[September 26, 1889.

IMVO ZABANTSUNDU (NATIVE OPINION)

3

 EZABABHALELI.

 UKUBALELA.

UMBULELO WAKWA SIKUNYANA.

Mhleli Otandekayo, — Kungesicelo entlanganiso ukuba mauncede ufake lamazwana kwelopepa lako. Tina madoda ase Auckland kwa Sikunyana sivakalisa umbulelo wetu kulamadodana matatu abetunywe siti mzi ontsundu njengo hlanga. Ningadinwa nangomso kambe bafanandini, ngesenzo esisodwa, esi sanamhla, enite okweneno, sakuti kaniti gxada e Kapa, anasityoba ngamazwi okwala, nasuka nabona ngentobeko yenu ukuba nitunywa ngoyihlo, naluhamba olubala lude naya kuwacanda lamazwe angaziwayo ngabaninzi kuti. Ngapezu koko sibulela imigudu eniyenzileyo kwelo Botwe, ukutunga, nipuma, nifuna ukuba umzi niwuzele nenyaniso ngapezu koko, anabi nabugwala ukuhamba ??? ezongonyama, ezimehlo angqazolo. Siyayibulela imbonakalo yenu okwenene njengabafana abalwela
uhlanga, nangapezu koko, ekubonakala mhlope ukuba imali eyahlaulelwa nina emfundweni sitya yona namhla, sibulela sisiti nangomso, nangoms’ omnye, bafana
ndini; nazi kambe ukuba namhla sikulombuso nje izinto zawo ziyakufanela amadodana anjengani, ngengqondo yemvelo, nengqondo yemfundo. Sitsho kuwe mfana kaMakiwane, nakuwe ka Jabavu, nakuwe ka Wauchope. Siyambulela u Somandla kuko konke ukwenza kwake. Egameni lentlanganiso.

 Geo. Mjamba.

Auckland, July 29, 1889.

UMDLALO WE TENNIS EKOMANI.

Mnumzetu,—Kwipepa le 15th August, 1889, ndibona incwadi ka “S. N.” engati ipendula—koko indixaka ngokusuke itete into eyiyimbi kweyayitetwa ngu Gobisongololo. Uti u S. N. *“ kuhlala* kubonakala inteto ezitenxileyo kweli pepa.” Mna ke ndisabone kabini qa inteto ezine
gama lika Gobisongololo kweli pepa.
Ukuba zitenxile kwakutenina ukuba
ungampikisi kwamhla mnene? Uti u
S. N. “sibona sibonile epepeni lako
izinto ezingena mhlaba ekutiwa zenzeke apa etyalikeni yetu.” Ndifuna ukwazi ukuba u S. N. upendula u Gobisongololo na, nokuba uquka into eke zibhalwe ngalotyalike yabo, ngabula yena. Zizintonina zona ezonto zake zabhalwa ngalwa ngayo futi ezitenxileyo? U S. N.
ugqitela kwindawo yokuba “balelwa
ngabo abantwana babo ukuya ezintlanganisweni zangokuhlwa ze Tennis.”
Ngubanina S. N. oke walilela ukuba
abantwana bako baye ezintlanganisweni zangokuhlwa? Ngu Gobisongololo na?

Intlanganiso ye Tennis njengosapo olunembeko kuba zali yazijika intlanganiso zaba semini nakurora lixa langokulilwa; kuba, nokuba zibe ngokuhlwa inkoliso zentlanganiso zedolopu kungenxa yokuba abantu bangaba qeshwa.

Lomfundisi S. N. uti u Gobisongololo utsibele kuye nguwupina? Kuba kwa njengo Gobisongololo nawe akumxeli ngagama, kanti abafundisi balapa e
Komani basesi bhozweni nase sitobeni bebonke. Akazange atsho yena u Gobisongololo ukuti intombi ye mantyi ihamba intlanganiso—wati ifundisa abantu ukudlala i Tennis. U S. N. akakangeni kwinteto ka Gobisongololo, ungene kwecingwa nguye (mhlaimbi woyika ukuqwengwa kwangabendlu yakowabo) ke xa alapo unokupendulwa nangubani otandayo. Akukabonakali nokuba u Gobisongololo azikataze okwanamhla. U S. N. simazi simtelekelele kangaka, besingakumbuli ukuba angafane avume ukwenziwa *itupa le kati* ngo J—H— no M—P—G abazilondolozileyo ezabo intupa. Lumka ke S. N. woroqeka rasha
ungabi namopnli wakuposwa ngabasemzini eziko. Ukuba lomfundisi uteta
ngaye ngulo wayo simaziyo, ngati upantse walumka ungalibizi igama lake,fanukuba ukumbule isipango esike sabawela abanye abafundisi kwakwi mihlati yeli pepa. Utanda kunjalo na nakulowo wako? Tina asitandi njalo kuba nati ngowetu. Make ndipeze apo. Ndingowako u

SlDUBULEKANA.

Queenstown, Aug. 17, 1889.

INDLEKO ZABATUNYWA.

Nkosi yam Mhleli we *Mvo Zabantsundu*—Ndikucela ukuba undincede ufake lamazwana am kwelopepa lako, olipatele umzi ontsundu. Indawo endizakuvakalisa yona kumzi wonke wakowetu ngawo lomcimbi upakati kwetu, nge
ndleko zabatunywa esasibatumele e Kapa ngenxa ye Pasi Engqongqo, eyayisalata ibala lobumnyama, kuba singabantu abantsundu, eyayisiti siza kuhamba ngepasi nokokuba siyangapina nokokuba
siya ezityalikeni eyayiza kutukulula
amaqina amhlope kuba Fundisi abantsundu, eyayiza kutukulula i Tayitile kumanene ane taitile antsundu, ahambe ngepasi emihlabeni yawo ayitengileyo ngenxa yento enye yebala lodwa lobumnyama. Ukutsho ke nkosi yam nani mzi wakowetu nonke, nditi lento yepasi yati mhla yangena sati tina Bhayi sakala sonke, save sililela ubunene esiza kuhlutwa bona' namhla, kuba yinto ebonakala kakuhle ukuhamba kamnandi ungabhekabheki ngasemva ukukangela amapolisa namadindala, ukutsho ke nditi mzi wakowetu umnqweno we Bhayi lonke lipela, ngamana kuvele amadodana anjengala madodana matatu azimisele ekubeni alwelwe umzi ontsundu. Ngu banina onga tshoyo ukuti I Bhayi litsho nganina kuba into ka Makiwane nento ka Jabavu nogaga olunendevu intsimbi edl’ezinye utambo dala kade bemqongqota abase Tinara nabase
Bhayi into ka Wauchope lomadodana omatatu alahla imisebenzi yawo ayesiyakulwela umzi ontsundu njengokuba sewutshilo umzi wakwa Ndlambe obomvu ukuti—uyaqala ukuyibona imfundo intsebenzo yayo, kambe niyazi mzi ontsundu okokuba ikalipa kulomzi wakwa Palo likalitshiswa ngezi bongo ukuze lihambiselele pambili ukulwela inkosi niyazi nani mawetu ukuba ngokuni ekuliwa ngomlomo kuzinto xase mlungwini ukuze kulandele imali ngasemva. Ukutsho ke nditi lemalana incinane izindleko zabatunywa iponti ezimashumi mabini ane ponti ezintlanu. Umzi wase Bhayi mandinazise mzi ose Maxhoseni okokuba isicelo sentlanganiso eyayi pantsi kwamahlati eyakangela ngendleko zabatunywa, yamkelwa ngomxhelo omnye li Bhayi, lonto iyasetyenzwa siteta nje lomali ngumzi wase Bhayi. Pambili ke mzi wakowetu niya kuwadanisa ama Bhulu kuba esiti nizizinto ezingavaniyo nina bantu bamnyama. Mandiyeke apo, bendivakalisa
ubuhle obuse Bhayi. Ndim owenu,—

J. A. Vena.

kompanda wotywala njenge pela eli
ungafika leyele emanzini; libe lidano
bumke bonke ubunene balo. Anjalo ke
lamanene kuqayiswa ngawo apa e
Koloni. Amabalabala, zincoyinco, bu-
pina ubunene apo? Isipani esihle sesiti
sibe bala linye. Amanene akoyo apo
e Koloni ungawafumana kubafundisi
nakubashumayeli, ugqitile apo nakanye
ukuba wobuye ulifumane inene; unga-
sowufumane uti kambe ngala e haskook,
la tina pesheya kwe Nciba siti zindlavini.
Lento Mhleli ’msan’ ukuyiyekelela, ma-
nani nibonisa ngalo elihlazo lingaka
amatshawe ohlanga, okutetelela uhlanga,
emka ne bhotile nompanda. Kuba lusizi
kakulu wakubona unyana ka nantsi ati
nxa efike pakati kwamanene namanene-
kazi umve eteta amanyumnyezi, izinto
oyakuti wakuziva kuti zimela. Luya
kutinina uhlanga ukunyuka nxa intloko
yalo epambili ikangele emva? Wotini-
na umsila ukukokela? Kumbula wena
mlesi imbali yenyoka akulunganga nto
kwakukokela umsila. Lento abafundisi
namadoda amadala makangalali, inaka-
tandazele elihlazo ubusuku nemini, wo-
va ancede Umdali. Ndim

kompanda wotywala njenge pela eli
ungafika leyele emanzini; libe lidano
bumke bonke ubunene balo. Anjalo ke
lamanene kuqayiswa ngawo apa e
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namadoda amadala makangalali, inaka-
tandazele elihlazo ubusuku nemini, wo-
va ancede Umdali. Ndim

Opesheya Komlambo.

IngQeshwa ne Rafu Yezinja. — Umzi
wase Ngqushwa ubuhlangene namhlanje
(11 Sept) ngomcimbi wezinja. Pambi
komantyi u (Mr. W R. Piera) inkosi zazi-
misa izizatu ezinjengokuti izinja ngama-
polisa etu, okuya sahlutwayo imipu. Oku-
nye zona ntonina? Eyonayo makayidu-
bule umlungu ngamnye; okanye u Rulu-
mente wenzela ntonina ukuti xa sisa-
mbulela ngokusinceda ngemali yamaphe-
kepheke abe selegenisa irafu yezinja, kanti
besisambulela u bawo wetu u Rulumente
Inqumamile intlanganiso. Umantyi me
ingwevu zamadoda zipelile akaziboni, nezise-
koyo naziya ngasemva, into ayibonaye
ngapambili apa ngabafana amakwenkwana
angxamele ukutata indawo ezipambili.
Kanjako yena makatete kakulu kuve wonke
umntu, ukuba kuko igwele alibonayo eli-
knkumalayo emibilinini yezintwana eliya.
konakalisa ilizwe, zinjalo ke ezintwana
zizibiza ngokuti zifundile ngokwazo. Ndi-
yanazisa ke nina, imfundo encinane ingu
monakalisi. Upendulwe ngumfundisi u
Rev. C. Bekwa epikisa lonteto, umxelele
mblope ukuba tina sazifundela emapepeni
“Imvo” yena mantyi esifihlela engasi-
xeleli nto. Ute yena ukupendula, yona
kanye *Imvo leyo* ingulowo moyana wona.
kalisayo ukukumalayo, atsho axele ukangayikataleli kwake ne *Mvo* leyo. Tina
usixakile umantyi wetu ukusitetela kakubi
kangaka sakuba imhlonele asahamba
ngasele kwake ukuya ku Rulumente, okanye
tina besimcela ukuba yena angagqibi nto
ngokwakwe asivulele indlela yokuteta ne
Divisional Council, kwano Rulumente. Bivuya ukubona ukuba ibango laba ntsundu
ilixasa shushu i *Journal* yase Rini.

INTOMBI ZASE MGWALI.

Nkosi Mhleli, wepepa le *Mvo Zabantsundu, —* Ndifuna nkupendula inene
elibekekileyo, elalibalisa ngomsito we
nkosi Yotembu. Liqale ngetwemnandi
koukena, kwati kodwa ekupeteni lapeta
kakubi. Ngani, nangu umteto weyetu
inkosi, yati maze kungabiko ndodana
iteta-teta nentombi, wafika ukwanjalo
nowakwa Bhaca. Siti ke tina kugqityiwe
Somvaba, zole tu. Liti ke elinene
amantombazana ase Mgwali asanquma
nqumeka wakuteta nawo. Xa nina,
utsho ukuba wayenga angateta ntoni
nawo. Elonene selizixela ukuposwa
zintombi zase Mgwali. Mna ndiyanqena
ukuteta-teta. Liqala ngokuba umhla
wokuqala latshona ilanga singaliqondanga, libuye lawaqonda ninina amatombaza nelokwe zawo, Hi, ndiyalibuza elonene, ndisaziyeka zona izincoko ezo.
Nditi kubuye kwako xeshana kanti loku- teta nezontombi, ububa wozifumana zisisulu, mandime.— AV. L.

Kumapepa endawo ngendawo sitabata
lamanqaku ngokubalela :

Cradock.—Lisabalele ngakunye kwesi
sitili.

Edikeni.—Ilizwe limi kakubi. Okwencha
ayiseko efanele impahla.

E-Skap.—Amafama azifumana enyanze-
lekile ukuba anqumle amatakane ukusindisa
onina. Kuko isiroro ngokusebenza komteto
we bhula, mayelana nokuquba igusha kuba
kwezinye ifam apele kanye amanzi.

E-Nyara.—Lite.hoto ngakunye. Ayiye-
kile impahla ukufa ngenxa yokabalela.
Ukuba ayini msinya zininzi ifama ezinga-
sakuba nako ukuhlaula amatyala azo.

Knlo lonke ngapandle ko Sutu ne Free
State, liyanconywa kunene.

INKANYEZO.

My Dear Mhleli,—Ndibetwa situku-tezi sokutu mntu lowo akuhlangana nam
ndivela Emampondweni nje akamise
umlomo ngosizi lometuko, ukuba ebeba
yena ndafa kwelozwe, ngenxa yalancwa-di yabonakala kwipepa lako lomhla
wamashumi amatatu ku May lo usand’
ukudlula. Ndiyawazisa ke umzi okokuba akuzange kuhle nto injalo malunga
nami no ndweudwe lami, lowomntu
wateta.lonto uyecija uteta ulwimi. Okwenene into leyo yehla siko nati ngoluhlobo:—Site sakuba pezu ko “Nota” e
Rode sahlangana nenkosana yakwa
Bhaca engu mtshana nayo kwa'Bhaca
apo, yatanda ukuke ipelekelele inkosi
yabeNguni. Site sakuti tya ngapezulu
ibibonga, imemeza, letuka ihashe elalikwelwe yinkedamana yomlungu endandiyicole e Mzimvubu, sagijima salibamba yaseyilinxula uku’bonakalisa usizi lwayo, sahamba sinxulumene sobabini emgaqweni apa. Kuze umntu nga-
pambili, endandisiti mina ngowe Posi
ngokubona inxhowana zake, akasipambukela, idulusele ngakumhlobo wam lo noko ukuhamba kwake. Ite ke le nkosi, yiniua ungapambuki ubona ukuba ndixakekile ? Ite ke ukumpendula isuke
imtuke iti unyoko! seyisuka ililahla le
nkosi elihashe lam, inikele ngemazi
yakowabo efosi enombala ebusweni,
ifika imkwitsha ngesabhokwe, ibuye
imkwitshe futi, side siwe isinxibo sake
ehlike ke atole imbokoto amjule ngayo,
ampose, ukuba wayemvile ngesaqalayo
ukuwa nati. Injalo ke lonto ukuhla
kwayo. Tina sonke sasigqoke kahle,
um-Bhaca yena wayekwele ze ebonakala
ngento yon’ke ukuba ngumntu welilizwe.

August 28, 1889. N. C. Umhalla.

Ijaji e Somerset.—Libe lilinye ityala
pambi kwe Jaji kulomzi, njengokuba ibihleli
kona ngo 12 September, elenkosazana ingu
Mr. Lardner-Burke. *Diedrerich J. R. Vos*ngobumenemene. Watenga 35 inkomo ne
hashe nesali nemikala nge £210 ku Mr.
Priest esiti uzitengela o Combrinck and Co.
base Kapa, botumela imali, exoka. Ufunye-
nwe enetyala. Iminyaka2£. Yabaigqibile.

THURSDAY, SEPTEMBER 26, 1889

NGOBUNENE.

Mhleli,—Ndicela indawo kwelopepa
lako ngalendawo endiyibone yambi.
Kuko ukuteta okubanzi okukoyo okuti
akuko manene pesheya kwe Nciba,
ngokunjalo nakumanenekazi. Noko
lonteto ndiya yipikisa kanye, ndimi pezu
kwemihlaba ebanzi ukuyipikisa ukuba
bendinesituba esibanzi epepeni. Ama-
nene ako pesheya kwe Nciba, kunjalo
nje lizaliseke lingabi nabala kwakutiwa
linene, kuba kona akuwungulwa mabibi,
kuti kwakubonwa umntu etenge ingubo
ezintsha, aye kubenzi bezihlangu bame-
nzele izihlangu ezizitende zide,—kube
sekusitiwa linene—hayi, tina lonto ayiko
kanye. Bati nxa beteta bati amanene

ase Koloni! Mna. ’mntu ubelapa e

ixesha elide ndiya yipika kanye

Ewe ngeba akona amanene e

ukuba ebengenje ngoluhlobo

kuluxela ngezantsi. Ungafika

Koloni
lonto. Koloni ndiza umntu or umfana walapa e Koloni umbuke, ufike efanelekile, ugqibe utilinene. Into ayakudanisa ngayo

ngengomso uya kufika elixaxadu pezu

ungafika leyele emanzini;

THERE was no

 The Suspects. urgency in noticing certain remarks of

the *Watchman* on the “ Treatment
 of Natives.” The following is their
 text:—

In an editorial note in the last issue of
  *Native Opinion* the hope is expressed “ that
the authorities of East London will see that
the measures of oppression, suspicion, and
distrust, adopted against the good and bad
without discrimination will never improve
the character of the natives. Such treat-
ment is demoralising ; has the tendency of
converting the good into sullen enemies.”
We quite concur in the sentiment which

prompted the above remarks, but with
the remarks themselves it is not our
intention now to deal. We were struck
with the sentiment, because we have
ourselves used it when expressing approval
of and advocating resort to a measure
which the *Imvo* has itself opposed. We
refer to the reappointment of Inspectors to
Native Locations in these districts and the
registration by those officers of stock pos.
sessed by residents in those locations.
Native locations are now the objects of
suspicion and distrust in view of the pre-
valence of the crime of stock stealing and
all native residents in them are classed in
the one category of suspects, just because
there are no records by which discrimination
can be made between the good and the bad,
between those who respect other men’s
property and those who do not. But if
there were an accurately maintained registration, and the honest native would not
only no longer be the object of suspicion
but would be protected against the thieves,
for the Inspector’s record would furnish a
ready means of identifying stolen stock.

Anyone will see that the quotation

 from us is unfortunate for a peg on
which to hang a plea for the intro-
 duction of that measure of suspicion
 —the Native Locations Act. We
cannot but be pleased to learn that
the *Watchman* concurs in our view
that “ measures of oppression, sus-picion and distrust” will never
improve the character of a people.

How, holding this view, our con-
temporary can at the same time
advocate the introduction among
our people of an Act, the enforce-
ment of which implies, in the
*Watchman’s* own words, that “ the
“residents in those locations are
“ objects of suspicion and distrust,”
passes our comprehension. The
writer in the *Watchman* represents
us correctly in saying we are
opposed to the appointment of
Inspectors of Native Locations ", and
one reason for our opposition is be-
cause we have no faith in the effi-
cacy of suspicion and distrust in the
management of the Natives. More-
over, as we said some time ago, we
do not believe that a thousand
registrations of the stock of Natives
in locations, could lead to the re-
covery of farmers’ stock that may
have been devoured by ill-rationed
servants on farms, or consumed at
dancing parties at farmsteads, or
driven and re-marked after shearing
by unprincipled farmers in the man-
ner disclosed in certain cases re-
ported in newspapers. The late
Mr. John J. Irvine once put it to
the farmers, at public meeting as-
sembled, to say whether stolen stock
has ever been traced to Mission
Stations. No answer, so far as we
know has ever been returned to
this pertinent question to this day.
Then at locations other than Mission
Stations we can state positively that
alter the old Native custom not a

Notes of Current Events.

the Graaff-Reinet Advertisers is in
position to give the opinion of the

Hon. P. R. Botha, M.L.C., one of the
Drink Commissioners, on an important
phase of the Liquor evil in this land.
Our contemporary says:—“If Mr. Botha
can get his way the report of the com-
mitee will recommend the abolition of
canteen licences to roadside accom-
modation houses. He says they are
a curse to the farmer; they are a tempta-
tion to the servants, who are utterly
demoralized by them ; and the servants
if they have not got the money will
slaughter their masters’ sheep and goats
and sell the skins to the so-called hotel-
keeper for brandy. He thinks no licenses
should be granted to these accommoda-
tion-house keepers, of whom, as men
useful to themselves and society, he has
a very low opinion. He says they
will be found, almost universally, to
have been a failure in anything they
undertook: before taking to this country
canteen business—lazy fellows the lot
of them. He is not unaware of the
argument that raodside accommodation
houses are a necessity for many travellers,
and that applicants for licences base
their application on the contention that
if they may not sell liquor to all and
everyone mere houses of accommodation
will not pay them. He thinks the con-

tention has no
holds that an
made to test its
we.

truth in it. Anyway he
experiment should be
truth.” Hear, hear, say

The names of candidates for the seat in
connexion with the representation of
Kimberley, vacant by the death of Mr.
Lord, are those of Mr. S. J. Lange, Mr.
Woolf Joel, and Mr. de Pass. Those who
have opportunities to guage correctly the
loeal feeling say that the contest is bet-
ween Mr. Lange and Mr. Joel; Mr. de
Pass being nowhere. So far no one has
given a hint as to what the views of the
respective candidates might be; nor- does
anybody in Kimberley appear to care.
The tight apparently is to be on the per-
sonal popularity of each candidate. Any-
thing more disheartening cannot be con-
ceived. The little we Arnow of the two
popular candidates is that Mr. S. J. Lange
is a brother of Mr. J. H. Lange, M.L.A.
Barrister-at-Law. He is a member of an
old and well blown Colonial family, of
Huguenot origin, the headquarters of
which are at Uitenhage; and if the
Langes have any ambition to be classed
among the new Afrikander nationality, in
the sense in which that term is currently
understood, no family has a stronger
claim to that description. Judging from
what we hear of them, and what we saw
of Mr. J. H. Lange’s political career dur-
ing the past Session, the sense of freedom,
liberty and justice to all, is highly de-
veloped among these Afrikanders, and if
Mr. Fanie Lange is, like his brother, a
correct chip of the old block, Natives
have no reason to be crestfallen if he is
elected to succeed Mr. Lord; indeed
Native voters in Kimberley would have
no reason to reproach themselves for
having voted for him; We sincerely
trust he may get their support. Mr.
Woolf Joel is the nephew of Mr. Barnato,
M.L.A., and, like his uncle, is reputed to
be a very rich man. As with Mr. Barnato
it would be difficult to say what his
political opinions are.

From a Native Correspondent’s letter
who writes from Basutoland we learn
that the episode in Johannesburg, in
which Chief Mama and a gang of follow-
ers played an important part, has created
a very bad impression, and the next
white man who will enter Basutoland to
organise Native labour for Johannesburg
is promised a lively time of it.

head of stock can find its way into
the location without the headman
and his councillors putting the
member of such location who brings
in such stock through a severe
catechism, and reporting the matter to the Magistrate should any
suspicious circumstances appear in
1 such a case. We are most anxious
that this condition of things should
be encouraged by Government and
not overridden by the appointment
of officers whose very appointment
implies that the authorities do not
trust these voluntary services.

 Such a course would only tend to
cause the people to throw on the
inspector the *onus* of keeping order

 and regularity, and would be destructive to the moral stamina we
have described. Under the circum-stances the expense—the enormous
expense—of maintaining officials
 whose utility is so doubtful, should

be save to the tax payers of the country. Famers in Victoria East, where the Inspectors of Locations have been employed for yea??? {TEXT MISSING}

maintenance of the offices; Natives
have never relished them. For
the most part Location Inspectors
are men who have their own farms
to attend to, and the work for
which they are paid by a generous
Government is done at odd moments and that indifferently. We
should be faithless, with all that
we know of the working of the
system to acquiesce when it is
proposed to enforce it among a
people who do not desire it, and
whose circumstances do not call for
it. A vigilant Native police force
is all, we repeat, that is necessary.

Before the British Parliament was
prorogued Mr. Bradlaugh did the South
African Natives the service to get from
Her Majesty’s Government an expression
of opinion as regards the sentences resting
on the unfortunate Zulu duels the
victims of Sir Arthur Havelocks blundering policy in Zululand. We read that on
the 25th August Mr. Bradlaugh as asked the
Under-Secretary of State for the Colonies
whether, in view of the allegations made
on behalf of the Zulu chiefs recently tried
before the Special Commissioners, he
would suspend final decision until Parliament had had the opportunity of considering the papers which he had promised
to present. Baron H. de Worms: The
course suggested would involve the detention of the prisoners in their present
prison for a lengthened period, and Her
Majesty’s Government can give no further assurance than that the prisoners
shall be treated with the utmost leniency
consistent with what may be determined
to be the true character of their offences
and with the safety of Zululand. Care
will be taken that they are not treated
harshly or vindictively. Mr. Bradlaugh
asked whether it was contemplated to send
any of these chiefs to St. Helena.—Baron
H. de Worms said that he must have
notice of the question.—From the nature
of the humanitarian work that Mr. Brad-
laugh is doing in the House one would be
inclined to believe that he was more of a
Christian than many Christian professors
in the House of Commons who so strongly opposed him in taking his seat eight
years ago.

The residents of the Native Location at
East London have placed the matter of
their forcible removal in the hands of
Mr. R. AV. Rose-Innes, Solicitor, of King
Williams Town. We understand that
they are willing to meet the Town Council in any reasonable manner, but failing
that the matter will be tested in one of the
Superior Courts, and the whole question
fought out. The natives do not intend to
submit quietly to injustice.

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ADDRESS OF SYMPATHY

Me are able to give the text of
the Address of Sympathy sent by the
Transkeian Residents both European
and Natives to Mrs. Blyth. The address was drawn up by those appointed by the Public Meeting at Butterworth on 17th August, and has been beautifully written out on vellum and
neatly engrossed by Mr. Henley. The
signatures of a few of the Committee have
been appended and it has been sent to
Mrs. Blyth at her residence for the present
in Cape Town.

Butterworth, 17th August, 1889.

Dear Mrs. Blyth,—At a large public
meeting of European residents of the
Transkei together with native chiefs and
headmen, representing the various
Magistracies, held to-day at Butterworth,
we were commissioned to sign and
forward this address of sympathy and
condolence to you and your family in
the sad bereavement you and they have
sustained in the removal, by the dispensation of God’s providence, of your
 dear and beloved husband Captain Blyth.
 You are now alone in your heartrending sorrow. The whole Territory
mourns and sympathizes with you in
 your great loss. We know how much
he loved and esteemed you personally
and with what bonds of mutual affection
the happy household of which he was the
centre was held together. We mourn
his departure for your sakes, for the
light of your home has gone out, and you
are left to weep. We think of you in
your solitude and our hearts are with
you ; but we know that you will not be
left comfortless, for the good God, whom
Captain Blyth served so faithfully Himself hath done it, and Himself hath said
“Leave thy fatherless children, I will
preserve them alive and let thy widows
trust in me.”

We, too, are mourning the heavy loss
which we have sustained in the removal
of one so greatly beloved and so highly
esteemed. The European inhabitants of
the district feel that they have lost
not only a just magistrate, but a
true friend, unfailing in courtesy, kindness and helpfulness. The natives feel
that they have lost not only a chief, but
a father, who concerned himself with the
interests and the welfare of all over
whom he ruled. For near 20 years he
has indefatigably discharged his duties
in this Territory, and his efforts have
been accompanied by no ordinary success. Christianity, education and civilization have advanced rapidly through the great efforts put forth by the native people at his instigation, and through his personal influence, harmony and good
feeling have been in a large measure
brought about not only between different
and once hostile tribes, but between men
of different races and complexions.

The renown which Captain Blyth
gained as a government officer is acknowledged on every side, and deservedly met with the recognition of his Sovereign. His government of this
Territory is worthy of the best traditions
and examples of that power to rule
based on the personal character of the
ruler, which binds and holds together
Her Majesty’s vast and varied Empire.

The monuments of his labour will long
remain in the Public works and Institutions of which he was the originator and still more is the permanent impulse he gave to the advancement of the people.
The influence of such a man cannot die.
It will be our part to endeavour to act
upon his teaching and to aim at the
realization of his high ideals.

We regret that the sad blank caused by
the death of Captain Blyth will be widened by the removal from our midst of his
family also, but wherever God may cast
your lot, be assured that our best wishes
and prayers will follow you.

Again do we on behalf of all the
residents of the Transkei, European and
Native, express our heartfelft sorrow and
sympathy with you and all the members
of your family, and we pray that above
all human comfort, you may be sustained
in your great affliction by the Divine
sympathy and support.

M. AV. Liefeldt, AV. Girdwood, In name
R. AV. Stanford, AV. J. Hacker, of the
J. T. O’Connor, J. McLaren, Com

W. Y. Stead.