

IMVO ZABANTSUNDU

(NATIVE OPINION)

Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, OCTOBER 5, 1887.

[No. 152

DYER AND DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. Ezi mpahla niya kuzi fumana Zizezona

Zitshipu Etengisweni.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

DYER. & DYER,

Pambi kokuba utenge kwezinye izindlu.

ISAZISO ESIKULU

BAYAZISWA bonke abanamatyala ko gama lingapantsi apa ukuba kufuneka beze kuwahlaula evenkileni yake pambi kokuba kupele IVEKI EZINTANDATU kususela kusuku lokubhalwa kwalencwadi; ekoti ukuba abenjanga njalo BONKE ba mangalelwe KUNGAKETWA MNTU.

JAS. SCOTT.

Peelton, 21 Sept., 1887.

Inyama ne Zonka,

Nento ezinjengo kofu ne swekilo zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

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.

BOUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASEKOLONI
NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelelekwi Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele— xa umntu ebehlwe lihase elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/ Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/-

Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge otile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omnti, umncedi omkulu onokntenjwa kwi ntlobo zonke zezi londa nama dyungundungu—linge mbizana 2/-, 5/-, 11/-, ne 22/- inye.

Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngoambu ezimbiwa apa e Koloni ezi hleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

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 1/2d.

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.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa —

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

Zama xego kuba kaloku ezintlobo zombi, ni 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 kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO.

E-QONCE.

YIYANI KWA

C. A. JAY. & CO

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza

Imela ne Folokwe

Ikoyi—Ikomityi ne Pleti

I Lampi

Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane

YOKUTSHATA YE GOLIDE, neve NGEJI
ETSHIPU.

UYAFA NA?

CELA AMAYEZA E QQIRA

LASE GCUWA

Pesheya kwe Nciba.

(1) AWOKOHLOKHOLO

ISHELENI NGEBOTILE.

(2) AWOXAXAZO

ISHELENI NGEBOTILE.

(3) AWESISU

ISHELENI NGEIQUNYANA.

(4) AMAFUTA EZILONDA

ISHELENI NGEBOKIS.

(5) ELEZILO

ISHELENI NGEBOTILE.

(6) ELAMEHLO

ISHELENI NGEBOTILE.

(7) IMIGUBO YEGAZI

ISIKISIPENI NGEIQUNYANA.

(8)

IYEZA ELINAMANDLA

LOXAXAZO

ISIKISIPENI NGEIQUNYANA.

Funda Kakuhle Yonke Into

Le Newadi Ekufundisa yona.

Amagosa e Gcuwa ngo

BAKER, BAKER & CO.

Imisesane ye Golide

yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Wataba nentsimbi zokuhomba.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala), -BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zilo enzelwa zona; ngenxa yoku kaulenza uku nceda noku ngawenzakalisi unzimba; ngenxa vobu pantsi bexabiso lawo; ngenxa yokuceceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune eqinqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwe oka, nezinye inunu.

ELONA (Specific)

Elona yeza lesifo so Xaxazo lwe gazi nezinye izizu ezikatazayo.

UM-AFIKA (Africanum).

"Umciza ongenzi xesha ukupilisa Izinyo. UMFUNO 'YEZA (Herbal Tincture).. Elingoyiswayo zingqangambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abalulayo. UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation). Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malung ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha... ukutyabuka, nezinye.

UMNCWANE WESHLAHLA

(Confecion of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu neziny nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic). Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiyiwayo.

UBUGQI (Magic Healer)

Amafuta akupilisa msinyane ukusikwa nezilonda njalonjalo.

IGUDISA (Emollient).

Into elunge kumane etanjisiwayo 'ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyziswiya neli kutiwa " Lelona " xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulunkela okungekechi. Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOBA ALAMAYBZA— E *Qonce*—Dyer & Dyer, Malcomess & Co., D Drummond & Co. E *Ngamalwe*—Mrs. Savage. E Monti—B. G. Lennon & Co. E Rini—E Welts. E *Dikeni*—R. Stocks. E *Komani*—Mager & Marsh. E *Bhayi*—B. G. Lennon A Co. E *Ngusha*—W. A. Young, Esq. kuya lawo e Fort Beaufort kwa Nogqala.....

Isinala yase Nxaruni

NEWLANDS NEAR FORT JACKSON.

Impahla ye Tyalike, Yesikolo neyendlu ngamanani apantsi.

Yafumana imbasa ngokulinga kumboniso wase Bhayi ngo 1886.

Kuko indawo evulekele umfana omnye onga angaqeqeshwa. W. COLLEY, Umqeqeshi. Rev. R. W. STUMBLE'S, Umfundisi,

Nantsi Into.

IMCIMBI—enge *Mvo Zabantsundu* mayinga tynyelwa kum andisekona kuyo. Ezam incwadi, nantonina etynyelwa kum yondifumana kakuhle nxa ibekiswe kwi HOTELE yam ngase Tyalikeni yama Wesile Antsundu ase Qonce ekangele e Markeni, emike umva i Cathcart Street.

BEN SAKUBA.

CATHCART STREET, KING WILLIAM'S TOWN.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke

KUPELA kwesi Tora saba Ntsundu ngenene. kule Dolopu yase

TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntsebenzo yeli lizwe zitungwa ngamaxabiso **pezulu kanye...**

IVENKILE KA GREENYABANTSUNDU

KUZA kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke izinto, ezifanple bona bozifumana zisisulu.

Utenga zonke izinto ezinjengo Boya.. Imfele, nazo zonke izinto eziziswa ngabo. Unentlobo zonke zamayeza abantsundu. Yiya kwa

EDWARD GREEN.

GEORGE GIE,

I-rente yo Mhlaba no Mteto noku Tengisa, GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kaulenza, inikwe umniniyo kwa oko.

Onke Amatyalaba aba ntsundu atetelelwa ngemali encinane kakulu.

Uli Gosa le South British Fire Insurance Company of New Zealand

Isinala yase Nxaruni.

(St- Luke's Industrial Mission School.)

NEWLANDS, NEAR FORT JACKSON.

IKWATA. antsha iqala ngo 10 October, 1887. Abafuna ukungeniswa maba- bhalele ku

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

Wells’ Quinine and Iron Tonic

Ixabiso 2/9 nge botile

KUFUNWA”

ABAKANDI be bhekile. Ofunayo makabhalele kwangoku ku

LAURENCE KNIGHT,

Abatshatileyo.

PAMLA—MAZAMISA.—E Hlobo, ngo mhla we 6 September. 1887, kutsha- tiswe ngu Rev. W. J. HACKER, U JAMES M. S. C. PAMLA unyana opakati ka Rev. C. Pamla” no ANGELINA FANNY MAZAMISA, intombi yokugqibela ka Mr. John F. Mazamisa isibonda sase Hlobo, Transkei.

OBHUBHILEYO.

TILE.—Inkosikazi yam u. CAROLINA TILE, u tatyatwe yinkosi e Genge Tembland, nge 4th March, 1887 Umntu endikade ndisibundzimeni naye ’ belizwi lika Tixo, iminyaka emininzi. Pambi kokuba emke wazibiza irementhe zezikolo ezikufupi wazixelela ukuba uya ezulwini, nabakohlakeloyo wabayala ukuba baguquke. (NEHEMIAH TILE.)

Iveki

BASAVUMA e Debe.

U MR. J. D. ELLIS, umteteleli we Fandesi walapa e Qonce, utengise ngolwesi-Ne Iwe v0k egqitileyp... imazi etyebileyo kanye yo- mfo ontsundu, ngexabiso le £5.

KUVAKALA ukuba igolide ifunyenwe e Myimayi ngase Mzinto e Natal.

INDLELA yomnqopiso pakati ko Rulumente nama Mpondo esuka e Cwebeni Lonzi- mvubu eya e Kokstad, iza kuqalwa ukumbi- wa ngase cwebeni. Ngu Mr. Strachan no Mr. Jarvis abapatiswa balowo msebenzi ngu Rulamenti.

INGXOWA yombila e Natal ihamba kwi 4/6.

U PAUL PLAATJES no William Ruiters. ama Lawu alindiselwe i Jaji yimantyi yase Humansdorp ngokusuka angene ebusuku kwindlu ye Bhulu elingu Baas Phyffer ayi- bhushulise emke ne bokisi yemali ekwi £5 nengamadinga ekwi £539 9s nemibhoko emibini yezonka, nehla lamafuta, izitya, amatanga nezinye izinto. U Plaatjes ube- sakuba sicaka salomzi. Ungene ngokuti apu- le ifestile elunge nalento itshixa ngakapati bangene.

UMPISENI, umtshaka owagwetywa yi Jaji e Tekwini, nge Krismas, wanikwa iminyaka emihlanu ngokusuka arobe kwindlu yokulala yenosikazi yake, uxolelwe yi Ruluneli yakukov’ ukulicikida ityala lake.

USAFUMANA afe, nangokunje ontsundu kwele Golide. Kufupi ne Barberton kabonwe ngenyimini isidumbu somntu omnyama sidunduluze kufuphi nasibukwana litile kwindlela abati yi Sheba, intloko ityunyu- ziwe.

KUKO inteto yoknba nga Professor Fischer wase Victoria College, Stellenbosch, omiselwe ngu Rulumeni wase Kapa ukuba ngumongameli webhotwe eliza kulungiselela imicimbi yabalimi.

U LORD CARNARVON ugqite ngom-Gqibelo ukuya e Australia. Uke wada wakufika e Kimberley.

U GWEBITYALA (Mr. W. J. Clark-) ucelwa ngabelungu bevenkile belase Batenjini ukuba angene kolugqatso lwamadoda afuna eye e Palamente. Imvo zake zibonakala zizezomntu .obonakala enga angantu zonke kumntu wonke.

E BHAYI kuzakwakiwa izindlu ezimbini zokuhlala amabantintii alikulu, azakumana ukutunyelwa kona asebenze elwandle nje- ngase Cawa.

UMFRENTSHI ogama lingu Padrona, usa-nd’ ukwenza isihlegu sokubulala umfazi nabantu bake ababini, e Paris. Umbulele elele umfazi ngokuti azityale zibene imbhu-mbhulu zepistoli entloko ;_intsapo uyibulele nge sawuli, kubonakala impawu zemigudu emikulu pambi kwe zipata’mandla uske ati babe miselwe ngumdali ukuba baze, bafe ngolohlobo yena abe ngumbulali wabo.

U Ma. R. GRAHAM owaka wayimantyi e Rini nbhahbele e Kapa ngeveki egqiti- leyo.

U MR. JAMESON walapa e Qonce ubhenele e Ngilani kwisigwebu se Jaji yase Kapa kwi bango lake naba patiswa belifa lomfi u Mr. Natal. Irvine.

U VULINDLKLA no Key. J. Smith Spencer babuye ngo- Mgqibelo kutyelelo lwabo e Natal.

IYAHLONYELWA i Hospital yakwa Komani.

ABAMANE amatyala e Alvani pambi kwe Jaji nawo angengawo anzulu.

U REV. ROBERT M. FISHR wase Cawa (Port Alfred) upumile kubafundisi beba- ndla lama Wesile. Isizekabani asixelwa.

KUQALA ku I October lo, imali inokutu- nyelwa ukusuka kweli iye e Transvaal ngesi- qiniseelo seposi, nabakwelo banokuyitumela kweli kwangolohlobo. Bayakuvuya abahlo- bo abase Transvaal.

INTLANGANISO enkulu yabatunywa yama- hlelo, ngo Tung’ Umlomo nezinye indawo ezipatelele kwabantsundu ingomso.

UMZANA oyi :Visovits e Moravia, utshe nqu ngumlilo. Zatshabalala kwapela izi- ndlu ecimakulu matatu kunye ne town hall, indlu zamatyala, namatye okwenza utywala. Akuko bantu bafileyo noko.

KWA Bomvana kuko isela ebelisisiwa kwa Ndimiso, umantyi. Ute umntu obeliquba kuba emnye lazenziposa kuye, kwati malakata kuhlutna ngomkonto loyiswa isela elo, wati ukuti pululu omnye waseleyeka- watsho amanxeba amahlanu, ’ lati elinye lalosela, lafa. Ute umbulali lowo wabanjwa wasiwa kwamantyi: yati kuba ingxelo yake ite ayabi nabuggina njengokuba babebobabini ayabi nakukoleka kute ncam. Ubuye wehla nomcinga, kuba ipolisa elalimgenile kongqupantsi abazitolongo zelo, lisuke latiwa qwaka butongo. Waselengacela umduna, akuvakali nomkondo.

ELASE Mampondweni liyawapitizela litsho ipepa lase Mtata i *Herald*. Kute kwakuvakala ku Nqwiliso ukuba Amampondo oyisive ngu Gwadiso, owayetimba isela amelene nalo, aza angena Amapondo ancedisa celsela, alwa neka Gwadiso yoyiswa eyama Mpondo.

Nqwiliso ukuba ayifunze kanjaqo ku Gwadiso. Kuvakala ukuba iyakupatwa ngu Bokleni unyana- ka-Nqwiliso kubaku-Qumbelo esiti yena make kupendlwe isizatu elidlelwe sona isela elo ngu Gwadiso. Kuko Amampondo abefuna ukutenga impu e-Mtata- ngenkabi zenkomo, asazi nokuba ayifumেনena.

INYOKA ziyafika—kwifama ekutiwa yi Orange Grove ngase Rini kuke kwalunywa isicakazana, saza sancedwa ngu Dr. Caffé. Kwakulo fama amatokazi enkomo amatatu negusha ezimbini zityiwe zinyoka zafa.

KWIVEKI egqitileyo kekwana invula ngase Rini etsho zangamatyantyalala indlela ngamanzi.

IZIKOLO sama Roma Engilane zinike i

Nkosazana amabhaso amaninzi ngenxa ye Jubhili. Amabhaso lawo abe zizinto ezi- ngapezu kwedazini ezingamakulu asixenxe. Zonke zingumsebenzi wentombi ezi zifungele ukwenda.

AMANYANGAZA awuqalile umsebenzi wawo e Barberton, angene ezitireni so Messrs. Payne & Bros., emka netyeya yemali. Ati akuba kude ayiulwa nge dynamite. Adana noko, kuba afumene ,i £15 kupela kuyo yonke lombulaleko yawo.

E BHOFOLO kale Jaji ingu Maasdorp itshivela apa legqwira le Lawu lifulumene iminyaka emibini ngokudlwendula intwazana eminyaka mine ubudala bayo. Zinanina i Jaji zakulinganisa eyase Natal, ete yona elinye igqwira yalinika iminyaka elishumi.

U MR. J. A. FULLER (Tase) ugwetywe ngu W. B. Chalmers, R.M. & C.C., ngokwapula umteto we bhula ukuba lahlaule i £1.

ICALA labantsundu, elikwicala lenku- luleko nabalungisa lihanjiselwe pambili ngakumbi ngumbuzo ka Sir G. Campbell, M.P., kwinkundla ya pesheya ngosuku lwama 26 kwinyanga epambi kwefileyo. Sinovuyokazi olukulu ukuvakalisa imi- bulelo yentliziyo yabantu abantsundu kwelinenne libekelileyo. Pakati kwengxelo ye House of Commons’ kwipepa lase London ekutiwa yi *Times* kubona- kala oku:—U Sir Geo." Campbell ubuze kwipakati le Nkosazana ukuba alikamke- Ii zinteto na zivela kwabantsundu naba- nye zokuba lomteto Wamalungelo wabase mbusweni osand’ ukwamkelwa yi Palamente yokugqibela yase Kapa, ungumteto otunga imilomo ngo, abaya- kuti abantu bo Mntan’ Omhle abantsundu abebafanelwe kukuba semhulwini wabanyuli ngokomteto omdala balutlele elolongelo : nokuba i Ruluneli yase Koloni apo iwuvumile na nokuba ayiwuvumanga lomteto: nokuba u Rulumente wozamana ukuyipendla lonto, nokuba woligcinana igunya lo Mntan’ Omhle lo- kuwamkela lomteto kude kuqondakale ngokwenene ukuba lomteto awutungi

KUKO amare okuba kuya kwelama Mpondo ama 5,000, ama Jelimani. Aya- kuma.

U MR. JOHN MAGUGA usuke waya kupilisa e Zeleni engena newadi yomhloli bhula wadiwa naye i £1.

NGOM-VULO malunga no 3 p m. kugaleleke apa e Qonce isipango esinamatye esandulelwe lulopu olubi imini yonke.

NGOLWESI-NE kule veki ipelileyo umbhesheshi wenqwelo ka Mr. John Mtila wakwa Gqadushe (Knapp’s Hope) unyatelwe yinqwelo awayeyi quba ilayishe i orange, akapuka tambo noko.

I DUKE OF ALBANY, inkwenkwana engu- mzikulwana we Nkosazana ebudala, bukwi- minyaka emiatu, seyiqale imisebenzi ye wonga layo. Ngomyeni umhla ibeke ilitye lesiseko lendlu eyayisakiwa e Claremont Park, yancediswa ngunina.

E AUSTRALIA elona nani lipezulu lifunyenwe efandesini lomnyaka legusha elalise Sydney ngama £446 5s ngenkunzi yegusha. Yati enye inkunzi yafumana ama £365.

KUKO amare okuba kuya kwelama Mpondo ama 5,000, ama Jelimani. Aya- kuma.

U BOYA abukabi namanani aginyis’ amate.

U JACOB DAVIDS e Bhofolo ugwetyelwe iveki esebenza nzima ngokuba i sheleni. Payi ukunqaba kwento ebhiweyo.

I RULUNELI yase Feze Morocco ayiwavumeli ama Arab ukutengisa ubisi kuma Dyodi, kuba kutiwa ubisi luyomelenza Kubonakala ukuba ama Arab njengo Faro ati ama Dyodi makangomeleli atya- fiswe ngako konke okunokwenzeka.

INDLELA entsha yokusebenzisa icuba efunyenweyo kukuti intonga zalo zilu- nge kakulu ekwenzeni amapepa okubhala kwanjengamadlavu e *lineni*. Icuba litshipu kune lineni ngange £2, kwi E11 nge ton.

INYANGE umntu ontsundu wase America ogama lingu James James wase United State kutiwa wazalwa nge 1752, amakabe ngoku ukwe 136 umnyaka

IYAKUTETA e Colesberg i Jaji ngolwesi-Hlanu oluzayo (7 Oct.) ngolwesi-Ne 13 Oct. e Rafu.

UVULINDLKLA no Key. J. Smith Spencer babuye ngo- Mgqibelo kutyelelo lwabo e Natal.

IYAHLONYELWA i Hospital yakwa Komani.

ABAMANE amatyala e Alvani pambi kwe Jaji nawo angengawo anzulu.

I BHAYI alisakuba nabatunywa kwintla nganiso yangomso kuba lisiti lona seliku- gqibile okwalo ukunyula kwintlanganiso engxelo ibonakale kwi *Mvo* ye veki egqiti- leyo.

U MR. A. W. COLE, Q. C. obeke wabambela u Mr. Justice J. Buchanan e Dayimani uqiniselwe ebu Jajini ngoku apumileyo ka- nnye.

U MR. J. SIVEWRIGHT ofuna ukumela elase Mbo e Palamente engumxhasi ku Sir G. Sprigg, unduluke e Kapa ngolwesi-Hlanu 30 Sept., ukusinga kwelo ukuyakuzama abantu ukuba banyule yena.

U CHARLES HEYNKS, i Lawu lase Kapa li- bulele ngolwesi-Hlanu olugqitileyo umfazi walo, ngokuti limhlabe ngebhoso esiswini, apuma amatumbu. Ifunyenwe ngamapolisa ize, ibotshelwe emlenzeni wekoyi izihlahla zozibini omnye umlenze ubotshelwele entlo- ko. Umfo lo ’uyavuma mhlope ukuba uyi- bulele inkosikazi yake.

UMZI okwelama Mfengu nose Batenjini uyakuvuyiseka ukuya ukuba u Faku (Col Griffith) ose lugqatsweni lokungena e Pala- mente, uyichase ngomxhelo impato ka Sir G. Sprigg yabantsundu, obapete njengoku- ngati upete into ezingenampefumlo.

U MR. J. X. MERRIMAN uye e Transvaal ngeveki ezigqitileyo, uhamba ngemicimbi ye Company alilungu layo.

U Sir THOS.SCANLEN usate gxada Cradock, wokabe nexeshana apo pakati kwabanyuli bade.

KUFUPI nesitili sase Wynburg igqala ekutiwa ngu Van Niekerk lizixhobe emntni lafunyanwa selifile lilengalenga. Kubonakele egi ngogogo elibe pantsi kwalomti ukuba ubemi kulo ekuziqamangeleni, ekubonakala ukuba ute akugibya waligxoga lakwcela. Umfi lowo ubebonakale ebandezelekile emxhelweni wake ngemini ezandulela ezi zokuti nya kwake.

NGASE Lututu inkwenkwana yo Mxhosa yapuma negusha yaza yesuka ayabuya— kwabhuqwa ukutunwa yabonwa selifile kungxuma onzulu onamanzi iqanyangelwe lilitye’ etanyeni inamanxeba entloko nase sibubeni Kubanjwe abelungu ababini.

UMFO apa ekutiwa ngu Wm. Henry’ (O’Leary wanduluka e Rini etanda e Bhayi enengubo yokulala nentwana yompako Wo- kutya. Uqubisenene nama Xhosa amatatu amwela : amshiya elutywantsi pantsi ute eso- tuka yabe ingubo ingaseko. Uti u Mr. Long xa aya edolopini ngesifingo eve ngencwina embange ukuba apambake endlaneni eye afumane ingulomfo, oliqube ngoluhlubo lu- ngentla ibali lake. Weselengena naye edo- lopini, wafika wamshiya e Albany Hospital.

UMXHOSA obenetyala lokubulala u Julius Porapp kufupi neCathcart ugwetyelwe uku- xhonywa ngu Justice Maasdorp e Komani. Wati nokuya igqweta lake belisiti wayenxi- lile yati ijaji wayeyiqonda yonke into awa- yeyenzna.

UMZI mausincede uyiqoshe- lise ku 30 Sept., intlaulo yawo kwangayo lenyanga.

ICALA labantsundu, elikwicala lenku- luleko nabalungisa lihanjiselwe pambili ngakumbi ngumbuzo ka Sir G. Campbell, M.P., kwinkundla ya pesheya ngosuku lwama 26 kwinyanga epambi kwefileyo. Sinovuyokazi olukulu ukuvakalisa imi- bulelo yentliziyo yabantu abantsundu kwelinenne libekelileyo. Pakati kwengxelo ye House of Commons’ kwipepa lase London ekutiwa yi *Times* kubona- kala oku:—U Sir Geo." Campbell ubuze kwipakati le Nkosazana ukuba alikamke- Ii zinteto na zivela kwabantsundu naba- nye zokuba lomteto Wamalungelo wabase mbusweni osand’ ukwamkelwa yi Palamente yokugqibela yase Kapa, ungumteto otunga imilomo ngo, abaya- kuti abantu bo Mntan’ Omhle abantsundu abebafanelwe kukuba semhulwini wabanyuli ngokomteto omdala balutlele elolongelo : nokuba i Ruluneli yase Koloni apo iwuvumile na nokuba ayiwuvumanga lomteto: nokuba u Rulumente wozamana ukuyipendla lonto, nokuba woligcinana igunya lo Mntan’ Omhle lo- kuwamkela lomteto kude kuqondakale ngokwenene ukuba lomteto awutungi

KUKO amare okuba kuya kwelama Mpondo ama 5,000, ama Jelimani. Aya- kuma.

U MR. JOHN MAGUGA usuke waya kupilisa e Zeleni engena newadi yomhloli bhula wadiwa naye i £1.

NGOM-VULO malunga no 3 p m. kugaleleke apa e Qonce isipango esinamatye esandulelwe lulopu olubi imini yonke.

NGOLWESI-NE kule veki ipelileyo umbhesheshi wenqwelo ka Mr. John Mtila wakwa Gqadushe (Knapp’s Hope) unyatelwe yinqwelo awayeyi quba ilayishe i orange, akapuka tambo noko.

I DUKE OF ALBANY, inkwenkwana engu- mzikulwana we Nkosazana ebudala, bukwi- minyaka emiatu, seyiqale imisebenzi ye wonga layo. Ngomyeni umhla ibeke ilitye lesiseko lendlu eyayisakiwa e Claremont Park, yancediswa ngunina.

E AUSTRALIA elona nani lipezulu lifunyenwe efandesini lomnyaka legusha elalise Sydney ngama £446 5s ngenkunzi yegusha. Yati enye inkunzi yafumana ama £365.

KUKO amare okuba kuya kwelama Mpondo ama 5,000, ama Jelimani. Aya- kuma.

la pakati kwabantsundu wayigweba ngapandle kokuntsela. Kwabanamagunya abo bazimpumlo ekwandiseni utywala balungele ukululekwa okulukumi. Sir’ intwembi kakulu ukuba singenakuwavelisa kanjaqo amazwi abuhlungu e Bishop namhlanje. Akanako ukuba ahgati angazitutzeli intliziyo samdko- wetu adanileyo abetsho yayinkungu nelanga imitandazo e Palameute, kwati noko akwasiza luto.

SINESINGQALA ngetuba lokuba abantsundu bete kwezintsholo ngenstsholo ezingokutungw’ ,imilomo kwabo, balibala

OCTOBER 5, 1887.]

IMVO ZABANTSUNDU (NATIVE OPINION).

tu kuba ubunxjla bamankazana antsendu buya bukula ngakumbi nangakumbi ngale minyaka kuzo zonke idolopu. Ingxelo yomongamelikazi isekwe pezu kwamanxilakazi a 204; ibonisa ukuba elinani lingene kubunxila obujinisekileyo ngokusuka liqale ngezisalo ekutiwa zidefekile. Intombi ikakulu zaqala nge hop-biya, abanye ngezinye iziselwana ekutiwa azibukali, yamana iba yimitsi ukuwela kumazibuko endywala nge- ndywala. Esisimilo sibi kunene sikolisa ukuqala xa baminyaka ilishumi linesibhozo—elixa ungafika intwazana zidlamlake nakwezinye izinto zifumana zizendise nalapo kungaqondakaliyo zisiti sezalulepe. Elinenekazi lihambisa lingene ekuboniseni ukuba abantwana abazalwa ngamanzila abahlali. 111 labafazi libe nabantwana aba 408, kwelinani 227 bafa besezintsana, nabaseleyo yimilwelwe engasakupila xesha lide. Ezindawo zibonisa ukuba kuyafuneka eqondwe amanyatelo entsapo xa ingena ebuntwini. ingaqali ngentwana ezimbi kuba ziyakudala izimilo ezibi;

Uke wati umfo wakwa Kama kwezetu indlebe bona Magqumkwe abateni nevoti oko. Inkosi u Welem inayo. Bona bovetolwa, nguye oko bengabantwana bake. Lomnumzana ngeyeba ubeteta inyaniso engena kupikwa bani ukuba umzi ontsundu ubusemi ngesiteke sawo. Yinyaniso, usapo luka Kwane 'alukaqondina ukuba ezi imini zizenye, akusizi nento ukuzama izitete ezidala, kodwa umzi oyakuma ngoya kuzama ukuqonda intlalo nombuso njengokuba igondwa ngama Ngesi. Ngokwama Ngesi sipakanyiswe, isandla sika nkosi u Welem kutiwa ukubalwa kwaso izandla esinye. Gqibi ke, Akubalwa makulu Amagqumkwe kuso Siyawucebisa umzi ka Cungwa ukuba ubehle upume kobubudenge, akukomzi unokulungiselelwa wona umelwe sisandla esinye, ekubeni' ezinye indawo zipakamisa amakulu ezandla, Kucinisekile ukuba sesigwetyiwe isandla-esinye (evotini) ngamazhumi amahlanu ezinye izandla eziteta nto yimbi.

Umzi wase Magqumkwebeni ubonakala kuti kukokungona uzama izitete ezidala oko ebengekafiki kweli Umlungu. Siwuclala ukuba uke uqwalasele kwinteto yengondini, umongameli wenkundla yakulo Gqijela. La ngamazwi ka-Rili awaka abonakala kweli pepa, esingenantloni ukuwangenisa okwesibini, kuba kusekhleni ukuba akazanga afikelela kumagqumkwe akwa Kama. Usand' ukuti u Rili —“Ukuba ke lusapo umsebenzi [wokuqwalasela lentlalo intsha] niwuhilizele ningaba nibulala-u, Xhosa wonke. Lusapo luka bawo, izinto zimbinhi emhla-ka beni apa, kupela eyesitatit yeyokubhanga komntu. Umntu oti emi emhlabeni wosiba, abe ngumntu wekofu, angaluginiselel ulufundula usiba, ngangokuluginiselela komlungu ungumbulali kaXhosa wonke. Onjalo, emi emhlabeni wosiba, makemke kuwo, eze emhlabeni wobuqaba; onga-

bunayo ubuqaba makaye emhlabeni wosiba, aze angahliziswa yikofu. Imfundo yonke lusiba.”

Lamazwi abulumko bungunimangaliso, etshawe elingafundiswanga kwizitete zabamhlope, siwapa izipakati zomzi ka Cungwa, ezibonakala zkuncle kumbuso omdala.

Ingqungqutela Yabatunywa Bamahlelo.

Ziqala ngomso intlanganiso zabatunywa beziqingata zendawo ngendawo. Eminintlanganiso ilungiselelwe kwindlu eku-tiwa yi Good Templars' Hall, Market Street, ikangelene nezitara zo Messrs. Peacock Brothers, and Weir. Ngoku- hla intlanganiso zilungiselelwe kwi Council Chamber, e Town Hall yalapa e Qonce.

Abatunywa abamagama selamkelwe apa e Qonce ngaba

Cala.—Mr. Mtengwane Ngcwabe, Mr. Solomon Kalipa.

Fort Peddie.—Mr. Thomas J. Mqanda, Mr. John D. Ngcuka.

Glen Grey.—Mr. Samuel Sigeno, Mr. Thomas Zwedala, Mr. J. Pelem. *Engcobo*.—Mr. J. Zech. Tantsi, Mr. Philip D. Tshacila.

East London.—Mr. John A. Nkovo, Mr. Philip Gqamllana.

Herschel.—Mr. J. Tingo-Jabavu. Queen's Town. —Mr. John Wm. Sondlo. Seymour.—Mr. Appel, Mr. Chulie.

Graham's Town.—Mr. Robert Xhola, Mr. S. Thos. Danga.

Oxkraal and Karmato'ne.—Mr. Joshua G. Sishuba, Senior, Mr. Harry M. Mtombeni.

King William's Town.—Mr. William C. Mtoba, Mr. Obed Zihlangu, Mr. Green Sikundla, Mr. Thomas Sambula. Secundi (Aba- yakutata indawo zabo xa bangafikelelanga, bangavoti kodwa, xa abatunywa base Qonce betikile) — Mr. Sissing H. Mnyanda, Philip Mali, Stephen Sonjica, Stephen Makubalo. U Mr. C. Langa uya kupulapulela i Quina.

Indawo ezingekawutemeli amagama abatunywa bazo zezi:—Port Elizabeth, Fort Beaufort (ebuta i Heald Town) ne Cradock.

Eminye imimandla ese ite iyakunceda ngemali yile : Barkly West ne Colesberg.

Ngokufika kwabantu nabangebatunywa ibonakala iyakuba nkulu intlanganiso.

ABANELUNGELO EMBUSWENI.

Sesipumile isaziso sokuba i Felkornet ziwabhale amagama abanelungelo lokucetyiswa kwinto zombuso. Abashiyiweyo yimpi esihlahla siyakuba sesabafazi nje pakati komzi ngokwesitete sa Mangesi.

Umnto kngeniswa ngawo amagama amadoda; zizo ezi indawo zawo ezingamandla

1. Lomteto uyakuqala ngomhla wokuqala ku September 1887.

2. Utshitshisa yonke imiteto ebiko ngapambili yokungenisa amagama abanelungelo embusweni.

3. Utshitshisa amagama abanelungelo embusweni (voters) abeko gapambili ngapandle kwawase Kapa.

4. I Ruluneli iyakumisela i Felkornet nokuba nguwumbi Ukutyumba amagama abantu abanemanelo embusweni.

5. Abahlali bamagama bayakuti bawo-tabate onke amagama omntu, babalule indawo apo ahlala kona, umsebenzi awupetyo, nendawo alibanga ngayo ilungelo lombuso. Akuko gama lamntu liyakungeniswa yi Felkornet xa ingagqibiyi yona ukuqonda ukuba umntu unayo imfanelo.

6. Ekovile ukubhalwa yi Felkornet amagama, aya kubonakaliswa kwindawo ebalulekileyo, kwakumzi we Felkornet, isituba seveki ezimbini, ukuze abonwe lulo lonke uluntu. Umntu oke wawarazula, mhlambini wanomda awenzayo kuwo uya kunikwa inyanga eziqinatu entolongweni.

7. Yoti i Felkornet xa iwabonakalisayo amagama ewabhalileyo inike isaziso sokuba ogama lishiyiweyo, obeba yena unemfanelo yokubhalwa, nokuba ngongegama alibona libhaliwe ati yena alina- mfanelo yokubalwa, bonke abo bayakuba nosuku abangati inteto yabo 'bayiqube pambi kwe Felkornet, usuku oluyakuba semva kweveki ezine kususela kumhla ate abonakaliswa amagama. Ayakubako amapepa abangati bazinike ngawo izaziso abamangali nabashiyewo.

8. Ngosuku olumiqelweyo, i Folkornet iyakubalala ukupulapula... inteto zabantu abanga bangangeniswa nezabamangalele abanye. Umntu ofunyenwe ukuba uyaxoka, uti unemfanelo angenayo ngomteto, uya, kudliwa £10 okanye inyanga ezimbini entolongweni.

9. Ibvugibile i Felkornet lomsebenzi liyakuwatumela kwi Manti wesiqingata amagama.

10. Efikile kuye umantyi uyakutumela lisaziso kubantu abangamkelwanga yi Felkornet ukuba eve into abayiteto. Usuku eyakulumisa imantyi malungabi ngapandle kweveki ezimbini. Ngoloku- ku yopulapula imantyi inteto yabantu abamangalelweyo ngabo bati abanamfanelo, neyabo bati mabangeniswe, ibuze amangqina ewafunayo. Ngqina elinga fikanga belibizawe liyakudliwa i E10.

11. Umntu oti makangeniswe elungelweni lombuso makazidwelise izizatu ati makangeniswe ngazo ukuba akafikanga ngomhla womnqopiso lowo ufuna engemiswe ngesiqu, mhlambini ngomteteleli igama lake liyakusikwa.

12. Ukuba ubani obemangala ukuba utile angangeniswa, ute akafika ngomhla wokupulapula kwesimangalo, akamisa nomntu ukub' ammele esosimangalo sake siyakuba siwile ngokungafiki kwake, Ukuba ummangalelwa akafikanga kukuma kwaso isimangalo igama lomngangalelwa kusikwa kwalo.

13. Inokuti xa ibona imantyi ilaule ukuba icala eloyisileyo lifumane indleko zalo ngokwasentetweni.

14. Amagama awamkelwe yimantyi ngawona ayakuma engamagama abantu abanemfanelo zombuso.

15. Izitili ezibandakanywe nezinye, omantyi bazo bayakuwuhambisa umsebenzi njengokungati ababandakanywanga, ze kodwa umantyi ositili sipantsi kwesinye, ati akugqiba ukuwahlabulula amagama, awatumele kumantyi wesitili esikulu.

16. Lomteto womana ukuhanjiswa emva kweminyaka emibini kususela ko-we 1887.

17. Umntu owumi. ngobuzwe umhlaba, oko kukuti, oquba isiko lenkosi yake, omi kumhlaba okungatiwa lidlelo nje, into engeyamntu,, makangangeniswa kwisihlahla samalungelo ombuso de abe unendlu exabiso litikeleleyo kwi £25; umhlambi unamhlaba wumbi wesiqu sake kwenye indawo oxabiso lifikileyo kwi £25. Umntu wombuso wase Kapa, njengoko wamiselwa yi Nkosazana, wona wenjenje ukuyixela indoda enemfanelo kumalungelo ombuso (I) Yindoda enendlu exabiso lifikileyo wi£25, ukuba indlu ayifikelele kwelo xabiso makubandakanywe nomhlaba emi kuwo (akuteta nto ngohlobo ewumi ngalo), kukangelwa ukuba indlu leyo nomhlaba azisakufikana kwi £25. (2) Yindoda enonyaka isamkela ngonyaka £50. (3) Yindoda enonyaka isamkela £25, kunye nokudla kwayo.—Umntu ubalelwa ebudodeni ngomteto xa angengapantsi kweminyaka emashumi mabini ana-iminyaka mnye.

NATIVE OPINION

WEDNESDAY, OCTOBER 5, 1887.

The

Liquor Curse **T**HE brutalizing Liquor Curse. scenes, which are the product of the unrestricted sale of Cape brandy, are again the order of the day in what was known as the Proclaimed Area. From what we have seen and heard, it is evident that the condition of the quondam restricted areas, as each day reveal's it, will eventually differ in no respect from the condition of the person of whom we read in the New Testament, from whom a devil was exorcised, but for a time, and whose.. condition was afterwards made worse than, it was in the beginning by seven evil spirits being huddled together where formerly one Was considered sufficient. When we contemplate the crimes, and other nameless horrors that this state of things

almost impossible- to restrain ourselves from hurling strong adjectives at those who are guilty of this diabolical act. Ever since the canteens in our midst were closed, at the earnest solicitations of the native people, there has been a singular absence of serious crime in this district. Murder cases would not have been heard of for years, but for those that were brought from the expansive territory beyond the Kei for trial in this town. Stock-smoke drinking, has been very much minimized. Wayfarers have never 'travelled along our roads 'With "greater ease and security than when the country canteens were- dosed. The removal of the restrictions means the total reversal of all this. It means more. It means the transformation of these native communities into perfect fiends in the flesh ; and the gradual sapping of, the general tiade of - the frontier—which is a serious thing, enough, we should think, to cause the the most worldly to consider whether the unchecked traffic in untaxed Cape smoke among a people that posses no such incetives to self control as are ever present with more civilized communities, will waft us. The liquor traffic is truly the supreme curse and blight of the native people. It pours forth lust, blasphemy, disease and death in every corner where it has found its may. It is the faithful and costant purveyor of indecent outrages, stock thieving and murder; and it is a standing disgrace for a Christian community to sit unconcernedly while its Parliament constitutes itself the dispenser and the patron of the degrading trade.

Now, the moment the disfranchisement, question ceases to stop, the way we must address ourselves

whole-heartedly to this , liquor system. It is only when we are in possession of our rights as citizens that we can; wrestle on an equal footing with those who in Parliament are resolved “to plant death ” in our midst. Once disfranchised, it will not be in our power to ri ourselves of the baleful heritage. In the meantime we very much rejoice that Chief KAMA with his people is considering the. best way of saving the nation from this deliberately contrived plot to despatch them into eternity wholesale in brandy casks.

An Improved Mode of collecting

Native Taxes,

We are very grateful to learn the harassing method of getting in arrear taxes from Natives has been dropped by the Government. This decision has been come to not a bit too soon Of late taxes have been wrung Out of Natives, who had just been saved from the fierce jaws of piercing want, with a severity which ever recalled the enormities practised by Bashi-Bazouks on the Fellaheen somewhere further up in this Dark Continent. Scarcely a day

allowed to elapse after the taxes were due than they were handed over to Agents, who exacted from the people double their original indebtedness, and thus made it four-fold impossible for the Natives to pay. The result was that seizure of stock and other goods, was resorted to, and the cost to the agent proportionately increased. To such an extent sometimes, did these costs rise, that the amount raised by the sale of the stock and chattels of the Natives, simply sufficed to defray the expenses of the collector, the Government coming out of the transaction as losers. They did not only lose. They also bore the odium for the heartless oppression of poor ,people, who, in many cases,. Were quite unable to pay. Moreover, this indiscriminate system of distraining, in certain respects incapacitated those who had been its victims from meeting the public burdens of the next or following years. It is- therefore manifest that under these circumstances, Native could not be brought up to understand, much less to appreciate, the assurance that the aim of Government is to benefit them and to increase their happiness

Far be it from us in any way to say that arrear taxes should not be' collected from Natives; on the contrary, we . most earnestly, urge our people to attend to the payment of their taxes when they are due; They will never find cause to reproach themselves for having done so. But cases will continue to exist when through non-realisation of hopes and expectations, people- will be absolutely unable to meet their public liabilities just when they would have wished. ‘The question is how ate these people to be dealt with ? That they must pay up, no one, not even themselves, can deny; but Government should always study the best means of achieving the *maximum* good at *minimum* cost and worry. In clothing some of the natives themselves with a certain amount of responsibility in the getting in of arrear taxes, the SPRIGG Ministry appear to to us to have been well advised; and we are more readily compliment them on their wisdom on this score because occasions have unhappily been extremely rare when they did anything for our countrymen which seemed to us to be deserving of thanks or of honourable mention. Headmen, who possess the exceptional advantage of knowing the people and their circumstances intimately .are now to use their discretion in getting in, at fixed periods the arrears at a commission much less than what the Agents would care to accept. The new departure will, we feel satisfied, result beneficially to the public revenue, while it will eliminate one troublesome factor at least in the solution of the eternal knotty Native problem, by recognizing practically, although in a small measure, the powerful political principle of trust in the people.

Editorial Notes.

IN closing a learned dissertation on the question of education, the *Northern Post and Boeder .News* (Aliwal North) advocates for prudential reasons that education should be given to the Natives of this country without stint. It says that “the European states of South Africa can never Advance to their destined place among the nations of the World while they nurture within their borders an inferior, race.” Our contemporary concludes with the following . sensible observations “ For the sake of our own country that the black man should not be left in ignorance. Only as the gospel of ‘ sweetness and light ’ irradiates and. illumines what now is dark will the plague spot of South African life disappear, and the standing menace of our borders be removed. And this is the task not of the ritle but the pen—the printing press, not the brandy flask.”

We notice in the *Farmers Chronicle and Frontier Standard*, and other Colonial papers a story of a terrible crime, which on the authority of the *Evening Standard* is said to have just been committed in Spain. A young man is said to have gone to America, and on returning home after several years' absence, was murdered by his mother who did not know that She was murdering her own son. What we wish to point out to some of our contemporaries is that this very murder is said to have *just* taken place will be found in a book which was published as far back as 1883, by the Rev. Richard Newton, D.D., and he begins the story as follows “ *Some* years since a sea-faring man Was returning home after a long absence.” We respectfully suggest to our contemporaries who have been imposed upon by the *Evening Standard* to read “The King's High Way ” where they will find a good many useful things besides the one we are pointing out.

THE idea of our countrymen in Port Elizabeth, of sending a deputation to Mr. A. C. Wylde, the genial Magistrate of that town, to welcome him on his arrival from Australia was a singularly happy pne. Mr. Wylde is one of the cleverest lawyers in this Colony, and one who performs his judicial functions with notorious fearlessness and impartiality. These qualities have deservedly secured for him the implicit confidence, jfot only of the European seation of the community, but also what is not generally the case in many places, that of the Natives as also their great respect and affection. We rejoice then that an opportunity has, on his safe arrival from an extended voyage, presented itself, and been happily turned to good account by our people, to record the reasons of the hope that is in them respecting this most capable official. We join our Port Elizabeth friends in wishing Mr. Wylde yet a long and distinguished career of public usefulness on the bench.

Deputation of the Natives to Mr. Wylde

(P.E Telegram)

Yesterday evening [30th September] at 7 o'clock, a deputation of natives waited in Mr. A. C. Wylde, C.C. & R. M. in order to present an address of welcome on his return from Australia. The deputation consisted of

Rev. J. W. Gawler, Rev. S. Ntsiko, Messrs. Simon Balla, Peter Rweux, Isaac Wauchope, T. Mkoti, Pepe Cetu, Booy Williams, and F. Wilson. The deputation having been introduced to Mr. Wylde at his own residence, the Rev. J. W. Gawler read the following address:— Port Elizabeth, 26th Septi. 1887. Sir,—We, the undersigned residents of the native locations, have been deputed; by the native community to convey ‘to you their gratification at your safe return from Australia to resume your Magisterial duties at this town. Although Port Elizabeth is not essentially a native district, yet very few towns in the Colony could boast of such a large number of different native races within such a small compass, so that the Magistrate of Port Elizabeth is often called on to decide questions which are rendered most delicate by the national feeling of racial mistrust and dislike which Exists among the natives. In such instances you have always upheld the dignity of your office by your impartiality and firmness, so that all natives irrespective of tribal dis-tinctions, have learned to look on you as a good man and just a Magistrate. We know that some laws may be good or bad, but where a law is bad the conscientiousness of the Magistrate who administers it removes its sting by the judicious exercise of discretion. None of us here have ever been subjected to the oppressive provisions of the Pass Laws, because you have been most careful to enforce that law only where suspicion existed. We are extremely sorry that the new Registration Act provides that that the Fieldcorners, instead of the civil Commissioner, shall be the registering officers

for we cannot expect that measure of justice at the hands of an irresponsible fieldcorner which we have always received at your hands as the responsible representative of Government. This, however is a matter with which you cannot interfere; but we mention it because whatever arrangements are made, if our political rights are interfered with it will make us discontented, and the Government will look to you as its responsible representative for an explanation. Hoping that you may be spared for many years to occupy the position of you have so long and ably filled

We are, etc.

Signed by the twelve leading representatives of the locations collectively

Mr. Wylde replied as follows :—I thank you very much for your kind address. It is very gratifying to find that my administration of the law has been satisfactory to you. There are so many races in Port Elizabeth, all dwelling together on the locations, that mistrust must sometimes arise. But I hope it will not be provoked so as to cause tribal fights, but that you will live in peace together.. I trust that the new Registration Act will not make you discontented. It will be my endeavour to carry out its provisions so as not to cause discontent among any of you. Again, I thank you for your pleasing and, I may add, altogether unexpected address.

The deputation then withdrew.

PARLIAMENT, BRANDY, AND NATIVES.

Every sincere lover of his country will heartily endorse the language the Bishop of Cape Town has applied to the infernal brandy trade which is flourishing in this Colony, under Legislative sanction and patronage cannot omit,” says Bishop Jones in his opening address before the Synod now sitting in Cape Town- “ to utter in the strongest terms I am capable of using, my vehement protest against the action of our Legislature, in the two last sessions, first in repealing the Excise duty, and secondly in removing the restrictions against the sale of liquors ; to the native races within certain defined areas in the eastern part of the Colony. Only a week since I received a communication from the Archbishops of Canterbury and York, and from the Bishop of London, drawing my attention ‘ to the widespread and still growing evils caused by the introduction of intoxicating liquors among the native races in the colonies and dependencies of the British Empire,’ and assuring me of their warmest and most earnest sympathy with any efforts I may see fit to make to deal with this serious difficult. You may have the means,’ they add, ‘ on influencing your Legislature; you may do much to form public opinion ; you can at least make it plain to all men that the Church is not and never can be indifferent to this great sin. I earnestly trust that this Synod will at least contribute something towards the two last of these recommendations. The great difficulty I see is for us to do anything effectual in the direction of the first of them. In a parliament in which on all occasions the wine-growing interest seems to be. paramount, and where it is generally believed that the principle that one good turn deserve another, is not unfrequently put into practice, it seems almost hopeless to apply any such pressure as is indicated by the Archbishops and the Bishop of London. If the native races were acknowledged to be the natural

enemy of the white man, and if the great aim of the latter were to exterminate the former, it is difficult to see what more successful action could be taken than that which has been taken by the legislature in the last few years. The natives even pray us to withdraw an almost irresistible temptation from them; and our reply is to make the brandy cheaper and to remove those restrictions to their obtaining it which have previously existed. Our legislators, or the majority of them, professing tp be guided; by the opinion of an eminently. well qualified adviser, cynically turned an absolutely deaf ear to his earnest recommendation that the restrictive areas should be greatly enlarged, and in defiance of the entreaties of those who are to be the victims of the new legislation, offer them every facility for an indulgence which they know must be their ruin. But the interest of a comparatively small, though, influential portion of our community points in the direction of such legislation, and the rest of the colony must submit to it. Our only hope appears to me to lie in our making every effort, both corporately as a Synod and in our individual capacities., to mould public opinion in the direction of righteousness, temperance and generosity.”

