August)...

Native Opinion.

WEDNESDAY, SEPT. 7, 1887.

Her Majesty's Government and the Natives.

The following is the official intimation to the Natives that Her Majesty's Government are prepared to receive the representations of their behavre against the Native Disfranchisement Act:—

Government House, Capetown, 27th August, 1887.

Mr. F. Makwana, Hon. Secretary, P. E. Native Committee.

SIR,—I am directed by His Excellency the Governor to acknowledge the receipt of your letter of the 25th ultimo, forwarding a copy of a cable message which you had sent to the Secretary of State appealing against the Parliamentary Voters' Registration Act...

The letter was forwarded by the mail of the 3rd instant, and I am directed to inform you that His Excellency has received a despatch from the Secretary of State, intimating that your telegram had been received, and that due consideration would be given to any representation you might make through the Governor of the Colony.

I have the honour to be, Sir, Your obedient servant, CHARLES T. DAWKINS, Pro. Private Secretary.

INCORRIGIBLE

Grumblers alone have been permitted the questionable amusement of finding fault with the educational system of the colony; for there has been no better managed public department in the country...

The Education Department has issued instructions prescribing a limit for children in native schools to the Fourth Standard. Accordingly the Inspectors do not examine children who have qualified for the next standard in these schools. It is maintained that the native institutions are the fit and proper places to prepare pupils for the Fourth Standard, and according to the same orders, these, too, may not do more. To artificial restrictions, in connection with the subject of education, we must enter an earnest protest. We hold that, all things being equal, the more educated a man is the better fitted he is for what position he may be called upon to occupy...

the problem of keeping body and soul together, already perplexing to native thought, even more so. So glaringly short-sighted is the policy revealed by the blemishes we have noticed that it requires to be pointed out to be dropped.

Editorial Notes.

It is stated that the amount contributed by Dutch Reformed congregations to Native Missions during the year expired on 27 July, when the accounts were made up, is £253 2s. 3d. The expenditure in actual mission work has been £1,014 12s. 6d. This is a hopeful sign, and is creditable to our friends of Dutch extraction.

In regard to the selection of candidates for the Transkei, the Rev. Oxley Oxland has, at a meeting in Kokstad, made observations which will strike a responsive chord in the hearts, at least, of our countrymen. Mr. Oxland is reported to have said "he thought a local man without experience of parliamentary business would find himself at a serious disadvantage in the House, where it would be a long while before he was in a position to exert his influence at all. He thought they would do better to select a candidate not altogether new to the work required of him. They had also to consider in their selection whether the candidate wished to enter the Legislature to further his own ends, wishes, or ambition, or to study and work for the interests of his constituents." We rejoice, therefore, to learn that mere fortune seekers stand no chance with the enlightened of East Griqualand.

The Sprigg Government has at last removed the restrictions on the traffic in ardent drinks in Native centres in the Division of Kingwilliamstown, notwithstanding the whole-hearted representations of the Native people in favour of their extension throughout the districts where they live. The trick by which the debate on Mr. Wood's motion last session was rendered nugatory, and the present steps, are only valuable so far as they present in a strong light the nature of the principles on which the Colony is being governed.

With respect to the repeal of the Proclamation the Christian Express says: "It is supposed that the repeal of the restrictions on the sale of liquor within certain districts to Natives, is to set the question at rest, the impression is likely to be an erroneous one." We are glad to hear this. The time is come when Parliament should be made clearly to understand that Demos is its master. It has, however, been too much the fashion in this country both with Politicians and the Press to lecture the Parliament instead of the people, who, rightly understood, are simply omnipotent in matters relating to Government. We trust this error will be avoided in the new campaign against the liquor traffic. The people alone are capable of giving us a Parliament with a heart in the right place.

The St. Mark's wing of the new constituency of Tumbaland has secured the consent of Mr. John Leach, son, of Poplar Grove, Queenstown, to be put in nomination to represent Tumbaland in Parliament. Like the rest of the candidates for the two Transkeian seats, barring Mr. Sichel, Mr. Leach does not seem to have thought it worth his while to avail himself of the many opportunities that occur when the public mind is agitated by any question, to give a reason for the political faith that is in him. We see thus in the predicament of not knowing exactly what to think of his candidature.

It will be matter for regret to all those who are interested in the wider politics of South Africa to learn that Mr. F. R. Statham, of the Natal Witness, has severed his connection with that journal. Mr. Statham has during the last eventful decade conducted the Witness with conspicuous ability and conspicuous courage; and in his retirement South African journalism loses a brilliant ornament, and a conscientious writer—one who had brought to his work no small amount of brains. The following occurs in his comprehensive valedictory which occupies four columns of the Natal Witness, and consists of a rapid review of what has taken place during the period extending from 1877 to 1887:—"Two things that were wrong have been set right, partly through force of circumstances, partly through the steady growth in South Africa itself of a strong and independent public opinion. And naturally with all this has come a practical recognition of the fact that the South African domestic problem is indeed a three-cornered one, and that it is not to be idly played with upon this side or that at the caprice of individuals, however well-meaning or influential. How simple a principle it seems, after all, that in a country populated, practically speaking, by three distinct races, equal consideration must be shown for the sensibilities and for the well-being of all! Yet from the day when the British flag was first planted upon South African soil up to the year 1877, and even almost to the year 1887, that principle has been ignored by those who have had most opportunities—official opportunities, that is—of influencing South African affairs. Blacks have been played off against Boers; Boers have been played off, as happened about the time Livingston first started for the interior, against Blacks; British have been played off against both, according to the caprice of the moment and the prevailing form of official disgust with South Africa in general. And all the time that simplest of principles—the principle that certain justice was due to all three races, and that peace and prosperity depended on that justice being done, was locked up somewhere out of sight, tabooed by the self-sufficiency of the official Nassauers who thought that it was necessary to do some great feat in the way of despatch writing before they could relieve themselves from the charge of an inability to manage South African affairs. The truth is, there has never been any great cleverness required for the management of South African affairs, unless indeed the highest form of cleverness—namely, a determination to accept nothing but authenticated fact, and to desire nothing but equal justice to all classes and races alike."

NATIVE ADDRESS TO Capt. BRABANT, M.L.A., C.M.G.

The address by the Natives of the East London Division to Captain Brabant, which was to have been presented on Saturday, August 27, was not delivered till Thursday, Sept. 1st, on account of the inclemency of the weather which rendered it impossible for the several members of the Deputation to meet, those who attended hailed from different parts of the District. They met a certain spot appointed beforehand, at 11 p.m., the Deputation advanced and halted in front of the residence, at the Gonville Bush, where they were met by the Captain. The address was then read: To Captain Brabant, M.L.A., C.M.G.

We represent the Natives residing in the Division of East London, and of which you are a Representative in Parliament.

Though not professing to enjoy the privilege of Registered voters, we deem it a duty incumbent upon us, to give expression to our feelings of appreciation of the services rendered by you as our Representative, in the framing of Laws affecting us, be we included in the Franchise or not, and we now take this occasion of addressing you on your return from your Parliamentary duties. Had circumstances permitted, we should have availed ourselves of an earlier opportunity.

The Native Question has occupied no little time of the late Session, whether for good or otherwise, we do not now pause to learn; that, we leave to Time, which will accomplish its work of revelation, in due course. Those of us who were able, followed the debates in Parliament, as presented to us from time to time, in the columns of our vernacular paper, with much interest, and noted, with pleasure the attitude taken by you, our Representative, in the several discussions. If in any point our views were dissimilar, we think that may be fairly overlooked, being merged by the points in which we concurred.

It may have reached your notice, that a number of natives in the Eastern Province, forwarded a Petition to His Excellency the Governor; a fair portion of the Native Residents of the Division of which you are a Representative, annexed their signatures to the Petition to His Excellency, for the release of the unfortunate captive Chiefs, who, either in a moment of intense excitement, or influenced by forced circumstances, broke out in open rebellion against Her Majesty's Government; it was in the course of the discussion on this subject, that the part taken by you drew our attention; guided by that spirit, characteristic in all brave soldiers,—when peace has been restored to forget all that may have happened during hostilities. In passing, we may remark that we trust that this matter may still entertain the consideration of those in authority.

In the debate on the Registration Bill, which affects us considerably, we were pleased to notice that your colours were not changed. A total disfranchisement of the Loyal Subjects of Her Majesty of Native extraction is quite out of the line of a Government remarkable from remote times for dispensing justice equally to all people, irrespective of their nationality. We hold that it is but fair, that those affected by the laws enacted, should have a voice in their framing, through a Representative. It has been remarked that natives do not care for the privilege of voting, and perhaps the statement passed lately that, there was but one Registered native voter in the whole of the East London District, might be taken to strengthen this assertion. But we think that this defect lies more in the fact of the Natives not realizing the privileges of being on the Roll. However, it is our intention to make use of it, since we are now alive to its advantages, and do our utmost to have every eligible Native registered. We notice that not only in Parliament, but in the Press, those who were against the striking off of the natives from the Roll, were loath to take the Native Relief Bill, as it has been termed, as a substitute. Taking the principle of the Bill, without tracing any motives connected with it, we think we may welcome it as "Half a loaf is better than none."

The rescinding of the regulations, restricting the sale of liquor within certain areas has been the cause of much disappointment, especially in the face of petitions from Natives themselves to the contrary. Residing as you do in the midst of our countrymen, the evils arising from the broadcast sale of liquor, are daily sights with you, and upon this point, your testimony ought to be second to none. It is the wish of the Natives, that the distillers keep their casks to themselves, for their contents mean ruination. We hope that the abolition of these areas, does not mean the overlooking of these Districts with cantons. We may here remark that an application has been made for the establishment of what is called an Accommodation House, (which invariably means a cauteen) in the vicinity of the Kwelegha Locations; a few days ago we addressed the Resident Magistrate of East London on the subject, and hope that our protest may receive a fair hearing, which it certainly deserves.

The motion for the withdrawal of grants in aid of native schools, caused great anxiety, knowing as we do now the advantages of education; but the brevity of the debate, assured us, that we still had sympathizers among members of the Legislature, who take care that they be not accused of injustice. That that spirit may continue is our grateful prayer. Nations, bear special characters in the world. To have a character for truth, justice, and the like, raises the reputation of the people. "Righteousness" (in which justice is included) "exalteth a nation." It is an aphorism sacred to British Rule, and an appropriate theme for the Jubilee Year, through which we are passing. We think, we have a rightful claim however small, to share in the distribution of grants in aid of schools, as loyal subjects of Her Majesty, adding also, as we do, our mite to the Revenue. More, we have not to say, but trust that

Ke kwako ubugwala pakati kwenxonye yamawetu ngondawo yesibhono. Lomhlambi woyikela ukuba siyakuti ngokubheisa sipatwe gadavu li Kapa. Oku yimphiso. Ukuba sipatwa ngomteto ngenkoko unjalo akuko bunzima singabawo pantali kombuso lo, kumaxa kutyekileyo emfentfini esiti sive ubunzima njengokuhlutwa kwemipha. Siyafunza tina; sifi: Komkulu mabandla akowetu nakuba nento eningayiqondisiyo. Ngokuhlala nibuxwemnxwem kwinto zalomzi nizehleba kwana. Kotiwa, "Ezinto zisezingama-kazi, zisarusile emahlalini, naku zibonakala zingavasebenzisi amalungelo ombuso, mazenzelele imfototo enzima yokuzenza izigozo." Nawe umntwana oti epakati kwamasango ako ahlele ezenza umntwana wase inzini, uhlah! umoyikela ukuba akahlile ekay'apa, intilizyo yake ikude. Kunjalo nase mbusweni. Singabe Nkosazana, benkululeko masingazipatisi kwamakwasa ngokwetu. Bhe-nani, kwinto oningayiqondisiyo, owapshya wogala aqonde ukuba singabase kuya asizizo inyamakazi ekumana kusiti-wa sizizo—amabharibhari.

Impi yakowetu emele umanda wase Monti iyifanele imibulelo yomzi wonke ontsundu. Ngolwesi-No (1 Sept.) amadoda aseshumini linamadoda amane ebye ku Captain Brabant, ilungu le Palamente elimela, isitili eso sase Monti, eyekumbulela, legameni lomzi ontsundu, ngenxa yokuwihlela ezimfanweni umzi ontsundu ngapandle kokuwucalula ngenxa yebala. Inzelo iyakubonakala kwelezayo ngoyetu inteto.

Lamazwi enkutuzo siwabata kuwetu u Sitali, uti etela into esenyongweni kuzi:—"Kuvakala ukuba umzi ontsundu osifi unokulungisa olulaulo upantsi kwalo namhla, awuvutwa yilendawo yokutungwa imilomo, wawe ifanele nokwenjalo, kuba akuko bantu bangati besenento abangayizamayo yokuputuma ilungelo labo nelezizukulwana zabo, bayeke bangazami, nokuba abayikupulwipulwa mntu ngolwazi. Namhla ngalento yokutungwa imilomo umzi ontsundu ufuna ukwasebaza nje ngohlangu, nanje ngabantwana bamntu ninye, bona bafela ndaweni nyo bancedisane."

Sifikelwe yile newadi:—Colesberg, August 30, 1887.—Usapo lwetu heluwiwa yi Inspector u Mr. John Samuel, olupetwe ngu Mr. Eljah Mdolomba. Iwenzakakuhle isinanga—lwenzala into enganzanga ibeki apa o Colesberg. Abapumelele kwi Standard IV. ba; andisateli nge Standard III, and II. Sinncema kakulu lomfo ka Mdolomba, njengokuba no Mhloli enenjalo. Ngokulodwa iyitshala yokuqala apa e Colesberg ofandise abantwana hapumelele ngoluhlobo. Sifi wanga angapila kakuhle lomfana. Nati sisho, sifi kulondawo!

Sinosizi ukuba singabanga nako ukuyingenisa ingxelo yentlanganiselo ye "Lungelo le Mvo" yase Katikati eyayingo March, esifumana ukuba asisenakuyingenisa kanyo ngoku ngenxa yokuba seyindala. Siweba ukuba lunyaxizolela udodana lwakowetu okwanamhla ngelotaba. Ipona aliko madoda; iucani. Ikwayilonto ngengxelo zo Jubhili zase Komani nase Mta obesezihlalele ukungena, zifumaneka ngoku zindala.

Kuyasivuyisa ukuba ngehambiso entle yomfundo kwa Bhaca. Uti owakona:—Nati apa kwa Bhaca asilalunga butoung njengokuba ndicinga ukuba umfo wase Koloni nowela Mamsongu mhlambile celanga ukuba apa Embo kutive bhu ebhontongweni kanti akunjalo. Ngazi? Nditsho kuba wati atufika apa tina umkangell, kuti ma Bhaca, samsholonga nge-lomfano liso, kwati kwakuti nqi kwabonakela ukuba simoyisile, wabonakela encuma yodwa omdala. Savuya kakulu ukuba ukuba u Mr. G. Pamla waziza yena ku Standard IV, bali 10. Kodwa tina ma Bhaca sifi sisanakabe esiswini oka Pamla, ngazi? kuba tina apa sizizo abapumolelo bayi 13 ku Standard IV. Amagama abo ngawo la:—David Cimbi, Eliza Mbindwana, Anna Mbindwana, Sarah Zazaza, Dora Dikwayo, Saul Ngxola, James Kwabaha, Meheeh Cimbi, Jacobus Cimbi, Mark Makoba, Lydia Mbindwana, Stephen Makaula, Petros Ndudano.—Standard III, 14; II, 23; 28, Below Standard 87. Utshala zintatu:—Head Master Mr. Albert M. White, first assistant teacher Mr. William Dikwayo, second assistant teacher and sewing mistress Miss E. I. King. Kumnandi ukuba ukuba ama lodana abambisela pamhli embebentini awinikelwe ngu Tixo ukuba awenzelo umspenzi wako uzuko kwizalwe zobumnyama. Sibulala ngokukodwa ukubona u Mr. Albert M. White onyamakelo ka ngaka ukufundisa uhlanga lwakowabo, ama Bhaca ngokwako. Yanga Inkosi umoya olungileyo onjengabo wako uyahlala uko bonke bonke abantu abasuluzukweni olanjengo-lwako.

AMAGWANGQA ase Situdyini acela u Mr. John Leach, omkulu, obefudula



