[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

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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.

a

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.