[October 17, 1889.

IMVO ZABANTSUNDU (NATIVE OPINION). 3

ngalo lonke ixesha ingekaziwa i First
Class, ne Second-Class, ne Third-Class.
Nditi kuni, ncamani. Anivani? Uzu-
funde ikoranti ka Mr. “ Ntamo-Engena-
kola” wase Dekeni, uzuqonde apo,
uncaine, xa abantu bezimfama or bezi-
denge. Uti yena lomfo wase Dikeni
akulungile ukuti umntu ehlala engquku-
veui yendlu, azipakamise ngokuvata or
ngokunxiba ingubo zo Mr. Nantsi. Nditi
kuwe mfondini wapesheya kwe Nciba,
cela amadoda anengqondo akuncede
nizame nimise iklasi zamanene neyam-
vila la alibele kudlala i tennis ne
Cricket engama hlwempu kodwa, bezi-
caka kodwa. Nditi kuwe mfondini tina
Mangesi amahlwempu akutyiwa nalo
or ivila aliteti nasentlanganisweni yama-
doda, ke nase hoteleni iyodwa itafile
yamanene yezikulu, netreni ikwanjalo
Nditi kuwe zamani ukwenza iklasi, liti
ihlwempu xa liti lifuna iklasi yamanene
likutale kuqala. Ndiyakucela mfondini
nditi lento yibhekisa ku Rev. P. Mzimba
e Dikeni ayihluze, naku Rev. J. W.
Gawler ??? Bhayi ayihluze, naku Rev.
P. e Qonce," no Rev. W. B.

Rubusana e Ncemera. Bhala apo ke
Mhleli ubhekise kulomfo ahlabe umkosi.
Siyabhubha liratshi. Nonyana betu
balibele kuku cula inoti qa akucingwa
ngobutyebi, konwatyiwe ngokuba be-
ngasakulobola naxa bazekayo. Nilubu-
lele uhlanga. Onyana benu balibele
kukonwaba ngenxa yetemba lokunga
loboli bayazilahla nentobi zenu ezo
namhla. I First-Class mayizekane yodwa
betu. Hluza apo.—Ndim,

Ntakobusi Veletshona.
October/, 1889.

ISICELO KUBAFUNDISI.

Mhleli, wepepa lendaba zamanene,
ndiyakucela mhlobo wam otandekayo
ukuba undifakele epepeni apo esisicelo
sam kubafundisi abaka bakwa Matole
kwa Mhlambiso ngelixesha kupete u
Eben. S. Mhlambiso. Nokoke lento
ndizakuyiteta bendingafuni kuyiteta
kodwa ke zona imeko ziyafuna ukuba
ndiyitete andinakunceda ko xa kunjalo
abafundisi aba audifuni kuteta ngabo
emapepeni apa kuba ngati kum kuku-
babhengeza xa kutetwa ngabo emapepeni
endaba.

Ndicela ke kwabo bafundisi lento
yiyipina into yakwa Tixo endaka ndayi-
tsalela ebukosini oko kukuti ngamaxesha
ababeko ngawo apa yintonina eyakwa
Tixo or yiyipina into endayizamelayo
kubukosi bonyama. Kuba ndive ngo-
mnye umhlobo esiti kum weva omnye
wabafundisi bakowetu mna bendizimi-
sele ngakokonke endinako ukufuna uku-
tatela izinto zakwa Nkosi ebukosini bam.
Ndifuna ukuva kwabanye ke abefundisi
bakowetu ukuba bemka besibonana eso-
similo sam sinina nokuba sihle emva
koko, ndingavuya bendixelele epepeni
apa ukuze ndifunde ukusilahla kuba
solimaza umsebenzi we Nkosi, okanye
nomteti walento wona ukungandixeleli
kwalapa, ahambe endicotela ematyini
apo ndingenamteteleli wokunditetelela
umhlaumbi wokanyeza leyonteto yo-
mfundisi. Lento ndiyitetayo indivisa
ubuhlungu obukulu kanye, kuba ndi-
linga ngako konke ukubanceda emse-
benzini wabo, botinina ke ndakuma
kwende intaba xa basebenzayo kuba
kaloku nam ndingumntu andingetandi
kupazamisa abantu emsebenzini wabo
kuba nowam mkulu ronoro, ngoko ke
anditandi kubalucango kwamanye ama-
doda emsebenzini wawo kodwa ke ba-
ngandikatazi kwakufika ingxakeko ezinje
ngokwaka njalo njalo.

Abafundisi abaka bako apa kwa Matole
ngexesha endikoyo ngalo maze bandi-
ncede kakulu, ndibacela ngobubele obu-
kulu ngapandle komteti walamazwi
andihlungisayo. Kuba intlanganiso
yabakokeli andiyazi ilaulwa ndim nabo
ndobuye ndibacele ukuba babe laulwa

ndim ukuze izinto zakwa Nkosi ndiza-
melo ukuzitwalela kwawam amagunya
laba nje kwakutenina. Nokuba nditsa-
lile ngenteto Mhleli wondixolela kuba
andizenzi ndenziwa ngunziwayo kushu-
shu apa kum pakati. Manditshone
okwanamhla,—Ndim,

Ebenezer S. Mahlambiso,
Amatole Basin,

August 30, 1889.

UMTSHATO.

Umtshato lo yinto eyasikelelwayo
kwase ndalweni. Kute pakati kuwo
kwako amacapaza amabi. (1) Xa kuya

kutshatwa kwa mfundisi kuti kufikwe
etyalikeni atshatise umfundisi, ayale
ngeziyalo zake zokugcina umfazi,ne-
mpato yake, nokuvela umfazi, abhekise
nangase mfazini indlela yokupata indoda
ikakulu ngase ndodeni; oh, hai, siya-
feketa ngabafazi. Kuti ke kupunywe,
nako kuvunywa o jelemama, jelemama.
Yoho! yiyipina lonto bokutiwa nje
lomteto ungcwele? Utsho nomfundisi
uko Mbotshwayo apa kubotshiwe Kanti hayi akuke

nziwa into isaya kuba sekaya.
kutsha kwenziwe ntoni. He!
anditina oku siti sifuna ukutshata
ngesilungu Lo yiyi ! namhlanje uya
tshata u Mabani, kwatsha kwacima, debe-
lele, asiso silungu ; kanti ngesi lungu
bekufuneka ukuba uti upuma etyalikeni
ugoduke uyokutshintsha ezokukwela
uhambe nomfazi wako. Naso isilungu
sona, kuyekwe lento yezintsuku zingaka
kanti kusalindelwe ukuba kuke kuyalwe
okwesibini, into ende edibene nomsindo nezituko. Yintonina ke leyo? Ndide
ndincanyiswe yintombi, iti ingalili nga-
ko xa kuyalwayo ibe ifundekela; nditi
mna izeke isiti, oh ndancedeka namhla-
nje, niyala kade. Ingazi ukuba elisoka
liyincedile ekubeni ibiya kuba ngu
jingxa ekaya, bade bati abanye—uya

kubanina yena ngokukohlakala. Oh
dear me, akuko mntu untliziyo inyulu.
Umprofite u Yisaya uti—Intliziyo yom-
ntu inenkohliso. (2) *Ukucitwa komtsha-
to:* Lonto nina badala nama dikoni
yikangeleni well. Ukuba nizimisele
ukuba umtshato niyawuchita, yekani
abantu bonke batye ngo 2 o’clock, baze
bati bafuna ukuvuma baqale from half
past two kude kube ngu lori, bachitwe
ke nge 10 minutes pasi fori, bemke kuse

mhlope konke na, bati nabaya bavumayo
bavume angcwele amaculo kuba kaloku
umtshato kutiwe ungcwele; hai o njina-
na njinana, ndinetyala, abafuneki konke
na. 'Nina badala lento yokuchita ebusu-
ku niyikangela njanina? Nditi mna
yiyona good chance kwi ruffians, yiyona
ngozi lonto xa sowubabona abafana be-
hamba beziziqu bembatisene ngetyali
namantombazana, kanti mhlaimbi kuya
kufikwa kusasa emakaya yinxenye yo-
Jetshe noletshekazi, ize ke mna ityala

ndilifake ku badala. Pawulani ezindawo zombini—ukupuma etyalikeni ugo­duke ukwele uinke nomfazi, ukuchitwa komtshato. Ukutsho ke nam madoda ndino dade wetu, ndibe ndise lisoka elidumbe intloko kanjako. Mna lamaculo — Hamba mqantul’ umncinci no Gatya lomsenge, andiwaqondi, kanye makuvunywe i noti, wona ngawokuvu- nywa ezigxojini. Ndim,

Elijah Bangazi.

UMELO EDIKENI.

Mnr.ELi Obekekileyo, — Ndikucela ngentobeko ukuba undifakele lemigcana itnbalwa, ngesikalo mayelana nalento yokukangela amaxabiso amalungelo abanawo abantu’ukuze babe ngabavoti. Yinto engabakoyona ukuti abantu baba­mbeneyo kuvele kwakubo umntu ogweba elotyala? Ukutsho ke apa Edikeni amadoda esibambene nawo ati asinamfanelo, ngawoa malungu e Divisonal Kawunsili, ukuba u Rulumeni wenza ubulungisa ukuze singarori makanga- njenjalo, xa umntu epambi kwejaji kutiwa kangela kulamanene ukuba akuko mntu ungamtandiyo akangele ke umangalelwa ukuba iko indoda owaka wavelana nayo ikutshwe kwiqela lejuri, ukuse ugwetywe ungenasi kalazo. Ukutsho ke apa Edikeni akuko kwanezeka kulomfo ukangela amalungelo etu bantsuudu wanga u Rulumente onobubele angayikangela lento ngenyameko iqubeka ngendlela esirorisayo. Ndovuya uyifake

 ngenteto ezimbini Isixhosa nesi Ngesi.

Mandipele, owako futi inyaniso.

Mfazo N. Galela.

Gaga School, October 3, 1889.

 “ Xaka Elinendlebe " (Indwana).—

 Bekunganjanina ezindawo nzitumele kuti
ngabakokeli nesibonda, ungake ulandlale
kwintlanganiso zeramente nakumantyi ?

Ukudlala kwe Zulu.—Urnbane e Zipu-
nzana ubete umntwana, esingaziyo nokuba
wopila Nakwa Martins Banti Mali nbete
indin wagqoboza wabulala izitya waqekeza
umpu isikondo sawo watyumza nezinye
izinto pakati kulondlu.—Umzi uyakumvela
u Mr. 0. Zihlangu wase Qugqwala ne-
ntsapo yake ngokudlala kwe zulu emzini
wabo ngendlela yokutabata intombi yabo
ebitandwa u Miss Ida Zihlangu. kwa
ngolwesi-Ne, olu kubetwe ngumbane umsa-
benzi kwaloliwe u Mr. Osborne ngase
Blaney.—E Cohi, e Rini kubulewe kwali
Zulu umbhexeshi nenkabi ezine.

Isihlo Esibi. — Ngo-Mgqibelo nge 12
kuyo le sinayo, kufe amadodana amabini
—umntu nomkwe wake. Ke lamadodana

ngawesika Mgwagws, Ecibini. Omnye
ngumfana wento ka Njomba u Buswana
isibonda, omnye ngowento ka Nyengule
kwawakona. Ke lamadodana omabini
asbiye abahlolokazi, omnye usand’ ukube.
leka, omnye kuxa anzima exakekile. Isi-
zatu sokufa kwawo ngu Sokamse ate kwa-
kuba sendleleni akavuma ukuba ahambe
ute ke kaloku benite nifuna ukuze ninga-
godoli, ute engaligqibanga elo wati Ungqele

ndimntu kutiwa ndiba nemfele nje nisuke
nenjenje ke Maxhosa Ute akutsho adudutna
ahamba amanye; ate amabini tina sino
Sokamse iziko lombilini. Ute ke kwaoko
Ungqele waselewuhlaba ku Mvula bewa-
bamba lomadodana ngakweza zixobo zezolo
zom Kangiso kwaba kuyapela kuwo oma-
bini, kodwa aroza ukuwa kwawo. Afa
kwapela.—Linjalo ke madodana iziko lo-
mbilini.

AmanQAKU e Pearston.—*Ilanga—*Ngoku
ndingati ilanga ngoku apa lapukile uku-
balela, kuba inile kakuhle imvula emva
kwe dinala ngo Mvulo ngosuku Iwe 7 kule
nyanga. Kwangokunjalo nge 10 kwa-

ngeloxa. Umbulelo e Nkosini, kuba bese-
kubonakala ukuba kuxakekile — ukutya
sekunyuke ngoku ngumangaliso ngamanani
Utywala Ngenxa yokwandi koselo lo-
tywala basemlungwini — amadodana ade
acinga ngokulinga ukumisa intlanganiso
yokuchasa ukunxila Yabako intlanganiso
ngokuhlwa kolwesi-Tatu (9). Kwavunyelwa-
ukuquba umanyano oluyakubizwa ngokuba
yi “ Native Temperance Society.” Kwa-
ngoko kwangena abasixenxe. U Mr. John
Hermanns ukuba yi Chairman, no Mr. R.
Plaatjes ukuba yi Secretary. Kuyakuhla-
nganwa ngolwesi-Tatu kuzo zonke iveki.—
*Amatyala—*Yayigweba amatyala amaninzi
apa imantyi nge 19 ne 20 kulenyanga
ipelileyo. Inani labantu ababeliude uku-
gwetywa (individuals) ngamatyala ngama-
tyala babe ku 66. Ubusela bodwa 30
ngapandle kwamanye—*Isikula—*Simisiwe
ngoku emva kwemigudu emininzi yomntu
omnye kupela. Siyulwe ngolwesi-Bini the
8th. Inst. Noko liselincinane inani laba-
ntwana, kuko itemba lokuba bayakwanda
kamsinyane.

Emampondweni.-—Um’bhaleli okweli usi-
balisela uti : Kuko ncuku obelumana
lukataza pakati kwama Griqua nama Manci,
kuba Amanci asuke asikela amasimi a
Besutu abekuwo. Ke asuke Amalawu ati,
hai lo ngumhlaba wetu, asifuni ukuba ma-
nisikele Abesutu. Eliviti litshe latsha
sada isikuni sapela. Iqalene ukulwa
mhlana ngolwesi Hlanu, 4 October, kwaza
kwati ngo-Mgqibelo Iwalukulu kakulu
ngangokuba Amalawu ade apume emzini
wawo apumela ngapandle kwaza kwasala
kupela u mfundisi u Rev. J. Mhenye nesi-
hlanu samadoda ase sikolweni apo Emngeba
kunye nosapo lonke Iwakona. Nenxenye
yemizi yase sikolweni sase Mnceba itshi'e,
itshiswa ngama Lawu. Amakosikazi ano
Mrs. Mhenye nentsapo, ahlatika pakati kwa
madobo ase Mnceba aya e Rode. Obeye e
Mnceba ufike umfundisi efane ete fofololo
nalomadoda ayenawo nentsapo yabo yonke.
Tu iqinga lokushukuma. Asuke amadoda
ampatisa obeyile imali zawo abesoyikela
ukuba ziya kupangwa nga Malawu. Eku-

 buyeleni e Rode uye kugqita ku Toli inkosi

yatna Lawu ekweli hlati kutiwa lelama
Mpondo epakati kwabafazi nentsapo pantsi
kwenqwelo ehleli pezu kwesitulo, uukabi
into etyebe kakalu, enomsesane wesilivere
emnweni. Ute uze kubona yena. Wancu-
ma unkabi wati—uve ukuba kuko abelungu
ababini abapuma ku Qipu inkosi ya Manci,
besiti uti u Qipu makungaliwa kuba ufuna
kutetwe ngomlomo wodwa, utsho ke wati
yena ukuba ebeko ebaya kubabamba kuba
zintlola, batete lonto ngepezolo bati be-
tshonela ayeve'a Amanci ke ngoko akasa-
kolwa ngabo angabamba yena. Hai into
imbi ukucitakala kwabantu bashiya izimi
yabo zimfazwe.

ABALIMI NA BARWEBI.

cause to grumble as regards the
present decision. Their action has
made the Council ridiculous all the
same

We are at a loss, however, to
know what political aims our Euro-
pean neighbours at Alice may have
in view in assuming this hostile
attitude towards our people. Is it
because they hope and believe that
a high-handed policy, for which the
Native must be singled out to be
experimented upon, will be resorted
to—such as that which forced
Natives a few years ago to distrust
all but a comparatively limited
number of white men, and com-
pelled them to be cautious in the
selection of men for whom they
should vote to go to Parliament ?
If this is not the case, what then is
to be gained by this bull-dozing of
the natives? Of the present repre-
sentatives for Victoria East Dr. Pope
M L. A., the present senior member
has during his short career as a
public man, shown that he possesses
the ability to exercise an en-
lightened and independent judg-
ment on questions of the day even
 in regard to those that concern our
people. The Natives are the last
to spurn a representative of this
stamp even if they may not always
fall in with his views. They
admire and respect a man who
avows his conscientious convictions,
and still keeps a mind open to take
in fresh light, like Dr. Pope.

There is thus no fear that in the
event of an election the Doctor
would be swept off by the coloured
voters. In regard to Mr. Johnson,
M.L.A , the genial junior member,
—well, he is Mr. Stephen Johnson.
What fierce political contest can be
dreaded between the white and the
Native electors in the constituency
in respect of such representation ?
The course now being pursued ap-
pears to us to be one carefully cal-
culated to unnecessarily open up
old sores and to keep at arm’s
length a set of electors whose

 interests are wholly and absolutely
 identical, while the enemy of the
British connexion carries everything
before him with a high-hand. Let
 us hope that the day is not far dis-
tant when an informed public
opinion will assert itself against such
 wretched squables over what at best
is a mere will-o’-the-wisp which,
while serving to embitter the rela-
 tions of those concerned in it, does

not advance the interests of the
commonwealth in the least.

Eqonce—*Uboya* abukangeni kubonakala
ukuba lilanga. Ngolwesi-Hlanu obunga
hlanjwanga budle i 6 3/4d ngeponti.

E QONCE (Oct. 15.)

Ihabile—7/9 to 11/ ngekulu
Itapile—2/6 to 15/3 ngenxhowa
Umbona—7/6 to 8/2 ngekulu
Inkuku,—1/ inye

Amatanga—5/9 to 8/9 ngedazini
Inkuni—12/ to 28/ ngeflara

E KOMANI (Oct. 12.)

Irasi—1/9 to 4/ ngedazini
Ihabile—6/3 to 6/6 ngekulu
Inkuku—1/6 inye
Isemile—8/6 ngenxhowa

E RINI (Oct. 9)

Irasi—4/6 ngenxhowa

Isemile—6/3 to 6/5 ngenxhowa
Ihabile—4/6 ngekulu
Inkuku—1/5 to 2/3 inye
Amazimba,—20/6 ngenxhowa
Umbona—17/10 to 20/ ngenxhowa
Umgubo—29/ to 32/ ngenxhowa
Ihabile—10/6 ngenxhowa
Itapile—14/6 to 15/ ngekulu
Amatanga—4/5 ngedazini
Inkuni—20/ to 45/ ngeflara

E MONTI (Oct. 15.)

Isemile—9/6 to 10/ ngenxhowa
Irasi—17/ to 18/ ngenxhowa
Imbotyi—20/ to 30/ ngenxhowa
Ihabile,—11/6 to 12/ ngekulu
Amazimba—20/ to 23/ ngenxhowa
Umgubo—31/ to 40/ ngenxhowa
Ihabile—18/ to 18/6 ngenxhowa
Itapile—18/ to 27/. ngenxhowa
Inqholowa—30/ to 33/ ngenxhowa

Isicelo Sombhaleli.—Omnye umbhaleli
ucela wonke umntu ontsundu ofundisiweyo
nongafundanga, owase sikolweni nongengu-
ye, ukuba ancedise ekuxaseni *Imvo Zaba-
ntsundu* kuba ziluncedo olukulu kuzizwe
zonke ezintsundu ezipantsi kolaulo Iwama
Ngesi.

NATIVE OPINION

THURSDAY, OCTOBER 17, 1889.

IT is unusual to hear
that Municipalities

Authorities and or Divisional Councils
the Natives. are worried to increase
the valuation on property from which they obtain rates, and
singular still to find them so foolish-
ly generous as to reject advances
made with a view to its increase.
Such, however, has been the case
in regard to the Victoria East
Division where the Native fate
payers from Gaga and Sheshegu
spoke in opposition to their proper-
ties being valued at £6 10s., as the
last valuation was £25. The Coun-
cil was not, however, favourable to
raising the valuation as it was con-
sidered that £2 per morgen was fair
value.

Thus the wishes of the Natives
were not acceeded to. Political
considerations are, we understand,
at the bottom of this. Those “ who
boss ” the Divisional Council fear
that by estimating the landed pro-
perty of the Natives at the old
valuation of long-standing they will
*ipso facto* be rendering them
qualified to be enregistered as Par-
liamentary voters. Hence the affec-
tation of the generosity shown in
insisting upon a fancy value on pro-
perties that no one dreams of buy-
ing at less than £20 or £25. But
even if the request of the Natives
were met, and the valuation fixed
at £25, from the political stand-
point as well as from that of
pecuniary advantage to the Di-
visional funds, the Council has
everything to gain and nothing
to lose. Major Boyes the act-
ing Magistrate of Alice, dis-
franchised a considerable number
of these people at the last registra-
tion, by simply ignoring the
Divisional Council valuations, which
then stood at £25. By putting in
the box two or three of the very
men who were working up the case
against our people, who swore that
the values of the properties of these
people were less than those on which
they were actually paying taxes to
the Divisional Council, he struck
them off. The same course would
in all probability, be followed on
this occasion, and the Council
would have two birds killed with
one stone. They would get rid of
the Natives, “lock stock and
barrel,” so far as the register was
concerned, while they took taxes
from them on the £25 valuations.
Such being the case, then, we can-
not see that our people have much

needed.” We are pleased to observe that
there is some hope of this matter be-
coming better understood ; as it may lead
to the cessation of the needless interference
with settled and orderly Native com-
munities in these parts, in consequence
of the baseless representations by ignorant
writers that they are receptacles of all the
farmers’ stolen stock in the country.

Another species of theft to which at-
tention should be specially called is that
related in the following record we extract
from the *Watchman*:—‘‘It is supposed
that the 74 head of wattle stolen from Mr.
Vice’s farm at Molteno recently have
been taken in the direction of Barkly
East. The thieves are supposed to be
Europeans.” Only a fortnight ago were
both these species of stock theft alluded
to in these columns in reply to an article
by our local contemporary of the “ open
eye,” and the moral pointed out that all
regristrations by Location Inspectors of
Native stock at Mission Stations, and
surrounding villages, which our con-
temporary has never ceased to advocate,
would never lead to the recovery of stock
lifted by ill-rationed farmers’ servants
and by thieves of the wholesale type of
 the description given in the cutting which
 supplies the basis for these observations.

It is very gratifying to observe the ex-
treme anxiety of the Imperial Govern-
ment to safeguard the interests of the
Natives as shown in Lord Knutsford’s
despatch on Responsible Government for
 Natal. With all our information con-
 cerning Natal, we may not be in a posi-
 tion to offer a conclusive opinion on

 matters relating to it; but whatever be
 the amount of our knowledge of its affairs
 we may, nevertheless, safely assert that
with the practical experience of the work-
ing of Responsible Government in this
 Colony of the Cape of Good Hope, so far
as the Natives are concerned, the Secretary
of State has but too much reason to tread
warily before finally making up his mind
 to introduce a Bill to enact a new consti-
tution for Natal. Our own observations
have led us to the conviction that under
Responsible Government the ignorantand
the weaker races must go to the wall; and
men who have no better conception of
politics than to meddle and muddle with
the weaker races are never happy or feel
that they are doing their duty as legis-
lators unless they are experimenting on
the Natives.

Such then being our practical experi-
ence of Responsible Government we
 sincerely hope that Her Majesty’s Gov-
 eminent will rigidly insist upon the
 conditions for the safe guarding of Native
 interests laid down in Lord Knutsford’s
despatch. “ Secretary of State notes,”
 says the telegram, “ with satisfaction
 Council’s admission that in the event
of self-government being granted due
regard should be paid to native in-
terests. He refers to previous despatch,
in which it is held as insufficient security
for such measure that they should be in-
vited to Upper House. He thinks the Lower
Chamber would overawe Upper, or be a
 dead lock. Imperial Government not in
 favour of any Bill having for its object,
 first, exaction of compulsory labour;
 second, restriction of freedom of natives
to enter into contracts of service; third,
 any increase of restrictions of present
pass laws; fourth, abolition of native
law or placing natives under general law;
fifth, reduction in area of native loca-
 tions; sixth, any increase in present hut
 tax. As a further condition for self-
 government, Native Protection Board
 shall be appointed by Government with
 full powers to deal with native questions.
 It will also be required, under Constitu-
 tion Act, that an annual sum should be
 secured out of consolidated revenue fund
 of Colony for the welfare of education and
 preservation of aborigines. With re-
gard to Zululand, self-government of

Natal would delay annexation. Before
Imperial Government finally decides,
question must be submitted to Colony at
general election, and then it would re-
quire a decided and unmistakable feeling
in favour of change.”

IN an address to his constituents at
Richmond, Mr. P. J. du Toit, M.L.A.,
expressed the opinion that the provisions
made in the Masters and Servants’Act
rendered any further legislation in the
direction of the Pass Law unnecessary.
Mr. du Toit is an exemplary Afrikander
of somewhat pronounced views, who is
very assiduous in Parliament to advance
the interests of Afrikanderism according
to his own lights. Last session he divided
the House on the subject of having
jurors paid and was defeated in efforts to
secure to the Divisional Council, as re-
formed by the limitation of the franchise,
the duties of electing jurors. As regards
the first head surprise was expressed that
a patriot so strong on *Land en Volk*should advocate payments for the dis-
charge of the simplest duties of the
state, and the latter was deemed un-
necessary as the present system
worked well enough. It is satisfactory
to us therefore that so uncompromising
an Afrikander devotee should think it
worth his while to avow that there is no
necessity for a Pass Law. We are one
with Mr. du Toit on this score.

Notes of Current Events.

The English newspapers which came

out by last mail announce the news of the
death of an aged and well-known Glas-
gow divine, Rev. k. N. Somerville, D.D.,
at the age of 77. In his extensive evan-
gelistic tours throughout the world
Dr. Somerville took in South Africa in
1883. Those who had the privilege to at-
tend his services and observe his earnest-
ness and enthusiasm will not soon forget
them and will long cherish pleasant
recollections of the venerable doctor.

The Hon. J. H. Hofmeyr, M.L.A., has
been appointed on the Drink Commission
in the room of Sir Thomas C. Scanlen,
M.L.A., who has vacated his seat to
proceed to the Transvaal. The selection
the Government has made to till Sir
Thomas’s place is not finding favour in
the country. Some think that Mr. Hof-
meyr’s name has figured too often on
Commissions that it has fallen to the
Government to appoint, and the demo-
cratic susceptibilities of such could have
been suitably met by the appointment of
a gentleman other than the modern “ Earl
of Warwick.” The *Cape Times* says with
much force in regard to the appointment:
“ This arrangement can hardly be said to
maintain the balance of predisposition
undisturbed. It is true that Mr. Hof-
meyr has hardly declared himself in
favour of the taxation of brandy if it can
be enforced without detriment to the
interests of the producers; but that *if* is
a stern controller of policy. The brandy-
cask, indeed is regarded by not a few as
a factor in Mr. Hofmeyr’s political de-
terminations only second in power to—
the primary object.” Referring to the
same subject the *Cape Mercury* and the
*E. P. Telegraph* with singular judgment
would have been better pleased if Dr.
Berry of Queen’s Town had been nomin-
ated in Sir Thomas Scanlen's place. We
think so too.

“ It is capable of easy demonstration
(says the *Port Elizabeth Telegraph)* that
most of the harrassing and ever-recurring
thefts of stock are not committed by prow-
ling and predatory Kafirs who come from
afar, make a night raid, and disappear to
be seen no more. A writer in *De Graaff-
Reinetter* demonstrates clearly enough
that such is not the case. The majority of
stock thefts are committed by persons
temporarily employed by neighbours or-
otherwise permitted to squat on farms
with the view of their labour being
available when Native labour is urgently

The *Cape Mercury* has done well in
directing public attention to Jan Botha’s
case. The sentences passed during the
recent King Williams Town Circuit have
been generally referred to as having
been extraordinarily heavy, thus bringing
out Botha’s extremely light sentence into
remarkable and unfavourable promin-
ence. The *Cape Mercury* says : “ On Tues-
day last Jan Botha, a Dutchman residingat
Seymour pleaded guilty to having stolen
two oxen from a neighbour; he then
asked the judge to be lenient with him,
for he had already been sentenced to two
years hard labour for a similar crime. The
judge then sentenced him to *six months*hard labour. We would like to know
where the justice comes in. This man is
of a good family, and had an education,
had to learn the ten commandments be-
fore he could get married, and because he
steals two lots of oxen at different times
he is let oft with two years and six
months hard labour. If it had been a
poor miserable red Kafir who did not
know the Mosaic law from any other, we
suppose he would have had to do seven
years at least. These cases are becoming
too frequent, hardly a session passes over
now without a Dutchman being tried for
theft of stock.”