2 IMVO ZABANTSUNDU (NATIVE OPINION). JUNE 18, 1891.

Impawana.

Umfo Ontsundu—omakabo Ngumhlambeli, — Kwelabahlambeli (Vryburg) ubulele umntwana wake. Kakade usondezwe pambi kwamatyala, wagwetyelwa ukuba axhonywe. Ebuziwe isizekabani salento, kufumauiseka ukuba isekwa ngumfazi Uti oku ukwenzele ukuvisa umfazi ububi; waye esiba, oko umntwana engowake, unokwenza akutandayo ngokwake ! Akuko nto igqite kweyokuba umntu atob’ igazi akuqubisana nezibongobongo endaweni yokusuka axela umfo wase Tinara azidubule ngokwake, okanye lo Nhlambeli obulele umntwana wake—boba. bini bakwenze ngetuba lokuba bete ukuzeka basuka banqika ilitye eline nkume.

Lento yokuba kubeko amadoda ati akukohlana nabafazi abhodlele ebanwaneni ayiqali ngalomfo wela Bahlambeli. Sikumbula isihelegu esigqitileyo nangapezu kwesi, somfo ongu Bhulu ngapa ngase Somerset East kudala. Naye wayevisa umfazi into embi, ehlala kwifama ka Ngudu (Wellem van Niekerk). Ngalusukwazana Jutile waqubula izembe wabaxabela abantwana bake bobatatu—blahle, blahle intlako, wena wabona umntu exabela itanga ngezenjana elincinane. Ehla ! Nojakoi ziyagqita izinto zinkulu.

Ingxelo zomantyi nabanyo abapatiswe i netevu abamelwe kuzitumela ku Rulumeni ngemo yabantsundu zidibene ngokuncoma hlto czimbini zonke—uselo—(lobo Mlungu nobo Mxhosa), ukubuya univa ; anokuti, abe usanyanisile ubani, olubuyo niva lubangwa loluselo. Kufuneka kwenziwe ingxolo enkulu, yokuba abantu bakwebuke koluselo, ngokukodwa njengokuba abanga anga. tshabalala ontsundu, bengafihlisi ukuba eyona nto amabasibulale ngayo ibutywala obu. Kufuneka buliwe ngokobuhlanga utywala; esitembayo ukuba abasakubako “ondilele” kulemfazwe. Elusutu babulawa ngu Paul Mopedi owahamba ebuxela kwinkundla ze Nkosi, naye ekwangowegazi lazo, into obuyiyo—ukuba lidliso lomlungu ambulala ngalo Umsutu akubona ukuba akamfezanga ngezikali “ nangezibham.” Yaqondwa lonto; balahla lomini: unanamhla. Nakuti kuyakude kujikele umntwana kwabanezitozela begazi, axele u Paul Mopedi kowakowabo umzi. *Azi* ngubanina owokwenza oko ?

Indawo zokubuya umva komzi azibuzwa. Ungaqonda kwangezindlu ezizingxande ukuxweba—ukungahlaziywa kwindawo awayete ukususela amadoda ak’ azona. Namhla owonakalelwe luxande lwake akabi sizama luxande, selesuke ake izindlu apa ebesezifanele ukuba zezamaqala. Aeivutwa kanye yilento yokuba abantu basekukanyeni basuke babonakale bezimisele ukuhlala kwizi ndlu abaye behleli kuzo oko bebesengamaqaba. Woda ube yintonina umahluko embo nakalweni yemizi yamaqaba nabapumileyo kubo, lento izindlu zisasele kozifana. Zizo ezizindlu kanye zibanga ukuba sambatwe, sambatiwe ngamasiko namasikizi onke asebunyameni.

Ungeva umntu xa kutiwa makake indlu engelilo inqugwala esiti akanazintsiba kakuhle. Kutsho umfo oti xa selefuna uku eka angotuswa lishumi lenkomo xa kutiwa makalobole. Usuk’ ati ikuba akanazo apume ayokusebenzi; enazo akanditi ukutabata intonga angene ebuhlanti, azixambulise azi qube. Unjalo umntu xa selefuna into ayingxameleyo, akanqatyelwa nto nokula ifunwa ngexabiso. inkomo zckwaka uxande olupilileyo azingangazo nizolobolo. Singasuka siti izindlu ezisahlulo ebuqabeni aziko makolweni kuba zingafunwa : asintswela eyona nto ixakileyo. Kubi kuti ukuva umzi wakowetu uncetezwa ngokubuya umvo ekukanyeni.

I Palamente.

KWI BANDIA LENGWEVU.

Usuku lwesi Ne olungapaya kweli Bandla lwafun’ ukuti lukolise ngento ezinomdla nakowakowetu umzi, esibeka pambi komzi ezona nto zimandla.

UKULAHLWA KWE HEALDTOWN.

U Hon. Sir G. H. STOCKENSTROOM ubuze ku Rulumeni imbangi yokulahla lisuswe i Healdtown enanini lendawo ekuvotwa kuzo kwakubon’ ukuba kuhlalele ukunyulwa amalungu e Bandla Lengwevu. Ute akanamnqweno wokunga angi ncholisa abapatiswa bakwa Rulumeni abase Bhofolo. Kwenzeke intswela bulungisa kwiqela elikulu labanyuli ngokuti kubekwe izikubekiso endleleni yamfanelo zabo ezimhlope. Ewenza nje lamanqaku sekukwenzela amnxesha azayo ukuze abenenkatalo engnpezulu u Rulumeni. Kanti ke asikupcla kwayo lendawo kuba ziko nezinye ezishunqukeleyo.

U Hon. Mr. SAUER ute uyavuya kunene! umhlobo wake obekekileyo ewubhekixile nje lombuzo. Engekade aqube kakulu, unga angacacisa ndawana. llungu elibekekileyo ubuza ukuba, kunganina lakutshwayo igama le Healdtown, kanti i Healdtown ibingazange yasenanini. Ngonyulo Lwendlu Yengwevu olwandulela olu yayingeko eluhlwini lwendawo ekwavotwa kuzo i Healdtown, nakuba ibiko kolwendlu engezantsi. Ihle ngalo ndlela lento atembayo ukuba liyakwaneliseka ilungu elibekekileyo.

UBUSELA KWELIPAKATI.

U Hon. Mr. BOTHA ungenise icebo loku­ba eli Bandla libona ukuba u Rulumeni avelele ilahleko anayo amafama ngobusela obuhambisekayo kwiziqingata ezitile ze Koloni (ngokukodwa kufupi ne Rini, ne Tinara, Somerset East no Rafu) ngetuba lokuba abatile bevumele ukuba imihlaba yabo imiwe ngabamnyama ngendlela ye ngqesho; ukuba u Rulumeni makasebenzise amacebo omeleleyo ukuyingqumza lento, nokuba kungendlela yokunqabisa imvumelo yokuqeshisa, mhlaimbi yokubhatalisa abakwenzayo oko ; nokuba kungayipina indlela ngalo lonke ixesha kungasa kucukunyiswa abahleli ngobucaka. Oluqeshiso ute luyinkatazo evele bumini kuleminyaka ima shumi matatu ipelayo, lwaye lusanda. Luyinkatazo yamafama. Unosizi ukuti maninzi amafama ayivumeleyo lento emihlabeni yawo. Uva ukuba omnye umntu onesabelo sesiqingata sefama e Bhobhotyana ufumene imali eninzi ngonyaka ngokuyiqeshisa ifama yake. Kuko elinye ifama alaziyo eliqeshise kwizindlu ezilisbutni linambini elih'aulwa ngezikumba; Bayayazi bonke into eteta yona lonto. Akalindele kuchaswa kweli cebo.

U Hon. Mr. BELLINGAN ute lo ngomnye wemicimbi ebalulekileyo yelixesha. Kupela ngabantu abangamavila abubalekela ezi Lokeshoni, baye beyingozi. Bavulela inkomo ezintlanti bazixhele. Amafama atwele ngelituba. Ukuba onke amasela aweba impahla e Tinara ebenokufonyanwa, intolongo zeli lizwe bezingebe nakuwatwala. Imitayi ibanga umonakalo. Emva kokusela ifike i Netevu ifune ukutya, yaye indlela, elula ukukufumana ikukuba. Isivuno esikulu siyiyona nto imbi, kuba okokona sisihle isivuno kokokona aya kusila umfazi “ alale ngombele.” Uyatemba ukuba u Rulumeni wobehle azilungise ezizinto kamsinyane ngangoko anako. (Hear, hear).

U Hon. Mk. BOTHA naye ute unqwenela oku kuguqulwe. Ubuvila babantu abamnyama ngazwinye buyoyikeka. Ngati bekunguti imiteto emi ngayo imizi yezikolo iguqulwe babeko abasebenzi abalungileyo.

U Hon. Mr HERHOLDT ulixhasile ice­bo. Yinto engaxakayo ukwenza umteto ongati ube lilungelo kumacala onke e Koloni, kodwa ucinga ukuba makwenziwe umteto ongati uyincipise lenkatazo. Unovuyo ukuti kowabo umandla amafama awayenzi into yokuqeshisa ngemihlaba yawo kwimidaka. Wazi ifama elinye elaka laqeshisa ngalendlela, kodwa kute ngokupapama kwemantyi yabo, babehle babanjwa bonke abobantu, kwanefama ngokwalo, kwafuma neka ukuba bebesebebe inkomo ezikumashumi omatandatu zomelwane. Ininzi ke lonto. Uyayazi yena into yokugcinwa kwabantu abaliqela abangati babe noncedo ngamaxesha atile, kodwa kungalungiselwa oko.

U Hon. Mr. VAN EEDEN ute ngamafama odwa augayiqondayo inzimn abayivayo. Kutsha nje i ‘‘ zwaartjonzie ” ixhele igusha zake ezi 39, yemka negusha etiye ukuya kutya. Ayoyikekina lonto? Kufupi naye imidaka inxila zipele intsuku ezintatu, lizibonele ifama ngeloxesha. Baninzi abasebenzi bebala, kudwa abawuvumi umsebenzi. Yimposiso ukuti amafama azintshaba zemidaka, kodwa iti lemidaka ikohlakale kangangokuba bangabi naknyigcina. Um­teto mawenziwe ngqongqo, mblaimbi “ ikati ” ingati ibe luticedo.

U Hon. Mr. VAN DEN HEEVER ute lomcimbi bakuwo mkulu kunene; yaye into engummangaliso kukuba ilokeshoni ezipetwe ngu Rulumeni zigqitisile kwezipetwe ngamafama ngokungalungi. Zifuneka zi gciniwe, atembayo ukuba Umqondisi Mteto woyipaula into leyo.

U Hon. Mr M1CHAU ute kuniuzi angakutetayo, utsho wubalisa ngenkabi zake zebhokwe ezi 37 ezinqunyulweyo kwayiwa kutengiswa ngezikumba ukuba kutengwe utywala. Kuko o Katile abatuma abanya ukuba bababele, oko bakwenza lula kuba bezifumana ipasi kwi “geleerde Kaffer-breeders” (abazilwana babo abafundileyo).

U Hon. Mr. DOLLEY ubonise imfuneko yokuba kumiselwe umteto omtsha we Lokeshoni kwangoku ihleli nje i Palamente. Nakuba ukuyo lo kokona kwande ukungalu ngi. Uyatemba ukuba iogxoxo yombonisa u Rulumeni imfuneko yomteto oyakuwanceda amafama alimayo no wempahla.

U Hon. Mri INNES uyivumile indiwo yokuba ukwanda kwe lokeshoni ezisezifameni kuyinkataZo eyandayo. Yenye yezinto ezinzima ukwenzelwa imiteto. Ezi lokeshoni zinokupeliswa ngu Rulumeni nge zaziso kwi *Gazette* ukuba Amabhunga eziqingata anga kungenziwa oko. Akuko Lo­keshoni inokumiswa ngapandle kwemvume yeli Bhunga. Uyakolwa ukuba umhlobo wake obekekileyo kwesokuuene sake (Mr. Murant) siyayazi indawo ekutiwa yi Solelem Kloof (Umtontsi). Kufike ingqibo ze Bhunga lesiqingata ukuba kudalwe i Lokeshoni kona. Ngalomteto umiyo u Rulumini unikumisela emgqaliselweni inani lezindlu, kodwa akanamandla mayelana ne nani labantu eyona idluliseleyo. Lomcimbi uke wawusingata u Rulumeni, waye ezimisele ukungena kweyonyaka ozayo i Palamente umntu omtsha ongasakupotelela kwi Lokeshoni ezisezifameni zodwa, kodwa oyakubhekiselela nakwezakwa Rulumeni Ucinga ukuba ngumcimbi ongalungiselelwa ngendlela enganelisa bonke abalunge nawo.

Lamkelwe icebo lika Mr. Botha.

ILUNGISELELO YABASEBENZ1.

U Hon. Mr PEACOCK ushukumise ukuba yonke into ezincwadi unazo u Rulumeni ngomcimbi wokuyilwa kwe ofisi yokulungiselela abusebenzi Abamnyama, ngokukodwa ezipazatelele kumalungielelo okukusela abase benzi abantsundu kololiwe nakweminye imisebenzi yako ikulu, ikutshwe ibekwe etafileni ye Bandla. Ute lengxoxo ibike yapambi kwelinye ibandla nakwakuba lingabanga u cebo ligqiba ukuba lihanjiswe. Akaboni mfuneko yena ukuba bade baputunvwe kwela Bamhlope abasebenzi bakwaloliwe xa bebaninzi kangaka abantu abamnyama kwelilizwe. Kokwake ukubona kufuneka kumiswe i ofisi yokulungiselela aba sebenzinbantsundu.

U Hon. Mr WlLMOT usekele.

U Hon. Mr. SAUER ute ziko zininzi inewadi ezingalomcimbi, kolwa u Rulumeni akazimisele kuyila ibhetwe Labasebenzi elinjengeli likankanyiweyo. Umpatiswa-Bantsundu wenze konke ukufuna abasebenzi bakwaloliwe kwanabefama, akapumelela. Ucinga ukuba awamsulwa amafama ngo kwawo kulomcimbi, kuba eqeshisa ngemhlaba yawo kwabamnyama. Ababaqeshibarafiswa 10s ngu Rulummi kanti ?? ifama lifumana into engapezulu eti ke ilunge kulo. Abantu abazifima bebemelwe ukukangela ukuba nbahnnti babaqeshiseleyo bahleli ngesi nilo. Abants indu ngalo lonke ixesha benokupila ngencito encinane abasi- kufumane basebenzo. Nomntu omhlope akangevume ukusebenza ngalo lonke ixesha engenanto ipakamileyo entlalweni asebenzela kuyo, ngokunjalo ke nakwa Bantsundu Kuyakufuneka abantu abantsundu abasezifameni behlanle irafu ezingapezulu eziyakubanyanzela ukuba bafune umsebmzi. Uzi. misele u Rulumeni ngonyaka ozayo ukungenisa e Palamente umteto anetemba ukuba wozivelela eziziroro zikoyo ngecala labase­benzi, al enokuwuquba amafama umsebenzi.

Icebo lika Hon. Mr. Peacock lamkelwe

Imvo Zabantsundu.

♦

ABANTSUNDU NE BANDLA.

Mhleli we “Mvo,”—Ndiya kucela ukuba undifakele lamazwana am ambalwa ndifuna ukuba ndike ndiwabhekise emzini wakowetu Ontsundu. Taruni mawaba ! Nditi kuni mawaba akowetu kuyakude kuvele banina lo nimlindileyo? Nditi mna elixesha sinalo lixesha lekuba sizihambele ngenyawo zetu, asisengabo abantwana abakasayo; sisesibadala. Lidlule ixesha lokukasa. Nditi asisokuze siyeke ukuhlala silila ngalo lonke ixesha esimana sitembela komnye umntu sisiti—u Nantsi masitumele yena ave kusitetela e Bandla, soyike tina ukuzitetelela ngokwetu; akukonto iyakuze ilunge. Ndisitsho nje ndibangwa zizinto ezitetwayo ngati Bantsundu. Namhla kuyiwa e Botwe e Palamente kuya kufunwa indlela angapatwa ngayo Ontsundu. Ungatika lonke elilizwe litumela amadoda apete inteto zezidolopu zonke zokuya kubhunga ngo Kafile. Ungesuka uye e Natala ungatika kutetwa ngo Kafile; ungati uye e Transvaal ufike kutetwa ngo Kafile. Nditi ifama niyaziva izinto ezizitetayo. Ziti imiteto enzima mayenziwe yenzelwe u Kafibo Lepalamente ibutwayo leminyaka yonke ibutelwa u Kafile, kufunwa ukuba ade anewine u Katile, ade azibone ukuba usisicaka komhlope. Nditi ndisitsho nje wati mhlana wasingenisa kuye umlungu, Ndiyanizala ningabantwana bam, namhla ndifuna ukuba ndinizale, ndifu­na ukuba sibambane ngezandla wena nam. Kunjanina ke namhla? Ndise njenje ukuteta namhla ndifuna ukunikumbuza amazwi awaye tetwa ngabafo ababini—ngumfi umfo ka Bhuluneli u Charles, nomfo ka Lose u Bryce,—amazwi abawateta e Mkubiso mhlana nge Jubhili ka Rev. Mr. Laing. Bateta lamazwi, batiSiti namhla yihlani emihlaneni yetu, anise ngabo abantwana, senibadala, zihambeleni ngokwenu. Bati litabateni eli Lizwi nilihambise ngokwe­nu emhlabeni wakowenu. Bati anise ngabo abantwana. Nibe nikasa okunene, naza ke namenyekwa siti. Bati namhla yiminyaka emashumi mahlanu sinimemekile, namhla ke siti nibadala, yihlani kuti nizihambele. Sisitsho nje sesinibonile ukuba ninako ukuzihambela ngokwenu. Bate iti into le ukuze iviwe ngabantu, itetvve ngurnntu wakulo bantu. Bati ihlabati lakowenu likulu, lilungele nina bakowalo. Bati tina silizise kade kuni Ilizwi lilo eli ninalo, tina siligqibilo eletu ityala, namhla silinikela kuni. Lihambiseni ke ngokwenu elilabatini lakowenu, kukona Uyakwamkeleka kowenu.—Ukutsho nditi ezindawo zombini zipambi kwenu mzindini. Ndi­ti tumelani amadodana egazi letu eBhotwe aye kusihlanganisela e Bandla. Lwafa uhlanga, ayepina amadodana anenceba luhlanga lwawo? Nditi koti ukuze lubone nolu lumhlope ku­ngene ontsundu e Palamente esiza kutetelela ibala lake emzini omhlope, kwa Nkosazana, apo kungeko luketo, lubalulo lwabala ; umteto uyafana awuketi bala. Nditi ndisitsho nje yiyo lento bati aba sibanyulayo batike boyiswe, kungokuba kungabonwa mntu welibala letu e Palamente emi pakati kwabo. Kanene niti laka lakona ityala agwetyelwayo umntu engazange aye kuzibuzela ngokwake? Yiyo lento kusuke kufane kuvotwe e Palamente. Yiyipina inkosi engade imgwebele umntu engeko? Ndisitsho nje nditsho ndisiti, bafana tu­melani u Fulela waneta umtaka Jabavu umvuli wendlela yokuya e Botwe, umbhali wenewadi ezihamba ngapantsi kolwandle; nitumele kanjako into ka Makiwane; nitumele kanjako into ka Mhalla; nitumele kanjako into ka Rubusana; zintanda zodwa ezo. Nitabate inkedama ka Tiyo Soga, umtshana kubelungu. Maxana ndenjenje ndiyalila ndililela uhlanga. Ozivayo wondipendula. Nali elinye, senivile ukuba uti unkosi u Rulumente akateni nomntu Omnyama uteni nomhlaba wake. Maxa ke kunjalo nihlaleleni? Welani engekafi u Vitoli ati esifa afe evile ngani ubu­bi eninabo. Ndibuye nganeno,

Melani Vella. Eligwa, 22 May, 1891.

Umhlati wa Barwebi.

Amanani okuxhoma e Bloemfontein (ngo 12 .June).—Uye e Rautiui 7/ ; e Pretoria 8/. Yinto eninzi impahla ezifuna ukulayishelwa e Rautini,

Amanani okulayi ha (18 June) e QoNCE.—Okuya e Rini 1/3; Edikeni 9d ; e Bhofolo 1/3 to 1 /G ; e Cookhouse 1/9 to 2/3 ; Enyara 1 9 to 2/; Ekobonqaba 1/9 to 2/; Egcuwa 2/6 ; Edutywa 3/ ; e Baziya 3/6 ; Urntata 4/ to 5/. Inqwelo zinqabile kakulu.

Imarike yase Qonce, June l3—Amaqanda 6d to 9d ngedazini; Irasi eluhlaza 6d to 1s 1d ngekulu ; Ihabile 2s to 3s 8d ngekulu ; Itapile 2s 6d to 9s 3d ngekulu ; Urnbona 3s l0d to 4s 11d ngekulu; Irasi ezinkozo 5s 9d ngekulu; Ingqolowa 7s ngekulu; Ihabile ezinkozo 7s ngekulu; Inkuku 8d to Is nganye; Isemile 3s nge­kulu ; Umgubo 17s 9d to 19 3d ngekulu; Imbotyi 7s 9d to 8s 3d ngekulu ; I erityisi 6s 9d to 12 9d ngekulu ; Inkuni 13s to 16s ngeflara.

I “Christian Express” yase Lovedale ixela ezokubhubha kuka Mr. Naphtali Kumalo wase Mpolweni, e Natal. Umpanga wake uya kuviwa ngosizi liqela elikulu ebefunda kwisi sikolo ukususela ku '79.

Ngentshumayelo ye Komkulu kwazisiwe ukuba Umteto we Bhula ezigusheni nasezi bhokweni uya kungeniswa uqutywe kwiziqingata zeli Pesheya kwe Nciba ebelipetwe ngu Captain Blyth nakwa Gcaleka.

Kubetwe ngabafo abatatu i Jermeni elingu Mr. Kobus kwapangwa impahlana ebisezingxoweni zesali, ngokuhlwa ko Mcqibelo ongapaya kwintili apa elunge nesikolo sakwa Nofeliti. Balitsho lafa isiduli, lapelelwa ngatnandla, alabanandawo zapukileyo kodwa’ Ihashe abelikwele lifunyenwe liseliqotyo. shiwe, lisenesali, into engekoyo izitibili akubon’ ukuba ubetundezwe wasiwa kwa Rev. A Johl umfundisi wakwa Nofeliti apo.

Native Opinion

THURSDAY, JUNE 18,1891.

***TIL E II A CE IL ON O UH EL).***

C

APTAIN VELDTMAN, the well-known Transkeian Pingo Chief, passsed through Kingwil- liamstown on Saturday last on his way to England. It is not as merely a sight-seer that he is proceeding thither; and to the circumstances connected with his trip attaches a special interest. A wish has been preferred by some of the friends of our people in England that so representative a Native like Veldtman, and a man who has made his name and achieved a position under British rule, might well visit the mother country. As is well known, our people have the good fortune to number their friends among the most prominent gentlemen in the Mother country. We are proud to think that the class, whom, some renegade British Colonists out here affect to treat as a bye-word, contemptuosly describing it as Exeter-Hallites, is, for the most part, made of the “ men of light and leading,” the real pick of the great and illustrious British Nation. Well, some of these philanthropists have contrived to get Captain Veldtman to visit England, so as to be afforded ocular demonstration as to what British rule has done for a member of the aborigines of South Africa, and enable others to see what a generous policy and a policy of forbearance judiciously followed, might do for the race as a whole. Our people have shown that under certain circumstances, and given the op­portunity, they can assimilate in a generation much of the European civilisation, and become effective members of the African society. That this should be the case is perfectly natural. It does not necessarily follow that because it took the European nations centuries to build the causeway of civilisation, on that account Natives, who have to tread along this road should take as much time in going over it as it took the builders to make it. This would be ridiculous, and is contrary to all experience. The son of Bikitsha is one of those Natives who have improved the opportunity afforded them by the wise, beneficent rule of the Queen’s Government. lie is now the leading man among the people. Through Sir Charles Mills, the Agent-General of the Cape Colony in London, those who take an interest in the Natives of this country have expressed a desire that Veldtman should pay the old country a visit; and after consider­able correspondence, mainly on the conditions on which he would undertake the journey, he has been able to start on his trip. He has, in the course of these communica­tions, made it clear that he is too old to go to England solely to see and admire the grand houses and the many grand sights to be witnessed in that country. If, however, he should be permitted to see the “ Mother ” of the Natives, the Queen, and the leading men of England, be allowed to represent the condition of his people, past, present, and to come, he would attempt the long journey. These conditions having been satisfactorily met, he is now on his wav homo. In the name of our people we wish him heartily Gon-speed. The Natives are very sensible of the honour conferred on their colour by the honouring of Captain Veldtman by the leading men of Great Britain ; and read what has taken place— more especially at this time when a strange feeling to rid the country, by fair or foul means, of the black man seems to be taking possession of some of the Colonists — as a happy omen and one bidding them not to be fearful as to their fate under the grand old English nation

***BETTER, FAR BETTER.***

THE last mail from Europe came

out with the second batch of papers containing reports of what are popularly known in Great Britain as " the May meetings.” Of these gatherings the annual meeting of the Aborigines’ Protec­tion Society has long and always possessed a peculiar interest for Colonists, and, need we add, for Natives. For the latter because, as the name implies, the Society exists to befriend the Natives; and for the former, since it is ever leady to expose, condemn, and endeavour to undo the harsh and evil deeds Colonists sometimes hastily and unconciously perpetrate, as the result of the inevitable contact of civilised and uncivilised man. By the last mail we have, among others, an ac­count of this year’s gathering of the Aborigines’ Protection Society. The proceedings, of which the re­port is before us, are rendered of more than ordinary interest by the fact that the meeting, which was held this year at the Wesleyan Centenary Hall, Bishopsgate, was presided over by the Duke of Fife. Not only is this nobleman the husband of the Queen’s grand­daughter, but His Grace is also the Chairman of the grand Chartered Company, that is just now opening up the Zambesi regions to commerce and civilisation. Mr. Cecil Rhodes, the Premier of the Cape Colony, is, as is well-known, the Managing Director of this body in South Africa. These circumstances, then, combine to invest the last yearly meeting of the Aborigines’ Protec tion Society with an importance and significance of a unique description ; and we interpret the coincidence as yet another favourable augury in the present anxious situation for our people owing to proposals of exter­mination, to which we have made special allusion during the past few weeks. The policy of this journal has, from the beginning, been for giving firm support to the Chartered Company, in the interests of humanity. We rejoice sincerely to find that the wisdom of this view has received confirmation, not only in the attitude of the noble Chair­man of the Company on this parti­cular occasion, but also in his speech before the leading philan­thropists of the first philanthropic Nation in the World. The grounds of our support of the Company were stated in our last; and it is extremely gratifying to us to find them re-stated in almost the very same words in the speech of the Duke of Fife, the summary of which we have great pleasure in placing before our readers. It is a great point gained to know that the colonisation of the North is to be conducted on the lines and in har­mony with the noble sentiments which have before now redounded to the honour and respect of Eng­lishmen in the estimation of uncivilised races; and we are sure the Company will never have reason to regret the resolution to tread along the good old paths of right­eousness which exalt nations. We have much pleasure in repro­ducing the enlightened observations of the Duke of Fife at the meet­ing of the Aboriginies’ Protec­tion Society—observations which were cordially endorsed by well- known friends of humanity and justice like Sir T. Fowell Buxton and Sir Joseph Pease, M.P., who respectively moved and seconded the vote of thanks to the chairman. The noble Duke is reported to have said : —

It was the mission of the Anglo-Saxon race to open np and occupy the unoccupied places of the uncivilised world, and as he was connected with one of the chartered companies he had hesitated some time be­fore he consented to preside over the gathering, since he thought the A.P.S. did not look with favourable eyes upon chartered companies. He took it that it was the duty of these great companies to humanely treat the Native and alleviate his condition. There were many people who objected to the authority exercised by the chartered companies, and thought that their executive administrative powers should be assumed by the Government, but he thought they would have to wait a very long time before Parliament would take up on itself such responsibilities. He con­sidered that prudence and humanity recom­mended the actions of the South African Chartered Company as a stepping stone for the assertion of the authority of the British Government. He had read the journals of the Society, and fully sympathised with the general views expressed in them. In con­clusion, he added that he thought that the care of the Natives was better entrusted to the South African Company than to indivi­dual settlers, who were responsible to no one. (Cheers).

Topics of the Day.

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With reference to the A CORRECTION. AJ. *P. Herald* article on “Removing the Native ‘ Difficulty,’ ” we desire to put ourselves right with our esteemed contemporary. The allusion made to Mr. Merriman’s opinions on the extermination of our people was not in respect to anything occurring in the Treasurer-General’s re­cent lecture, which we did ourselves the pleasure of reading carefully; but we wrote having in mind Mr. Merriman’s speech at the Port Elizabeth Agricultural Banquet, when the policy of making this a whiteman’s land was forshadowed. It is a great gratification to us to observe that anything savouring of the extermi­nation of the black people is strongly and properly reprobated and repudiated by influential and respectable journals like the *P. P. Herald.*

In closing a review of the future Native Affairs Blue Book of the for the year, the *Journal* natives, takes the opportunity to refer to the mooted policy to exterminate our people by means of alcohol to which we alluded in our last, Our contemporary writes As a whole, however, the impression left by the accounts given is that there is little progress going on, unless it be in Fingoland. Almost with one voice the officials complain of the evils of drunkenness. This complaint crops up in no less than thirty-three places in the Blue Book ; and the evil seems to be increasing almost everywhere. The prevalence of debasing customs is also frequently adverted to as a hindrance to improvement. The con­templation of this collection of reports is unsatisfactory, whether we look at the stagnant condition of the majority of the natives, or at the insufficient efforts we are making to train them for useful work and good citizenship. *Native Opinion,* in a recent issue, commented with just contempt on some expressions in a Johannesburg newspaper, which em­bodied the idea that our duty is to clear the native off the face of the land, and that brandy is the best agent we can employ for this purpose. Such chatter is as uninfluential as it is absurd; and natives need have no fear of danger from the evil designs of the white race. Their fate is in their own hands; if they are determined to cling to barbarism and idleness, nothing can save them from progressive degradation and ultimate extinction. If they let go their debasing customs, and profit by the enlightenment that has come to them, they will gain the respect of Colonists, and maintain their right to a future in South Africa. We see with concern that they seem little alive to the true danger which is before them,—the danger that they may fail to prove worthy of the opportunities they now enjoy, of becoming an industrious and civilised race, necessary to the prosperity of the lands they inhabit,

Of course we quite ex- chip of the pected a repudiation of the block . cruel sentiments of thenar and of the Bloemfontein *Express* from newspapers representing the true English opinion in the country like the *Journal;* and we repeat what we said last week that the great British Nation—and the English Colonists are but the chip of the old block—will, as of yore, prove to be the bulwark of the weaker races, against which the fluctua­tions of Afrikander or Afrikanderised rapacity, will beat in vain. Such being the case it behaves our people to strain every nerve to make the best of the grand opportunities for improvement placed within their reach by the English people.

That our people occupy creating land beneficially has been solitudes, generally conceded. The extract given below is a restatement of the fact by a writer, in the *Frontier Guardian* (Dordrecht), who seems to have had very good opportunities of observation. It is made in connection with the apparent attempt, now being made in Glen Grey, to grab land from natives to gratify land vultures by giving them farms. The writer says:—Your leader in last week’s issue, with reference to the Glen-Grey Native question, was to the point, and proved a source of genuine pleasure to most residents in town. I hope the Government will now see the injustice that was sought to be done to the Natives residing in that locality. The Census Returns (as published) should be sufficient proof of the industry and honesty of these Natives, and should go far to prove that the land in question is already overcrowded. A certain section of Europeans are never content unless they are squabbling over what they are pleased to call the “ Nigger Lands,” and no facts will induce them to see the wrong they are doing—not only to the Natives, but to themselves as well. Take, for instance, the EmboAotwa, which a few years back, when in the hands of the Natives, was a splendid grain-producing tract of land, and everyone thereabouts had plenty. The land-grabbing mania set in, the ground was stolen from the Natives, and handed over to European occupation. Scores of white farmers (?) trekked in, erven were given to them, and they commenced to farm. With what result? Men who went there with property, after the first year had next door to nothing, and were only too glad to alienate their plots of land for what they could get. They were, in many instances, an idle, unthrifty class—too lazy to plough and sow, but not too proud to beg, borrow, or . This sort of thing has continued ever since, and in all pro­bability will continue to the end of the chapter, unless restitution is made and the ground given back to its rightful owners —the Natives. Do not let us have a repetition of this at Glen Grey. A more reliable and conscientious gentleman than our worthy Civil Commissioner (F. G. C. Graham, Esq.,) could not have been found to frame a report on the true state of affairs at Glen Grey, and the Natives may rest assured that they will receive right and justice at his hands.

The Upper House began legislative its sittings last week on council. Wednesday after a long adjournment. It is no matter of surprise then, that Notices of Motion should be as plentiful as the leaves in autumn. Motions of which notices had been previously given are disposed of by Mr. Sauer, who informs Mr. Meurant that Government does not intend this Session to introduce the Magistrates Bill, but the matter will receive attention at a future date. In answer to Mr. Neethling the same Minis­ter stated that it was intended by Govern­ment to extend the teaching of trades in connexion with the public education. At the instance of Mr. Botha better terms in respect of capitation grants are given to Farm Schools. Government, Mr. Sauer stated, having no objection, its only difficulty being in cor lexion with the fact that it was not at p esent flush of money. The grant heretofo e is raised from *£2* to £3 where certificated teachers are employed; and the uncertificated from £1 to *£2* provided the salary does rot exceed £30 per year. A debate took p'ace on this subject. The Co iv.cts and Medical Bills were read a Second Time.— On *Thursday,* 11 *June* the Council again met, and among various motions dis­posed of may be mentioned that of Mr. de Villie s about Fourth Class Schools for the poorer European children which Government intends starting. Mr. Bradfield elicited the information that telegraphic lines were to be extended to various centres in theTranskei. Mr. van Rhyn raised a long debate on a Motion for State aid religion, which was negatived. Afterwards the Dairies Bill was read a second time and the Convicts passed the Committee stage. No sittings on Friday.

There has been no dispo- legislative sition in the Lower assembly. Chamber to allow interest to flag during the third week of the Session. *Monday, June 8th,* sees the Civil Service Widows’ Pensions Amendment Bill and the Crown Lands Leasing, particularly relating to the Karoo, etc., extending the purchase at the upset price from three to five years, passed the second reading. The day is principally given up to the Committee stage of the Pounds Bill. The business for *Tuesday, 9th,* is the Budget Speech, which raises the Treasurer’s reputation to that of the most clear-headed financier the country has yet had. With a bad year he has shown what people did not expect, a small deficit of £13,000, and pro­posing no taxation. Next year Mr. Merri­man calcul?? As upon getting £11,000 sur­plus. Previous to the Budget, Colonel Griffith had secured from the Prime Minister information as to Transkeian representation to the effect that although Government was aware of the increase of the whites (as though only the whites were entitled to representation) it felt that the question should be dealt with in a large measure of redistribution, which, as ho afterwards informed Mr. van der Walt, cannot be submitted this session as the Census figures are not complete. A short and lively discussion ensued on a question by Mr. Maclay about the flog­ging of a fowl-stealer, whose punishment —25 lashes—Leemed, on the face of it, to be out of proportion to the crime. It, however, turned out that, as Mr. Mackay said, there was something behind it, the case being one of a notorious thief. Mr. Mackay’s object was to clear the Magis­trate of Humansdorp from aspersions caston him by a section of the Press. There naturally was rejoicing among the believers in the flogging of Natives, which Mr. O’Reilly hoped did not mean that that measure was to pass. The same gentleman made reference to what the Bloemfontein *Express* spoke of the other day as “Mr. Innes’s convertion from a Native policy,” saying there was a time in which he "would not narrate with apparant gusto the circumstances connected with the flogging of either a black or a white man. Mr. Innes satisfactorily dis­posed of the taunt by saying he hoped he never in his life shielded the punishment of rogues, be they white or be they black. For ourselves we need more evidence than is at present on record about the conversion of the Attorney-General from a Native policy, of which much has been written in the Dutch Press. Later on Colonel Griffiths gets from the Govern­ment the information that Captain Blyth’s position will not be filled, the work will be given to the present Chief Magistrates. On *Wednesday* we note, among matters of general interest, the second reading o f Mr. P. J. du Toit’s Cattle Removal Amendment Bill, which makes provision for the taking out of passes for saddle­horses. This has always been rigidly iforced in respect to Natives, although there was no law for it. Yet thefts have gone on, showing Mr. du Toit that efficacy is not in the law but in its en­forcement, which cannot be done without an active body of police experts. The day is devoted to the Committee stage of the Bank Bill. *Thursday* is members’ day to ask questions. None are of special moment. The rest of the afternoon is devoted to the Committee stages of the Pound Bill. The only business on *Fri­day* is Mr. O’Reilly’s motion foi Night Schools, to which no one seems to have any objection. Mr. Sauer, however, points out that places other than large towns will claim the privilege, and the House might well pause before finally adopting the principle, with which ho is in entire sympathy. On the motion of Mr. Fuller the subject is referred to the Education Commission; and members adjourn for the week.

TEACHER WANTED.

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HO will be willing to act as Catechist.

Competent, and with good character. Churchman. Apply Rev. S. W. Cox, English Church Mission, Herschel. 3t27

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