

Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, JULY 31, 1890.

[No. 298

IXESHA LO MCHEBO

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BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu].

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Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

EZIKA GRAY

Incindi Epitekeziweyo

LINSEED NE

HOREHOUND,

Lelona Yeza le NKOHLOKOHLA INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGEBHOTILE.

2 LITUNYELWE NGE POSI

Ngamanani Nanganye kwa

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KING WILLIAMS TOWN.

ISAZISO.

NDIYA wasiea umzi wakowetu ose Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, ugama Hngezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bbuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impa. to efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA,

Kowie Street.

Graham's Town,

28th June, 1889.

Bonisani Amahashe!

KULAHLEKE AMAHASHE AMATATU ngenkanyana nge 6th July. Yimazi engwevukazi ebomvu kancinane, ekwiminyaka selihambile ubudala; NEMAZI EBOMVUKAZI etiwu cupe kwi ndlebe yase kunene, linembasa encinane ebunzi, linexwele kumkono wase kunene. INKONYANA ikwabomvukazi, emfamakazi ngeso lase kunene, ikwa nembasa ebunzi. Atumele ku Mr. H. Maqubela, e Bolo, ote wawafumana. HOWARD NOGAGA. Stony Fell, July 18th, 1890.— 3i317

KO TITSHALA.

KUFUNWA Umfundisi Wentsapo ongu Mtshetshi, oteta Isisutu (ontsundu nokuba ngo mhlope), owoncedisa Esinkonaweni. Umvno ngofanelekileyo. Oyifu. nayo wotumela ku BEV. C. JOHNSON, St. Augustines, Rirkes Drift, Zululand— 10it4990

IVENKILE YOWOHLANGA E HERSCHEL.

TIMOTHY K. MAYISELA & CO

Bavule IVENKILE ngo 7th April, 1890, e DULCIES NEK. HERSCHEL.

Batamba Umzi ukuba Ubaxhase.

ABATSHATILEYO

MATSHOBASAKUBA. — Kwa Tuku, Fort Peddie, kutshatise ngo 8 July, 1890, ngu Sontombi u Rev. James Benjamin Sakuba, u JAMES MATSHOBA wase Kamastoue, Queenstown, no MARTHA SAKUBA intombi epakuti ka Bev. J. B-Sakuba. 3i317

ABAZELWEYO.

NTSIKO—E Pretoria nge 21st July, 1890, Inkosikazi ka REV. H. NTSIKO ibeleke Intombi. 3i148

STUART.—Kwi Free Manse, Garty, Aberdeenshire, Scotland, ngo 21 June, 1890, Inkosikazi ka Rev. William Stuart, M.A., wase Burnshill, ibeleke Unyana. 3i317

IMIBIKO.

KINASS.—E Mount Ayliff nge 14 June, 1890, kubhubhe u ABRAHAM GOBONGWANA KINAS. Lombiko ubhekiswa kwi. zihlobo ezise Queenstown, Aliwal North, Tsomo. Longwevu isishiye namazwi amnandi emfuduko yayo kweli. 3i317

B OTTOMAN.—Kubhubhe e Mzintlaba, Emaxesibeni, kwesika Jojo ngo 11th July, 1890, ngo 11 a.m., u BOTTOMAN MKA. NDLOWANA LANGENI. Izihlobo mazamkele lombiko. 4i78

MBAMBANI.—Kwaziswa izihlobo uku. bhubha kuka ELSIE M. MBAMBANI obhubhele Enkosini e Tinara ngo 14 July, 1890,—3i317

DYER and DYER

EQONCE, KING WILLIAMS TOWN.

Bafikelwa yinto eninzi yempahla ukongezelela kwebihleli iko.

INGUBO EZINTSHA,

ZABANTSUNDU KANYE,

(Ngo Stemele bonke).

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Isuti Zokutshata zipelele 38/6.

Iminqwazi emitsha, Izihlangu, Ibhatyi Ezinkulu, Amaqhina, Izikafu, Ikalala, Iblaukete Nezibhalala, njalo- njalo.

Iondulubhatyi zezitofu 1/6.

Idyasi zemvula 8/6.

Ibhulukwe Eziluhlaza 2/.

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KING WILLIAMS TOWN.

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Ufuna into ezipilileyo, ngawona manani alula yiya kwa W. McGLASHAN & CO., E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

UFUNA elona xabiso lilungileyo nge NQHOLOWA,

UMBONA, AMAZIMBA, nokuba ZITAPI- LE,

Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni

TUMELA okanye UYE

GILBERT FOX AND SON,

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KING WILLIAMS TOWN.

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-LE
MPAHLA, NE NGUBO,

—KWA—

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UZISEKOYO I EZISEKOYO I

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Eza 25s, Isuti-Zamadoda ze zitofu zitotyelwe kwi 1411. Ibatyi Zezitofu Zamadoda ziqalela kwi 3/11. Ibhulukwe Zezitofu ngesiqingata se xabiso. _

KUXONYWE NGAZO.

GIBBERD & BRYANT,

E-QONCE.

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela •IMVO ZABANTSUNDU" ukuba intlaulo:—

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QONDANI—Intlaulo. itunyelwa ngegama lika J. TENGO ABAVU, King Williamstown.

Iveki.

INKUMBI zixelwa nakwi nduli ze Qora (Aliecdale).

U MR JAMES W. BOWKER utniselelwe ukuba yi Assistant Commissioner yomandla oyi Mohalieshoek e Lusutu.

KUTSHATE ematyaleni e Somerset East ngenye imini u Mr. Potgieter wase Cradock no Mrs. Becker wakona. Ubudala besoka yiminyaka 81, obenzakana bunganeno ka. ncinane kobexhaladube elo.

SELEFIKE kumzi wake omtsha u Rev. Mr. Arthur ofike evela pesheya ukuba kupata umzi waze Dipenteoyi Kruisfontein kwisitili ease Humansdorp.

IMIGAQO kaloliwe lo usinga kwelama Betswana seyikude kufupi kumzi oyi Tsunga ngenyamile ezilishumi linantlanu ; yaye ikangelywe ukuba ifike kona ekupeleni kwalenyanga.

KUCOLWE idayimani kwifam ka Mr. Heatlie eyi Stormsvele e Caledon. Umninyo uvukile ukuba kqondisise ukuba akungebiko matye wambina.

UMFAZI ongum Yindiya ufunyenwe ebule. we kakubi kumandla wase Natal oyi Victoria.

E JOHANNESBURG ngenye imini kubonwe pandle komzi ngesidumbu sendoda sonakalisse ngeno ezibukali. abate besiya nama. polisa abasibonileyo bafika sesisusive.

NGOBUSUKU bolwesi-Ne Iweveki egqitileyo (24 July) kubhubhe u Miss Jane Xiniwe ebahlala kumnakwabo apa e Qonce waye ebenexsha elide esifa. Oluqapo luayukvelwa usizi yinto eninzi yabahlobo ngakumbi xa kukunjulwa ukuba u Miss Xiniwe ungoweshlanu oshiya umzi kwintsapo ebi-seixenxeni; baye bemka sebefikisile ebutnini. Sibakuzo ngosizi.

AMATYALA ase Cumakala acikida ityala elibekwe pezu kuka Jim ipolisa lamahlali elimnyama kwa Dontsa ekutiwa ubulele umfo ongu Hlakanyana obenxilile wara wafun' ukuhleka mnandi nomfazi ka Jim.

KUFIKE indaba zokubhubha kuka Mr. F. N. Streatfield (Ungqalo obesakuba kwa Galeale ebehambele e England. Ubesele yimantyi kwelama Betswana. Ulunye yinyoka, iratnba, kwawayezifuyile. Yayike yamluma ngapambili wapila matipu-tipu.

SICELWA libandla labaculi lase Tinara ukuba sivakalise ukuba ngenxa yemvuselelo ezihanjiswa e Bhayi ngu Rev. Alex. Me-Aulay isabuy swe umva intlanganiso yoku-Vuma (Concert) eyayimiselwe ukubase Bhayi apo. Sekobuye kwaziswe ngayo.

I-DIOCESAN SYNOD yebandla elipetwe ngu Right Rev. Dr. Key iqale ngo 22 July, Emata.

NGOBUDLWENGU kwintombazana entsundu amadodana amhlope akunjulweyo, u Harley no Adams balindiselwe i Jaji e Johannesburg.

E KNAPPSHOPE kuxelwa ezokubhubha ngo 19 July, kuka Mrs. Kitchingman, umhlolokazi womfundisi welogama owayesakuba lase Rafu. Ubeyintombi yomfundisi u Gqadushe. Sikuza izihlobo. E Dikeni kubhubhe u Mr. George Murray, obeyinku lei wane yakona.

E QONCE ngo-Mgqibelo odlulileyo impahla ifumene lamanani:—Ihagu zifumene 18/6. I ne £2; inkabi zokuxhelwa £7 10s.; ezisatlayo £5 ne £5 5s.; imazi zenkemo £2 10s ezindala, ne £5.

NGO-MGQIBELO e Potchefstroom amasentile abulele umlungu ongu O'Brien, augxwelera ababini—ongu Flemmer kakubi, ougu McLaughlin kuhle—xa bebelinga ukubaleka entolongweni.

LAMABHANTINTI matatu awabaleka kwintolongo yase Kapa, ati akusiwa pambi komantyi wakona ngesenzo eso, wawanikela kwikati ezimashumi mabini anantlanu.

NGO.MVULO ongapaya e Tinara kufu- : nyenye into emhlope engu Matthew I Dunlop idle ekoyini yayo, abati osiyazi . ibulelwe luselo. Kwango-Mvulo kufunyenwe kwifama ka Mr. T. Young e Springfield isidumbu se Netevu ebeseintsuku kona, ekutiwa ubulelwe ngamaqwa—esinye seziganeko zalo oluselo lozezo.

E RINI kuxelwa ezokubhubha ngobusuku bolwesi-Ne Iwegqitileyo ko Rev. Father Weld, S.J., wehlelo lase Roma, obeyitshala enkulu ye St. Aidan's College yakona.

U REV. A. MCAULAY uzizale e Tinara intlanganiso ze Lizwi nge Sabata egqitileyo.

INGXOWA yeposi ebilahlake kwisituba esipakati kwe Bhofolo ne Nyara ifunyenwe seyingasenayo yonke impahla, kutatyatwe £40 eyayingamapepa e Banki.

ABANTU base Buenos Ayres bawubhukuqile um'buso wabo, babanga ukuba i President isabe. Kubeko amadabi ashuehu ezitrateni babaninzi ababulawayo,

U SIR JOHN MCKINNON we Komponi equba ihambara pakati e Afrika, uti bazakwaka uloliwe oya kwi dike le Victoria Nyazana, acela uncedo lo Rulumeni we Nkosazana.

KUVAKALA ukuba u Hon. J. H. Hofmeyr obetunywe ngu Rulumeni we Nkosazana kumbuso wama Bhulu e Pretoria, uvisisene Ino Mr. Kruger ngelese Swazini mayelana nokunikelwa kwalo yi Nkosazana kuma Bhulu.

U McKEON ibhantinti apa elidumileyo, lase Transvaal, elalinikwe iminyaka 25, Dgokuba imali ye Bhaniki, laza lazimela layakubanjwa e Lusutu, ubuye wabaleka entolongweni, ngoku kutiwa ufahle wasinga kwelakwa Mzilikazi.,

"INKANYISO" iti akayamkelanga u Archdeacon Gibson wakwa Tsole indawo abeyinkwa yobu Bishop bakwa Zulu; Lomfundisi okwangoku usahambele e England.

U SIR MICHAEL GALLWEY, uqiniselwe kwindawo yomfi u Sir Henry Connor yobu Chief Justice base Natal.

NGEZAZISO emapepeni ase Natal, kufunwa ikulu lamadoda ukuba ayekuba ngamapolisa e Swazini.

INKWENKWANA yesikolo sabamhlope engu Binns eyayibekwa ityala lokubulala enye e Tinara bakubon' ukuba babesilwai uyikulule Umhluzi-Matyalwa wase Rini, kuba amagqira esiti u Pennington ubulelwe sisifo sentliziyo.

SIVE SABONA

Njengokuba omhlope umzi nlupalaza olawo uluvo mayelana nokuwa kolaulo luka Sir Gordon Sprigg, kukwalungile ukuba nowakowetu ukwenze okwawo ukubona—Ose Herschel usibhalela ngo 18 July, uti : "Ndawo sivuyiswa yiyo kukuba sisiva ukuba ulaulo luka sombawo u Sir Gordon Sprigg luyawa. E, dange Tixo owazi into zonke " Kuyabonakala ukuba ; esika Sir Gordon isivo pakati kowakowetu umzi asina hisope ingasisusayo.

U MR. WAUCHOPE akunguye ongenamaziko entweni zomzi ontsundu wakowabo, ngesisizatu izwi aziva enyanzelekile ukuba alibhekise kwingxoxo esazeke zi- bhekiswe kuzo ingqondo zamawabo, likufanele ukuqwalaselwa kunene

kuba sazeke lisuka koluvela nyani-nyani uhlanga, nosele neminyaka emininzi ezamela ukulusebenzela. Njengokuba kuko amaxokoxoko ngomanyano nentlanganiso, inteto epuma kuye iyeyokupulapulwa, bake banqunyayiswe nabo baxo-kozelayo, kubekwe bucala ipika nobupakupaku, kusebenze ingqondo ezimisa unongxi wento eyakuma imi kuba yakelwe elulwalweni lo-kuxhaswa ngamadoda onke oku-nyanisa nawengqondo pakati komzi. Xa sisenjenjalo-ke ukuteta sicela amehlo nengqondo zomzi kwinewadi enge Ntlanganiso Zetu Zomzi " ekwakwelipepa pezu kwegama lika Mr. ISAAC WILLIAMS WAUCHOPE. Ukwenjenje asinanto siziva sinoku- ! yigiba kwinteto yomhlobo wetu, esingati sisuke safumana simanga-lisekile kukuva ceengeceleza olwetu uluvo ngokukodwa ngokukwezele-Iwa kwentlanganiso yo Manyano nge Mfundo, nangentlanganiso osa-fanelwe yiyo umzi wakowetu. Icebo lika Mr. WAUCHOPE ngeyo Manyano nge Mfundo lika leliya lalingeniswe ngu Mr. J. TENGO- JABAVU kwintlanganiso yolu Manyano eyayise Rini nelambangela ukuba abe yinyekevu kwintlanganiso ezilandelayo zo Manyano olo. Nabanina olicinga ngomoya wope-ngululo akanakuba angaliqondi ukuba licebo lokutwabulula impembelelo yo Manyano nge Mfundo, nokulwenza ukuba lupuhle lube nomdla pakati komzi. Amalungu o Manyano nge Mfundo awakaluboni usizo ekuhanjisweni kwelicebo, kangangokuba usati olingenisayo kubonakale ukuba ungunmdlwa kwi lishwa lomhluzi wamanqina losu-kuba eposa iperile zake ezihangwini zona kutiwa zisuka ziqmwenge. Zisamdla ihagu nanamhla u Mr. TENGO-JABAVU njengokuba wonke umlesi wengxelo zomanyano zezi ntlanganiso zisand' ukugqita esazi.

Ngokupatelele kwi ntlanganiso ezanyelwa umzi wonke simxhlo mnye kwakona no Mr. WAUCHOPE. Mayelana nokuba luvo lunye ezintweni, sinokuti mhlope ukuba akuko mzi umoya mnye njengalo wakowetu. Amanaxba, anjenga lawo ati abeko entweni zomzi ezinjenge Voti, asingezikatazi ngawo kuba, njengawexesha lonyulo lika Nkanunu u TSHAMBULUKA, (ekutiwa namhla ngumninindaba awijwa ngotywala), asuke abengangabase mehlneni akutelekiswya nomzi Liyintonina inani eli 66 elaya ku Nkanunu lakutelekiswya ne 727 elaya ku Mr. SOLOMON ? Kwaba yintonina ngovoto lomfi u Mr. BLAINE no Mr. HUGHES ? Intshukumo yomzi wonke ngo Tungumlomo nange Pasi Engqongqo—zonke eziziganeko zalata ukuba umanyene umzi luqilima. Njengokuba esitsho u Mr. WAUCHOPE sekufuneka ubizelwe INTO, asuke awufumane ubani. Sikoluka Mr. WAUCHOPE kanye uluvo xa ati ukuwubizela entlanganisweni kungeko nto kuwufinca amandla *fuluneti*, ukuse ube sewupelelwe mbla kufika isibongobongo ofuneka kuso. Luluvo lwetu kanye olu aluxhorilevo u Mr. WAUCHOPE. Yaye ibe ibambe lomkomdo kanye Intlanganiso ye *Liso Lomzi* esingabaluli mahluko tina kuyo neka Tungumlomo. Yamlwa-ke u Tungumlomo, yayilwa ne Pasi Engqo "gqo; esingancamileyo tina ukuba isaya kuwalwa amadabi asaya kuza, nakuba namhla inukenezwayo ngabasicwe yimfesane bumini, kwanti, ngenxa yohlanga. Yona le iyilwayo asizikatazi tina ngayo kuba singe-kayazi nento ezakuyenza engafe-zwanga zezikoyo ezingaxhamli bantu ngokubabizela ilize Saye singamangaliswa kubona ichasiswe ngamanqina omane zimamhlaba ebeziyile ekupenjweni kwayo, ezi-njengezimle i Cumakala ne Debe. Yaye iseza kuchaswa.

Kuko inteto esingekuso isimo sokunqina ubunyaniso bayo ukuba amaledi ezimini ati evela abe etenqa kukwenda. Amawetu maze atobe igazi angati lento itetwa kuba engamaledi antsundu, ekunokutetwa nantonina ngawc ngaleyonxa. Hai. Elipike lixoxwa kwawabamhlope amapepa. Sina manakanibe ngati kutiwa into le inokutetwa nangaweletu ibaa. Umtingjaua ukwesikulu isitukutezi mayelana nomcimbi wokwenda ; kwaye kuko uloyiko ngati umntu akangefike kulonyhweba engatanga wamkela nmbla. nkuku wokuqala ofike wasebeza ezindlebeni. Umonakalo obangwa lelipika mkulu. Okwa-ngoku asisokwenza zwi mayelana nawo.

Lotncimbi ude wabekwa evotini lipepa lamankazana labamhlope ekutiwa yi Woman " laye lixokosha uluvo lwabanokwazi ngokudalwa kwamankazana mayelana nexesha elifanelekileyo engati yende ngalo intombi. Impendulo'ezibuyisiweyo kumbuzo wo Mhlelikaai (ukuba inokubako intoenjalo)—kwaye kupendula abantu aba,483—iqela elikulu liti ixesha elihle kanye lokuba intombi itshate kumaxa iminyaka imashumi mabini anantlanu ; okanye makungenzeki ukuba libe ngapantsi kwamashumi amabini ananye. Incwadi izixoxa ngeziz'nto zisingqinela zipela esisigqibo, zaye zisiti otsbate enganeno ayize ingqondo yake ifike ekuqoleni ebiyakufika kubo ukuba ubenga-zipangelanga, yaye impilo ibehle ingenwe bulwelwe. Ezindawo zibe zifanele ukuba zibange ukuba umshato ungabhuduzelwa lulusha, luhlale lukumbula isiteto esiti " nezamva iza ngebele."

Sike kulamacapaza sazifumana sinyan-zelekile ukuba senze amazwi ngesinye sezizuka ezikulu zabamnyama ekubonaakala ukuba unsebenzi engabji, sibe siwuzama uyaboliswa uyomakaliswa kanye bunxhla. Eziholide'zisinike ubungama obuhle ngenito leyo sike sateta ngayo ngohusuka anxile abe ziyakala apa e Qonce amadodana amabini eso sikolo— enye ngolunye usuku yaku bon'ukuba ibihambele; eyesibini ngolunye. Ulutsha lusengozini olufunda kwesi sikolo—siya kuzazi kona; kanti noko kokona abazali bagilanyau ukutumela abantwana babo emhadini wentshabalalo.

Ukubhala ngoselo lomlisela lusikhumbuzo umbuzo esinga singake siwubhekise kwaba ngaba sebeyifumene lento tina isasisitelyo; ukuba yintonina le ingene kuninzi lododana oluntsundu ebanga ukuba luhambise njengokungati eyona mbasa ifanele ukuqondwa ngayo indodana evileyo nezidlalo kukuba ibe ngoweqela elipile lelixelegu luluselo? Kuba sikangele ngati lufungelene ukuba lukupisane etywaleni umntu lolusha lwakowetu.

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Ipalamente.

ILOKESHONI EZIFUMENE U MR. DOUGLASS, undulule ingxoxo engezilokeshoni esiti: — Makuvunyelwane ngecebo lokuba ingxelo engelokeshoni zaba ntsedu ebekwe pambi kwebandla tmyu . sasazwe ngu Rulumeni, itunyelwe kuba patiswa-mapolisa, felkomete, amagosa ometo, nonobhala belokeshoni nomantyi be ndawo ezikulo ilokeshoni, ukuze imvumelo zipelise kwindawo ezingana lokeshoni; kwakona kwatiselwe inani lezindlu zelo-keshoni erolelwe zona imvume ; uhanjise umteto ukupelisa ilokeshoni ezifama ezinga namvumelo . yasentwetweni. Ute umteto ongelokeshoni awuquitywa ngendlela yawo, ekoko ilahleke ke ku Rulumeni. Uenokulo ukuba okukunqaba kwabasebenzi abantsulo ezifameni kusuka koluyekelelo mayelana nomteto welokeshoni. Yinto ebalaseleyo kanjako ukuba onobhala belokeshoni abawufuzi usebenzi wabo.

U CAPTAIN BRABANT, ute akangangalicahisa icebo, kodwa into anga angayalata kukuba umteto welokeshoni awucacile ngokwawo ; baye nomabhala beyekelele. Kwakona awunakuhanjiswa lomteto nje, ngoko unjalo, ubengatanda yena umi teto ongomveluyo ukuba kubeko iloke-shoni kwifama ekungeko mlungu kuzo; kuba ingcambn yenkatozo ilapo U GENEAL NIXON, ute lixesha elipa, kamileyo ukuba i Palamente iyikangele lento yowomelo lo Kafite e Koloni Kumandla wo Mzimvubu kuko inqumbululo yabamnyama engazanga yasebenza, esoloko isitukutezi kwabamhlope. Inxenye yama. fama kowabb umandla ihleli exhaleni ngenito ehambisekayo ngeltuba. Lixesha elipakamileyo ukuba kwimswb umteto oyitumela ukuba izibhadubhadu zo Kafite ezihamba zipanga zidutyulwe. Kwahlekwa Uyatamba ukuba Umohazi-Miteto (Sir T. Uppington) wongenisa umteto wokukhusela amafama.

U DR. POPE, uxhase icebo lika Mr. Douglass, wayesiti kowabo umandla (Idike) banaye u Nobhala, kodwa kuko ilokeshoni angazinto ngazo unobhala lowo.

U SIR T. UPINGTON, ute akaliobhasile icebo eli; kodwa ukuba kubonakala kulandelwa icebo lelungu lase Tinara (Gen. Nixon) kuyakufuneka umteto omtsha. Icebo eli lona lelokuba makwenziwe into ezitile eziyakuti emzuzwini zifunyanwe zingenaluncedo. Yonke lento ipumle pezu kokuba kubeko umkhosi owomeleleyo wamapolisa ukuhambisa umteto! Ngumcimbi' ofuna inialj, ukuba banako ukulipinda katatu mhlambui kane inayi lamapolisa yeyona nto ingabancedayo leyo. Mayelana nenteto yelungu libekeleleyo lase Tinara ngokufika kweli abamnyama bevela kweli pesheya kwe Nciba. Lonto ayinakunqunyanyiswa, iko imitpo engamavelisa-ndlebe kodwa kunqabile ukwahlula. Kupela into engade isebenze kuhanjiswa kwemiteto ye Pass nokuquitywa kwempahla. Kufuneka umhlaba umiselwe baqonda abantsundu ukuba bapantsi komteto we Nkosazana. —Icebo lika Mr. Douglass lamkelwe.

IMITSHISO YE MPAHLA.

U MR. NORTON uvunyelwe ukuba angenise umteto wokugcinwa kwa Rulumeni amagama emitshiso yempahla zabantu, kweli lize.

INGUQULO YOMTETO WEZICAKA.

U MR. P. J. DU TOIT (wase Richmond) tngenisise umteto oququla obuseluko mayelana nesohlwayo kulamatyala ukuba sibe

zikasi nokuhlaluisa. Ubonise ukuba izohlwayo ezinikwayo ngoku azikufezi okunqwenelwa ngamafama; azanele zaye zingasebenzi. Ifama azinakwahlukana nezicaka zazo ngexesha ezohlwaywa ngokuhlala entolongweni. Abafama ngokulima bangahlukana nazo, kodwa abafuyi abauako. Kubonakale ke ukuba kuti xa kohlwaywa isicaka ngalomteto kubonakale ukuba kohlwaywa ifama ngapezulu. Kwakona izi. hebetu zezicaka azituswa zezizohlwayo; kuzo intolongo inje ngehotele. Indleko yokuzisa pambi komantyi izicako nayo inkulu. Nangapandle koko ukuxhaswa kwezicaka entolongweni kudla umzi orafayo, ekutike ngamanye amaxesha zizohlwayele ifama—into ke leyo engena kunconywa ngenisa inkatazo. Uke lonto wayibona kumelwane lwake. Ukuba azikweyiyo oko ifama zilahlakwa ligunya. Umnto wake siyakohlwaywa kwalomni isicaka sibuyele kwase nokosini yaso. Imdaka yoyika imivumbo, yaye iyitanda imali, ngelotuba ayikutandi ukuhlaliswa. Bekungakuhle ubusela bungeniswe pantsi kulomteto, kodwa uyoyika ukucela into enkulu, angavuyayo Umchazi-mteto ebuba, ndakanyile ekomitini kulomteto wake. Ingeniso iyakuba nkulu ngeziwi. Akungefuneki bekatswe esidlangalaleni, ezizikumbuleleyo zizicaka zingakuxolela ukuhlala kunokuba izikawe. Umnto woluhlobo uyafuneka. Imbumba yama Bhulu iwamkele, yaye imininzi imitandazo etunyelweyo ifuna wona.

U SIR T. UPINGTON (owayengu Mchazi-Mteto oko) ute lomteto welungu elibekelileyo ngomnye webalulekileyo mayelana nemiteto engabasebenzi kweli lize. Waze 3ngazi ukuba i Bandla lizimisele ukumisela (Umteto woluhlobo mayelana nabasebenzi, kuba akakolwa ukuba lomteto iyakumiselwa ngandlela ingeniswayo. (Hear, hear.) Uwuchase lomteto kuba unyule udi olutle lwabantu. Umntu ngakuba sicaka uyakuba melwa sisohlwayo esinganakunika omlabe omnye, mhlaimbi obe imali wenza nobunye ububi. Lonto ayinakuvunyelwa. Yena into enjalo akasoze ayivumele—napakade. Angaliqonda icebo lokuba imantyi zivulelwe kumatyala onke ukuba zikatswe xa ziboua, angavumelana nalo kwisiqanqayo eakulu. Akananto nabati imantyi azinakuvuquba ngemfanelo usebenzi wazo. Ukolwa ukuba ziwuquba kakuhle, kodwa ziwaniwka amandla okukatsa akunakumiswa umli . ndlela pakati kwezicaka nenkosi. Akumelani nalomteto engasoze avumelane nawo. Uyavelana namafama, kodwa de babe bamisa ukuba ibaa lomntu yeyona mbasa iya kwahlula indlela amakapatwe ngayo ngamatyala, akangewuxhase lomteto xa inkosi nazo zingasakungiswa pantsi kwawo xa zone zize ika. Akanako ukuxwaxasa lomteto waye i kuwuchasa (Kwadunyana ngamahlelo onke).

U MR. LE ROUEX, ute akaboni nto ingaxakayo uk vahlula isicaka enkosini. Kulilungelo lesicaka ngokwawo ukuba umiselwe lomteto. Izicaka aziyoyiki nganto intolongo kuba zifike kona zipile kamandru Ifama zipile ngabalusi abati bakaluzisa basuke bazishize inkosi zabo baye kwezinye. Uyaiyipikisa into yokuba imantyi ziyayenza ifanelo; ieininzi asiyenzi mayelana nezicaka. Inye imantyi yeyase Fraserburg ewenzayo usebenzi, njengokuba akuko mbanjwa kona entolongweni. Lomantyi iyakatsa ngoko bayayoyika intolongo. Kwakona lomteto ubeka pambi kwezicaka ikati nentlaulo, waye umntu ongenapani yokuhlala iyinto efanelwe yikatsi kuba asimntu lonto. Yena uyakolwa kukucalula ibaa, kodwa uyazi ukuba lonto ayingeze yamkelwe. Umnto lo uteta ngemivumbo elishumi, yintonina engoyikwayo kwembalwa kangaka. Yimivumbo eyeza elilona.

U MR. TROWER (Albany), ute unentloni ukuba knde kwema lungu leli Bandla ukungenisa umteto onje, kodwa akakolwa ukuba unokuxhaswa nomzuzwana. Umnto okoyo wenkosi nezicaka ihleli ugadavu. Lomteto uginye abamhlope nabamnyama. U MR. M. J. DU PLESSIS (Queenstown), ute Umchazi-Mteto ngeyebancedisa kulomteto awukete amadlala ukuba kuya. funeka. Uyaiyipikisa into yokuba kulihlaza ukumisa lomteto. Ngumteto oyakucuku. miza izicaka ezikhlakeleyo zodwa, awuteti nto ngezilungileyo. Imantyi zipumelele ngokwaneleyo, kodwa aziziqondi inxwaleko zamafama, ugqibe ngokuti iyakuba yinto eutle ukuba ibandla lwumisele lomteto.

U MR. JURIE SMITH (Graaff.Reinet), ute ifama ziwufuna kakubi umteto woluhlobo. Xa abantu bengazikumblenlele maba. patwe ngogonyamelo noloyiko. B ihleli uezicaka ezipantsi, imivumbo iyekive zisuke zenze izibongobongo izicaka. Ijaji ngabantu benceba, baye beugazazi inkohla zamafama. Okafike bafike bonwabe entolongweni bonakale okunye.

U MR. VAN DER VYVER (Riversdale) ucele ukuba yenziwe umbeko lengxoxo. Kwavuny wa.

Isiqendu sesibini salengxoxo solandela kwelezayo.

NGE GLEN GREY.

Ngolwesi Ne Iwegqitileyo kunikwe isaziso ngu

MR. VAN RENSBURG (Wodehouse) ote uyakubuzza ku Rulumeni ukuba uzimiselwa ukuti ngapambi kwe Palamente yonyaka ozayo apande umcimbi wemfanelo yoku. miwa kwe Glen Grey ngabamnyama.

UMCANCATO PEZU KWE XESI.

U MR. DOUGLASS ubhekise umbuzo kwi Nkulu-Mbuso wokuba uzimiselana u Rulumeni ukuwaka kwizibuko lika Tese umcancato opezu kwe Xesi.

U MR RHODES upendule wati lomcimbi usepanti kokukangelwa, kusacikidwa mayelana nokuba kulunge ukuwaka kwa Tese na nokuba kukwa Nqobokazi.

U DR. POPE ubuz.e ngengxelo yonocanda mayelana ncebo lokuyimisa ku Nqobokazi ibriji.

U MR. RHODES ute ingxelo wo Nocanda iyeyokuba ixabiso lomcancito kwa Nqobokazi lingaba £16,500, ize ukulungDwa kwe. ndlela ukuya kuwo kutabate £9,000.

NGENTENGISO YO TYWALA.

U MR. J. E. WOOD ubuze (1) ukula unawona u Rulumeni umcamango ukungenisa umteto omtsha nonyaka ukumisa icebo Labapicoti Bakomkulu Bonxilo; (2) nokuba uzimiselana ukubuvala utywala komnyama kwiziqibi ezalutwe nga Bapicoti. Ute liyazi ibandla ukuba ayiyekile imitandizo ukufika

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ngezindawo yonke leminyaka. Kako ala-ngazelelo olushushu ukuba bungatengiswa komnyama utywala kuba buvelisa umonakalo omkulu. Kude kwadalwa Abapicoti ngumhlengi yobudenge nobu hedeni, balenza isiko Rulumeni opumileyo, abeze nengxelo epambi kwabo Akuko mcimbi ugqite lo ubungapambi kwabo. Amawaka angalishumi aba nta-ke? Abana kuzingena njengama lungu intlanganiso abamhlope naban nyama bakangele e Palamente ukuba benziwa ingambi. Umntu ongalakileyo ukuba ishukume mayelana nalo- mcimbi. yingambi kumhedeni, akunjalo kodwa kum Krestu U MR. RHODES ute umelwe kulazisa ilungu onengqondo noko alukileyo. Kodwa lona lase Rini ukuba njengokuba kuleli- xesha Umanyano ngo Lwaluko lutsheyela yonke into lisekupeleni lokuhlala kwe Palamente eyayak yopiswa. Baya kuya pina ke? Abayi akazimisele u Rulumeni ukungenisa mtetokumanyana naba hedeni na, batelelwe yinto eninzi mntsha ngokutengiswa kotywala. Ke bafuna eziesabambeleleyo kweli siko, ibe kwayilanto ofisini ukukangela ukuba kungaba bekuko ntonjandlana? Kwanga kungebe njalo. Kwanga obuzimieele ukuyenza ngalonyaka endaweni yoko kungavulwa ituba bamkelwe owandulelayo umbuso, abafumana nto.

IMTETO NGASAKUQUTYWA. U SIR T. U PINGTON ute (ngo July 25) ukuze lingamosbwa ixesha le Bandla uncebo angH angalibhekisa. Ngati umhlobowake ndifuna ukuti nd- kuba lupina umanyano oluya obekekileyo nofundileyo Umchazi-Mteto (Mr. Rose-Innes) akazimisele ukuwaquba umteto obububukecala nye ukuze ube nokubulwa, lufike omntsha wokumielwa kwamatyala emantyi, ludale umahluko, luvuse inyoyogo nokutukana, nganina ukuba angatsho ke emblosheni, bonke ubulungisa bomanyano olunjalo bominywa Kwakona umteto weziqungela ezitsha e Transkei ububi obuya kuvela kulo. Elicebo ndlenza apa akaqondi ukuba u Rulumeni uzimisele namhla ngapandle koinoya ombi, kwangomoya ukuwuquba. endalenza ngawo e Rwarwa. Ndenziwa kukuvelana nento eninzi yabakokeli, nabashumayeli kwa nabafundi ekubonakala ivaletwe pandle. Nama ngokumiswa kwe Transkei abasakuwuquba, Yuda ngokwawo anendidi ezimbini kuba ngati uyakuvelisa inguqulo ekupatweni zababamkeleyo ubu Yodi—i *Proselytes of the Gate ne Proselytes of Righteousness*; oko kukuti kwelo angena xesha ngoku u Rulumeni hivulekile ituba nakwabe ntlanga.

U MR. INNES ute unga angavakalisa kwangoku ukuba umteto ongokimiswa ngokumiswa kwe Transkei abasakuwuquba, kuba ngati uyakuvelisa inguqulo ekupatweni kwelo angena xesha ngoku u Rulumeni ukuzikangela. Kodwa mayelana nokuqutywa kwesebenzi umhlobo wake angamumela ukuba u Rulumeni aqube ukubona kwake.

IMIHLABA. Kwimihlaba yakomkulu ekuvunywe Palamente ukuba yabiwe yi halafu-mokolo Emhlanga enikwe ama Wesile ukutshintshaukuba ezonto uziposile axakwe zinyamakazi noko owawuse Uitkyk.—Zimokolo 3, 129 ndzwe ezizayi indubuli. Umqubi womkombe ugcina umsinga kwa nomoya, angati nokuba silungile isikepe kwe nomya, angati nokuba silungile isikepe nesevile zaso axakwe, noko asisilumko ngezinye indlela ukuba upose eonto. Inye kupela kule ntl- nganiso into efunekayo—LITUBA ELIHLE. Ilungile yona, mayisebenze ikomiti yayo, ibe isingasina ifuna ituba *elihle*. Akuyi kubako mizamo lakutika ituba, kokum ka nama xego. Ngoku make kusebenze ikomiti, Kanjako makuti xa sukuba kuko into, wandulwe ukumanywa umzi yikomiti. Makati epala amahashe amadoda ukuya endaweni yembizo, abe esazi nomntwana ukuba *kuko into*, Nekuba *lonto* ivele kanye ngeminyaka emitatu nemihlanu, kodwa makuhlanganwe nge- NTO. Angamiswa amaxesha atile ekufuneka kuhlanganwe, anje ngexesha *Lonyulo lwamalungu e Parliament*, kuze utsubeni esipakati kungahlanganwa kungeko *Nto*.

Mhlaumbi kungalungisa ngapezulu kuquitywe ngecebo endilenze malunga no Manyano nge Mfundo—lombizo ze zitili, e into eya kwenza kapukapu ingxoxo lentlanganisweni. Umteto ungakutshwa ng. Nabantu nokuba maahlangane umzi l ezitilini zawo ukangele into etile eya l kuxoxwa nexa elitile emnyadaleni. Ngendiba lamacebo, nezi zimbo ndzibhekise ezimbizweni zama Sabe ukuba l beziko. Okwangoku wanga umzi wakowetu ungake uzikangele emakaya. Apo i ndiposise kona ndovuya ndakululekwa ngaba nokundibhalela nge leta, naba nokubeka olwawo uluvo e *Mveni* sixoxe ingxoxo yobuhlanga nokuvelana. Isicaka senu.

Lovedale. ISAAC W. WAUCHOPE.

SHAWBURY.—Ngolwesi-Ne, ngowa 26 ka June, yayingumhla omkulu apa e Bhencuti — kwakuvalwa Isikolo sama Ntombazana. Indwendwe ezaziputume amatombazana zabako zivela ku Qumbu, Tsole, Maclear, Mount Fletcher, Mount Frere, nase Mampondweni. Umsebenzi walomhla yaba sisidlo emini, kwaza ngokutshwa ng. Nabantu nokuba maahlangane kwaza kanjako kwalesesha ingxelo yokuhambisa kwe sikolo ngu Rev. C. S. Lucas; owaxelayo ukuti ngezinyanga zintandatu nakuba imiteto yayilukuni, inzima, kanti noko amatombazana ayelulamile, onwabile njengasekaya. Wabalisa kanjako ukuti ingxelo yo Mhloli-zikolo yaba yencomekayo kunene, ngokuti kupumelele isixenxe kwibakala lesihlanu (Standard V). Amabhaso amikwa ngoluhlobo :— Class I., General Work, 1st prize, Bertha Majekje; Class L., 2nd prize, Ida Mntonintshi; Class II., 1st prize, Susan Mndai; Class II., Lnd prize, Mary Ann Nyezi; Class III., 1st prize, Emma Pinyane; Class IV., Mary Ann Makaula; Class V., Georgina Kuzane; Scripture, 1st prize, Alice Nti; kineca; do 2nd prize, Abby Songeze; Sewing, 1st prize, Julia Gabela'; do, 2nd prize, Sarah Ann Mntonintshi; do, 3rd

prize, Lydia Mahlati. QITSI (MAIN).—Ndirangwa yintoende- ! kwimbizwana *zezitili abakuzo* ukuze beze nentozne ndabamba amazinyo, kuti ngomhla we 25th eseyintloko engtngquteleni enkulu y'olongokuhlwa, ndabona amakwenkwe esiza manyano alunge nalo. Ezindawo zombini ndingakaulezile, ate akufika ati r ihashe liyafa, limana amalungu *Omanyano nge Mfundo* angazipaula, ukulala. Salibambakne, sifike okunene lisifa ndiyavelana kakulu nawo kuloinsebenzi mkulu—lipuma, amanzi ngomlomo, amanzi amabi kakulu. eligama It *Mfundo*, ngati kum akucake kakuhkAte kuba lamahashe ewonke mata- - ndatu, saba kumalungu ukuba eyonandawo itsole ekuhlangengetika kvelo satika engxaxisa onke ngokufanayo, we ngamacala kujongwe yona ukuba inye yiyipina, ukuba zininzi ngena zonke kakuhlana kwigamakakulu. Kute kusasa nge 26th, ajaceka, i lafun loma nyano. Ngati kum kuko lentu kumam kutiywa ukupela imbe kaloku, aye enze - intanibo inye futi amalungu angenisa nezint ezikude kutiwa "ukukupa amanzi ngomlomo. Ndite kuba lukuku." Ngati yiya kanjako nalento izigibgo zayo bendimane ndiyisula e imazi yasebukweni bam, azijik maqina, zikolisa ngamarwintsele. Okwendiyi' pa umbo-na na futi, ityebp isisidudu, sibini; amalungu aya entlanganiswen kumnyamandiungiselefa ukuba zenditi ndakuvala isikula sam engazi nokuba otika atet ntonina. Nam oko bendiseniditsibise kuba yimazi exomayo, ndati j, nokuy; bekubanjalo, iugetyala lamntu ke? Li tyalendakukubona oko ndadideka, ndaye i, ndinjalo nje likabar. "na ke? *lyala liseimutwe "Missing text"*....ndikumbulo no *Myself* e Kuti kanti asingawetu atungwe imilomo emakaya sodwa anjalo, - isizwe sikala sonke; yinkohla ke

Imiteto ayivumi ukuba awase Bhay; nawaze ukuba , silinga ngalipina. Afane ke angxanga, inati Tinara, nawase Rini, nawas Somersert, nawase sifane samamasekayilonto, Lumkani madoda, Xelaxwa abentla nganiso zawo zenyanga-amagwebu. d Mandipele, ndingowako ova into nntu njalo-njak apo araya kousa izinto embi. i- Undixoleke ngokubhaia utyondvulo.— L- ezizyakucolwa nga batunywa abavela DANIEL GAQA. kwezonkawo ke ngzungqutela enjengale ibise Mgqwa kwebe. Alivakali yini elilizwi 'im ti INCUBEKO. — Ekubeni u Mr. Sinuka Le wakowetu? Kuba ke ndisashiya intwt uatitshala yase Rabe wayegodukile, eyo- 3 kutshata, ezingeni zokuvana kakubi, into ez hlala ziko— umntjvana we Choir ye La Edward's Memorial xa amadoda abamba inya iti enye Church, walungi- i- seleta i-tea enkulu kunene ngokungxama kanti ipandenyeng ngotigobusuku o bo-Mvulo, 14 July, ukwamkela lomkonto. Make sibe nobuyambo mabandluttishala kunye nenkosikazi yake; kwano akowetu, nopal). Iwendlu luyahlahlwa Kwakumenywe amanenekazi anamanene atile kulungiswe un qolo obanga ikwiniba. Umzi asesixekweni ukuza iikwenza nzima lomsebenzi. lendaw unganibulela ngayo ukuba niwupen Into yonke vumelo yokwenza amagugula eziti apo ayakuqengqelwa kona amatye okw ka ukuze apele lo kongo-kongo no shw qe-shwaq emnyadaleni omkulu wotnj

IMARIKE.

Amaqanda—7d to 1d ngedazini Amatanga—1/3 to 4/3 ngedazini Ihabile—5/6 to 13/ ngenxhwa Itapile—6/3 to 22/ ngenxhwa Irasi—6/9 to 7/ ngenxhwa Irasi eluhlaza—8d to 1/2 ngekulu Ihabile—1/2 to 5/9 ngekulu Umbona—3/7 to 4/3 ngekulu Amazimba—3/4 to 3/6 ngekula Imbotyi—6/9 to 10/3 ngekulu Inkuni—10/ to 34/ ngeflara Inkuku—1/1 to 1/6 inye

E RINI (July 26.)

Inkuni—15 to 38/ neflara Amaqanda—10d to 1/4i ngedazini Irasi eluhlaza.—1 (te 1/9 ngedazini Inkuku—1/4 to 2/2 inye Ihabile—3/1 to 5/9 ngekulu Umbona—11/9 to 12/6 ngenxhwa Amazimba—10/3 ngenxhwa Umgubo (ongalungileyo)—17/ ,

IMVO ZABANTSUNDU (NATIVE OPINION).

Ngo Lwaluko.—*Otu* Manyano lune ndawo abaya kuhlala bengavisisani nayo i bonke ababete ngumhlengi yobudenge nobu hedeni, balenza isiko lolwaluko, abate kodwa bakuvuleka amehlo baba ngaba casi beli siko lincolileyo, lelicasa ngokulazi. Bonke aba lubalahlela pandle. Baya kuya ngapina ke? Abana kuzingena njengama lungu intlanganiso ukuba benziwa ingambi. Umntu ongalakileyo yingambi kumhedeni, akunjalo kodwa kum Krestu onengqondo noko alukileyo. Kodwa lona lase Rini ukuba njengokuba kuleli- xesha Umanyano ngo Lwaluko lutsheyela yonke into lisekupeleni lokuhlala kwe Palamente eyayak yopiswa. Baya kuya pina ke? Abayi akazimisele u Rulumeni ukungenisa mtetokumanyana naba hedeni na, batelelwe yinto eninzi mntsha ngokutengiswa kotywala. Ke bafuna eziesabambeleleyo kweli siko, ibe kwayilanto ofisini ukukangela ukuba kungaba bekuko ntonjandlana? Kwanga kungebe njalo. Kwanga obuzimieele ukuyenza ngalonyaka endaweni yoko kungavulwa ituba bamkelwe owandulelayo umbuso, abafumana nto.

IMTETO NGASAKUQUTYWA. U SIR T. U PINGTON ute (ngo July 25) ukuze lingamosbwa ixesha le Bandla uncebo angH angalibhekisa. Ngati umhlobowake ndifuna ukuti nd- kuba lupina umanyano oluya obekekileyo nofundileyo Umchazi-Mteto (Mr. Rose-Innes) akazimisele ukuwaquba umteto obububukecala nye ukuze ube nokubulwa, lufike omntsha wokumielwa kwamatyala emantyi, ludale umahluko, luvuse inyoyogo nokutukana, nganina ukuba angatsho ke emblosheni, bonke ubulungisa bomanyano olunjalo bominywa Kwakona umteto weziqungela ezitsha e Transkei ububi obuya kuvela kulo. Elicebo ndlenza apa akaqondi ukuba u Rulumeni uzimisele namhla ngapandle koinoya ombi, kwangomoya ukuwuquba. endalenza ngawo e Rwarwa. Ndenziwa kukuvelana nento eninzi yabakokeli, nabashumayeli kwa nabafundi ekubonakala ivaletwe pandle. Nama ngokumiswa kwe Transkei abasakuwuquba, Yuda ngokwawo anendidi ezimbini kuba ngati uyakuvelisa inguqulo ekupatweni zababamkeleyo ubu Yodi—i *Proselytes of the Gate ne Proselytes of Righteousness*; oko kukuti kwelo angena xesha ngoku u Rulumeni hivulekile ituba nakwabe ntlanga.

Nge Yihwyo.—Ngati kum lentlanganiso, ekuka kwako ingxoxo ezishushu ngayo, ifuna i *faci* kubapati bayo. Elilizwi i *faci* likulu emangesin' i. Alitefi bukulu babulunko, kodwa liteta ubugcisa. Ngeziwamkeleni amacebo nasekuwa- sebenziseni Umzingeli ugcina umoya nexesha lemini, angati ukuba ezonto uziposile axakwe zinyamakazi noko owawuse Uitkyk.—Zimokolo 3, 129 ndzwe ezizayi indubuli. Umqubi womkombe ugcina umsinga kwa nomoya, angati nokuba silungile isikepe nesevile zaso axakwe, noko asisilumko ngezinye indlela ukuba upose eonto. Inye kupela kule ntl- nganiso into efunekayo—LITUBA ELIHLE. Ilungile yona, mayisebenze ikomiti yayo, ibe isingasina ifuna ituba *elihle*. Akuyi kubako mizamo lakutika ituba, kokum ka nama xego. Ngoku make kusebenze ikomiti, Kanjako makuti xa sukuba kuko into, wandulwe ukumanywa umzi yikomiti. Makati epala amahashe amadoda ukuya endaweni yembizo, abe esazi nomntwana ukuba *kuko into*, Nekuba *lonto* ivele kanye ngeminyaka emitatu nemihlanu, kodwa makuhlanganwe nge- NTO. Angamiswa amaxesha atile ekufuneka kuhlanganwe, anje ngexesha *Lonyulo lwamalungu e Parliament*, kuze utsubeni esipakati kungahlanganwa kungeko *Nto*.

Mhlaumbi kungalungisa ngapezulu kuquitywe ngecebo endilenze malunga no Manyano nge Mfundo—lombizo ze zitili, e into eya kwenza kapukapu ingxoxo lentlanganisweni. Umteto ungakutshwa ng. Nabantu nokuba maahlangane umzi l ezitilini zawo ukangele into etile eya l kuxoxwa nexa elitile emnyadaleni. Ngendiba lamacebo, nezi zimbo ndzibhekise ezimbizweni zama Sabe ukuba l beziko. Okwangoku wanga umzi wakowetu ungake uzikangele emakaya. Apo i ndiposise kona ndovuya ndakululekwa ngaba nokundibhalela nge leta, naba nokubeka olwawo uluvo e *Mveni* sixoxe ingxoxo yobuhlanga nokuvelana. Isicaka senu.

Lovedale. ISAAC W. WAUCHOPE.

SHAWBURY.—Ngolwesi-Ne, ngowa 26 ka June, yayingumhla omkulu apa e Bhencuti — kwakuvalwa Isikolo sama Ntombazana. Indwendwe ezaziputume amatombazana zabako zivela ku Qumbu, Tsole, Maclear, Mount Fletcher, Mount Frere, nase Mampondweni. Umsebenzi walomhla yaba sisidlo emini, kwaza ngokutshwa ng. Nabantu nokuba maahlangane kwaza kanjako kwalesesha ingxelo yokuhambisa kwe sikolo ngu Rev. C. S. Lucas; owaxelayo ukuti ngezinyanga zintandatu nakuba imiteto yayilukuni, inzima, kanti noko amatombazana ayelulamile, onwabile njengasekaya. Wabalisa kanjako ukuti ingxelo yo Mhloli-zikolo yaba yencomekayo kunene, ngokuti kupumelele isixenxe kwibakala lesihlanu (Standard V). Amabhaso amikwa ngoluhlobo :— Class I., General Work, 1st prize, Bertha Majekje; Class L., 2nd prize, Ida Mntonintshi; Class II., 1st prize, Susan Mndai; Class II., Lnd prize, Mary Ann Nyezi; Class III., 1st prize, Emma Pinyane; Class IV., Mary Ann Makaula; Class V., Georgina Kuzane; Scripture, 1st prize, Alice Nti; kineca; do 2nd prize, Abby Songeze; Sewing, 1st prize, Julia Gabela'; do, 2nd prize, Sarah Ann Mntonintshi; do, 3rd

prize, Lydia Mahlati. QITSI (MAIN).—Ndirangwa yintoende- ! kwimbizwana *zezitili abakuzo* ukuze beze nentozne ndabamba amazinyo, kuti ngomhla we 25th eseyintloko engtngquteleni enkulu y'olongokuhlwa, ndabona amakwenkwe esiza manyano alunge nalo. Ezindawo zombini ndingakaulezile, ate akufika ati r ihashe liyafa, limana amalungu *Omanyano nge Mfundo* angazipaula, ukulala. Salibambakne, sifike okunene lisifa ndiyavelana kakulu nawo kuloinsebenzi mkulu—lipuma, amanzi ngomlomo, amanzi amabi kakulu. eligama It *Mfundo*, ngati kum akucake kakuhkAte kuba lamahashe ewonke mata- - ndatu, saba kumalungu ukuba eyonandawo itsole ekuhlangengetika kvelo satika engxaxisa onke ngokufanayo, we ngamacala kujongwe yona ukuba inye yiyipina, ukuba zininzi ngena zonke kakuhlana kwigamakakulu. Kute kusasa nge 26th, ajaceka, i lafun loma nyano. Ngati kum kuko lentu kumam kutiywa ukupela imbe kaloku, aye enze - intanibo inye futi amalungu angenisa nezint ezikude kutiwa "ukukupa amanzi ngomlomo. Ndite kuba lukuku." Ngati yiya kanjako nalento izigibgo zayo bendimane ndiyisula e imazi yasebukweni bam, azijik maqina, zikolisa ngamarwintsele. Okwendiyi' pa umbo-na na futi, ityebp isisidudu, sibini; amalungu aya entlanganiswen kumnyamandiungiselefa ukuba zenditi ndakuvala isikula sam engazi nokuba otika atet ntonina. Nam oko bendiseniditsibise kuba yimazi exomayo, ndati j, nokuy; bekubanjalo, iugetyala lamntu ke? Li tyalendakukubona oko ndadideka, ndaye i, ndinjalo nje likabar. "na ke? *lyala liseimutwe "Missing text"*....ndikumbulo no *Myself* e Kuti kanti asingawetu atungwe imilomo emakaya sodwa anjalo, - isizwe sikala sonke; yinkohla ke

Imiteto ayivumi ukuba awase Bhay; nawaze ukuba , silinga ngalipina. Afane ke angxanga, inati Tinara, nawase Rini, nawas Somersert, nawase sifane samamasekayilonto, Lumkani madoda, Xelaxwa abentla nganiso zawo zenyanga-amagwebu. d Mandipele, ndingowako ova into nntu njalo-njak apo araya kousa izinto embi. i- Undixoleke ngokubhaia utyondvulo.— L- ezizyakucolwa nga batunywa abavela DANIEL GAQA. kwezonkawo ke ngzungqutela enjengale ibise Mgqwa kwebe. Alivakali yini elilizwi 'im ti INCUBEKO. — Ekubeni u Mr. Sinuka Le wakowetu? Kuba ke ndisashiya intwt uatitshala yase Rabe wayegodukile, eyo- 3 kutshata, ezingeni zokuvana kakubi, into ez hlala ziko— umntjvana we Choir ye La Edward's Memorial xa amadoda abamba inya iti enye Church, walungi- i- seleta i-tea enkulu kunene ngokungxama kanti ipandenyeng ngotigobusuku o bo-Mvulo, 14 July, ukwamkela lomkonto. Make sibe nobuyambo mabandluttishala kunye nenkosikazi yake; kwano akowetu, nopal). Iwendlu luyahlahlwa Kwakumenywe amanenekazi anamanene atile kulungiswe un qolo obanga ikwiniba. Umzi asesixekweni ukuza iikwenza nzima lomsebenzi. lendaw unganibulela ngayo ukuba niwupen Into yonke vumelo yokwenza amagugula eziti apo ayakuqengqelwa kona amatye okw ka ukuze apele lo kongo-kongo no shw qe-shwaq emnyadaleni omkulu wotnj

IMARIKE. Amaqanda—7d to 1d ngedazini Amatanga—1/3 to 4/3 ngedazini Ihabile—5/6 to 13/ ngenxhwa Itapile—6/3 to 22/ ngenxhwa Irasi—6/9 to 7/ ngenxhwa Irasi eluhlaza—8d to 1/2 ngekulu Ihabile—1/2 to 5/9 ngekulu Umbona—3/7 to 4/3 ngekulu Amazimba—3/4 to 3/6 ngekula Imbotyi—6/9 to 10/3 ngekulu Inkuni—10/ to 34/ ngeflara Inkuku—1/1 to 1/6 inye

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A.BALIMI NA BARWEBI

yayimi ngendlela efanekileyo ncbu-kekayo. Yadekwa itafile ngemfanelo. Abamnyama nabo bafana nosekwenziwe bazipata ngokwalemihla sikuyo. Lento yenziwe ngumntjvana wase Rabe ibonisa imbeko yawo kwi tishala yehlelo lawo, kwanexabiso layo kuwo. Lento ifundisa ukuba xana umntu esebenza ezipete ngemfanelo kwabanye abantu akasayikuze angaziboni izezo zokubonisa imibulelo ngobuntu bake kwabanye abantu asebenza kubo, njengalomfo ka Sinuka.—XAKALASHE.

NGENTLANGANISO ENTSHA.—Tina ba- magama angezantsi sifuna ukwenza inteto yetu ngalentslanganiso, ukuvumelana nala madoda ase Cumakala kuba angene kowetu umoya kanye. Nati siya yicasa kanye ngomqolo wonke. Ayivakali lento ka Tunyiswa nabagushiweyo, kumana kusitiwa u Tunyiswa nabanye, I ukuba bode bazuwe ninina bona amaga- ma abo aba kutwa ngabanye. Nati siyaqokela kwakwizwi eliti—Upina u Jabavu, kona kakade upina kuleyenu? Nati sisene Liso Lomzi apa, alikabi mfama, sisenalo njengelase Kubusi nezinye indawo, elizalwa leli likulu elino Jabavu pakati. Ke mayiqgalwe lendawo ukuba Liliso Lomzi asililo lika Jabavu. Singa tina ingaqondwa into yokuba asicase ntlanganiso iyingqubela pambili, kodwa sicase ukusekwa kwentsha ingafanga endala. Eyona ndawo ingamandla kweli Liso lase Debe, neyona nto ibanga ukuba singavani nale

ntlanganiso, kuba kugqite ntonina kweli liso lidala ukuze kutiwe umzi uyenzakala lento sekusitiwa ma- kuqalwe entsha intlanganiso? Wenzakaliswe yintonina umzi ? Kuba kaloku xa kutiwa iliso lifile kutetwa ukuba *Imvo* iwile. Kuba simise *Imvo* entabeni eliliso nentlaba-mkosi yomzi ukuba mayilongalonge okungasenzakalisayo kuba tina singapantsi singena kukubona oko ngapandle kwayo. Iflileneke? Ukuba ifile makahambiseke u Tunyiswa ayake eyake. Okunene ke komfanela yena kwanabo bake abagushiweyo. Indlebe zisabetabetana, songena yakuqubela pambili njengokuba icima ebiko nje. Asikayiboni inqubela pambili, singekayiboni kufa nendala. Masipele okwanainihlanje sobuye sietekusakutetwa, amatumbu asazele kukuteta, kuba bati abana kudibanisa intlanganiso yabonenetyala. Siti, John Pamla, Chairman ; J. D. Gulwa, Secretary; Stephen Sonjica, Xoshomba Simka no Magwa Malobala, Debe Nek.

28th July, 1890.

INTLANGANISO EYILWAYO. — U Mr. Jonathan Tunyiswa wase Mkangiso usitumela lamanjaku ngentlanganiso awa- yeyimemele kwa Lose ngo 10 July:— Lentlanganiso yahlngana ngolusuku, vaqalwa ngencoma nomtandazo. Kunyulwe u Mr. W. K. Ntsikana u Mongameli (Chairman). Kuko lamacala: King Williams Town, Umgwali, Sihoboti, Kubusi, Zidenge, Rabula, Kama, Dike ne Monti. I chairman ichazele umzi into yalentslanganiso, ixela ukusweleka kwe ntlanganiso yoluhlobo kontsundu umzi; kanti ngawona mandla kumzi opantsi komlungu, utsho wayicaza kakulu imfuneko yentlanganiso eyingqungqutela— ewumanye wonke umzi ontsundu. Ute ke uza kuyekela ku Mr. Tunyiswa ayica- zele intlanganiso ngokungapezulu. U Mr. J. Tunyiswa ulandule ukusweleka kuye into engapezulu kweseyititwe ngu Mhlali- ngapambili, kuba lomcamango wale ntlanganiso uudululwe kukufa kweyayiqalwe mhla ngo' Tungumlomo. Sasivuyile nxa kwakutiwe iyakuba yeve minyaka yonke, sadana ke yakutshona. Yiyo ke lento sicinge ukuba sibizane size kuyiyila Inggungqutela yomzi, kuba asingebe mzi ngapandle kokuba sibe nentlanganiso enje, sazane imino yamcala ngamacala ; kuba kulapo siya kuzikupa kona izililo zetu. izirano zetu, izi— celo zetu, imibulelo yetu kumbuso esipantsi kwawo ;

kukwalapo siya kumane sifundisana kona nangezinto zenitalo yetu, njalo-njalo.— U Mr. P. Ngxamgxa uvakalise isikalazo sabo ngokulahllekiswa kwabantu sisaziso sakwa Mdingi. Acele uxolo u Mr. Tunyiswa esiti, obo bubu benzizwe ngumzi wakwa Mdingi. Wakwamkela oko oka Ngxamgxa, yaba iyapela londawo. U Mr. N. C. Umhalla usuke wacacisa inteto ka Mr. Tunyiswa ngamazwi abukali nawobuciko exela ukulunga kwale ntlanganiso iwumanya wonke umzi ontsundu, ate yeyona Bond kuti mzi ontsundu eya kufana nale yama Bhulu kanye, kuba ziya kupuma apo zonke izinto zetu ukuya ku Rulumente, ezimanandi nezimbini, nezilifilo zetu, no- kuvuya kwetu, nezicelo zetu, akuko nto ilunge njengale ntlanganiso mzi wakowetu, mayamkelwe, njalo-njalo.—Ingxoxo ibe nde kakulu ngokuti abanye bafune ukwazi ukuba lentlanganisvo ivusa u Tungumlomo, Iliso sinina, zaye impendulo zisiti kwafa ezo lento kundululwa le, nize kuyiqalwa niyitiye elinye igama, eliya kuke liyenze ihambe ingemi nje- ngezo.— U Mr. M. Nkovu ute yena lentlanganiso ilungile mayamkelwe ihambe. U Mr. Xo umsekele wati, yintonina eku- banjenwe ngayo ngamagama into inye nje iyintlanganiso, ke iyafuneka. Apa Umhlali-ngapambili undulule ivoti ebe- nye kwakupela, yonke indlu yayamkela ayabiko ecasayo, kwadunywa. Yaba ke iyamkelwa ingqungqutela yomzi ontsundu. Ke umzi mauqonde kakuhle ukuba indawo ebezihleli zinentlanganiso kade azicukunyiswa ngantq ezontlanganiso zona, into eagalwayo kupela yingqu- ngqutela yazo ebifile ke yona ingeko. Abatunywa bendawo ngaba:—Sihoboti, Messrs. Julius and Paul Ngxamgxa, S. Shwene, W. Fini, S. Kolobeni, Thos. Dvanyves; Cenyu, Messrs. Mbunge Godlo, Jos. Makabar, Umgwali, Messrs. B. Vucashe, M. Gxabana, J. Tesane, K. Ncapayi; Kebabusi, Mr. P. B. Mateza; Zidenge, Messrs. Z. S. Mbewana, Mavuso Zidumbu; Emonti, Mr. Mvalo Nkovu, Rev. W. Philip ; Egonce, Messrs. N. C. Umhalla, P. Xiniwe, V. Soga ; Einka- ngiso, Mr. J. Tunyiswa; Ntsikizini, Mr. M. Poswa; Tshoxa, Mr. P. Nopondo; Mngqesha, Messrs. S. Mahayiya, Jon. Qinela; Xukwane, Messrs. Q. Mgwane, J. Mbutuma, J. Ranuga, J. Vena; Peule- ni, Messrs. A. Mgcete, J. Makubalo, Z. Yake, H. Beuzana; Debe (Marela), Messrs. D. Marela, R. Foxongwana, Jos.

I Marela; Aunshaw, Messrs. W. Hlawe, D. Mini, N. Gasa; Rabula, Messrs. G. I Sikundla, R. Nyosi; Qoboqobo, Messrs. : W. Nongauza, J. Guzana; Dikeni, Messrs. J. K. Bokwe, Cimezile Ngwabeni, M. I Ganda, A. Gulwa, J. Shoba, L. Ngobe, i F. Mabulu, Kunyana; Pirie, Messrs. W.

17/6 to 20/ ngenxhowa Amaqanda—ld to 1/4 ngedazini Amatanga—1/6 to 4/ ngedazini Inkuku—1/3 to 2/1 inye Umgubo—17/6 to 19/ ngekulu Umbona—3/6 to 3/10 ngekulu Itapile—7/6 to 11/ ngekulu Inkuni—5/ to 30/ ngefara

NATIVE OPINION

THURSDAY, JULY 31, 1890.

THE discussion which

other day in Parliament bearing on the orthography of the Kafir word *Abakweta* affords a glimpse as to the haphazard manner matters relating to Natives are dealt with in the House. Here we have a glaring case of the House carefully severing the wheat from the chaff so as to fling the grain away and garner the chaff. A short debate took place in the Assembly on the Third Reading of the Abakweta Dances Prohibition Bill and the record is as follows :

Mr. SAUER moved that in the word “ Abaqweta” the “ q ” should be altered to “ k,” as being more in accord with Kafir orthography.

Sir THOMAS UPINGTON objected, and said a “ q ” was generally used to denote a “ click.”

Mr. WARREN caused much laughter by stating that there was no “click ” at all in the word.

Mr. TROWER and Mr. WOOD stated that they had never known the word spelt with a “ k,” and , On the SPEAKER putting the question, the House decided to retain the “ q.”

- Of course, as any one in the street who knew anything about the matter would have told Sir T. - UPINGTON, Messrs. TROWER, and WOOD, that the Colonial Secretary - and Mr. WARREN were perfectly correct. As the word stands or - the Bill, -it conveys nonsense and any smart lawyer can drive a cart and six through it since no such word exists in Kafir or in English. The term *Abakweta* had previously offered a puzzle to the House ; the incident being thus referred to in the “ Notes in the House ” by this *Cape Times*:—

Mr. TROWER’S Amaqweta Dances Prohibition Bill was afterwards discussed in committee At Captain BRABANT’S instance the prohibition was extended to public as well as private lands on this side of the Mr. JONES suggested an orthographies C. amendment in the Native word, on the authority of *Imvo*; and an appeal was made, to Mr. FAURK, the Secretary for Native Affairs, ns referee His decision was give in terms not audible to the gallery. second appeal, however, drew the honour able Secretary. He was not particular! informed, he said, as to the spelling of the word ; he would try to find it out and, successful, at a later stage apprise the House of the result of his enquiry. Hither! he has probably been occupied in ascertain rising what Native Affairs ” mean, let alone puzzles in Native lingo. Why not engage the Editor of *Imvo* as departmental instructor ? Howbeit the name stands amended *Abaqweta*. But is not the letter too much ? And would the Native Minister oblige the House with a rendering of the click ? Or again is not Abakweta strictly classical form ? *Imvo* is not hand for reference.

If, as we have hinted, lawyers drive a coach and six through Mr. ROWER’S Act because no sense conveyed by the Abaqweta,” the mistake will have been useful in towing the urgent necessity of the appointment on the staff of the native Affairs Office of an expert in regard to Native matters who might usefully consulted by the Department on these and other points, believe that to other departments officers are attached and their services are invaluable. The value such an appointment can very clearly be seen by the light of the incident under notice. The wonder is that it should never have occurred to any one to have established. Should gentlemen of the long rube succeed in showing (before any Magistrate with sufficient legal acumen to present him from reading a meaning into Acts of Parliament which admit of doubts in the construction ;hat no such word as *Abaqweta* exists in any language under the mn, the country would have yet mother cause to mourn what Mr. vv. H. HOCKLY, the member somerset East has so characteristic- ily described, as “the valuable waste of time ’ by the present session of Parliament. The Act would be a dead letter; and the colossal evil of the Abakweta dances which all right-thinking men in common with Mr. TROWER are so anxious to put down would flourish as of yore. All for want of an authority to refer to. Moreover, we cannot resist the conclusion that this incident is a sample of the information most members have on Native matters generally ; and the country may have had in the past to lament over such errors, committed from honest ignorance by gentlemen such PPINGTON Messrs. TROWER and Stoop, who insisted in this case on the rejection of the only spelling of the word *Abakweta* preferring the meaningless and crude *Abaqweta, q* in Kafir being always a click and nothing else. this assumption is correct, then the sooner the appointment hinted at by the *Cape Times* is made the better; as otherwise our people are not safe from the effects o? many egregious errors, resulting from most benevolent intentions ; and the action of Parliament in the present instance is a case in point.

Notes of Current Events.

FROM the fact that the new Government has dropped the Fiscal Divisions Transkei Bill, may be inferred that the administrative changes resolved upon by the late Government are to go by the board and follow that Government. It would, of course, be sheer affectation for those who, like ourselves, steadily opposed these alterations to pretend to be indifferent to what is taking place. Our countrymen are in the debt of the new Government for the service rendered them in the maintaining intact of the Native Affairs Office and the quashing of proposals to give over to subordinate Magistrates within certain areas, the full and unfettered control of Native policy in the Native Territories under the guise of the Fiscal Divisions Bill.

“ By a process of reasoning of its own (says the *East London Dispatch Native Opinion* arrives at the following :—’ Mr. Rhodes’s mind is not capable of grasping small matters which are easy of elimination in the working out of a great problem such as that of asserting the premier position of the Cape Colony among South African States. It is from this source we draw the comfort we do for our countrymen.” The ambiguity in these remarks pointed out by our contemporary is occasioned by the , brevity entailed on us by limits of space, but an opportunity is thus afforded us of explaining ourselves. Mr. Rhodes’s capacious grasp of great questions is advantageous to our people in this respect that he is not blessed with the small mind necessary in one who deems it a worthy policy to single Natives, *qua* Natives, from the general community for special petty and vexatious treatment. Our people as a people distinct from others are almost an unknown quantity in the political system of the country, and it is from a feeling ’ that a gentleman with a practical turn o of mind like Mr. Rhodes would do nothing to our people dictated by q motives of jealousy because of the ape parent contentment of the Natives, since it nothing can be gained from pursuing such a course.

In the discussion which took place in the House of Assembly on Tuesday evening relative to Mr. Rhodes being sworn in as Premier without portfolio, Sir Thomas Uppington made (says the *Pert Elizabeth Telegraph*) a curious statement. He, like the head of the Government, is of opinion that the Premier of this Colony ought not to undertake the administration of any particular office; hut as lie is bound to do so he should become Secretary for Native Affairs. This Combination may be recommended either on the ground that the office of Native Affairs does not require so much individual attention as the management of other departments, or that the Natives ought properly speaking, to be brought indirect, touch with the Premier. In either case is remarkable that Sir Thomas Uppington speak of the office as one that ought to continue in the face of the fact that Sir Gordon Sprigg intended doing away with the portfolio of Secretary of Native Affairs. Was there a difference of opinion on this subject in the late Cabinet, or has the ex-Attorney-General begun to realise that the future of the Native races in this Colony remains a serious question? We shall probably hear more of what was actually the changes contemplated by the late Government when the estimates are discussed.

Tampering with the Franchise.

Under the above heading the *Frontier Standard* (East London) argues against a statement which is said to have been made by the Prime Minister at a caucus of Bond members, to the effect that one of the planks of the political platform on which the new Ministry stands is the raising of the Franchise. That such a Ministry as the one now in office could bring in so retrograde a measure we have taken leave to doubt and we reproduce the *Standard* article, not because we feel there is a necessity to-combat what we believe to be a shadow, but only to show the high regard in which the Natives' behaviour the polls is held by the thinking class among the Europeans in this Colony:—

Rumour hath it, but perhaps the jade is lying as usual, that the new Ministry, as a condition of Bond support, proposes to bring forward a measure to raise the qualification for the franchise. We sincerely hope not. When Sir Gordon Sprigg ought forward his Registration Bill, and by passing it into law dealt a heavy blow at the Native vote, the leading spirits of the present Ministry opposed him tooth and nail with all the arguments ingenuity could command. To imagine that such men, about whose lips still hangs the odour of the eloquence wasted on an obdurate Parliament in defence of the Native voter, could right-about face and by raising the franchise demonstrate to the world that in the way of improving Umtala out of the polling booth the little finger of Sauer is thicker than the loins of Sprigg, too awful to contemplate. We Frontier folk need make no secret about the aversion with which we should regard any such tinkering with the Constitution Ordinance as would reduce the electorate. Here and there the leers informed members of the farming community, carried away by a perhaps natural repugnance to seeing their coloured fellow-subjects exercising the privilege of the "free and independent," howl at the low level of our franchise. These, however, who look a little deeper know that, not to put too fine a point upon it, we cannot do without the Native vote. That Native vote, ignorant though it may very often intrinsically be, is in the main east on the side of progress and loyalty, whilst the men sent to Parliament by the "aborigines can, at any rate in culture and intelligence, give any number of points to the stolid figureheads who represent the *dikkop* element. We are far from admitting that the Native vote is as ignorant as it is made out to be, but this is not the practical question. Ignorance, if it submits to be led by intelligence, is just as useful as if it were intelligence itself, and we take it that the Native vote is capable of being handled so as to tell in the cause of progress, justice, and morality. The progressive party in this country wants it as an auxiliary to oppose to that stolid mass of crass ignorance which, by sheer weight of numbers, forbids us to progress along the paths of national life. The counting of heads has to be reckoned with, and the forward party must beat up recruits from every quarter. To admit any further tampering with the useful makeweight of the Native vote would bind the country more firmly in the fetters of one single class—a half informed landed oligarchy; for whose fancied interests even now everybody else has to pay the piper. We have put matters plainly, perhaps even bluntly, but mere theorising will not stand wear in this part of the world.

AN ADDRESS.

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