August 11, 1886.

IMVO ZABANTSUNDU (NATIVE OPINION).

uyatemba ukuba akasokuti amalungu abekekileyo ngenxa yokungxamela uku- valela izityamtyam zamaqaba avalele nabantu abamelwe kuba nayo ivoti.

U Mr. GOCH ute nokuba sekuveliswa lipina ipamba esisiqendu asisokulunga, eyona nto inge isenziwa masilahlwe impe­la. Into engxanyelwe ugu Mpatiswa Miteto kuvalela yonke into ebala limnya- ma. Uwucase kunene (yena Goch) umketo webala, ukuti abantu abazakwenzelwa imiteto yokufa nokupila bavalelwe elu- ngelweni labameli. Akuncedi nto ukufu- mane kugatyiswe nge Queensland enga- bambene nganto nati. Naye akayitandi lento yokumana sipitizeliswa ngamanene ase Ngilane xa sisenza imiteto yetu, kodwa xa sisenza imiteto enjengale asiso- kungapitizeliswa. Uva into embi ngenxa yokuba oluluvo lubi kangaka lukokelwe ngu Mpati Miteto kanti nama Bhulu ngokwawo entlanganisweni yawo e Rini -ayengadange atyala ngoluhlobo.

U Mr. DOUGLASS uvelise ipamba lo- kuba kungabiko mntu umnyama woba ngumvoti ngenxa yokuba emi emhlabeni wenkosi. Ute bayakwanela bonke ngoku.

U Mr. VAN RENSBURG ute soloko atsho kwakude yena ukuba abantu aba- mnyama abamelwe yi voti kuba basaqu- ba ubukoboka, isitembu. Sidiniwe ku- fundekelwa ngomketo ekubeni ungaza- Nge ungabiko kuba ama Xhosa azeka izitembu, Amangesi ayalelwa. Ewe bako aba bhetele abangaqabi mbola, aba- Nakwahlulwa kuma wabo maba valelwe ngapandle bonke.

U Mr. INNES ute uyavumelana ne lungu lase Rini kuba emtetweni aku- ko nto iyitayitile yesizwe. Into yena ayalayo yile mfeketo yokuba abapesheya kwe Nciba bapatwe ngalumbi uhlobo. Xanga bekusenziwa ivoti ngemfundo komhlope nomnyama ebengayixasayo lonto kungabiko mketo.

U Mr. THERON ute intlobo zabelu- ngu zimbini apa e Koloni, bako abanga- ma enene azalelwe apa, bako aba- vela pesheya, pakati kwezi ntlobo kumi umntu omnyama. Amakoloni wona so­loko umntu omnyama amkangela njenge sicaka kwase kudalweni. Ute asenziwa kubadela, hayi, badalwa bazicaka zetu. Yimfeketo engatetekiyo ukulinganisa umntu omhlope nomnyama. Umntu om-. myama upantsi kude le kumntu omhlope, kufuneka ke egcinwe kobobupantsi.

U Mr. MERRIMAN ute akuko nteto ingcole njengale isand’ ukutetwa lelilu- ngu elitelekisa ama Bhulu nama Ngesi. Yena (Mr. Merriman) ungunyana wo- mfundisi wazalelwa pesheya; no Mr. Esselen ukwangunyana womfundisi uza- lelwe pesheya. Akuko nto bagqite nga- yo abazalelwe apa. Enye into akuko Ngesi laka laqayisa ngokuti limpata ka- kuhle umntu omnyama ngapezu kwe Bhulu. (Mr. ESSELEN: Atsho) Hayi akuko nto iyileyo, ngabantsundu ngo- kwabo abasuke bawuncome umteto wase mlungwini ngokukolwa nguwo kungeko Ngesi lizingcayo ngobubele.

U Mr. LEONARD ute noko fan’ ukuba ilungu lase Richmond aliwuminishi lo- mteto liteta ngawo, yena uxasa ilungu lase Rini.

U Mr. VAN DER WALT ute ngalo lo- nke ixesha Amaxhosa esayekiwe ukuba azeke izitembu makangayinikwa ivoti.

U Mr. SAUER ute akutetwa ngasite- mbu apa, kuba nalapa e Kapa siko kuma- doda ashweshwileyo. Inteto ka Mr. The­ron iseyodwa kwinteto ake waziva ngo- kungcola nobungozi nobudenge bayo. Azi xa uqutywa ngoluhlobo lomketo angapina yena lomkokeli wabo kulento, kuba ulolunye uhlobo. Abantu abantsu- ndu abazange bavote ngobudenge benga- buzisanga. Yinto elusizi ukupatwa ngu Rulumente omana ukutsalwatsalwa nga- bantu abangxamele izipitipiti nezahlu- kwano.

U Mr. KEYTER ute unosizi ukuba u Mr. Theron eviwe kakubi kuba ubenge- nzi mketo pakati kwabamhlope bodwa; yona into yokufumane sizenzise siti mau- ngabiko nakomnyama akuko bani unga- yinyamezelayo. Kudala lafikayo ilizwi nezikolo umntu omnyama useyileya nto wayeyiyo kumakulu amabini eminyaka egqitileyo. Usuke akugqiba imfundo aye kugcakamela ngase buhlanti asuke ingxowa yake yebhokwe. Yena uyaku- xasa i £100 komnyama ongumvoti.

U Mr. VINTCENT ute akayazi into eyenze ukuba silahle lendlela kuvotwa ngayo eti nokuba umntu uyintonina nge- mbedesho ne bala makavoti.

U Mr. JOUBERT ute uva ububi nge­nxa yenteto yengxoxo, ngati iyakubaka- taza abantu abamnyama.

U Mr. LE ROEX ute ukuba lomteto wayewungenise u Rulumente kuminyaka elikulu pambi koku ngekungaseko nka- tazo. Yena enguye nje ayiko nasemapu- peni into yokuba angade ahlale ndawo- nye nomntu omnyama kule tafile. Evale- lwe u Kafile liyakutamsanqeleka ilizwe.

U Mr. HUTTON ute akuko sizatu siva- kalayo esibange ukwenziwa kwalomteto. (Wapuma u Mr. Upington nabanye), ndingavuya engaumanga Umpatiswa Miteto kuba ndiza kuposa mabini matatu kuye. Emva kokwenza amanani ute (u Mr. Hutton) ngalento sapula umteto wobulungisa, Umpati Miteto makanga- bulali abantu abangazanga bayingcolise ivoti yabo.

U Mr. PEARSON ute akuko nto imbi njengale yokwahlula Amabhulu ku Ma­ngesi kuba bonke zizinja ze Nkosazana bemelwe kukuwa bevuka nayo beyimbu- mba pantsi kwayo. Lomteto kwenziwa umtshiso kwaba wenzelwa bona, maunga- vunywa, siyakuyifumana inkatazo. Aku- ncedi nto ukufumana Umgcini-Mali aba- leke aye kuboleka imali pesheya eshiya isimbonono emva kwake, kuba kuyaku- bhalelwa kwi Nkosazana.

Usukile u Mr. Robertson ngeli “ naxa mhlaumbi esamkela £50 ngomnyaka.”

U Mr. INNES ute ngekuhanjwa ngom- teto obuko kade wokuba xa umntu *eke* wamkela £20 ngomnyaka selelungile.

U Mr. PEARSON walivuma elo.

U Mr. WARREN ute umcasile u Rulu- mente kulento kuba xa abantu bayirolayo irafu mababe nabameli ePalamente.

U Mr. JOHNSON ute abantu abam­nyama abayicelanga ivoti, bafuna impato entle kupela.

U Mr. BARRY ute uyicase kakulu le voti yabantsundu tuba bavota bengum- hlambi bekokelwa nga bafundisi nabanye abantu, nezizi shwabulo zivela kulawa madoda eliya cala azilungile.

U Mr. SAUER ute akuko mntu uke washwabula apa, kutiwa inteto yelungu lase Richmond ingcolile, sisatsho *ke* na- ngoku kuba yahlula i Bhulu kwi Ngesi.

U Mr. THERON wayikanyela lonto.

U Mr. LEWIS ute ingxoxo ibeshushu ngale voti kutiwa yeye blankete. Lom­teto ngowo kumvalela ngapandle omnya­ma umntu.

U Sir. T. SCANLEN ute into eninzi

yamalungu ifumfutelisa emnyameni
ayiyiboni lengozi. Eyona ngozi inkulu
KUKwala namalungelo abo abantu abam-
nyama. Abakali hlazi ilungelo labo aba
sebengabavoti. Yena utelela kwelika Mr.
Douglass. Into onzima Kulinganisa incito
ne ngeniso Ka Rulumente le Palamente
yaposisa ngomnyaKa we 1879 ne 1880.
Kwahlulelwene ngendawo yoKuba ixabi-
so lomnyuli omnyama malibe £100, aba-
yivumayo 28 Messrs Joubert, Du Toit,
Des Vages, Le Roex, Rothman, Dempers.
Keyter, Nel, Venter, Proctor, Tudhope,
J. De Wet, Sprigg, Upington Hofmeyr,
Scholtz, Esselen, Theron, Van Der Walt,
Van Heerden, Johnson, Oothuizen, Barry,
Du Plessis, A. B. De Villiers, Van Rens-
burg, Ohlsson, J. I. De Villiers.

Kubuye Kwahlulelwana ngecebo liKa
Mr. DOUGLASS. Abalivumayo 27,
Abalicasayo 25. Amagama iKwangala
angentla, Kupume wamnye Kumacala
omabini. Kwavunywa ke uKuba lawo
mazwi ahlonyelwe kwesisiqendu somteto;
abacasi bebesiti isiqendu somteto masi
bulawe Kume lamazwi.

Cart. BRABANT ute mase itiwege-
xe bucala lengxoxo ize ibuyelwe kwaKo-
na.

U Mr. UPINGTON ute aKusafuneKi
Kubuyelela igqityiwe ingxoxo, mayenzi-
we umteto ngoKu.

Umgcini sihlalo ubuye waliposa eloKu-
ba Kwahlulelwane ngendawo yoKuba
make ime ingxoxo nOKuba ibe igqityiwe,
Abati mayime 25.

Abati ipelile 27.

Umgcini sihlalo ute esisiqendu somteto
masibe yinxenye yomteto. Kwavun-
yelwana.

ELUSUTU.

[IVELA KU MBHALELI.]

5th August, 1886.

Elase Lusutu lihleli kakubi kwezimini. Inkosana ezimbini onyana baka Masu- mpa basuke bayi vukela enye Inkosana engu nyana *ka,* Mayara into *ka* Mshwe- shwe eyafa isebantwana babini. Ezonkosa- na u Tumo no Thebe bapume ngamini tile kubangwa ingca yokwaka, yahlangana nge mipu akufanga mntu kodawa kwabu- lawa amahashe atile kupela, zatinjwa in- komo zakwa Leshoboro. Yaqumba ngoko Inkosi u Letsie yase itumela kunyana om-

kulu u Lerotholi ukuba ayekuzijika ezo nkomo zibuye zonke ati ukuba abavumi zitatyatwe ngamandla.

Ipume into eninzi yempi exhobileyo. Ayika qonde ki eyonanto yendzekileyo. Ipumile nge *4* August imikosi.

Banga bangasikum bula ke abazalwana tina mzi waye Lusutu.

ABAL1MI NA BARWEBI.

E-MARKENI.

E QONCE (August 7) Ihabile, 6d to 3/4 ngekulu Umbona, 2/ to 2/2 ngekulu Amazitnba, 3/ to 3/6 ngekulu Umgubo, 4/ to 11/6 ngekulu Imbotyi, 8/ ngekulu Itapile, 1/ to 7/ ngengxowa

E TINARA (August 5) Irasi, 3/6 to 3/9 ngekulu Amazmiba, 8/ to 10/ ngekulu Umbona, 5/ to 5/6 ngekulu Umgubo, 7/6 to 9/6 ngekulu Itapile, 8/ to 14/ ngengxowa

E KOMANI (August 10) Irasi, 5/ to 6/ ngengxowa Ihabile, 3/ to 7/9 ngekulu Umgubo, 5/ to 6/ ngekulu Umbona, 6/ to 7/ ngengxowa Amazitnba, 7/ to 9/ ngengxowa Itapile, 6/ to 8/ ngengxowa E RINI (August 7) Imbotyi, 2/ to 6/ ngekulu Ihabile, 2/3 to 2/7 ngekulu Amazitnba, 9 3 to 9/6 ngengxowa Umbona, 8/ ngekulu Umgubo, 12/ to 16/ ngengxowa Itapile, 5/ to 8/ ngengxowa

E KOLSBELERE (August 7) Ingqolowa, 12/ to 12/6 ngengxowa Amazimba, 7/6 ngengxowa Umbona, 7/6 to 8/ ngengxowa Umgubo, 16/ to 17/6 ngengxowa

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| Native Opinion, |
| WEDNESDAY AUGUST 11,1886. |

The Pond  REFERRING to

question again. UmHLANGASO’s let­ter, which appeared in these columns a fortnight ago, the *South African Methodist* (Graham’s Town) observes :—“ The outlook is a serious '' one for Nota, and as he and his “ people are Wesleyans (Nota '' being a local preacher, and of “ good reputation) and Rode is a “ Mission Station of our Church, we “ feel anxious about the result. The '' Rondos, however, are not likely “ to have it all their own way, as “ there is little doubt the Xesibes “ will again cross over to defend “ Nota, who is regarded as an ally “of theirs. We deeply regret the “ attitude of the Pondo tribe, which “ will assuredly bring them into serious trouble and we must say wo regret also the action of the “ Colonial Government, which '' takes no efficient steps to heal the “ breach between the Colony and '' this powerful tribe. 'It is not “ impossible to arrive at a peace- “ 'ful solution,’ says Umhlangaso ; “ and while we feel that the Pondos

“ are running a risk which they
“ hardly appreciate, by bearding
“ the Colonial Government. We
“ fully admit also that the tribe has
“ not been fairly treated.” We
fully sympathize with the remarks
of our contemporary. That up to a
certain period the attitude of the

Pondo nation was calculated to in-
spire their friends and well-wishers
with regret, is too well-known.
When, however, the Pondos wished
to have the disputes between them-
selves and the Cape Government
referred to a Commission, in which
they would have as enlightened and
liberal-minded gentlemen as Sir T.
Shepstone, Colonel Griffith, and
Mr. J. J. Irvine as representatives,
with full powers to act on their be-
half, we could not but applaud their
wisdom. It is our strong convic-
tion that baleful and mischievous
results only can be the outcome of
negotiations carried on directly
between the Cape Government and
the Pondos. The intervention of a
third party is absolutely necessary
in the interests of peace. The Pondos
cannot be expected to be well up in
the intricacies of diplomacy; and
we are surprised that the Colonial
press has not supported them in
getting Government to agree to the
reference of the question to arbi-
tration. This state of things can-
not last. By the dogged refusal
of our own Government to have the
matter considered in broad daylight,
by intelligent men, in an intelli-
gent manner, a disastrous war may
suddenly be sprung upon the
country, and its progress checked.
Let the press and the country in-
sist upon Government dropping to
treat with the Pondos in the dark,
and upon having the matters in
dispute submitted to an enlightened
Commission, in which both sides
would be represented by just men
It must be patent to everyone who
has taken up the question that the
document known as the Treaty of
1844 is not one whit better than
utter waste-paper. It has been
broken over and over again by the
parties concerned. We were there-
fore confident that, as one of the
fruits of the proposed Commission,
a fresh Treaty between the Govern-
ment and the Pondos would be
made to cover the changed circum-
stances. For instance, the Pondos
might be bound over to maintain
law within their borders in such
matters as stock thefts; to observe
international laws in the treatment
of subordinate tribes such as the
Xesibes, before they were annexed,
and Nota’s people; and to desist

from small wars with them, which
are a menace to the peace of the
Native Territories under the
Colonial Government. In regard
to the disputes about St. John’s
River and the Xesibe territory, a
*modus vivendi* would, as Umhlan-
gaso’s letter clearly shows, as-
suredly be one of the results of
such a Commission.

But why waste words ? Our
Government “ deprecates the inter-
“ vention of a third party; ” the
country is apathetic, and, under the
circumstances, we hail with con-
siderable relief the intelligence
that “ the Pondos, despairing of
“ completing negotiations with the
“ Cape Government, are sounding
“ Natal as to the feasibility of es-
“ tablishing relations in the nature
“ of a protectorate with that
“ Colony.” A little while ago we
suggested in these columns this very
course. We sincerely pray that no
false sentiment may prevent the
Natal Government from entertain-
ing and considering, in the spirit
in which they are offered, the over-
tures of the Pondo people. We
congratulate the Pondos on their
wisdom and perspicacity in taking
this course. The Pondos will fare
better in every way when dealing
with the Imperial Government,
through the High Commissioner of
Natal, than with the Responsible
Government of the Cape. With
the enemies of native rights in the
ascendant in this Colony, there is
no hope for that nation in this
direction. Let us hope Sir Arthur
Havelock will accede to the re-
quest of the Pondos, and represent
their case to the Secretary of State;

and we trust that the foresight, for
which Sir Hercules Robinson is
deservedly famed, will show itself
in this instance by his heartily
supporting the Pondos in seeking
to come under the protecting wing
of Her Most Gracious Majesty

Queen Victoria. Any other course

will, we feel sure, hurl the Pondo
nation, bound hand and foot, into
the fiery furnace of Cape politics.
And we know too well, as His
Excellency must know, what this
is.

Editorial Notes.

A Native correspondent in the heart
of Pondoland sends us the pleasing re-
port. that the Pondo Paramount Chief is
setting his face against the thieving, for

which his territory was fast gaining an
unenviable distinction. He has come to
the determination to kill any person
found guilty of theft. Only recently one
man, our informant says, lost one of his
ears after being convicted of stealing a
horse belonging to one of the minor
Chiefs. We can by no means approve of
the brutal and barbarous punishments
which the Pondo Chief has decided upon
inflicting upon thieves. Let us hope
Umqikela may be dissuaded from this
mode of punishment, but we are bound
to note, as a hopeful sign, the change that
is coming over the Pondo nation, which
has led to the appreciation of vigorours
measures for its suppression. It is to be
hoped the minor chiefs and people will
support the Chief in making the drastic
measures effective.

The Kimberley election takes place on Wednesday next. Mr. Lord and Mr. O’Leary are before the electors. The latter gentleman has been in Parliament for a session, and that period seems to have been long enough for Mr. O’Leary to show to the dullest of the dull that he has not in him the materials even of a fairly good member. He did not win the ear of the House, and we urge upon our Native friends in Kimberley to roll up as one man on Wednesday next to vote for Mr. Lord who is a very eloquent gentleman, and whose views on public matters, especially on Native Affairs, are sound and satisfactory. On the Trans- keian Representation question, which all our people know carried with it the dis­franchisement of all black men through­out this Colony, the Diamond Fields inclusive, Mr. O’Leary voted with the enemies of the rights of the Natives. On the question of the sale of liquor, which is one of life and death to the Natives, he was paraded against us. So it was in other matters which affected us, and yet the Native vote at Kimberley was given to him! In the face of these facts our Native friends in Kimberley and Beacons­field will be acting after the fashion of the Gaderene Swine if they vote for Mr. O’Leary again. Mr. Lord is their man.

We observe that two aboriginal natives from the Colonial Empire of the Queen entered the contest for seats in the House of Commons. Mr. Lalmohun Ghose, an Indian Barrister, who practises at Cal­cutta, and Mr. Dadadhai Naoroji, who, we suspect by the name, is also a native of India. The former stood for Deptford against Mr. W. J. Evelyn, the Conserva­tive sitting member, the poll being— Evelyn (C) 3,562, Ghose (L) 3,055. Mr. Naoroji was beaten by Colonel Duncan (C), who polled 3,651, by a majority of 1,701. They are both Gladstonians, or advanced Liberals, as all aboriginal natives always are. Natives know that but for the triumph of Liberal principles they would not now be enjoying the privileges they now possess under the British Government. They know at least on which side of their bread the butter is.

On July 9th Mr. J. Sivewright, M.A., C.M.G., late General Manager of Cape Telegraphs, read a paper on the Tele­graph system of Colonies and India in the Conference Room of the Colonial and Indian Exhibition now on in London. He graphically pointed out the great value of Telegraphs, and added, what every inhabitant of the Frontier ought to ponder over, that “ Telegraphs were not an unmixed advantage to Governments, for by helping to centralise authority it tended to make all except those at head­quarters dependent on others.” Frontier officials know this.

The writer of the motes headed “ The Cape in London,” in the *Cape Argus,* has the following, which will, we dare not doubt, gladden the hearts of many of our countrymen in hearing that some of their representatives in England have been honoured by the great Queen, whom they so fondly term their “Mother”:—“The Queen having arranged to receive her coloured subjects from the Exhibition at Windsor last Thursday, a large party was formed, including your South African natives, who were allowed to show off their accomplishments to her Majesty. Mr. C. D. Webb accompanied the party. There were fifteen Cape of Good Hope natives.”

The Umtata paper states that Bishop Callaway has tendered his resignation of the Bishopric of St. John’s. We believe it is through the physical affliction that led a few years back to the appointment of the Right Rev. Dr. B. L. Key as Coadjutor Bishop, that the revered prelate now seeks finally to retire from the Epis­copate. Dr. Callaway’s retirement will be regretted by many devoted members of the Church over which he presided.

Mr. Paul, Timm, and some *of* the mem­bers of the Peddie Farmers’ Association having displayed much alacrity to find fault with Mr. Innes’ views on the question of titles for natives, that gentleman has written to explain. The Peddie farmers assumed that Mr. Innes was in favour of the issue of tribal titles as opposed to individual tenure; whereas as a matter of fact nothing can be further from his views. Like every intelligent man, be he black or white, Mr. Innes yields to

none in the desire to see individual titles
issued to all native occupiers of land. But
as a practical politician he recognises the
difficulties which lie in the way of a
speedy and universal issue of titles to
private owners. There are survey expen-
ses to cope with, and the finances of the
country are, as things are, strained. Sup-
pose the survey expenses are surmounted
“ are we,” Mr. Innes pertinently asks,
“to force every male occupier of location
lands to take up and pay for his title
deeds, whether he happens to have money
or not ? That would be taking a horse to
water and compelling him to drink with
a vengeance,” says Mr. Innes. Mr. Innes’
critics do not even give a hint as to how
their wishes might be carried out. The

fact of the matter is, as the learned gentle-
man says, it is impossible by waving a
magician’s wand to change the system of
land tenure of a whole nation. The
change must come slowly if it is to come
surely. In the mean time, while admit-
ting the justice of making the location
natives contribute something towards the
roads they help to destroy, he should give
them such fixity of tenure as they would
appreciate. Mr. Innes hopes to meet his
critics personally before the next session.
He seems to us to stand on a rock.

In the British Court of Appeal, on the
30th June, the divorce case of Crawford
*versus* Crawford, in which Sir Charles
Dilke was co-respondent, formed the sub-
ject of legal argument. Mr. Donald Craw-
ford. M.P., was represented by Mr.
Dankwertz, whose success at the Bar we
are most happy to notice. Mr. W. A. O.
J. Dankwerts is the eldest son of the late
Dr. Daakwerts of Somerset East, and
brother of Mr. B. V. Dankwerts of Messrs.
Malcomess & Co. of this town. He passed
in 1873 from the Gill College, Somerset
East, the examination for the second-class
certificate in Literature and Science—
equivalent to the present B.A. of the
Cape, and proceeded to Europe to pursue
his legal studies. Mr. Leonard, Q.C.,
M.L.A., and Mr. J. Rose-Innes, LL.B.,
M.L.A., now the two leading barristers
of the Supreme Court of the Colony, are
*alumm of* me same College; so also is
Judge Grego rowski of the Free State.
In politics Mr. Dankwerts is a Liberal,
and we expect yet to see his name asso-
ciated with some Liberal ministry of the
future as the first Colonial lawyer who
has aspired to high office in the British
Government.

The peaceful flow of events in Basuto­land was disturbed last week by one of those disputes which now and again take place between one or other of the minor chiefs. It appears that two sons of Ma- supha picked up a quarrel with a grand­son of Moshesh, Leshoboro. The right of cutting grass for thatch was at issue. Before the matter was settled Tumo and Thebe, the sons of Masupha, led some men to a fight with Leshoboro’s men. Guns were used, but with no casualty to human life; several horses were, however, left to rot on the field, and some cattle belonging to Leshoboro were captured. Enraged at this, Letsie sent Lerothodi to retake the cattle by force, if necessary. Lerothodi pursued Masupha’s sons with, a large armed force. This took place on Wednesday last. The result has not yet transpired.

Mr. Ayliff has been recently among his constituents at Fort Beaufort and Sey­mour. At the latter place he expressed himself as dissatisfied with the session. He attributed the failure of the session to the want of carrying out Responsible Government. “In the Parliament,” said the honourable gentleman, “ there was an irresponsible power which swayed the Government, and measures were carried through which were really prejudicial to the country and good Government.” It is to be much regretted that Mr. Ayliff omits to point the way out of this dis­graceful state of tilings. Mr. Laing, Mr. Ayliffs late colleague in the representa­tion of Fort Beaufort, went to the *fons et origo mali.* We flatter ourselves that what we saw while Mr. Laing was still in Parliament, and which we expressed on his retirement, he has just seen. In Parliament, Mr. Laing acted with Mr. Ayliff, Mr. Hockly, Mr. Pearson, and others as catspaws to draw the chestnuts out of the fire, which, when they were on the plate, were devoured by Mr. Hofmeyr and his followers. We make no apology for reproducing Mr. Laing’s sensible and practical remarks : — “ The Hon. Mr. Laing said Mr. Ayliff had done his duty in coming here, but he hoped in future that timely notice of the advent of mem­bers would be given. Mr. Ayliff had given satisfaction as to his voting in Parliament, but he was not backed up. Public opinion here was that the work of the Parliament had been a disgrace. We could not go back to what we had before Responsible Government, but the fact was that we had not yet realized the latter as it should be carried out. The Government had been defeated over and over again and should have gone out of office. Men should combine to refuse support to a government which violated the principles of Responsible Govern­ment. The conduct of the Government was miserable, and in the matter of the Transkeian Bill was culpable. The Scab Act had been emasculated. Responsible Government should not be got rid of. We must fight for principles and carry them out. Unfortunately the leaders of the opposition were just as ready to pander to ignorance and folly, and as he disliked the present state of things, he did not see that a change would be much different. The only hope we had was *for* a band of half a score of men of sterling principle to unite to oppose a Govern­ment the moment they departed from constitutional principles. What he meant was that men like Ayliff, Frost, Hockly, Pearson, &c., should have gone com­pletely into opposition on such action as follows: the Excise or Transkeian ques­tion. They should have remained in opposition through the session, and in the event of a change of Ministry they should support constitutional practice but abandon that support the moment principles are trampled on. That was our only hope of prevention from shame and ruin,”

Why is matrimony like a besieged city P— Because many who are in it wish to be out and many who are out wish to be in.

3.