March 6, 1890]

IMVO ZABANTSUNDU (NATIVE OPINION).

3

ngumntu ngoku, ukuba besinemvo, wokuti lakuvakala igama lake ukuba beliko entweni anele wonke ukuba lonto mayibe ilungile. Kulusizi kakulu ukuchasana kwetu okubanga ukuba side siswele imibulelo nembeko. Okwesam isiqu andinazwi, kuba bendizama uncedo lukosi u Kama, ute ngokuva imizamo yam yokunceda uhlanga, wandi putuma e Dikeni, ndaya ndamenzela amazwi amnandi ombuliso wo Mhlekazi. Kodwa amakaya—abendlu yam, ngati kuko abanga neliswanga. Yimo ke leyo; kodwa wona umzi ufuna amadoda omsebenzi.—Ndim.

Isaac Wauchope.

EZABA BHALELI.

UKUNGANYANISI KWA MABANDLA.

Mnumzetu,—Ndikucela ukuba undifakele lemigcana imbalwa apo epepeni. Ndinga ndingalatisa abafundisi, abadala, ??? li nazo zonke intlobo zabapati ???ente, imfuneko yokuba kubuye kukangelwe kumiselwe umteto ocacileyo nofanelekileyo malunga nolwaluko. Lento ayibonakalisi nyaniso elizwini lika Dali, ukuti kudume ukuba kusisono ukwaluka nokwalusa, kanti kuzakuti kwakwalukwa yintsapo yamakolwa ngokukodwa eyabadala (Elders of the Church) njengokuba kunjalo nonyaka apa, ufike kusenziwa isiko elimanyumnyezi nelicapukisayo. Kokwam ukubona likohlakele kude le kunesiko lamaqaba ukuti kutatwe umkweta endle azokuba nesutu ekaya. Mandilinganisele Mhleli: makwaluke u Don lowo uve kusitiwa nankuya e Ngqokweni uyekumtata. Ungafika ukwenzena ukuti kulendlu yako yemitandazo nobu Kristu umkupe kuyo abe neyake apo aqabela kona ifuta, wabe utate nabeminye imizi bezokuhlala kwakweli lako isutu, kumana kuvukwa kuqatywa kupunywa kuyiwa kwabanye bamaqaba base Ngqokweni kuhlaliwe kona yonke imini kubuywe xa lizakutshona. Kona ukuba lonto ubungayenzayo abazali babantwana bezo zindlu umelene nazo bebengaxolayo na? Kuba elisikizi libonisa ngoku nababantwana basamunyayo, wofika kwabasebebakudlwana sebeman’ ukuya kuqaba ifuta emlanjeni; abancinane baman’ ukukhala nasebusuku besiti “ Naba abakweta.” Ungabanjwa uke wayenza lonto apo. Noko anditeti kuwe wedwa ndibekisa kuni nonke bashumayeli nabakokeli. Apa kuti kunjengokuba nditeta. Ukuba buhlungu kwentliziyo ngenxa yolu lwaluso lwabadala, kanti babesiti sisono ukwaluka. Ukuba bekungenje kuzo zonke i Ramente kanye kubetele ukuba umntu ayokukonza kwi ramente engenamteto unje. Elona nditetayo nditi lomteto maubuye ukangeliswe into ekutiwa sisono mayibe sisono kubantu bonke bangati abanye bazokuqayisa ngobukweta. Mandike ndime.

Thomas Bottoman. Falconer, February 15, 1890.

UKUQWALASELA INTO EZINGENTO.

Nkosi Mhleli, — Ndibone epepeni eligqitileyo, inteto yenene elitile ebeliteta ngomtshato, lisiti mauchitwe emini, ngokuba kuti wakusiswa ati amadodana kanti selemke nentombi ebusuku; ke ndiyabona ukuba unosizi kakulu ngohlanga. Nditi mna uyayiposa eyona ndawo afanele ukuteta yona, xa efuna ukusindisa uhlanga lwakowabo: Nantsi indawo yokuqala emelwe ukulungiswa. 1. Asimtshato owona amantombazana, kukuya kusebenza edolopini, akulunganga kanye ukuba umntana oyintombazana ashiye umzi ayekusebenza edolopini kufuneka note waya esikolweni ati akupuma ayekuhlala ekaya asebenze imisebenzi yakokwayo; ilokwe enye ironoro entombazaneni, asizazi eziyakufunwa edolopini ukuba zezantonina, oletshe bebaleka emva koletshekazi nje, benziwa kuba babafumana oletshekazi aba besisulu ezidolopini apo kungeko mteto. Lungisa lendawo ke kuqala ukuze wandule ukubona kakuhle ngecala lomtshato. 2. Abazali abaposisi ngokuyala umntwana wabo nakuba ebeyaliwe etyalikeni, lonto wawuyibone pi wena ukuti umntana epuma ekaya abazali bangabisavula mlomo, wenz’ ukuba fan’ ukuba akukabi namntana uteta lonto nje. Mzi wakowetu zamani ukwaka uhlanga ningaluchiti.

J. M. Hlabeni. Cape Town, 19 Nov, 1889.

ABATENGISWE NGABAHLOBO.

Ndibuyile e Johannesburg kanye nomkosi wama Gcina ngelihambele emakaya, nto sifike sayiva nesiyibonileyo ngamehlo kukutengiswa kwaba Tembu ngabatandi bohlanga ngokuzitsho kwabo kwiminyaka engapambili kwe 1880, u Gecelo, Inkosi yama Gcina wacela imvume ku Rulumeni yokupa ifama kwabantsundu emhlabeni wake, bazifumana ke, zizo ezi bazitengisayo namhla, andideli ntengiso yinto yomntu leyo, koko nantsi indawo endingayiqondiyo ezifama bezitengwa ngaba Tembu koko abatandi bohlanga abavumanga bangxamele ukuzitengisa kwabamhlope “ngomona” kuba amawabo emnyama efan’ ukuba nemali yabo ikwanjalo ngesosizatu, namhla abantu abamelene nezofama zo *baas* bayincitakalo kuba kumhlope ukuba ukufuya kona kuyakuba yinqaba kubo, ngokumhlope kona kwixesha elingelide ukuba ontsundu akenzanga qinga limbi, wonke lomhlaba uyakuwela komhlope, andazi kambe ngabatandi bohlanga lwabo abo banjalo. Ndim owenu,

Duncan S. Makohliso. Cala, 12 Dec., 1889.

AMACULO ASE RABE.

U Mr. Wauchope uqale umkondo omhle kakulu wokusazisa ababhali bala maculo ase Rabe. Kekaloku nam ndandike ndakuzama ukuyifumana lendawo, nakuba mna ndingadange ndifumane mntu uqinisekileyo ofana naie ntombi ??? Bennie ekankanywa ngumzalwana ??? Wauchope. Elinye endinga ndingalenza lelokuti kula ndinawo amagama andiwahluli angaba aguqula amaculo abehleli eko ngesi Ngesi, nangaba ayilwa ngala magama ndiza kuwakankanya.

Ndite ndakutelekisa okwam ukwazi nokuka Mr. Wauchope ndafumana uku­ba kumaculo abhalwa ngu Bennie siyavumelana kula : 4, 9, 16, 20, 23, 25, 30, 32, 40, 41, 46, 48, 51, 54, 56, 58, 63, 64, 66, 69, 79, 71, 72, 73, 85, 95, 97, 99, 114, 115, 141, 155, 173; ukuba la abalwa ngu Mr. Wauchope yedwa: 2, 5, 8, 12, 13, 14, 15, 29, 67, 109; ukuba la akum ndedwa: 17, 26, 27, 143,

150; nokuba iqela lesine lelipambeneyo; yena uwafaka ku Bennie, kanti okwam ukuxelelwa kwatiwa ele 3 liku Soga, ele 10 liku Dugmore, ela 76 nele 161 aku Chalmers.

Kwaka Chalmers siyavumelana ngapandle kwala mabini sendiwabalile, ate yena wawafaka ku Bennie.

Kwaka Soga, la aku Wauchope yedwa 68, 101, 103, 184, 187; eli likum 210. Ela 49 mna ndilifaka kwaka Bennie. Kwamanye onke siyavumelana.

Kwaka Dugmore omatandatu siyangqinelana. Ndingateta elozwi nangeli ka Ross, nelika Ntsikana, nelika Ogilvie.

Aka Birt omabini aku Wauchope yedwa.

Aka Newton akum ndedwa, ngala: 92, 125, 133, 140, 145. Kwelam iqela kutiwa ela 91 lelika Key; ela 211 lelika Liefeldt.

Kwaka Niven asixenxe esingqinelana kuwo, angala: 24, 28, 43, 65, 100, 174, 175; mabini aku Wauchope yedwa, la: 11, 98 ; elikum ndedwa leli, 147; ele 146 mna ndilifake kwaka Bennie.

Ukwenjenjalo ke kukuvumela u Mr. Wauchope kweliti, bako abantu abakunqwenelayo ukubazi ababhali bamaculo, abade batabata inxamleko yokubalanda kodwa bapelelwa pakati, abaya kuvuya bencediwe aza alungiswa ngabaqondayo amaculo abangaba bawaposisile. Elinye ndingati bekunganqweneleka nokuyenza nde ingxoxo engawo lamaculo. Bako abangasayi kuyinyamekela, abangenazo nezincwadi siteta ngazo; abangaba mhlaumbi abazange bazibone nokuzibona. Kwabanjalo singati tina bafana no Wau­chope maze nisinyamezele kancinane.

E. M.

IHAMBISO YESIKOLO.

Mhleli, — Kumhla ndikukatazayo ngoko yamkelela kwelopepa lako oludatyana ndikutumelayo, ukuba ngaba lungaluncedo lwanto emzini. Oludaba ke lungo Mhloli-Zikolo obe lapa nge 2 Nov. 1889. Kute namhla kuba wayesazisile ukuba wofika ngalomhla wo-Mgqibelo evekini zendilugcine usapo yasuka yangamahlati intsapo kwafika nemiqabaqaba ebi ngasabeki lunyawo esikolweni. Ndahla ndakalaza ukuti namhla kumhla wembutye yesanga, kanti hayi, kumhla “Ilawo liyakutola.” Ukufutshanisa ke Mhleli manditi ndingenise intwazana zontatu kwi Standard IV, kwapumelela mbini nge excellence, yawa enye nge Mental Arithmetic, yaye imibuzo yake kwi mental apo inokomelela kanye elutsheni, ndaye pofu beke ndazingqungisa kunene, akanika xesha laneleyo ngangenani lokucinga komntwana, nezi zipumeleleyo kungokuba zibukali kunene ngangokuba nam ke zindipazamise. Kwesesitatu (Stand­ard III,) ndingenise batatu, kwapumela babini, wawa omnye nge Geography ikakulu. Kwi Standard II, ndingenise 12, kwawa babini lapumela ishumi. Kwi Standard I, ndingenise 19, kwapumela 15, kwawa isine. Ngoko ke bemi ngo- luhlobo emanqanamini. — Standard IV, 2 (with excellence); Standard III, 3; Standard II, 11; Standard I, 17. Be- bonke 33. Below Standards 20. Mayi- pele apo ke Mhleli ingxelo yam ngoviwo lo Mkangeli-zikula. Ndingalishiyi ke elokuti lengxelo ke asiyiyo yakuzincoma kumniniyo, kuba lamanani akanto kunento abefanele ukuba yiyo kwisikula somfo onesiqiniselo sakomkulu njengam, kodwa ndipendula umbuzo wenxenye oti:—“ Izikula zonantsi aba lento zingake zibonakale kwi *Mvo Zabantsundu* zitshone pina?” Bengazi ukuba asingabo bonke abatanda ukuzibonakalisa emhlabeni wonke umsebenzi wabo, ngani kuba ziko kade incwadi zakwa Rulumente, evakaliswa kuzo imisebenzi yamadoda. Kanjalo bangaqonda ukuba “izikula zonantsi aba ” ngabula bona zitshoniswe kwangabo bazali ngokungabagcini esikuleni abantwana. Kangangokuke iti ititshala nokuba ibukali njanina singaze sinyuke isikula sayo ngamanani kwi Standard ezipezulu. Inxenye yabetu ayingeyiqonde lendawo kodwa zona ititshala ezikufupi nedolopu nezipakati ezidolopini, zongqinelana nam, kwakunye nezi ko notenga, apo kuti kwakuwa itontsi, kuti bhe into eyinkwenkwe esikuleni. Ngoku kungene nomkwa wokuti intombazana zicelelwe ukupekela abalimi. Ndingateti kona xa kulinywayo naxa kuhlakulwayo. Kambe ngoku kuko igugu kubazali lokuti mhla Umkangeli afikileyo ibengulowo afune ukuva ukuba abake abantwana bapumelelena ize xa bangapumelelanga adele ititshala. Bo­nke abanjalo, mandibanike esisiyalo njenge titshala endala. Gcinani aba­ntwana benu esikuleni. Lo ntlo nimenzayo akasayikuba pumeza abantwana mhla afikayo Umkangeli. Bazali nikumbula ukuba umfazi oya mhla lowo entsimini yake ukuyakuhlakula ingahambana indima yake? Napakade, kwangokukwanjalo indima yemfundo yabantwana benu ngunotshe ukuba ihambe. Kupela nosuke nibeke iziposo zenu pezu kwe *scapegoat* engu titshala, niti “ le titshala sifede mayikutshwe sifune yimbi.” Taru Mhleli, bendiba ndiyakwenza amazwana nje kodwa. “Lento inteto iyazalana okunene.” Au! Lugadla kumhla ndibhalayo.

P. Tyamzashe.

Namhla kungene namahasa encwadi ezindala ebezingafumani ndawo ngobuncinane be *Mvo Zubantsundu.* Kakuni kambe ukuyandisa ize zingene ngexesha zonke inteto.

I-Letter evela e Zulwini Umbhaleli ongu O. M. T., oze Mgwalana, Peddie, ubalisa pantsi kwalomqolo uti: Ndifuna uke ndipakele umzi, kumazwi esishiywe nawo apa yintombazana. Intombazana ka Nkosi u Nyaniso Mhlauli ibisifa yiyo le fiva ikoyo. Kute ngo - Mgqibelo (1 February) yatumela ukuba kubizwe abafazi bembedesho yo Cebano. Betikile ite:—O! Bafam— Ndifikelwe yileta, ndibone ndiyinikwa ngum sakwetu, esiti ivela Ezulwini. Ndiyifundile, —iti—Wena ntombazana, ityalike yangomso akusakuyi ngena apa emhlabeni, uyakuyingena apa Ezulwini. Ke inwele zentloko yako zinqumle, ukuze ungaxakaniseki ekungeneni kwi tyalike yapezulu. Nanjalo nokubiza abafazi ukuza kubatyela lamazwi beku kwase mazwini eleta leyo. Kute ke okunene kusemnyama ekuseni kwe Cawa, yasishiya intombazana. Yakungena etyalikeni enkulu yapezulu. Ngo Yesu Kristu Umsindisi wetu. Yenje njalo intombazana ukumka kwayo kulo mhlaba. Makubeko uzuko ku Tixo. Amen.

ABALIMI NA BARWEBI.

E QONCE (Mar. 1.)

Amaqanda—5d to 1/5 ngedazini Ihabile—2/ to 5/3 ngekulu

Itapile—2/6 to 14/ ngenxhowa

Inkuku—11d to 1/4 inye

Umgubo—15/9 ngekulu

Inkuni—13/6 to 41/ ngeflara

E MONTI (Mar. 1.)

Isemile—4/6 to 5/3 ngenxhowa Imbotyi,—7/6 to 12/6 ngekulu Amaqanda—1/ to 1/6 ngedazini

Inkuni—7/6 to 34/ ngeflara

Ihabile—4/ to 6/6 ngekulu

Inkuku—1/5 to 1/10 inye

Umgubo—15/9 to 18/6 ngekulu Umbona—7/6 to 8/9 ngekulu

Itapile—5/6 to 6/ ngekulu

Amatanga—2/6 to 4/6 ngedazini

E RINI (Mar. 1.)

Inkuni—20/ to 43/ ngeflara

Inkuku—1/ to 2/ inye

Ihabile—3/3 to 5/ ngekulu

Umbona—8/6 to 9/ ngekulu

Irasi—7/ to 8/ ngenxhowa

Itapile—7/3 to 11/ ngekulu

NATIVE OPINION

THURSDAY, MARCH 6, 1890.

IT has not been our

good fortune to see

Liquor Traffic, for ourselves and read  
the annual report of the Port Elizabeth Farmers’ Association. But it gives us great gratification to find from certain comments on it by a Port Elizabeth  
contemporary that the *questiovexata* of the Liquor Traffic in its relation to Native Labour has been ranked with other subjects of commanding importance in connexion with farming pursuits by the Bay Association. With this we are extremely pleased; for in the step taken by the Farmers’ Association  
of Port Elizabeth we recognise that the powerful forces of philanthropists, the other temperance workers and the Natives who have never ceased to demand a measure of prohibition of the sale of liquor to Natives, are now being reinforced by as strong and effective a contingent as it would be possible to bring up. The farmers of Port Elizabeth  
have placed on record a strong resolution calling upon the total prohibition of the Native Liquor Traffic.  
The resolution is a very sensible one. It touches the root of the farmers’ difficulties in this country, for we are satisfied that there is nothing more calculated to worry and annoy a farmer than to proceed about his operations depending on the fickle and unsatisfactory services of unnerved, besotted, Native bebauchees. This does not, however, comprise the whole of the  
catalogue of the ills he has to bear under a system which breeds drunkenness among the labouring class The other phase of this iniquitous traffic has been well put by the Port Elizabeth centemporary to whom reference has already been made “ What the farmers lose every year through the Native “Liquor Traffic would astonish “ some of our careless and indifferent “ legislators, if the cash result were “totalled up. To say nothing of damage done to wagons and oxen “ through drunken drivers and “leaders, drink is the chief cause “ of stock thefts. A farmer “ generally finds that his own servants are the worst offenders. They get their friends on to his place to have a drunken orgie, “ and they are primed up to steal and slaughter his stock.” For  
years past we have ever endeavoured to rub into the public conscience the great truth that the depredations and other evils which are the curse and blight of the farming industry in this country of which so much is heard are principally  
the work of farmers’ servants and squatters, whose moral fibre has been sapped by Cape Smoke. It has been the fashion with the farmer always to deceive himself by assigning his misfortunes to the great reservoir of peaceful and, on the whole, unoffending Natives who live in their own homes in  
these Eastern Districts. The time is arrived to disillusion the farmers

in this respect and to ask them to look the facts in the face—that the cause of their woes lies at their very doors. They must assist in the efforts to banish, bag and baggage, the black bottle from the homes of the labouring classes, and then, and not until then, will they realize the fruits of their toil. The sale of liquor to Natives may enrich a few publicans who now are placed in the very ad­vantageous position of possessing the ear of the Government of the country; but the best interests of the country at large—the interests of the farmers and of the Natives and of everybody who depends on the products of these classes—are being ruthlessly sacrificed. We are not aware whether the Port Elizabeth Farmers’ Association is in the habit of sending representa­tives to the Farmers’ Congress; but no subject at the present moment would tend to enhance in the eyes of the public the labours of the Congress of farmers about to hold its sessions in King Wil­liamstown, than the thorough threshing out, and a final and satis­factory pronouncement on this question by farmers in Congress assembled. Their word would have great weight with Parliament and the Government; and the majority, which we are satisfied already exists in the House, in favour of prohibition or some restriction of the sale Liquor in this country, would be so nerved as to fearlessly act up to its convictions under care­ful and judicious leadership.

Notes of Current Events.

That the *Port Elizabeth Telegraph* speaks with two voices has long been known to those who have been for many years readers of our ably and smartly-written contemporary. Serious­ly that paper is Liberal to Radicalism, while, at times, and in an airy tone, it gives vent, in regard to Natives especi­ally, to views scarcely consorting with Liberal principles and progress. For example this journal is severely handled by our contemporary and described as “ the organ of malcontent Kafirs,” for having instituted fair comparisons in re­gard to the treatment of educated Natives in the Cape and the sister Colony of Natal in respect of appointments to official positions.

This is what our contemporary says: “ Although indisputably desirous of doing justice to all classes of inhabitants of this Colony it is very clear that Sir Gordon Sprigg is in no danger of being idolised by the Natives. There are in South Africa two classes of whites who entertain dia­metrically opposite views in regard to their coloured brethren. Philantrophic townsmen and newcomers compose the first class ; practical farmers and “ salted ” colonists compose the second. Sir Gordon is a combination of the two ingredients in the second class. He declines to take the Native of trust. Sir Gordon is a farmer, and knows but too well that in many Natives there may be found a composi­tion of Machiavelli and Cagliostro. We have frequently read Umjala’s opinion of Sir Gordon ; it would be quite refreshing to hear Sir Gordon’s opinion of Umjala. We may not have to wait long for it, es­pecially if the organ of malcontent Kafirs, the *Imvo,* continues its unjustifiable at­tacks on the Premier. The latest griev­ance against Sir Gordon is that he declines to handle a pitchfork when making appointments in the Government service. Natal has appointed a Native doctor to a district surgeoncy, and another Native man to the post of Magistrate’s clerk. The Natives demand similar privileges in the Cape Colony. The growl—couched indeed in rather irritating language, and conse­quently most unlikely to secure what is demanded—is that “ since the assumption of office by the Upington and Sprigg Ministries no further appointments of Natives have been made. Will Sir Gor­don, it is asked, be content to be behind Natal in the matter of doing justice to Native talent?” We may inform the *Telegraph* that Sir Gordon’s opinion of the Natives, as stated recently a Burghersdorp is that he should not be treated differently from what other inhabitants are treated.

The *Telegraph* continues:—“ The ques­tion is a straight one, and one reason is assigned to which we beg to draw special attention. The newspaper organ of the natives complains that the leading merchants and directors of banks and other public companies allow prejudice to stand in the way of appointing natives to such posts as secretary, accountant, corresponding clerks, cashiers, &c. This omission or neglect is of course—from a native’s standpoint—highly reprehensible on the part of the heads of business houses and the directors of public com­panies. We fear, however, that the out­spoken reminders in native newspapers will fail to influence the decision of those gentlemen in filling important vacancies in establishments which they direct and supervise. But the argument of the natives goes further, and practically en­forces the demand that as commercial men do not quite see their way clear to appoint natives to the highest positions in their sales’ rooms and counting­houses, the Government should set the example. Now Sir, Gordon Sprigg has net yet distinguished himself by ap­pointing even one solitary native to a Civil Commissioner’s clerkship—as has been done in Natal—or even to a District

Surgeoncy—as has also been done in Natal. As a matter of opinion we do not see much objection to the appointment of Umjala to be clerk to a dreary wilderness magistrate where Kafir is the conven­tional language of the locality. But we respectfully demur to the modest propo­sition that Kafirs should—if eligible—fill the post of district surgeon.” Then fol­lows a disquisition, which seems to us to be out of place, on the inadvisability (never suggested by the way) of appoint­ing Kafir witch doctors as District Sur­geons. Dr. Mavuma Nembula about whom we wrote, is a duly qualified medico from a recognised University, but, to argue against his appointment, the witch doctor is pressed into the service.

The article closes with the following: But if the reader imagines that the Native demands would be satisfied even by the appointment of Kafirs as district surgeons and Fingoes as magistrates’ clerks he is mistaken. We are distinctly told that the Bench of the Supreme Court of Judica­ture in India is thrown open to Natives, and hence a similar demand is made in regard to the Supreme Court of the Cape of Good Hope. Very reproachfully the editor of the Native newspaper observes that “ this is not the case at present in this Colony.” Well, no, not at present, certainly; but who can see into the future? Who can say but that very shortly another king may arise who *will* know Joseph, and that we may have the ex­treme felicity of heading our Circuit Court report on the not very distant future as “ before the hon. Mr. Justice Umjala.”

The *P. E. Telegraph* growl may be answered briefly. We welcome with great gratification the opening sentence wherein, on behalf of Sir Gordon Sprigg, it is stated that the Premier is “ indis­putably desirous of doing justice to all classes of the inhabitants of this Colony.” But from succeeding remarks wherein Natives as a class are brow-beaten for as­piring to certain appointments in the pub­lic service, our contemporary would lead one to infer that Natives are ciphers. This, however, is certainly not its intention; for the whole of the quoted remarks were directed at showing that Natives are not entitled to justice on this score. To our mind the article is self contradictory. If the *Telegraph* maintains that justice should be done to the Natives let it say so; and we will understand. If it hold the opposite view, again, let it maintain it. But judging by the bulk of its remarks, it is against justice being done.

The *Cape Mercury,* on the other hand, manfully espouses the cause of the Natives on the subject of appointing Natives to responsible posts to the Civil Service of the Colony, and in the course of a smart article it observes: And here we may offer a word of advice to our Native friends; to present them­selves in greater numbers at the Civil Service examinations, not only at the entrance, but also at the Law examina­tion. That there are many Natives who could, without difficulty, pass both of these, we are quite certain. The Native mind is, as a rule, eminently adapted for the study and assimilation of legal science; as no one can doubt who has any acquaintance with the working of the penal code in the Transkei before the introduction of the Circuit Court. The quick intelligence and readiness to grasp all the bearings of a case shown by the Native assessors have been fre­quently acknowledged by magistrates, and systematic study would speedily enable many to acquire the technical knowledge necessary to pass the Civil Service Law examination. We would impress upon them the undoubted truth that there is nothing in Act No. 42 of 1885 (the Civil Service Act) by which Natives can be excluded from the competition; if once the good example is set, it will speedily be imitated, and will be of inestimable value, not only in proving to those who would keep the Native down that he is deserving of the support which his friends extend to him, but also in convincing the mass of our coloured fellow-citizens that the equality which Sir Gordon lately talked about is no empty fiction, but a reality within the reach of all who show themselves willing and able to grasp it. . . . But we say, in all seriousness, not only is there no objection to such appoint­ments but they ought to be made. At least let Kafirs be appointed clerks to magistrates in the Native territories, if only as a beginning. We are convinced that the public service would gain much from such a course, while it would afford to the Natives themselves a very valuable opportunity of fitting themselves for higher posts in the Civil Service. Only let our Native friends act on the advice given them above, and we shall soon see whether Sir Gordon Sprigg’s good will is real, or if it is only assumed for the pur­pose of avoiding legislation on the Liquor question.

But unknowingly the *Cape Mercury* has raised another question of vast importance. Its advice to Natives to get up work for the Civil Service Law Examination, and even the Law Certificate. does credit to its head and heart. Our contemporary is not aware, perhaps, that in regard to Native Institutions the fiat of the Govern­ment has gone forth that these establish­ments are not to work for Standards ef instruction higher than Standard V. Where then are our people to qualify for these higher examinations. If these things are done it is time our people’s eyes were opened to this sham equality of rights under the Government and to insist on what is their due.

Extortion.—One of the most abomi­nable concessions granted by the Trans­vaal Government to private individuals (says the *Journal)* is one giving the sole right to a firm in Pretoria to grant travelling passes to Kafirs. The charge for each pass issued is 1s., so that from this source alone the firm should reap a decent income. But it appears that in addition to the charge of one shilling the firm in question has adopted a system of extortion by which they greatly increase the value of their concession. Whenever a native wants a pass, he is given to understand that unless he purchases articles from the store to the value of fifteen shillings the request will not be acceded to.