

NATIVE OPINION

June 20, 1887.

ngalisiwe akuyilewa. Ufumene u Mr. Chalmers
WEDNESDAY, June 20, 1887. U Mr. Chalmers
Chalmers uncoma ukufunga kwabamnyama xa
banganako ukubufu- mana utywala, uti yindawo
yePalamente ukuba izandise inqila
Umangaliswe ka- kulu yinto yokuba bati sebode
batandaza abantsundu babonakale ukuba u Rulu-
meni umisa izipazamiso ezingeni. Le- nkundla
yalivisa elayo ngo 1881 ukuba inqila zandiswe.
Kwenziswe na oko ngu Rulumeni? Inxelo
zematy nabanye ngabantsundu izele zinyaniso
ezibonisa ukuba ngebukweliwisa utywala
kwaba- ntsundu. Inqila zifunwa zifama nanga-
bantsundu. Ilungu lase Paarl limele indawo
yokuba ati ongasiyoi angavoti. Kanye
bangasebhelutwa zombini ezonio. Xa utywala
bukufupi nabantsundu kusi- sililingo esiboyisayo,
uyingqine lonto nge- nteto ka Mr.
Scherbrucker awayiteta kubapicoti-masiko.
Awati makahlauli- swe umntu omp' utywala
umntu selenxi- lile. Kona ezilalini angevumi
ukuba busiwe. [U Mr. SCHERBRUCKER:
Ndanditeta abamhlope]. Ute u Mr. Sauer akazi
ukuba abamhlope bahlala esilalini.
Kunokwenzekana ukuba u Ru- lumeni asonge
izandla selenjenje u Mr. Chalmers ukuteta.
Kunokwenzekana ukuba amanene angama
Bhulu acinge ngengeniso-mali. Umcamango
wabafu- ndisi nawo maungabi yinto
yokuhlekisa. Kute kuba selixesha lesitandatu
wacela u Mr. Sauer ukuba aze abuye ayindulule
ingxoxo.

AMATEMPILE.

Intlanganiso yendlu enkulu yama Tempile
ibise Bhayi ukususela kumhla we 20 June kude
kuba kwi 23.

Abatunywa (delegates) bendawo ngenda-
wobebelishumi, bevela e Rafu, e Richmond, e
Bethelsdorp e Ncemeera nase Dikeni. Abe
Tempile zama Xhosa ibe ngu Mr. Jonas Leeuw e
Rafu okutshwe yi Tempile eyo- nganyelwe ngu
Rev. W. Momoti, epantsi kuka Rev Mzimba e
Dikeni ikupe u Mr. John M. Adams. Epantsi ko
Mr. John A. Adams e Bhayi ikupe n Mr. Edward
Ngesi, I Xnkwane, nom Gqwakwe- be ne Tinara,
ne Murraysburg azikupanga mntu wokuza
kuzivela indaba.

Intlanganiso zizuze ukupazamiseka futi
ngenxa yemigcobo ye Jubhili, noko ke ya-
qutywa yonke imicimbi. Inxelo yomnyaka
ibonise ukuba inani le Tempile liku 30, ama-
lungu 2000.

Umcimbi omkulu oke waxoxwa ngowe
Tempile zosapo (Bands of Hope), ziyafune- ka
kakulu ukuba sifuna ukwenza ubutshaba pakati
koselo nosapo Iwetu. Mabati baqala ukuzuzo
ingqondo abantwana babe sebesazi ukuba sisilo
utywala.

Inyanzelwe kakulu indawo yokuba zonke i
Tempile zimise amasebe pantsi kwazo oku-
qeqesha usapo malunga nengcaso yokunxi-
lisayo.

Kubhalelwe kwintlanganiso yabafundisi
ezakuba se Qonce kubulelwa imigudu yaba-
fundisi malunga nokucima uselo, kwaza
kwatwala indawo yokuba kuke kulandwe
umqomboti, obonakala ukuba unento eninzi
oyikokelela kobomlungu utywala. Ama Tempile
ke atembisa kubonowadi ukuba ompuka umntu
wokuhamba kuzo bonke iziboko eshmayela
uzilo, emisa itempile ne Blue Ribbon Army kuzo
zonke indawo. Lo mntu ke ukuba apumelele
woncedwa ngaba- fundisi bendawo ngendawo
ngokulungiselela indawo zokuhlanganisana
kwabantu babo, nokuwubeka umcimbi lo pambi
komzi.

Ngolwesi-Bini apume onke ama Tempile
enxibe izivoti zawo (oka Vandala wati zi-
dyokwe enyanisile) enza intambo ende kunene
ekumakulu amahlano inani lawo aliti nqampu
pambili ilapu lawo (Banner) aya kudibana
namanye amahlelo kunye nama Volontiyi, enza
umjikelezo emva kwegubu yonke lento yenze
uluhlu ulu mayile mbinu ubude.

Amagosa omnyaka ozayo anyulwa ngolu-
hlobo:—

Umongameli ...	Rev. H. Kayser
Usoomacebo	John Geard, Esq.
Isekela	Mr. Wm. Harris
Unobhala	„ I. Wauchope
Mgcini-Ndyobe.	Rev. T. Merrington
Uranquli	Mr. P. van Vuuren
Unozala.....	G. M. Caihness, Esq.
Owosapo.....	Sister Wedderburn
Unob'al'-Omnci	Mr. Louis Joel
Umsila	„ John Howell
Inkwana.....	„ Joseph Zichlinger
Umalusi.....	„ David Meyer
Umlindi.....	„ David Manuel
Isigishimi	„ Jonas Leeuw.

Ngokuhlwa kolwesi-Ne kubeko intlanga-
niso yabantu bonke etyalikeni yase Rabe.
Ugcini-Sihlalo ibe ngu Rev. H. Kayser. Ku-
tete lamanene—Revs. H. Kayser, Mac-
intosh, Merrington, Hughes, no Ntsiko;
Messrs. Harris, Caihness, Wauchope, Joel,
Howell, no van Vuuren.

ABAXHASI BE “MYO.”

Ngo June, 1887 imali yokuhanjiswa kwe “
Mvo” esiyitunyelweyo yewele kumanene- kazi
namanene akowitzi kwakunye nezihlobo
ezimhlope ezimagama adwelisiweyo ngeza-
ntsi. Umbulelo wetu kulomhlambi ukwa-
ngozukileyo wokuba “ Ningadhlana nango-
msi.” Sitsho kuni: —

William N. Seti, Sol. Gawe, K. Lotsha, B. B.
Kota, Rev. J. Mngqibisa, M. Mabandla,
J. Lukalo, Jer. Kuzane, P. N. Mtshemla,
Charlie Makubalo, P. M. M. Ppeppetta, W. B.
Magidigidi, T. M. Mapiela, P. Mbohe, J. R.
Radas, B. September, Tiyo G. Soga, Rev. P.
Hargreaves, E. Mbalu, H. Mtombeni, T. Ranise,
S. Nduabela, T. Linda, C. Vellem, R. Christian, T.
Danda, N. Moshabesha, S. P. Mpondo, Q. H.
Mekeni, T. B. Mekeni, W. N. Nombamba, J.
Taho, M. Gxowa, B. Mgijima, T. Z. Matumbu, J.
Gongxeka, Mrs. S. Xoli- mbila, Rev. J.
Goduka, W. S. Mazwi, S. Ma- vavana, W. Gaxa,
sent., F. N. Kanise, Philip Makasi, R. S. Ntlabati,
J. Cumming, W. Mzozoyana, Chief W. S.
Kama, J. K. La- ndela, W. B. Jozizi, P. Sotyato,
J. Kentane, Miss M. Mazamisa, D. N. Lutuli,
Miss J. D. M'bell, K. Tokota, J. N. Mzamo, J.
Ntutu,

K. Gosani, Isaac Landella, W. E. Stanford,
Esq., C.M., J. Ngaka, M. Vella, A. Mtintso,
Mxube Makapela, Jas. Matshoba, J. Mas-
tshoma, P. I. Kawa, M. S. Mpahla, R.
Macombe, J. J. Mcanyangwa, J. Somtunzi,

IMVO ZABANTSUNDU (NATIVE OPINION).

Ncanywa Zibi, Jas. Nyanda, H. Sitela, Jas
Ntsepe, W. Balfour, Jacob Mvinjelwa, E. N
Majambe, N. Falati, J. Maneli, J. Mtyapi, J
Cweba, B. Tontsi, S. Govo, L. Ntanta, Elias
Makalima, Elias Frans, Elias Mqoboli, Jot Sinxo,
Rev. P. Mpinda, Joseph Mpinda, Miss M.
Bolani, Pound, Geo. N. Mvumbi, J. S. Lokwe
(adv.), P. Gxagxisa, Mrs. N. L. Nomnqa, H.
Mbambisa, Michael Tutu, J. J Ngcaku' (adv.), J.
McKoy, T. T. Thomas, J. M. Hashe, W. Dave, P.
Mbohe (sec. rem), P. Hlela, Matiwana Magabela,
Robert Ntla, M. Makwabe, J. J. Ngcaku.

Kude kwafika nezalamananene :—John Va-
nda, Rev. J. Skosana, W. Ntshidi, T. Ra. debe, P.
Mceza, K. Madosi, Rev. J. Ncalo, Jos. Timothy,
Nath. Botman, M. Rengge, S. Tiyo Zinganto,
Nath. Ngalonkulu, A. Mbere, Paul Komsane, J.
Mti.

Ukubuliswa kuka Mr. Xiniwe e Bhayi.

I “ Ethiopian ” C. C. yahlangana ukuba
yenze isidlwana sokubulisa, nokunqwenelela
indlela entle ku Mr. Paul Xiniwe (i Kamteni
yaye) kuba wayeyishiya ukuba aye e Qonce.
Yayizilungiselela ukwenza i dinner ete putu ze
imeze nezinye izihlobo zayo, kodwa kute
ngesizatu sokuba kufuneka enduluke pambi
kwexa lokuzimisela kwake, basebe zanelisa
ngentwana enganeno. Kwako amalungu ayo,
naneanekazi namanene ambalwa. Emva
kokwanelisa umntu wangapakati kwanyulwa u
Mr. Rwxu ukuba atabate isihlalo ngambalwa
waxela isizatu sokuhlanguka kwabo. Wacela u
Miss Ngeni ukuba anike u Mr. Xiniwe i Bat
evela kumalungu e

Topiya, esisiboniso sokukolwa kwawo yim-
pato yake ngalo ixesha ebeyi kamteni yabo
ukuze le Bat ibe sisikumbuzo kuye ngexesha
abenento ne Topiya.—U Miss Ngeni ekumini-
kuni uxele uvuyo Iwako lokufumana imbeko
yokuba netuba lokunika u Mr. Xiniwe olupu-
luhle kangaka Iwemvisiswano, notando
obeluko pakati kwake namalungu ake.—U
Mr. Xiniwe ute imbululo uyakuyenza mva
—usoyisiwe sisenzo sobubefe esinje.—I
Chair-

man ite, inika amanene ituba lokuba enze abe
mafutshane.—U Mr. Christian ute kuluvuyo
kuye ukubona intlanganiso enje, ebona u Mr.
Rwxu esihlalwoni, bezonwabisale kangaka,
ebona nesenzo esibekeke kangaka sika Miss
Ngeni akolwayo ukuba sesokuqala apa e
Bhayi, embulela ngako oko-Kodwa kuluzisi
kuye akucinga ukuba bayahlukana ne kamteni
yabo ebibapete ngentelekelelo ngalo lonke
ixesha, akazi namhlanje ukuba bayakuba
yintonina ngapandle kwempato yake elunge
kunene. Namhlanje kuvuleke iroba elikulu
kwi cricket yase Bhayu uyokongezelela
kwamanye amandla- Uyatamba ukuba noko
abashiyayo akakuze abalibale.—U Mr.
Ngqina ute namhlanje kungapezu
kweminyaka emitatu u Mr. Xiniwe eyi
kamteni, kwase kusekweni kwayo, kulo lonke
eloxesha ebesigcine esosihlalo ngempato
yengqondo, ngobulumko, ngenyameko,
nangenkotalo, ngapezu kwako konke
ngotando, ngako oko i Topiya ifunile ukuba
mayimnike esisikumbuzo.—U Mr. Qote ute
kunjenje akafuni kuteta, kodwa lo ka
Xiniwe makayitabate lentonga ahambe nayo.

U Mr. Memani ute (nakuba enge Topiya)
kumnika uvuyo olukulu ukuba abeko kule.
ntlanganiso imnandi kangaka, uyasincoma
ubuhle isenzo se Topiya ukuyibulisa ikamteni
yayo nge Bat entle kangaka. Uyabulela u
Miss Ngeni ngendawo ayitabatyelo, oku
kokwase akasokuteta ngo ngokulungu nobuhle
bezenzo zika Mr. Xiniwe zoziteta ngokwazo
—kodwa angati intlizyo yalomfo ibityileke
kangangokuba kuye abenjengzalana naye,
akamangalisise ke yilemvisiswano
kulamadoda.—U Mr. Rwxu (ngabukali
nabuhlungu) ute kumnika uvuyo ukuba abe
koluyolo lwentlangano, nakuba kubuhlungu
kuye ukushiywa ngu Mr. Xiniwe. Namhlanje
yilahleko emzini wase Bhayi kwanjengokuba
kunjalo kwi Topiya. Izenzo nemisebenzi yake
luhlobo olungena kunconywa kumzi onjenge
Bhayi. Benamadodana anjengaye banokuya e
Town Hall benze i Concert ngapandle
kwexhala. Ungati ubeke isibane kula Town
Hall singeze sibonakale okanye sikanye luzizi;
kanti ungati ubeke i gas iqagambe ngokukanya
—kunjalo ke malunga no Mr. Xiniwe. Sifuna
amadodana aqabukileyo njengaye kulomzi
wase Bhayi. Andikolwa ukuba kuyakubalula
ukuyifumana indodana eyakuba nokutabata
indawo yake ngokufanelekileyo. Uyalahlekwa
umzi kakulu nakwicala le bhola, kuba
ngumdlalo awunyamekele ngomxhelo wonke
—kodwake sesizixolisa ngendawo yokuba
okuyilahleko kuti yinzuzo e Qonce. [J. Chers I
—EDITOR *Imvo*.] Masiminqwenelele
impumelelo entle kwindawo aya kuyo,
sitamba ukuba imisebenzi yake iyakuba mihle
kwanjengalapa. Maze imitandazo yetu neyake
ime imi ukuze i Nkosi isikelele.

U Mr. Xiniwe:—Mr. Chairman, Miss
Ngeni, manenekazi namanene, ndiyani-
bululela ngesisimo sezinto silhe kunene.
Ndiyabulela amalungu e Topiya ngesisipo
sotando esinje. Bendingalindelelo nto kuba
indawo ebendiyipete kuni ibi yetu kunikona,
kuba i Cricket le yimvela yam yesibini. Ukuba
ndibe nempumelelo kuyo kungenxa yenu.
Zonke izinto ziba nentloko kodwa ukuze zime
umzimba (ninake) maumvelane uncedisane
nayo. Ubukamteni kuleminyaka mitatu
bendingabugcine ngakuba ndinenzuzo zaluto
kubo, kodwa ukuba ndixhase ndikutaze lom-
dlalo mhle kangaka. Bendingaqondoi ugama lo
ukuba ndiyemka, kodwa inteto yenu manene
iyokutsho entsweni. Ndiyoyiswa bubuhlungu
bentliziyo. Akuko nto ibuhlungu nje
ngokwahlukana nezihlobo ezitandekileyo.
Akuko nto indiyuyisa nje ngoku.bona ukuba
imigudu yam kuni beniyinandipa. Le Bati
lupau oluteta ngapezu kwamazwi. Yinto evusa
ilunda emntwini ukwazi ukuba ngenigudu
yake unike inkoliseko Kuluzisi kum
ukunishiya, kodwa ke singama koboka
ezimeko ziyandilaulo ke nokuba andisatandi
na. Umngweno warn ngowokuba nihlele
nihleli. U Mr. Rwxu ndiyabulela ngamazwi
ake noko ndoyikayo ukuba ubeko ubukulu
obugqitileyo kumisetzenzana yam engento.
Nokuba kunjalonke ke uyakuvela oyakuyitabata
indawo yam ngokufanelekileyo ngapezu
kwam kuba zonke izinto zihleli zilungiselelwa
ngu Menzi wento zonke. Eshenxa lo,
sekungena lowa alivale eloroba. Mandicele
ukukunjulwa emitandazweni yenu
nidingwenelele, nindicelele impumelelo nam
ngokunjalo ukuba i Nkosi iyavuma
ukusilungela ngabanye okukwa-

hlukana, nasemizameni yetu yokuzenza be-
tele. Ndiyani- bululela kunene ngale Bati.
Ndiyakuyigcina ibe sisikumbuzo endinoku-
zidla ngaso de (ukuba kuyavumeleka) ipatwe
ngu Bertram endikolwayo ukuba uyakuba yi
Cricketer nje ngo yise.
Ndiyvalwa ngomtandazo intlanganiso emna-
ndi kunene.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (July 16).

Ihabile, 1/8 to 2/9 ngekulu
Itapile, 1/ to 5/ ngekulu
Umbona, 2/9 to 3/2 ngekulu
Amazimba, 2/ ngekulu
Imbotyi, 2/9 to 3/7 ngekulu
Irasi eluhlaza, 9d to 1/5 ngekulu
Amatanga, 9d to 2/8 ngedazini
Inkuni, 7/ to 33/ ngefara

E KOMANI (July 16)

Inkuni, 10/ to 32/ ngefara
Irasi, 1/6 ngezitungu ezi 12
Umbona, 6/ ngenxoxwa
Amatanga, 2/ ngedazini
Umgubo, 6/ ngekulu
Itapile, 3/6 to 6/6 ngenxoxwa
Ihabile, 4/3 to 5/ ngekulu

Ukurunywa Kwelipepa le “Mvo.”

ABANGALITUNYELWA NGA POST .—
2/6 nge Kwata xa irolwa ngenyanga yoku. qala
ekwateni; 3s. irolwe emva kweloxa.

ABALITUNYELWA NGE POST:—3s nge
Kwata xa irolwe ngenyanga yokuqala ekwateni;
3/6 irolwe emva kweloxa.

IMALI itunyelwa ngepepa lase Posi-
ni, apo angena kufunyanwa ngezitamp.

The Natives and their

Disfranchisement

Countrymen in Port Elizabeth

are entitled to the best thanks of the right-
thinking section of the community for
indicating, as they have done by their
resolutions last Saturday, the
constitutional course the natives should
take in view of their total
disfranchisement by the Parliament of
the Colony. The reasons for the Native's
not accepting the disfranchisement Bill,
under the guise of a Registration Bill, as
an accomplished fact, have been briefly,
tersely, and ably stated by “ Dutch
Colonist ” in a letter to the *Cape Argus*,
which is reproduced elsewhere in this
impression. We unhesitatingly endorse
these as our own. Over and above and
behind the bald facts given by this writer,
there is the additional consideration that
it was at the instance of the British
Government that the natives of this
colony were granted the present liberal
franchise of which the 17th Clause of the
Ministerial Bill deprives them. That the
natives have not abused the privilege
grace without saying. The case of our
people is thus a very good one, and it
should surprise no one to observe their
determination to prosecute it to the
highest court of appeal open to any
Queen's subject who has accepted his
place among British citizens.

We trust the natives will not be
charged with slighting the local
legislature in pursuing the course they
have chalked out for themselves. The
disfranchisement of the natives has been
effected under circumstances the most
peculiar, as “ Dutch Colonist ” wisely
points out in the letter to which allusion
has already been made. It is, in fact, the
last desperate act of a moribund
Parliament, the majority of which are
bent upon weakening the electorate of
their opponents. We believe the natives
would cheerfully acknowledge the
finality of the Act were the Parliament
returned by the constituencies with a
mandate to disfranchise the coloured
population. But it is not so.
Consequently the native people are very
much dissatisfied, and they are
determined to exhaust all the forms of
the Constitution to obtain redress. The
subjoined resolutions of the Port
Elizabeth meeting cover the whole
ground it will be necessary to traverse
under the circumstances, and we feel
“ convinced that the friends of fair play to
all in the country—be they of English or
Dutch extraction—will render the
natives all the moral and material

support they can in the constitutional
fight for rights which have long been
enjoyed, judiciously and moderately
exercised, for the public good. Moreover
the evil operation of the measure will
probably tell more upon the progressive
and enlightened section of the European
community than upon the natives.
Natives may, therefore, count upon this
class of the colonists to grant them
practical support. With these remarks we
beg to introduce the Port Elizabeth
resolutions which will, with more or less
modifications, be adopted by the natives
in each of the frontier divisions of the
colony :

(1). That this meeting is of opinion that a
petition requesting the Governor not to
sanction the Registration Bill be sent.

(2). That should our efforts by
petitioning the Governor be unsuccessful,
this meeting is of opinion that a deputation of
about four natives should be sent to England
to lay our case before her Majesty's
Government and the English people.

The following message to be sent by
telegraph to his Excellency the Governor
was approved by the meeting :—

“ The natives of Port Elizabeth would
most respectfully request your Excellency
not to sanction the Registration Bill now
before Parliament. Petitions will follow.”

It was agreed that a letter in confirmation
of the foregoing telegram should be written
by Makwena as secretary, and forwarded on
behalf of the meeting.

Editorial Notes.

A MEETING of the Native Vigilance
Committee takes place to-morrow evening, at
Mdingi's location, to consider what steps the
natives of the King Win's Town district should
adopt in view of their disfranchisement which has
been affected under the so-called Registration
Bill. We believe the Committee will do nothing
less than recommend the adoption of the
resolutions of the Port Elizabeth native meeting,
which appear to us to cover all it is necessary
to undertake under the circumstances.

It is, we rejoice to think, not all the Dutch
Colonists who are in favour of curtailing the
privileges of the natives of this colony as British
citizens. The *Volksbode*, a Dutch paper started
for general information at the instance of the
Dutch Reformed Church ministers, is dead
against the Disfranchisement Bill. The
following letter to the *Cape Argus* affords
convincing proof that the thinking section of the
Dutch colonists are not one whit behind their
neighbours of British extraction in believing that
righteousness exalteth a nation. The writer, who
signs himself “ Dutch Colonist,” thus with
eloquence and truth observes :—“ Sir,—The
Registration Bill having now been passed by
both Houses of the Legislature, and the Kafir
having now been disfranchised by the votes of
an unreasoning majority, and this having been
done without an appeal to the country—in fact,
in defiance of colonial public opinion, all the
organs of which with four exceptions, the *Star*,
the *Watchman*, the *Zuid Afri- kaan*, and the
Patriot having strongly condemned the
measure;—the intelligence of the country, and
all who abhor the iniquity and injustice of the
political dodge, have, I think, the right to expect
that His Excellency the Governor will decline to
share the responsibility of abetting such a piece
of legislation. Sir Hercules Robinson is now the
sole authority to whom to appeal, and I cannot
believe that he, who, as Her Majesty's High
Commissioner, is the natural guardian and the
protector of the natives, can and will sanction
their being thus deprived of their just share of
Parliamentary representation. His Excellency
may be trusted to reserve the Bill, which is
subversive of the main principle of the
Constitution Ordinance, for Her Majesty's
decision, and may be trusted also to accompany
it with a strong recommendation that it be
disallowed—disallowed at all events for the
present, and until the electors have had an
opportunity of expressing an opinion upon it at
the next general election.—I am., etc., DUTCH
COLONIST.—Capetown, July 14th 1887.”

A FEW weeks ago Mr. Johnson, the junior
member for Victoria East, presented in the
Assembly the petition of S. B. Mama, and
others described as natives residing in the
Proclaimed Liquor Area in the King William's
Town Division, praying for the removal of the
restrictions and the repeal of the Proclamation.
In the face of the unanimity of native feeling on
the efficiency of the restrictions, and the strong
wish for their extension, the presentation of
such a petition naturally excited disgust and
indignation among the natives, which
exhibition of feeling has led to S. B. Mama's
coming forward, as he did at the Native
Educational Association meeting at Peeltion, to
state that his signature had been forged, and
that to his belief the petition in question was a
forgery. These being the facts we trust that
some member will forthwith do the native
cause the justice to call the *bona fides* of the
petition in question to account, and see that it is
removed from the table of the House, as an
unmitigated fraud upon the House.

A MOTION having been submitted before the
Native Educational Association meeting last
week, that the thanks of the Natives be
conveyed to the Hon. J. H. Hofmeyr for the
statesmanlike policy embodied in his
resolution to free a certain class of Natives
from the operation of irritating laws, it was
considered by the majority unadvisable for the
Association to express thanks until the Bill of
the member for Stellenbosch had become law.
The good sense and breadth of the policy were
freely acknowledged by the speakers. We
confess we regret this decision, for it stands to
reason that the support of the N.E.A. would be
of greater value to Mr. Hofmeyr now than at
any other time

afterwards. In Mr. Hofmeyr's policy we discern
the annulling of all Sir G. Sprigg's crushing laws
for the Natives by one stroke of the pen. And this
is what Natives have been fighting for for many a
year.

APROPOS of Mr. Hofmeyr's discriminating
resolution, we find ourselves reproached by
our good friend the *Journal* for having “easily
swallowed the little bait held out by Mr.
Hofmeyr, in his resolution to free all Native
voters from the incidence of any class
legislation which affects the natives
generally.” Taking the Native
Disfranchisement measure into account, our
contemporary asks: “ Doth a fountain send
forth at the same place sweet water and
bitter?” In reply we may say, so, it would
appear, doth the Hofmeyr fountain; and from
the present Parliament our people must be
thankful for small mercies. It has ever been
our policy to oppose an evil policy from
whomsoever it emanated and by whom
carried out soever, and to be grateful for the
due recognition of the interests of the Natives
by whatsoever party. It will thus be seen that
in thanking Mr. Hofmeyr for his services in
this connection we have but fulfilled one of
the purposes of our existence.

The Native people of this country have
been placed under a debt of gratitude by the
E. P. Herald (Port Elizabeth) for the trenchant
fight it has made against the Native
Disfranchisement Bill—in fact all the
Colonial papers with the exception of three or
four have been on the side of justice to our
people. We single the *Herald* out because it
had not previously identified itself with the
Native cause, it so happens, however, that in
the present case the cause of the Natives is
synonymous with the cause of the English
element in the land. Hence perhaps the
soundness of the Press on the subject, the
Herald gives the following comforting and
encouraging words for our countrymen: “ If
the Natives can now secure the rejection of the
Disfranchisement Bill by the Home
authorities, they ill have achieved a distinct
step towards complete enfranchisement from
those civil disabilities under which they have
till now laboured. They must, however, help
themselves in this matter by active
constitutional agitation, and they must not
cease to agitate till they have gained their
point.”

CORRESPONDENCE.

WITHDRAWAL OF PROCLAMATION NO. 18.

Queen's Jubilee, June, 1887.
MY DEAR M'FONDINI,—With reference to
our conversation of recent date, regarding Mr.
Solomon's remarks on the utility or otherwise
of the proclaimed areas in which liquor is
prohibited to be sold to natives, it strikes me
now that it is very like Mr. Solomon was not
come into this country when the ravages of
brandy were rampant in the parts through
which he passes in his Circuit tour with the
Assize Judges, or he must have seen these
places from 1877 to 1885 when the locations
were thinly peopled through the droughts that
raged in that time, otherwise he would not
have expressed a doubt as to the beneficial
results of the proclamation; for what occurs
now is not to be compared with the ghastly
spectacle of human beings which was the
order of the day in those places heretofore.
What can be thought of a parent who
withdraws restrictions from evil to his
children is to me problematical. Is it not false
moral reasoning, the offspring of corrupt
moral principles? Is it not a confession of
failure that all control over the sale of ardent
spirits is lost? It is a species of reasoning as
follows: Because smuggling has been going
on, and prohibition been a failure; because the
executive has not been sufficiently vigilant,
i.e., because the police have not been placed
within convenient distances to the closed
houses to watch and check smuggling,
therefore the proclamation should be
withdrawn This is a spurious sort of
reasoning, which injustice ought to be
followed by the resignation of the power of the
parent to endeavour to control the
children. This conduct is not of a piece with
the conduct of the moral warfare in this world.
It is an uncivilised dereliction of duty un-
worthy of the great parent of world-wide
experience that guides us. It is unchristian,
and above all it is *inhuman*. My dear
M'fondini, tell me is this the lawful exercise
of power? If it is, tell me is it not a power
originating in one's- self not sanctioned by
society or the needs thereof? Or do you think
that society will have hurled upon itself a
great evil without a murmur? Tell me
M'fondini, does this not betray the want of
that peculiar something which causes society
to trust its agent to the full, viz. conscious
responsibility? Does it point to a conscious
recognition of that sacred cord which binds
society to the great substratum of space as a
reality? and therefore the agent of society his
agent? No! M'fondini, persuade yourself the
parent of all the earth will not do wrong. It will
not remove the inconvenience to a handful of
traders and thereby make it impossible ever to
remove the greater inconvenience to the
whole country. I say the great parent will
recognise that it ought to be beforehand in
legislating for you and me in this matter, as it
would respecting all customs and laws too
barbarous to run with the even How of
civilization.

The wail of the whole country, of thousands
of widows and orphans, of desolations, of
desolated homes and prematurely wrecked
lives, be a sacrifice of prayer to Him of whom
our great parent is the agent; and if, my dear
M'fondini I ask you with a pent-up heart to
join with me in the prayer of these sad evi-
dences of destruction for deliverance will that
be asking too much from you will that be
causing you to fall into a new species of
sedition? or if that will not do M'fondini,
shall not, as I tear, the organization of a
crusade against the withdrawal of the
proclamation engender more real sedition
than is alleged of keeping people well posted
up in their constitutional rights and privileges
miserable mihi! Would to God that the fire descend and
consume the sacrifice e're we fall!

Believe me, dear M'fondini, Faithfully
and sincerely yours,

GAXA .

Ndalamba, Ndapel' Isoya
FOLOKOCO!

BANTSUNDU! BANTSUNDU!

"Especially" abanga pandle -Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

PASCOE

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki. Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

Ityali ezi lufipa—zilala "too."

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.

I Print! -Ikeleko—Ilinzi — Amalapu ehempe—Izitofu (ziyi micako) —Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibatyi ne Bhulukwe ze kodi "ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu. Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETISO ngu FOLOCOKO.

E-QONCE

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,
BUILDING MATERIAL,

Groceries & Oilmen's Stores,
BRUSHWARE

PAINTS, OILS, AND VARNISHES, Pots
—Kafir Hoes — Red Ochre—Cutlery, &c.— for
Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

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 ukwe- nzela lamaxesha 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.

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

PAUL XINIWE,

UVULE

IKAYA LA BANTSUNDU,

DURBAN STREET, E-QONCE,

Entla kwe "Mvo Zabantsundu" ezantsi ko Ngomti opezulu.

IYINDAWO ENTLE YABANTU NAMAHASHE
Kuni ke NTO ZAK'WETU,

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enime-lene 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.

India eseitunyelwa kuzo lempahla zezo.

YUZI .. Egcwa Nakwa-

Ndabakazi HEDENI .. Emtata

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

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

**Sengubo nobu Qeleqele beza
Mankazana,**

E-QONCE.

Ezamadoda Ihempe 1/- 1/3, 1/6 Ibhulukwe ze Kodi, 5/- Eze Twidi ibhulukwe, 4/- Ibatyi ze Twidi (iqukunjelwe yonke) 6/6 Eze Twidi i Suti, 16/9

Ikeleko, 2|d.

I Printi (intlobo ezintsha) 3d.

I Linzi 3 1/2d.

Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

U BOYA

Zisheleni ezimbini ngeponti.

W. O. CARTER. CO.

Basanduluka fikelwa zezimpahla zixelwa ngase zantsi apa :—

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

Zama xego kuba kaloku ezintlobo zombini zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele naba- nina, ezifanele bonke, zitengiswa tshipu kaku lu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO.

E-QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuzazazo. 1/6 ibotile.

COOK Elika Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

COOK Aka Amafuta Hzilonda Nokwekwe. 9d. ibotile, Elika Iyeza

COOK Lepalo. 1/6 ibotile.

COOK Ezika Ipils- 1/ ngebokisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile. Oka Uxnciza Westepu Sabant- wana. 6d ngebotile.

COOK Umgutyana Wamehlo. 6d ngesiqunyana. Oka

COOK Umiza we Cesine. 1/6.

COOK

Niqondise ukuba igama ngu

G.E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Nalipina Iyeza olifunayo unga- lifumana kwa

E. W. WELLS,
Umpitikezi Wamayeza ne Opteki,
Bathurst Street, E-Rini,
Ugcina amayeza amatsha nalu- ngileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo. Eyona ide yancama ukulunga yi

Wells' Quinine and Iron Tonic
Ixabiso 2/9 ngebotile.

YIYANI KWA

C. A. JAY & CO.,
E QONCE,

XA SUKUBA NIFUNA—
Izikonkwane—Into Zokusebenza Imela neFolokwe Ikoyi—Ikomityi ne Pleti Il ampi Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

Lishicilelwa umninilo, u JOHN JAEAVU ngu HAY BROTHERS, Street, King William's Town