[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.”