[[December 5, 1889.

IMVO ZABANTSUNDU (NATIVE OPINION).

3

EMAQWATINI.

ILITYE LEMBOMBO.

Ngo 11 September, kwabekwa ilitye lembombo, letyalike yase Nyanga (All Saints), ngu Mr. Stanford. Umsebenzi uqhutywe ngu Right Rev. Bishop Key, D.D. Abafundisi ababeko ngaba—Arch­deacon Gibson, Revs. Canon Waters, (Parisn Priest of All Saints), E. L. Coakes, St. Marks ; Peter Masiza, St. Marks; W. Y. Stead, Butterworth; no E. Nyovane, Qutubeni. Kubashumayeli yayingo— Messrs. P. Lokwe, Mayekiso, J. S. Dungane, &c &c. Kumanene abalulekileyo ndapaula u A. H. Stanford Esq., W.J. Clarke Esq., Alex. Phillips Esq., Messrs. A. Bali, L. M. Rhai, J. Macozoma, H. Mdleleni &c. Yagalelwa ke imali ngama Yuropu, nangama Afilika. Eko u Nkosi Langa. Layeliko neroti elikulu lasema Qwatini Sitoza Bona. Isakiwo eso sesamatye, siko khete ummango, sikulu kanye. Abantu yaba yinkungu nelanga —Evumisa u Mr. Alfred Mhlambiso.

UMGCOBO WEZIKOLO.

Ngo 28 September, kwadityaniswa intsapo zezikolo zasema Qwatini, esase AU Saints, (Teacher, Joel S. Dungane), sipetwe ngu Mr. S. Y. Gasa, i Assistant Teacher, nesase Qutubeni, sika Mr. E. Nyovane, nesase Cengcu, sika Mr. F. Dazana. Umgcobo lowo wabakwa Head­man Lwana Mnyengezi, e Qutubeni. Ekubalekeni laqwela i Qutuba, lalande- Iwa yi All Saints. Engomeni laqwela ixegwazana (All Saints), kwamnandi kanye, kuba leza kubonakala ukuba libaxhalele abantwana balo u Qutuba no Cengcu. Nge “ Citation” laqwela i Qu­tuba, Samncoma u Nyanga-Ntatu (Mr. (Nyovane) ukuti esafika apo kubenje. Ngobuhle bomsebenzi wonke, sayincoma intombazana ye xegwazana engu Cengcu. U Mr. Dazana akabanga lusizi ukufaka engxoweni yake amabhaswana esincomo kumanene atile.

IMVULA.

Elokupela imvula apa ina njengokwe mihla ka Noni ka Nkovana.

NGE VOTE

Inye into embi apa ema Qwatini, ivoti, ukungeniswa kwamagama asinto inya- nyekelweyo, ngapandle kwempi yase Roda. Ngekungenaninani ukuba ngamaqaba odwa angayikataleleyo, akwanjalo namatyumka? Abashumayeli be voti, bade bati, konyameseleka i Gomora ne Sodom, kunesisizwe ngemini embi.— SWELINKOMO.

 Nge Rafu ye Zinja e Ngqushwa.

Ifikile incwadi (ekungaba ipendula u Mantyi na, nokuba kuviwe ingxolo ye *Journal* Komkulu), ivela kona isiti Inkosi mazihlangane ne Bhunga lalapa ngalomcimbi, konke na kupakati kwe Nkosi ne Bhunga. Wazibiza Inkosi u Mantyi, zifikile uzixelele oku, wati liya kungena nge 13 November, 1889, apa e Office, zenibeko, noko ningasayi kunceda nto kuba i Bhunga linamandla oku- misa imiteto esiqingateni apa. Zite Inkosi: ngaba sisaya kufuna ntonina pofu apo singayi kuba sanceda nto? Ute zeniye noko nina kaloku nitunyelwe kona pambili. Kwahlukenwe. zagoduka, zibe kwelokuba zihlangane ngamini itile ngalento. Zadibana ke zonke, zaqulunqa eliti masiye ku Mantyi kanye siti siya kuhlala, tina asipantsi kwa Bhunga lala mafamana ate ntaluntalu apa e Ngqushwa, sipantsi kuka Rulumente mnye, ekurolwe wena nguye ukuba uxele into ayitandayo nangayitandiyo, ngazwinye, ukuba wena usigcinele ezintanjeni za’ke. Ziyile ute: Yabonani, kulungile ukuba niye kaloku kulontlanganiso, ukuya kuyo asikuko ukupakamisa yona, kukwenza izwi lika Rulumente ate yiyani; yenzani njalo ke. Atsho ati namhla kanjalo lento ingati iya kulunga ukuba niyala kuba anikarafi nabani, akunje ngami Dushane (namhla wakangela Imvo ezinewad ini eteta ngoku); kanjalo lompi nitunywa kuyo imaqela mabini, nogalela kwabati mawungemi ube ngu mteto, nam andiwufuni noko. Lufikile usuku kune imvula kunene, kubonakale ingakwazi ukubako intlanganiso, benge- ko nabayo ngenxa yokutintelwa yimvula. Kwase kusitiwa iya kuba nge 13 ku December, 1889, ngolwesi-Hlanu. Yeka limaxongo ngalonto. Endilishiyayo lika Gweba ute: Maze nize nonke nabantu benu ukubonakalisa ukungawuvmi lomteto; kanjalo nendlela yokungena noyixelelwa ndim, ndakubhalela ku Nobhala we Bhunga ukuba ze ibe yeyo- kuqala lento yenu.

KUBABALELI —J. J. J. (Herschel), — Utumele ixesha seligqitile angaba noncedo ngalo kuni amapepa okubanga ivoti kwabashiyiweyo ngababhali. Sewulala ngenxeba Re nkabi.

Ofungele Ukunyusa UhlaNga. — Yinto angeleyenza bonke abahlobo belipepa, le aiyiva ibaliswa ngumnumzana wase Mtata ngomhlobo wetu omdala u Mr. John Bidli. Ngo-Mgqibelo sifumene lencwadi—“ Sir,— Ndifuna ukuba igama libhalwe, nd bengo- mnye wabadabati bepepa lako, kuba ndiba. ngaboloka ku Mr. J. Bidli angavumi, ati tina asivumi nkunyusa uhlanga Nam sendiqumbile, ndikucela ke Mhleli we Mvo ukuba unditumele kuqala ndilibone kuyo leveki izayo. Andinamazwi maninzi oku- teta; sendiyakukangela ipepa elo lako ukufika kwalo kum. Mandingakulibazisi. Ndim &c.” Siyambulela u Mr. Bidli ngesisenzo sake asenzele uhlanga Iwakowabo.

Uitenhage.—Bekuko into enkulu yom vumo e Tinara ngolwesi Ne olugqitileyo (Nov. 21), usenziwa yikwayile yama Wesile antsundu epetwe ngu Mr P Lutuli. Ku- menywe neyase Bhayi i kwayile, yako okunene ipetwe ngu Rev. B. S. Dlepu no Mr. Mdolomba ibetelwa u Hadi ngu Mr. E. Ngcoza no Mr. Ncapaj i. Kuvunywe ingo-ma ezi 27. Kungati ecazucazululwa ngamanye amaculo nabavumi ingande kakubi ingxelo kuba ibende kakulu i Programme nakuba ikaulezisiwe ukuvunywa. Emasendisiti ngazwinye i Bhayi liqwelile. Ngobo busuku kuviwe lento kutiwa yimvumo yenene, angaqayisa ngayo umntu nesesi dlangalaleni sama Ngesi. Umbaleli owati i Tinara likupa yonke imilambo ngoknvuma fannba uqele ukuva ukurasa kwabantwana besikolo.

EZABABHALELI.

“ IZE NIBE YIMBUMBA YAMA-
NYAMA.”

Nkosi Mhleli we “Mvo.”—Ndiya kucela namhlanje ukuba undifakele lamazwana am ambalwa kwelo pepa lomzi lamazwi ndiwabhekisa kumntana we nkosi u N. C. Mhalla. Tarn Mhle! tarn nantana weramncwa! Akuhlanga lungehlanga. Eala ngenxeba mzuku- Iwana ka Ndlambe. Umzi Wakowenu uwupalazela nina? Ngubanina u J. T. Jabavu, ngubanina u Rev. E. Makiwane? Abanguwena? Abangabantu bakayihlona? Nawe wavela wayi nkosi kwase luhlangeni, baye bona bengabantu bako kwase luhlangeni. Ndati ndakukuva ubalisa ngomntu owehla nenkungu ndaqala ndancuma, ndati uza kuteta namhla amazwi okudibanisa uhlanga ukuze sibe ngumzi omnye omanyeneyo. Usuke wetapu kwanala ncitakalo yama Reledwane yase Mbo, ndaqala ndadana ndati azi lomzi wakowetu unalishwa lanina kangaka lento bati nabafundileyo basuke bange nabo ikwa yimiginwa—basuke bamane ukutukana benyelisana, kanti bati bahamba elukanyisweni. Anitshona ukuti nina nifundile ningabantu abanengqondo? Yiyona ke le niyenzayo ingqondo oku kuchitana ningabantu bohlanga olunye? Kukwenza okulungileyo na ke oku nikwenzayo? Akutshiwona kanene ukutiwa Lilizwi Lomdali: “ Tanda ummelwane wako, umtande kwanjengoko uzitanda wena ngako?” Kuteninake lento ndiva ndivile lemihla nina mpi ndini ifundileyo nimana ni- nyelisana, nitukana, ningati ninina ningabaginwa bona bantu bangateni sisimilo somntu—abangakataliyo kukutuka nakukunyelisa omnye nomnye. Nditi u J. T. Jabavu no Rev. E. Makiwane abazizona intonga ezise kosi kuwe, abanguwena? Kunganina ukuba nenjanenje? Luya kutinina oluhlanga olumnyama ukuze ludibane luvane, lu- tandane. Mna bendiba wena we nkosi uza kuchita oluchuku lukoyo pakati komzi wakowenu—i Mfengu no Mxhosa: abantu abachukelana kunene kanti baluhlanga olunye—abantu abamane bebekana amabala emhlana bebekana kwabodwa bengazi ukuba ngokwenje- njalo oko bazivulela ituba lokuba zize zingene intshaba zomntu ontsundu zim- chite. Bendiba mna eli lixesha lokuba niputume iziporofitisho zika Ntsikana Gabha awati—zenibe njenge mbumba yamanyama nitandane. Wati umhlaba ka Xhosa uya kuhlutwa nganamandla amakosi. Oko kuzalisekile. Wati kuza abantu abafana nani, abo bantu bachitakele, maze nibayeke badlule noti nakuba gcina banisulele ngentoshe, nani nochitakala. Wati manize niti mhlana babuyayo emlungwini nandule ukubamkela nihlale ndawonye nabo. Mna ke nditi sizalisekile isiteto sika Ntsikana. Wati umhlaba wetu uya kutyiwa zizimvu, uya kuba nezindlu ezimhlope, uya kuba nendlela zenqwelo, amahlati ayakuba nemigaqo emhlope. Mna nditi sizalise- kile isiteto sika Ntsikana. Ebenifanele ukuba niti nina nifundileyo nibe nini eniwuqondisayo umzi ngokuba anifane nafunda nje, anibaginwa, ningamagqoboka—abantu abanomoya wo Mdali, abafanele ukubonisa abaginwa inyaniso apo ikona. Ndidanile wakwenjenje ukuteta kwako ebantwini abakwanguwe. Ani- zibonina ezinye intlanga ezibala limhlope zihlangene ngawe wena balandini limnyama. Ukutsho ke nditi ndiya daniswa leli kwele likoyo nakuni bantu abakonza u Tixo. Ingabi aningabo abantu abalungileyo—ingabi senambete ulusu lwemvu ngapandle kanti ngapakati nizinchuka ezixwilayo. Ukutsho ke nditi, tarn mntana wenkosi! Nditeta ndinxibe umxhaka ondifaneleyo, ndihleli esitulweni sikabawo, ndingumlamli wakudala womzi ka Palo, akuko ungandikanyelayo kowetu. Ndim,

Melani Vella.

Waldecksplant, Barkly West, November 22, 1889.

[Lencwadi ibhalwe singekafiki kwi ntili ze Ligwa isaziso setu ngokuvalwa kwalengxoxo. Yiyo lonto siyingenisayo. —Editor *Imvo.]*

 IMIBUZO KUMA TRANSKEI.

Nkosi Mhleli,—Nceda ufake lombuzo wam kumawetu ase Transkei Amamfe- ngu.—Niti ngowenu nganina lomhlaba? Lendawo ndenjenje ukubuza, bendise- luhambeni oluncinane ndaza ndafika kwenye ye Office zalapa Emamfengwini kungeniswa amagama, yaye imantyi ingavumi ukuwatabata awabantu abangena zingxande abeze ngemihlaba emikulu abayilimayo, ite bakumka apo (Imantyi) asinguwo wenu lomhlaba ngowani mna mantyi nezibonda, ukuba singati ukuba sifuna ukugxota umntu sihlangane nesibonda sisuke simgxote. Inokweuzeka na into enjalo kumntu omi emhlabeni wake? Lendawo ndisayibhekisa eluntwini olumnyama oluchase ucando. Kuba abantu betintekile nje banganako ukuba bangene ekubeni ngabavoti, kungenxa yokuba umhlaba ungenguwo owabo. Ndobuya ndivele bakundityebisela abakuti, mna ndingomnye wabavoti. Ndim,

Jim.

 ABALIMI NA BARWEBI.

Ngo 26 November, uboya obungavaswanga budle i 7d. Obeseyibhokwe budle i 10d. Nonyakanje bacheba i grease bonke.

E QONCE (Nov. 28)

Irasi eluhlaza,—6d to 1/3 ngekulu Isemile—5/ to 6/3 ngenxhowa Imbotyi—15/6 to 21/ ngenxhowa, Inkuni—5/ to 19/ ngeflara Ihabile—3/ to G/ ngekulu Inkuku—1/6 to 1/8 inye Itipile—5/6 to 10/9 ngenxhowa Amatanga—1/6 to 7/6 ngedazini Inqholowa—8/10 to 9/9 ngekulu

E RINI (Nov. 29 & 30.)

Inkuni—15/ to 41/ ngeflara
Inkuku—9d to 2/2 inye
Irasi—I/ to 1/1 ngedazini
Ihabile—2/6 to 3/ ngekulu
Irasi—11/6 ngenxhowa

Umbona—16/6 to 17/ ngenxhowa
Isemile—5/ to 5/6 ngenxhowa
Itapile—6/ to 12/6 ngenxhowa
Amatanga—1/2 to 4/ ngedazini

Native Opinion

THURSDAY, DECEMBER 5, 1889.

 IN his speech at

 Graaff-Reinet Mr.

The bond and the Natives. Hofmeyr dwelt at considerable length on the
attitude of the Bond towards the
Natives within the Colony. It is
not quite easy to discover what his
precise object was in devoting so
much of his speech to this section
of the community. Public writers
and speakers have, of late, shown
a disposition to avoid reference to
the Natives, and when anything
happened to render allusion to them
unavoidable, the temper of the
country showed itself unmistakably
to be in favour of letting well
alone. And it may here be re-
marked that although there have
been several articles bestowed on
Mr. Hofmeyr’s speech, the disin-
clination to deal with the portion of
it which had to do with Natives is
marked For ourselves we regard
this manifestation of the temper of
the country as a hopeful sign. We
confess we can anticipate no good
result from basing the discussion of
the affairs of the people of the same
state on race or colour distinctions;
and we cannot help saying that the
speech of the member for Stellen-
bosch at Graaff-Reinet, devoted
though it was to an honest effort to
weld the people—the Europeans—
of this country together by artificial,
and, therefore, futile, means, such
as those which the Bond believes in,
has only served to revive and
maintain race differences among in-
habitants of the same country. As
for the Natives, they were referred
to as things doomed to perpetual
misery outside the pale or Bond of
the ideal Nationality. Mr. Hofmeyr
opened that part of his speech
which related to the Natives by
addressing himself to the complaint
that, it was too unjust towards the
“ Kafirs. It was said,” he went
on to explain, “ that we [the Bond]
“ were always trying to rob the
“ Kafir of his rights.” Of course he
denied this. And we felt gratified
to hear from the lips of the great
leader of the Afrikanders himself,
that that Nationality had no desire
to treat our countrymen unjustly
We wish Mr. Hofmeyr had stopped
here *; for* when he went on to ex-
plain what Afrikander justice to-
wards the Natives implied, we met
with another illustration of what
was once remarked by our present
Chief Justice about a Magistrate
whose judgment was right but the
reasons wrong. Somehow Mr.
Hofmeyr seems to think that the
attitude of his following in respect
of Natives’ lands needs explanation.
On this head we read that the
“ Speaker said that, what the Bond
“ desired was that the Kafir, as to
“ ground, should enjoy equal, but
“ not more rights than the white :
“ that the first should not get
ground for nothing while the
“latter had to pay for it” We
understand Mr. Hofmeyr to mean
that, as Natives, by the accident of
having been behind their European
neighbours in acquiring Eastern
civilization, are not as well-off
as their white neighbours, they
should be dispossessed of ground,
which must be put up to
public auction, to enrich white
*fortuin zoekers.* If conquests and
acquisitions of territory, from the
time of Julius Caesar, were
invariably dealt with under the
arrangements which find favour
with the Bond, it is very
problematic where Mr. Hof-
meyer’s people in France, and
many other European nations
would be. Mr. Hofmeyr does not
appear to be satisfied with the land
acquisitions of the Europeans in
this Colony, although nine-tenths
of it is in their hands, and Natives
arc barely cooped up in one-tenth.
This is a big subject and we may
have occasion to refer to it again
and again. Next, the Afrikan-
der Tribune handled the Fran-

 chise. Be it observed that

these are cardinal points of Bond
policy. Mr. Hofmeyr said it was

not true that the Bond wants to rob
the Kafir of the franchise.

What (he said) the Bond wished, was that
the franchise be not regulated in such a
fashion that we were politically handed over
to a lot of barbarians, the toys of speculating
agents or of agents prejudiced against us.
There shall be a difference at the polling
place between the party that had nothing
and him that has something to lose in the
land. If that was unjust then he would
like to know what would be said of the
franchise in Natal, where the Dutch farmer
had little or nothing to say—a franchise not

only twice as high as ours, but of which no
Kafir could make use before he had been a
resident for ten or twelve years.

But what are the facts ? As re-
gards Mr. Hofmeyr’s complaint
about the Colony being handed
over politically to a lot of barbarians,
we submit, that this is wide of the
mark. In the Assembly there are
76 seats and Natives cannot claim
even *one* as absolutely their own.
In five or six constituencies there
are sufficient Natives on the regis-
ter to turn the scales in respect of
candidates set up by two con-
tending parties among Europeans.
In these cases they have sup-
ported only large-hearted men,
breathing good-will to all sec-
tions of the people, as it will be
conceded by all who have given
attention to these matters. Only
once the Natives, sick of injustice,
took the representation so far
as one seat for Victoria East
was concerned into their hands,
and sent Mr. Rose-Innes, who
is acknowledged by all parties
in the House to be an acquisition
and an ornament to the Cape Legis-
lature. That the Natives were
right in sending him to Parliament
has been placed beyond dispute by
the fact that he is now sitting in the
House for the most enlightened
constituency in the country—the
suburbs of Cape Town. As to the
Natives being toys of speculating
agents, we believe they are in good
company, viz., not only of Mr. Hof-
meyr’s association, but of all electors
throughout the civilized world.
With reference to the difference at
the polls between the party that
had nothing and him that has some-
thing, this is scarcely applicable to
the aboriginal inhabitants of this
country whose all is in this
land and have no Holland or Great
Britain to fall back upon. The re-
ference to the franchise of Natal is
unfortunate for the Natives who
are kept out of the franchise are
properly not subject to the Parlia-
ment in which they have no voice.
In this case it is otherwise. Mr.
Hofmeyr’s remarks as to education
although introduced in connection
with the Natives apply generally
to all, both white and black, and
we have no objection to them on
this score. What we earnestlv
deplore is the exclusive dealing
which the Bond would practise
with respect to Natives, *qua* Natives

Notes of Current Events.

At the Port Elizabeth Council on Wed-
nesday week there took place a discussion
of more than ordinary interest on the
the relative merits of Orientals and
aborigines of this country. Mr. Holland,
moved by sanitary and aesthetic consi-
derations, had given notice of a motion
to regulate the habits of Indian and
Coolies. “ The fact is,” said Mr.
Holland, “ while the Council have to frame
laws for Kafirs and Fingoes, many of
whom are very clean in person and in
house, there is a still greater necessity for
legislation in regard to the Indians. He
questioned whether the Council can com-
pel British Indians to live in a separate
place. But the Chinese are differently
situated. The Council room was the
proper place to discuss this subject.
Orientals are rapidly increasing. They
make their money in filth and dirt, and
then they leave the country. Our own
coloured population are uniformly
superior to the Orientals, and hence he
pressed his motion.” Mr. Wynne, his
seconder, also drew a similar comparison
between the Asiatics and the Kafirs to
the advantage of the Kafirs. Mr. Gleeson
was rough on the Orientals. It is not
often one finds the good qualities of the Natives of this country dwelt upon, it is;
the more pleasing, therefore, to chronicle
the favourable opinion expressed at the
Port Elizabeth Town Council. Mr. Dath
had a word for the Indian. “ The Indian
would not live in a, north-end hut. He
saves his money, but the Kafir goes to a
canteen.” There is something in this,
we humbly acknowledge. The Eastern
is in the happy position that his religion
enjoins abstention from ardent spirits.
Unfortunately for the Africans the teach-
ings of the Christian religion on this head
do not seem to have been given the im-
portance they deserve by those who
brought Christianity to this country;
our Government is even more apathetic
notwithstanding that it prides itself on
being a Christian Government. Mr. R.
King’s vigorous common sense contri-
buted much to the discussion. He said, '

“the immigration is only in its initial stage. They might have a regular flood of Orientals. In Kimberley they have a separate quarter. It is beyond their power to close the port against anyone who chooses to come, but they must comply with the sanitary laws. He believed if something is not done pro­perty will depreciate. All the money is taken back to India and China and spent in opium (applause).” Eventually Mr. Holland’s motion was carried, and a Bill will probably be placed before the Legislature empowering the Council to grapple with the habits of Orientals in that town.

The following which is from a corres-
pondent of the *Cape Mercury* shows that
truth is being recognised : “I hear a story
to the effect that a white man who has
been re-marking other people's sheep
threatened to cut his throat if prosecuted,
and that if he leaves the district no further
steps will be taken. *From many years
experience I have come to the conclusion
that a large proportion of stock thefts are
committed by white men, more especially
those thefts where a large number of sheep
are taken.* Further, that many such
thefts are compromised from merciful
motives, or because of the trouble and ex-
pense of going on with the case.” The
italics are our own, and we wish to add to
the above that those who “ from mer-
ciful motives” compromise such thefts
are also the foremost in denouncing the
thieving Native and in charging him in
the newspapers and Farmers Associations
with the theft of the very sheep which
are stolen by European sheep-stealers.
We suspect that to be the state of affairs
and the above paragraph deserves the
serious attention of pass makers.

There seems to be wide-spread dis-
satisfaction among Native candidates for
the Elementary Teachers’ Certificate
owing to the form in which the results of
the Examination are given. One young
man, no doubt under a gross misappre-
hension, blames us for the arrangement of
the list of the successful candidates. We
need hardly say we had nothing to do
with it, and if there be any blame to be
awarded let the Education Office bear it
all. But we are for once conservative
enough to prefer the old arrangement of
the list which consisted of one list dis-
tinguishing by the suffix D, K, or S, those
candidates who pass in Dutch, Kafir, or
Sesuto. A Native young man who feels
agrieved writes as follows on this sub-
ject To the Editor of *Native Opinion:—*Dear Sir,—I want to draw your attention
to the dissatisfaction which some of this
year’s Teachers’ Examination Candidates
have with the arrangement in which their
names are arranged in the *Imvo Zabant-
sundu* papers *of* the 7th and 14th Novem
ber. I am very much displeased (said
one of the candidates), with the irregu-
larity in which our names appeared, as
successful candidates in the recent ex-
amination, in the last two *Imvo* papers.
We could not (he continued) make out
who were real No. 1, Ko. 2, No. 3, etc.,
in the degrees of merit; for there must
be a real No. 1, etc., in such a matter as
this. Teachers’ Examination Candidates
are proud of the numbers, you know.
Now, if there is an opportunity of making
this irregularity, which caused some to
be angry with the papers from which
they read it, right, please, sir, do. If
however, the opportunity has passed try
to do it next examination please. Let
there be not in one examination so many
No. 1 passes with “ Honours,” “ Com-
petency,” and “ Provisional ” certificates
respectively—unless, of course, they be
equal which must be made distinct.
Hoping to see the above complaint at-
tended to. Your obedient servant, A. M.
East Griqualand.

We are very pleased to find the
*Frontier Guardian* (Dordrecht) putting
in a good word for the Native Policeman,
and hope it will not rest until the good
points of this class of men are recognised
by the Government. It has always ap-
peared to us an egregious blunder to
weed the Cape Police of Native privates.
They are so zealous and efficient in
tracing the spoor and detecting thieves;
while a strong and useful force, of Native
Policemen sufficient for the requirements
of any part of the Frontier, can be main-
tained cheaply. These considerations do
not appear to have impressed those who
are at the head of affairs.

Our Dordrecht contemporary remarks
upon the increase of pay for members of
the Cape Police, and proceeds: “ Have
the Native Private of the Forces partici-
pated in the recent increases ; and if not,
why not? A short time since, for some
unaccountable reason and to us inex-
plicable, Native non-commissioned offi-
cers in receipt of 5s. per day were re-
duced to the ranks as Privates, and their
pay was cut down from 5s. to 4s. per day.
Some say this was done because it was not
thought advisable to have Natives holding
superior positions in the Force to Euro-
peans—a contemptible reason, in our
opinion. If Natives, through education
and ability, are fit to hold the positions of
corporal or sergeants in our Colonial
army, there is no earthly reason why
they should be debarred from doing so
simply because of their colour and their
nationality. If it is necessary to employ
Natives in the Police Force—and farmers
tell us that their services cannot be dis-
pensed with, that they are in fact more
efficient as detectives and in tracing out a
spoor than Europeans—they ought to be
fairly paid, and they ought most decidedly
to participate in any addition to the pay
of the men forming the Force. Good
Native Policemen like Privates Jeremiah
Mtila, Alfred Meli, Kleinbooy Dlongo-
Glongo, and others whom we might name
—men of long service and unblemished
character—have just reason to complain if
they are passed over when increases are
being made to the pay of all the white
men of the Force, and the Government
ought certainly to look into the matter.
If the colour of a man’s skin is to debar
him from promotion—a most iniquitous
procedure in our opinion—it should cer-
tainly not militate against his being
treated fairly and honestly in the matter
of pay and allowances. Whilst we are
rejoiced to think that the salaries of the
white men forming the Force have been
increased, or are about to be increased, it
will certainly be a stigma upon those res-
ponsible for it if worthy and deserving
Natives are left out in the cold merely on
account of their colour.”