Jubilee Hall, e Dutywa.

[NGU mboneei.]

Nkosi yam Mhleli obekekileyo, tabata ufake kwelo pepa lako elibekekileyo olu daba lulandelayo, ngokuvulwa kwale ndlu ixelwe entloko. Lendlu yavulwa nge 24th ka May lo, e Ngxakaxa. U Mr. M. Liefeldt, obanibele u Captain Blyth ese sihlalweni; imantyi ezaziko ingo Messrs. C. G. Bell wase Dutywa, no R. Stanford, no F. Bell wase Gcuwa nakwa Centana. Kumanene abekekileyo aba Ntsundu ndapaula u Capt. V. Bikitsha, J. F. Mazamisa, N. Spuka, A. Gontshi, P. Rozani, A. Lavise, namanye amanene.

Igubu lika Capt. V. Bikitsha laliko, ladlala kuqala litshayelela ukuvulwa kwendlu. Amavolanti ase Dutywa axhotyisiweyo afala atamba pambi kwe Jubilee Hall—igubu lika Capt. V. Biki­tsha lidlala. Kugqitywe ukutanjwa ngama Volantingo 11 o’clock a.m. U Mr. Liefeldt uyiqalile intlanganiso,— emveni kokuba u Mr. C. G. Bell ngamafutshane exelile ukuba mdlu izakuvulwa ngu Mr. Liefeldt.

U Mr. Liefeldt (etolikelwa ngu Mr. Enoch Mamba, itoliki yase Dutywa) ute: Uyavuya ukuvula indlu enje ngale ey kiwe ngama Ndlambe ukuba ibe sikumbuzo se Jubili ye Nkosazana, u Fitoli. Isenzo eso, ngecala lama Ndlambe, sesibonisa ukuzitoba nokululamela ulaulo lwe Nkosazana. Ute unosizi ukuba u Captain Blyth, ambambeleyo, engeko, kuba elo nene beliya kuvuya ukubako apa liyivule lendlu ngokwalo. Uncome ukuba sihle kwe sakiwo. Ute sikose £300, ityala elimiyo yi £160, atembayo ukuba liya kugqitywa. Ute uyatemba ukuba ama Ndlambe aya kuqalela abase mzini abakovo ngokurola. Ugqibele ngokwazisa ukuba kuko ezimbini izindlu ezingamagumbi eziya kuhlonyelwa kulondlu eziya kuba yindlu yencwadi (Library), nendlu yokufundela (Reading Room) yabantsundu abatanda ukuzifundela.

(Andikungena kwi mali ne mpahla ezikutshiweyo, ndiya kungenisa inteto zodwa.)

U Capt. V. Bikitsha upose amazwi ambalwa, ubonise into eye yayo indlu, abulele ama Ndlambe ukuba enze umzekelo omhle kangaka wokubonisa ululamo kulaulo lwe Nkosazana ngokwaka indlu enje esisi kumbuzo se Jubili ye Nkosa­zana. Uncome ubuhle bendlu, waza wagqibela ngokuti uyatemba ukuba ama Ndlambe oqubela pambili ngazo zonke izinto.

Inteto emva koku azibanga namvakalo nakwaba zenzileyo.

Ekugqibeleni kusuke u Mr. A. Gontshi owonze inteto ebukali, wawahlaba ama Ndlambe. Ute, uyavuya ukubona isakiwo esi. esixela ululamelo lolaulo lwe Nkosazana ngama Ndlambe, ute akafuni kuwakohlisa ama Ndlambe, makazi okokuba akakenzi nto, asekude ekukanyeni elinganiswe nama Mfengu. Ute upaule ukuba ama Ndlambe zingqola zokuqala nokugqibela; ukalazele inkosi yawo, unyana ka Smiti, namadoda amakulu akwa Ndlambe awabize ngama gama. Ubuze isikolo kwinto enkulu ka Smiti Mhala ese Dutywa, nosapo olufundisiweyo lwayo; ubuze intsapo yo Danti, o Gosani, o Nvanda, nabanye. Ute u Mr. Liefeldt ukankanye amagumbi amabini, i Library ne Reading Room aza kuhlonyelwa kwi Jubilee Hall. Ute uya wabuza ama Ndlambe ukuba lupina ke usapo lwawo olufundileyo oluya kungena kwezo zindlu. Kunceda ntonina ukuba nina ma Ndlambe niqale ngama gumbi anjalo, niyala nje imfundo nelizwi. nimana nisiti node ezizinto nizive nge Mantyi zenu,—nidiba umsebenzi owodwa nowe Mantyi. Ute ekugqibele­ni. uyatemba ukuba lo magumbi akakuba poxa abe ngama poma angena bantu bafundayo kuwo, kuba isenzo esi njalo siya kuba poxa sifane nenqwelo ebotshwe pambi kwe nkabi.

Emveni koku u Mr. Liefeldt uqukumbele intlanganiso ngokuti ukuba impahla ekutshiweyo ilungile ityala ligqityiwe.

Ndapaula ukukutshwa kwe hamile ngama Ndlambe, yona emfutshane ayinqamkanga ndawo, itiki ne sheleni zona zaba yimvula engatuliyo, wada u Mr. Liefeldt wazi nqanda.

Abantu babe baninzi kanye, ngokukodwa arnaqaba. Kwaxhelwa inkomo ezi 5, emfutshane impahla kufupi na 40, ukuba akungapezulu.

U Mr. Mamba no Mr. Rozani basebenza nje ngama koboka ukudlisa abantu. Ndapaula ukunyamezela kwalo manene nobubele berutwa amacala onke ngabantu.

U Mr Bell imantyi, ne Komiti, balu ngise i ofisi ukudlela amanene ase sikolweni, kwabekwa yonke into efanelekileyo. Itafile yayilungiswe ngokuncomekavo. Ndapaula ukuba isincoko kumadoda amakulu anje ngo Capt. V. Bikitsha nama Ndlambe yaba yinteto ebukali ka Mr. Gontshi abayitakazela kunene ngokungabi nantloni kwayo.

Emveni koku kuhlwile, amanene abe Lungu enza umdaniso e Jubilee Hall ubusuku bonke. Amanene afundileyo, aba Ntsundu nama nenekazi afundileyo *enze* owawo umdaniso kwa Mr. E. Mamba. emandi ncome ukuba mhle komzi j ka Mr. E. Mamba, nohlobo apete ngalo ; abadanisi ukuba luhle kwalo. Amanenekazi azipata kakuhle ngokuzola anxiba i kakuhle. Pambi ko mdaniso u Mr. E. ! Mamba no Mr. A. Gontshi, bapose ama­zwi bevaleza ukuba abadanisi baze bazipate kakuhle, kungabiko kupuma kumanenekazi nama nene, uncokoliso lungabiko. kusetyenzwe umgcobo lowo wodwa ngokuzola nange mfaneleko, ukuze intshaba zo mdaniso zingabi natuba, nasiblahla sengxeko.

I *waltz* idaniswe kakuhle, i *polka* ne I *schottische* kusatuneka imfundo enkulu.

Kusafuneka kanjako kwaba Ntsundu ukuba inyawo zingenzi singqi sikulu xa badanisavo.

Kuko konke oku ndipaule ukuqutywa ko mdaniso ngo ndiliseko, nengoma ukuba mnandi ezidlalwayo. Ababoneli bowa Mangesi umdaniso bate akubangako sahluko sikulu kowaba Ntsundu.

Yapela ke imini ye 24th, bachitakala abantu ukugoduka.

Indlela yokulibona ilitye le dayimani ukoba lelilungileyo ilula. Tabata ipetshana wenze icapaza kulo nge lotpensile, likangele ke elocapaza ngelitye, ukuba asuke ati sa mhlaimbi aliqelana amacapaza yazi ukuba ayiyiyo elungileyo, ukuba libe linye yelungileyo.

bangafanelana bebeya kukutobela ukufuduswa ababantu, Ibandla alinamfanelo ukubapata ngelicebo. Akuko mblaba bangatunyelwa kuwo, nokuba ungaba ubuko umhlaba, bebengasuka bati kwababantu “ nangnmmhlaba, wutabateni ukuba niya. wutanda.” Akanankolo ukuba ibandla liyakulicinga ngenyameko elicebo. Ukuba Ibandla lilivumile, liyakuba lenze esinye sesenzo esingoblwaya ngabo bonke abantu bomhlaba. (Hear, bear). Uyatemba ukuba akusakubako bani, ngapandle komndululi nomsekeli welicebo, uyakulixhasa. (Hear, hear).

Mr. FROST (Queenstown) ute unosizi ukuba uwabo (ekumeleni i Komani) ebona ukuba kuyimfanelo yake ukulixhasa elicebo, Kuyinto enqabileyo ukuba u Rulumeni afumanele abantsundu base Glen Grey umhlaba. Kwiminyaka emitatu egqitileyo oko yayifudusa ababantu wafumana ngo- kwake ukuhlalena nomantyi bakwa Tsolo nakwa Qumbu ukuba akuseko mhlaba bangawunikiweyo. Bangafuduswa basiwe pina. ke ababanci ? Kowake umcamango ibonakala ingena? ulumko into eyenziwe lilungu elibekekileyo le Albert ukungenisa lomci­mbi. Into anga eyenza u Rulumeni kukusuka ababantu abaqinisele nge Tayitile emihlabeni yabo.

U Mr. J. P. DU PLESSIS Cradock ute owake umnqweno kukuba kumiswe ikomityi eya kukangela ukuba akuseko nendawo engemiweyo na. Elake icebo kukuba lilahlwe icebo eli balixoxayo kwamkelwe ele Komityi eya kuwucikida lomcimbi ikangele amabala angemiweyo e Glen Grey angati atengiswe, ize iyingenise ingxelo kwi Palamente yonyaka ozayo.

U Mr. A. S. DU PLESSIS (Albert) ute uynkolwa lelicebo lisand’ ukumiswa. Ukuba umhlaba ungoka Rulumeni mawuqeshiswe. Into eninsi yamafama kwelase Maxhoseni ifnmana into eninzi yenkatazo ngezi loke shoni zabantsundu.

U Mr. VENTER (Colesberg) ute nave nkolwa licebo lelungu elibekekileyo lase Cradock yinto engafanelekileyo ukuba abantsundu beme imihlaba berafa ishumi ' kupela. Lomcimbi mawucikidwe kuze kuqondakale ukuba lomhlaba ungokabanina.

U Mr. SIVEWRIGHT (East Griqualand) ute, kuye kubonakala ngati kudlalwa nge Bandla ukuchita ixesha lalo ngecebo elinje ngeli. Licebo nje loknpanzisa abantu aba 34,000. Into engeyenziwe li Bandla kuku. lipulapula elicebo ngapandle koknlensela nezwi eli, kusuke kuvotwe. (Hear, hear.)

U Mr. JOUBERT upendule wati ubunge nguwo umnqweno wake ukuba Abatembu baqutywe ngokomhlambi wegusha. Ubeba kuko indawo abangayi lungiselelwayo. Bebenganikwa nalomhlaba we Kompoui yamalahle. Usele limisa ngoluhlobo icebo lake ukuba malamkelwe ukuba u Rulumeni unoknbafumanela umhlaba abantu base Glen Grey.

U Mr. O’REILLY (Cape Town) ute eli licebo lokuncipisa abemi belizwe. Ngabantu abaya kuya pina aba? Umndululi nomcekeli abananto babalungisele yona. Ukuba abantsundu aba 25,000 bebesiti makufuduswe abamhlope aba 900 bebenga- yamkelayona lonto? Nento le. Kanti ke namhla babona ilungu lilandela ilungu ukuma, ukumela ukuba kuhlutwe abantu aba 25,000 imizi yabo yeminyaka nyaka. Ukuba bangaba bawuvukela umbuso ngo 1880, lelo ixesha engabete bohlwaywa ngalo, bangati ukuba bayohlwaywa, sisuke sisengalengiswe pezu kwabo isohlwayo yonke le minyaka isitoba. (Hear, hear.) Uke waya ezincwadini ukufuna ukuqonda ngaba bantu, wafumana ukuba abayiyo inkatazo kubani, ufumene ukuba amatyala okulwa a 51 kupela, awobusela 27—ngoko ambalwa nakwawemizi yabamhlope emikulu. i Akuvakali sizatu sokuba bafuduswe abemi besi sitili. Ute uyatemba ukuba ngapandle komndululi-ngxoxo nomsekeli, akusakubako lungu liya kulixhasa elicebo

Emva kwezi nteto kubekwe pambi kwe Bandla icebo lokufudusa lika Mr. Joubert lalahlwa ngapandle kokuba kwahlulelwane.

Kubekwe elika Mr. J. P. Plessis ukuba kumiswe ikomityi eya kuwupicota lomci­mbi, kwahlulelwana. Abate mayimiswe i Komityi 26 ; abayalayo 34.

O-Ewe, 26 : Barry. Beyers, de Smidt, de Villiers, de Vos, de Waal, A. S. du Plessis, J; P. du Plessis. M. J. du Plessis, A. H. du Toit, P. J. du Toit, Hofmeyr, Immelmann, Joubert, Le Roex, Luttig,' Marais, Steyn, Theron, van der Walt, van Reesburg, van Zyl. Weeber, Wege, Venter, Louw;

O-Hai, 34 : Sir G. Sprigg, Sir T. Upington, Barnato, Babson, Brabant. Frost, Fuller. Hockly, Innes, Johnson, Jones Lange, Lord, Maclay, Norton, Ohlsson, O’Reillv, Orpen. Orsn end, Paton. Pearson. Pope, Robertson, Schermbrucker, Sivewright, Steyn, Trower, Tudhope. Vintcent, Warren, Wiener, W. od, Laing, Douglass.

 ISEKULA SENTOMBI NASE MGWALI.- LeSenala ye Ntombi iyakuvulwa ngexesha ekuvulwa izikula zangapandle ngolwesi-Tatu lweveki ezayo 17 July.

isekula sentombi sase Ncemera.- Isisikula sidala sidumileyo esipantsi kwenenekazi engumhlobo wamankazana espantsi ko Miss Sturrock sivulwa ngolwesi-Ne lweveki engapaya 25 July.

UPPER TSITSANA Mhla umfundisi u Rev. W. Sigenu afikavo apa evela kowabo nentsapo yake, inqwelo vawa yade yabhukuqeka ezibukweni e Tsitsa. uva ukuva ukuba vasinda intsapo.- Selefikile u Rev. C. Lwana e Tsitsana ukutabata indawo ka Rev. W Sigenu

Otitshala Abatshintshayo —U Mr Ben Saku ba ongomnye wotitshala abadala abazekayo, uvula isikula sase Deno, e e Tinara, esishiywe ngu Mr. Dlakhi U Mr Elijah Mdolomba obese utabata esase Wesile e Bhayi. indawo yake itatyatwa ngu Mr. Isaiah M belle obese Herschel ku Ntunja.—U Mr Tas Matshoba obese Mount Coke ixesha elide uvula esase Kamastone. I Mount Coke ifuna ititshala.-U Mr. Petrus Sidzumo obefudula ese Sauerville, Peddie, uvula esase Wesile e Qonce. Sivuya ne Qonce ukufumana ititshala evilevo' njengaye.— U Mr. Sol. Mnvakama utabata isituba esivuleke e Healdtown ngokupuma kuka Mr. Aaron Mali.

EZABABHALELI.

USIZI.

especially in view of the warm reception given by all sections of the community to the measure with which his name has been so closely associated. We are truly sorry that occasion should have been given to this view of what may be a serious matter; for an oppor­tunity has offered during the past fortnight to enable our

people to see that many of the baleful and, to them, inexcusable blunders in Native administration, on the part of the authorities, are, on the whole, due, not so much to a desire to vex and oppress, as to sheer ignorance of Native modes of thought and a pardonable inability to see things as Natives see them. The members of the Native Deputation, have we are assured, by meeting Ministers and members face to face and dis­cussing matters, satisfied themselves in regard to the important fact we have just stated. Their interviews with representative men of the various sections of supporters of the measure were invariably of a satis­factory character. An anxiety to arrive at the genuine feelings of the Natives was evinced, and every nerve strained to apply recognised tests to prove the correctness of the information imparted. The result being that false notions concerning the relations of the Natives to the European population of the country, more particularly the farmers, were, wherever necessary, corrected on both sides, and a better understand­ing established. That false notions in regard to the relations subsisting between the European Colonists and the aboriginal inhabitants of this country prevail to a large extent is beyond dispute; and that much of what has been described as repres­sive legislation principally directed at Natives as a class has, to a great extent been due to the existence of the false ideas to which allusion has been made, is equally clear. It is, therefore, quite clear to us that the good and satisfactory government of the Natives, whose lot has been cast by Providence among the descendants of the illustrious Huguenots and noble English nation in South Africa, can only be attained through the avenue of patient, anxious and care­ful yet withal sympathetic enquiry into, and an adequate appreciation of the ideas passing in the Native mind concerning the white inhabit­ants of this land. The statesman who will deliberately elect to proceed along this path in dealing with Native affairs will do much to serve his day and genera­tion. For, what good and useful effort can be expected as the result of motives such as those which actuate Mynheer Klass Waarzegger, a representative Afrikan­der member of Parliament, writing under a *nom de plume,* who profes­ses to address his uncle Mynheer Jan Twyfelaar in the district of Cradock, and whose let­ters are appearing in the t *Zuid Afrikaan?* Speculating on the effects of the action of the Government in withdrawing the Dill, Baas Klaas makes the most ludicrous mistakes. He starts from an entirely erroneous principle which, of course, leads him to as erroneous a conclusion. That principle is conveyed in the sen­tence, “ *Een Kaff er gloo nie dat jij “ iets uit liefde ver hemdoet,”* and it is worthy of those who believe that the Kafir is but “ a thing.” As a matter of fact Kafir human nature does not differ in the least from that of the class to which Baas Klaas Waarzegger belongs. He is quite capable of appreciating acts of love. The rest of his observations are consequently beside I the mark. Says Mynheer Waar­

zegger :

Oom ! as een mens met een *Kaffer* wrrk, moet. jij woort boo, wat jij za jij zal doen, moet jij doen. Beloof j'j hem een opneuker, geef hem dit—beloof jij hem een belooning geef hem dit. Dan het hij vrees voor jou. Dit is al wat een Kaffer veretaat. Hij gloo nie dat jij iets uit liefde ver hem doet. Wat zal die drie Kaffers deptaoie hert jes non zeg zoo as hulle in Kafferland terug kom ? Zal hulle zeg “ Inkoos De Wet was ziek, daarom is de Paswet Vruggetrek !” O

nee ! bulle zeg, de Gofferment was ver one deptacie *bang*—hulle het nie gedurf om die Paswetaan te hou.

Mhleli,—Andimntu uhlala ekukataza, uzundinyamezele. Ndisuswa yinteto endiyifumene kwipepa le 20 June, 1889, uti umfo ka Ngqungqa u Laho, “ uti siseko nje, kungo Mr. J. Pelem.”

Andingempikisi kakulu, makube kwakunjalo e Xonxa. Andazi nokuba leliqela laya kutshona kwantsiza kunye no Mr. J. Pelem, ku (Mr. Frost) kusi- nina? Ngenxa yokuba wandulula Iguba-Nondonga, ukuba lamanene onke ayeko kulontlanganiso yase Xonxa. Leloqela lika Frost, ndingalusizi u Nkosi Mlanjeni, Mr. K. Makasi, Mr. L. Ngqu­ngqa, Mr. M. Nywagi, Mr. F. Ntshanga, Mr. L. Vanqa, ngabantwana begazi nezikulu zalomhlaba.

Simbuka ngokufanayo u Mr. J. Pelem lowo kunye nezenzo ezilungileyo zake, asinakumlandela noko ngesingaziqondiyo. Ndilusizi ngokuba kungaqo ndakali ukuba kuko otata *Imvo* kulawo Matshawe. Ndingati ukuba ndiyabuza ngoku apo akona u Frost, ukuba ukulipina iqela kulamaqela mabini kwi 24 ne 45, elinye iqela liyasitetelela, elinye liyabulala ngalomteto we pasi.

Ndiqinisekile ukuba ne Xonxa alikolwa ngulomteto. Simtanda kakulu u Mr. Pelem, kodwa asina kulahlekiswa kangako tina Lady Frere. Salani kaku­hle, sobuya sizive singasemoyeni.

Uxolo.

ITYALIKE ZABANTSUNDU.

Mgcogeli wendaba zakomkulu, kaunditele gxwa lamazwana ambalwa kuleyo mvaba yezinambuzane. Lento ndiyi kankanyayo ingu mbuzo pakati kwe tyalike ezintatu zaba Ntsundu, ekuhlali-saneni kakubi kwazo. Ndibuza ukuba umketo lo uvela pina pakati kwa Makrestu enyaniso? lento Umtshatshi ungafika emcukuceza um-Wesile, nqwase Wesile ngokunjalo ku Mtshatshi no Mrabe. Ndikolisa ukuyiva leyonto na- kubantu abanengqondo evileyo, njengoko Umtshatshi akangezikatazi ukushumayela e Wesile, kunjalo kwezinye indawo, noko ndingazike kwezinye. Lento ke luhlanga lwakuti masilumkele ukulahlekisa abafuni, kuba kaloku bona bocinga ukuba kubhedeshwa u Wesile, no Tshatshi, no Rabe, bangacingi ukuba kubhedeshwa u Tixo Opilileyo, funda kwi Zenzo XVII, 26 kuse ku 31. Kekaloku ngoku andimazi noyena unenyaniso nongenayo. Into endiyibonayo kupela umntu makayeke yonke into yobubulumko bonyana babantu abalahlekisayo, akolwe ku Krestu Yesu kupela, kuze kufe isidenge sodwa, naso ngokuzinyabela Izibhalo ze Nkosi. Okunye ndiyifumana lento inje ngobudenge bomntu wonke omhlope nontsundu, ongafika omnye komnye esiti yintonina yona unaritsi ngobuzwe. Kausinge emva ke mzalwane, kaundenzele ilivo noko lilinye lokuba nguwupina umntu omhlope or omnyama ongapandle kwenzalo ka Adam no Efa, ukuze kubonakale nje ukuba kuko umahluko. Ndingati ngazwinye kuwe Mlungu, nawe Mxhosa, Bhulu, Lawu, ntonina ehamba ngoxhongwana ababini, ehlafuna ngainlomo mnye, efinya ngampumlo nye, endlebe zimbini, namehlo mabini; nifumana niziduba ngokutiyana nina, kuhla ngamqala mnye kona bawo. Mlungu, nawe Bhulu, okayihlo Umxhosa ukuba akumgcini uzulumkele esika Cain, into awayenziwayo akufeketa ngoku bulala okayise u Abel. Nditsho ndisiti ke wena uqhayisa ngobu Tshatshi, nobu Wesile bako, nobu Rabe bako, uzulum­kele ungaxeli esinye sezilumko esati sihamba ubala saza sapumla pantsi komti, sati sisamana ukubala imali yaso seva kusiti xoko-xoko, sase sitsibela emtini sayishiya ingxowa yemali pantsi. Batika ababantu bayitabata bemka nayo. Wasele ziposa pantsi esifa ngenxa yentliziyo ebuhlungu. Nditi ke luhlanga lwakuti isango le Zulu livuliwe, livulelwe Umlungu. Umxhosa, Ilawu, Umsutu, everybody ; kwangokunjalo ne Hadesi ivuliwe, ivulelwe ukohlwaya indlavini ezilibele kukubanga ubukulu belizwe; kodwa nanko u Yesu owasifelayo, umi uyabiza uti, Yizani zinkedama zonyana nentombi zabantu. Ndixolele ngomtya- ngampo wenteto. Sicaka esitozamileyo kukade ndingasawupekeli umzi wako wetu oko ndati ndatata elipepa. Owenu wafuti,

Jas. J. M. Mlenzana’mnye. Cala, June 29, 1889.

Native Opinion

TUESDAY JULY 11- 1889.

Whatever rea­son may be alleged for the dropping, by the Government, of the Pass Bill, that act has been hailed with sincere gratification by the Natives of the Cape of Good Hope. The illness of Mr. de Wet has been, according to the state­ment of the Prime Minister, the ostensible cause of the withdrawal of the measure That being the case it is a matter for no surprise that that otherwise grievous cir­cumstance should be regarded by our people as, at any rate, a blessing in disguise. It is Mr. Labouchere. we think, who recently remarked in the House of Commons, when illness was alleged as the cause of Lord Lytton’s absence from a function in connec­tion with the Paris Exhibition, in his representative capacity of British Ambassador in Paris—it was Mr. Labouchere, we say, who made the shrewd and suggestive observation, “ We all know what is meant when “ an Ambassador is reported to be ill.” In this light will the break­down of the health of Mr de Wet be regarded by reflecting minds,Well, the present writer is a Kafir, and naturally possesses the feelings of a Kafir. He has, moreover, better opportunities than Oom Klaas of knowing what is passing in the minds of his countrymen concerning what the Government have done. There is not the slightest doubt about it that the Government has, in the estimation of the Natives, done a very credit­able thing in withdrawing the Pass Bill. The feeling now among the Natives is that the Government is not a cold, heartless statue, in­capable of listening to and answer­ing the prayers of the people Far from bringing the Government into contempt, the withdrawing of the Bill has only had the effect of rais­ing Parliament in the opinion of the Native people of this country. They now know it is an impression­able body that is endeavouring, in its lights, to make all the sections of the people happy and contented. And it is a thousand pities that the minds of Afrikanders should be poisoned by the dissemination of wrong and ridiculous ideas concern­ing our people, such as those which appear above the signature of the pseudo-Waarzegger, in the col­

umns of the widely circulated *Zuid Afrikaan.* We trust the Govern­ment and the Afrikander members will take it direct from the Natives themselves that their sentiments are those of sincere thankfulness over the withdrawal of an obnoxious Bill.

Notes of Current Events.

The present wilt be a memorable ses­sion for the Frontier Natives. It has done two or three very popular things. The repeal of the House Duty, the abolition of the Tolls, (10s per wagon), over the Kei Bridge and the withdrawal of the Pass Bill after due representations when a majority in its favour was large enough to carry it without amendments—all note­worthy events. It is a pity Mr. de Wet’s illness has been put forward as the reason for the withdrawal, for measures have before now been engineered through the House by Ministers other than the one specially charged with the department to which a particular Bill might belong. At the present moment the Treasurer- General is in charge of the Railway Bill although that is a matter which comes under the department of the Commis­sioner of Crown Lands and Public Works. We prefer to regard the withdrawal as a concession to the representations made by the country generally. And there is no occasion for the Ministry being ashamed of this. For the persisting in a course that the whole world had con- demand as wrong, simply because they had already entered upon it, would be sheer pigheaded obstinacy, and would not consort with the dignity of Govern­ment. The only stain that rests on them in connection with this business is that they ever conceived such a measure at all; the withdrawal far from deepening it. has the effect to remove it. The Ministry have somewhat rehabilitated themselves in the eyes of the Native by these timely concessions.

The debate in the House of Assembly on Mr. Joubert’s motion to remove and scatter the Glen Grey Natives is instruc­tive in more ways than one. The sub­stantive motion was rejected without a division after a discussion in which the extreme men of the Afrikander party like Mr. Joubert himself, Mr. Martinus du Plessis and Mr. Le Roex felt that they had to exercise wholesome' restraint in giving expression to their views. This is a substantial step gained. The amendment of Mr. Jan du Plessis to re­fer the question of the removal to a com­mission, upon which our Africander friends had to fall back when they dis­covered that the same was lost, may mean something or nothing, and those who voted for it may claim when pressed either way that they meant something or nothing as the exigencies of the moment may dictate. But the majority was anxious to show that the question was far from being an open one. That British blood boiled at the mention of this act of spoliation may be gathered from the laconic remarks of so notorious an ad­mirer of the Bond as Mr. Sivewright who after rebuking the proposal in strong terms said that the House should not have concerned itself with the matter, but rather should have received the speeches in deep silence and proceeded to the vote. Sir Gordon Sprigg. Mr. J. E. Wood, Mr. Hockly and Mr. Frost made speeches that will not soon be forgotten in defence of the position of the menaced people. On behalf of our people we heartily thank them for the bold manly stand they took up in the interests of the weak. The gentlemen whom we have long ere now learnt to recognise as our friends thought there was nothing to be added to the emphatic condemnation of the Bond party by the Ministerial party, and contented themselves with voting with them against the Bond pro­posal. The division list is certainly in­structive, composed as the minority is of Bondmen, although a few felt conscien­tious scrupples in voting with their party. The debate shows that on essential questions there is more ground of agree­ment between the Opposition and Ministerial parties than there is between the Bond and the Ministerial following. The proper working of Responsible Gov­ernment in this land lies in the due ap­preciation of this.