IMVO ZABANTSUNDU (NATIVE OPINION) SEPTEMBER 6, 1893

IPALAMENTE.

EZIKAULEZILEYO ZOCINGO.

Capetown, September 5.—Umcimbi wase Glen Grey uwuroxisile u Rulumeni e Palamente.

IMPAWU E BANDLA.

Ekuzeni kupela kweveki engapaya kubonakele ukuba bafun’ ukumisa oko aba balauli batsha bebenobubetyebetye obungatetekiyo entweni ezipatelele kwi Bonti. Kuko umcimbi omkulu kunene kwi Bonti wokumisela u Mr. Bamberger, owatulwa ebumantyini ngoburalarume obungatetekiyo, ngokukodwa kwaba­ntsundu. Akuko Rulumeni ungakatazwanga ngawo. Nalo engene ube sembuzweni, ate u Mr. Rhodes emhlotsheni, umoya mnye u Rulumeni ukuba angamiselwa; utsho yaduma kunene impi yokukanya. Awadananga ngako ama Bulu lakuwa elozwi. Enye indawo kungeniswe umtetwana apa ongenandlela wokumisa ityala ngentetwana zamaxabano u Mr. Rhodes no Mr. Faure babonise ukungawamkeli ngevoti, kwakubi ukubona u Mr. Schreiner no Mr. Frost bahlulelene ne Nkulu entweni yoluhlobo.

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Akuko nqaku kubonakala ukuba lingenziwa ngomsebenzi we Palamente weveki egqitileyo. Ubambe ukuti ube ngento ezingeanmdla kwabetu.

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ITAITILE E XALANGA.

U Con. GRIFFITH ushukumise indawo yokuba ngoluvo lwelibandla abantsundu abanikwa imihlaba kwisiqingata sase Xalanga mabanikwe i Taitile zeziqu endaweni yeziqiniselo zokumaabanazo ngoku, kodwa zibe nalemigqaliselo, yokokuba kungatengiselwana ngapandle kwemvume ka Rulumeni, kutengiselane i Netevu zodwa. Inene elibekekileyo lite lamkele umtandazo ovela kwi Netevu ezikwi Siqingata sase Xalanga, zicela ukuba zinikwe i Taitile zeziqu endaweni yeziqi­niselo zokuma. Abatandazi ngamadoda abekekileyo, anengxande eziqinileyo, aseletabate amasiko okukanya, sekuyiminyaka elishumi bemi kulemihlaba bayinikwayo, bayifezile yonke imigqaliselo yokuma, bafuna i Taitile, Kuko neqela labamhlope elihleli ngokufanayo ne Netevu. Into ayifunayokupeia sisenzo esilula sobulungisa, kuba abazikangelele ekubeni bangabanini bawo lomhlaba bawulimayo.

U Mr. RHODES ucele ilungu elibeke­kileyo ukuba lingasicinezeli esisaziso— (Hear, hear)—ukwenza ubulungisa kulo mcitnbi ngokwawo. Inene elibekekileyo licela i Bandla ukuba lixambule ngomcimbi wonke we Netevu. Kakade sekuko isaziso esipambi kwe Bandla mayelana netaitile zomhlaba wase Glen Grey, ukuba eso saziso kuko nto sibafundise yona, kukuba bangawuqubi umcimbi we Netevu ngendlela *enqumnqumlayo.* I Bandla liyaqala ukuqonda ukuba ixesha liyeza xa bayakugqiba kwinto amabayenze nge Netevu mayelana nenqila ezi- nkulu ezimi kuzo. Ngesaziso esinge Glen Grey, akaboni ukuba lomcimbi bayakuwugqiba ngale Palamente, ngoko ke ati kwinene elibekekileyo malingayiqubeli pambili indawo elindululeyo. Wonke lomcimbi ungagqitywa ngokukuselwa kwabantsundu iminyaka emihlauu okanye elishumi, Maninzi amalungu e Ba­ndla anqwenela ukuba i Netevu zinikwe onke amalungelo ezimamhlaba ngapa­ndle kwe nzima zoko. Mabazinike ivoti nomhlaba, kodwa noko mabangavunyelwa ukuba bahlukane nomhlaba, kodwa ukuba beyele ematyaleni umhlaba ungapangwa. Bonke banezimvo zabo; ngazwinye, uyakolwa ukuba lonke ilungu lika Rulumeni ngalinye linoluvo olwahlukileyo ngomcimbi we Netevu.

U Mr. INNES: Ah! Yiyona kungayo levo.

U Mr. SOLOMON: Ewe. Lowo ngumgca owahlulayo amaqela (ngabula Tshaini.)

U Mr. RHODES uqokele wati, ilungu elibekekileyo liyakuba lilumkile ukuba lisiroxisile isaziso. Uyatembisa okokuba ngelixesha akwi Sebe Lemicimbi Yabantsundu uyakuwukangela wonke lomci­mbi, uyanyanisa ukuba ngelixesha asapatisiweyo, uyatemba ukuba ngexesha le Palamente ezayo unendawo ayakuzingenisa ngendlela yoknquba ne Netevu mayelana nenqila ezinkulu ezimi kuzo. (Hear, hear.)

U Mr. MERRIMAN walate isizatu esinyesokuba ilungu elibekekileyo malingasicinezeli isaziso salo kuba ababantu basandul’ ukuzifumana iziqiniselo kwezi nyanga zimbalwa zigqitileyo. Eziziqiniselo ashicilelwa pantsi kwegunya lake ngo 1884 kodwa azakutshwa, zafumane zalala kwi otisi yo Nocanda Omkulu. Ezi ziqiniselo ekubeni zingakutshwanga de kwazinyanga ezintandatu ezigqitileyo, akacingi ukuba u Rulumeni ufanele ukucelwa ukuba makazibeke nxamnye kukutshwe itaitile.

Con. GRIFFITH: Lityala lako ukuba iziqiniselo zibe azikutshwanga. Ngezi kutshwe pakati kweminyaka emibini.

U Mr. MERRIMAN ute asilo tyala lake; sisenzo esilishwa se Palamente eyamkupayo e ofisini. Akangqinelani nazo zonke izimvo ze Nkulu yombuso ehlale ingati izakuba nohlobo apa olukulu lwesenzo ngemicimbi ye Netevu. Ucinga ukuba oku kuyingozi, ucinga ukuba imicimbi enge Netevu ngeyingangxanyelwa, okweminyaka esibhozo egqitileyo izinto ziqube ngokuzolileyo kakulu, zaye ziqubela pambili kancinane nakancinane. Akoyiki sitonga sidubulayo singavela kwi Netevu.

Mr. RHODES walate ukuba ubesiti ucRulumeni ubhexeshwa li Bandla nangumzi wonke ngalomcimbi.

U Mr. MERRIMAN uqube wati asilocBandla ingenguwo nomzi ooabhexeshayo;cliqela elinye e Bandla necala elinye lomzi. Nganina? Umhlaumbi u MchazicMteto angawupendula lombuzo. Eyona
nqubo idluliseleyo kukucotozisa kancinane ngenyani ne Netevu, kungalingwacukwenza amalinga amakulu. Bafanelweckukuquba kancinane ngomcimbi womhlaba, nangezinye izinto. Imicimbi yabantsundu mayiqutywe amabanga

makungalingwa kulungisa ilali nganye
ye Netevu ngendlela eyodwa. Umhlobo wake ngati ungomnye wabantu abazitshoyo nokuzitsho kwiminyaka egqitileyo kuwudle lukulu umzi. Umangalisiwe yi Nkulu ukuba iqale ngenqubo yaba Ntsundu ka Spiligi ngaxesha nye. Enye into, akabanga naxesha laneleyo ukuyikangela; kodwa uyaqiniseka ukuba umhlobo wake ' obekekileyo uyakuquba ngobulumko. Mabakumbule ukuba
pkuqubeni nabantsundu abananto icacileyo malunga nento abazifunayo neminqweno yabo. Abantsundu abayiqondi into efunwa ngu Rulumeni, kuba besenza kwimigangato emibini eyahlukeneyo kanye. Kuko *ulwanclle* olukulu pakati kwabantsundu nabamhlope; kanti u Rulumeni uuamabhongo ngolaulo nento ayakuzenza. Bangayenza yonke into abayenzayo ngomteto kodwa bayakuhlale bengabantu abamnyama elixa bona baya kuhlala bemhlope. Uyakolwa ukuba iziqiniselo zilunge ngokudluliseleyo kunene kwababantu kune taitile zeziqu. Iziqiniselo akunakubanjiswa ngazo ngonxa yezikweliti. Ngobanina abakwezelela i Netevu ukuba zifune itaitile kupela ngamagqwetana. Apo kuko imantyi yabantsundu alapo namagqweta abhexesha abantsundu ukuba bamangalelane ngomteto kwinkundla zamatyala, kupela efuna ukunyusa indleko zamatyala. Amagqwetana

asisibeto kuluntu oluntsundu, Angatshonokuti ngumzuzwana isiqingata sezi tai­tile, ukuba bazinikiwe, ziyakuba sezandleni zalamagqwelana ngemali yokuboleka. Uyaqokela ukuti mabangcambaze kancinane ngalomcimbi we Netevu. Unosizi ukuba abantsundu babe bedlikidlwa e Bandla njengokuba sekwenjiwenjalo.

U Mr. SAUER naye utemba ukuba ilungu elibekekileyo liyakusiroxisa isazi­so salo, ngekukodwa emva kokutembisa kwe Nkulu. Akacingi ukuba mabaw uqube wodwa lomcimbi; kanjalo ngati kukucela i Bandla into enkulu kakulu ngesaziso njekodwa soluhlobo ukuba kuqutywe umcimbi ongaka ukuba mkulu. Akacingi ukuba ababantu bebeyazi into eteta yona itaitile yesiqu pambi kokuba umtandazo ungeniswe, kwaye kutandabuzeka nokuba bayayiqondana.

U Com GRIFFITH : Ewe.

U Mr. SAUER uqube wati, umhlobo wake obekekileyo uti ewe; kodwa angatanda ukwazi into abayiqondayo. Ingaba sisiposo esikulu ukulinga ukuwuquba lomcimbi mkulu kangaka ngesaziswana esilula. Nangapandle koko, njengoko selalatile ilungu elibekekileyo lase Namaqualand (Mr. Merriman), ababantu basandulukuzifumana eziziqiniselo kwinyanga ezintandatu ezigqitileyo. Kuko imigqaliselo emibini ebalulekileyo pezu kwezi ziqiniselo. Omnye ngowokuba akuna kubanjiswa ngazo ngenxa yesikweliti. Pantsi kwe taitile yesiqu akungebiko mgqaliselo wolohlobo. Ucinga ukuba lonto yeyobulungisa ngakwi Netevu. Omnye umgqaliselo kukuba umnini-siqiniselo wangoku nokuba ngowexesha elizayo makawume ngokwake lomhlaba, ati ukuba akawumanga ngo­kwake umhlaba iminyaka emitatu ubuyele ku Rulumeni. Ngalo lonke ixesha indoda izipete kakuhle, u Rulumeni akasokuyenza nto. I Netevu ikwisimo esibhetele pantsi kwesiqiniselo kunapantsi kwe Taitile yesiqu, ngoko akulo lungelo labantu ukubanika okungeniswe lilungu elibekekileyo, kuba beyakuba baswelisa amandla itaitile yesiqu enemigqaliselo eyakumbeka umniniyo kwimeko efana nepantsi kwesiqiniselo, umgqa­liselo ingulo wokuba de u Rulumeni anike imvume yake umhlaba mawungatengiswa, utengiswe pakati kwabo bantu ngokwabo. Banokutiniua ko ukuba balungelwe zitaitile zeziqu. Ngoku banesiqwengana sepepa, ilungu elibekekileyo lifuna ukubanika esinye isiqwengana se­pepa. Pantsi kwesiqiniselo ngokwasemtetweni umhlaba uselugcinweni luka Rulu­meni, kodwa u Rulumeni akangeshenxisi mntu umiyo ngapandle kwesizatu esivakalayo sokwenjenjalo. Akatsho ukuti alisoze litike ixesha abayakuti abantsu­ndu bavunyelwe ukuba benze ukutanda kwabo ngemihlaba yabo nanjengabanina, kodwa akacingi ukuba eloxesha selifikile. Ukuba i Netevu bazinike itaitile pantsi kwemigqaliselo, ngexeshana elifutshane kakulu ziyakucela ukuba imigqaliselo ishenxiswe, ukuze igqweta nomgcininkanti bafumane inzuzo. Uyatemba ukuba inene elibekekileyo liyakuroxisa, ekubeni kuko indawo Yenkulu yokuwuqwalasela ngokubanzi wonke lomcimbi, wayengaqondi ukuba bangatinina ngoku ukukangelela iqelana elincinane.

U Mr. SOLOMON uyavumelana kanye ne Nkulu yornbuso ukuba ilungu elibe­kekileyo lelaba Tembu liroxise. Uvuyiswa kunene ukuva ukuba akaluvo lunye u Rulumeni pezu kwemicimbi yabantsu­ndu kuba bekusand’ ukutiwa umgca owahlula amaqela e Palamente uluhlobo lokulaula abantsundu, uyavuya ke lo mgca uko nakwigqugula labalauli. Uvuyele into yokuba u Rulumeni ecinga ngokungenisa umteto oyakuvelela wonke lomcimbi we Taitile zabantsundu nge­ndlela ebanzi. Ngokoke ulicebisa ilungu elibekekileyo ukuba liliroxise icebo lalo no Rulumeni aliroxise elake elinge Glen Grey. (Hear, hear.)

U Sir G. Sprigg ute akazi ukuba makutatyatwe icebo lika banina. Ilungu eli­bekekileyo lase Namaqualand liti makuqutywe amabanga ngamabanga; elixa ilungu elibekekileyo lomahlulo we Kapa (Mr. Innes) linesaziso ngenqubo enkulu pambi kwe Bandla, laye lingabonakali kwaneliswa kukutabatabata inyatelo eli­nye ngexesha elinye. Ilungu elibekeki­leyo lase Namaqualand hyazi okokuba ngexesha leminyaka esibhozo yokuzola elitete ngayo, njenge Nkulu yornbuso, yaye inguye owayekangele imicimbi ngenqubo yelizwe ngapezu kwabo bonke abase Bandla. Ngokoke akangoyikelwe.

U Mr. SAUER ute inkatazo uyenza xa i Palamente ingadibeneyo. Wamkumbuza ngokuyila kwake imfazwe ya Besutu.

U Sir G. SPRIGG ute umhlaimbi kubhetele ukuba okugqitileyo kuyekwe kube kokugqitileyo. Ukuteta ngabe Sutu kutunuka izilonda ezidala okungafunekiyo. Ukuba konke okwenziwa ngamainngu abekekileyo ngexesha lemfazwe yase Lusutu bekungaveliswa ekukanyeni, akacingi ukuba kungamnandi. Uyatemba ukuba uyakuxhaswa lilungu lase Namaqualand kwakuba kumcimbi wase Glen Grey atembayo ukuba baya kuba nokufikelela kuwo, kuba ulibakala elinye.

U Mr. HAY upakamile walata indlela engaqondakaliyo abamana begityiselwa yi Nkulu kwakuba kwimicimbi yaba­ntsundu ngelizwi lokuba balandele amaqondo enteto. lukulu yombuso ifuna ukuba baqube ne Netevu ngobugcisa benteto. Ukuba xa babenzele ilungelo entweni yomhlaba abantu ngoko mabahlutwe enye into—enjengevoti benziwe abantwana. Ukuba kwenziwe ngendlela ebonakalayo, kukataleka nganina ke uku­ba abalandolanga maqondo enteto? Mababanike abantsundu imihlaba yabo ngendlela eyakuti, ukuba bazipete kaku­hle, babenako ukuyinikela kubantwana babo ibe lilifa, kwaye kuyakuba lilungelo nasomzini. I Nkulu yombuso ibomkala ingati iyoyika ukuba i Netevu zingavota noxa zingonakalisi nto ngokuvota. Kuko iqela le Netevu eliqubela pambili ngqkucacileyo elimelwe kukupatwa kakuhle.

U Mr. LE ROEX ungenise ukuba kwi cebo abalisingeteyo ilahlwe imigqaliselo evalela ukutengisa kwetaitile kuma Yulope.

U Mr. van WYK usekele, wati ucinga ukuba i Netevu mayivunyelwe iwutengise umhlaba wayo xa inetuba elihle.

U Com GRIFFITH ute emva kwamanqaku awe kwi Nkulu yombuso uyavuma ukuliroxisa icebo lake.

Isihlomelo saliwe, nesaziso sokuqala saroxiswa.

AMANANI EZINTO.

Ngokuhlwayela.—September (Mfumfu) yinyanga esakuba nemimoya emikulu evela ngasentla, kodwa iba nemvulana. Hlwayela u *Golden Ball.* Lidlule ele rasi kuba eyangoku iyatsha lilanga. I *ertyisi, umbona, amazimba namatanga* makahlwayelwe. I habile yamva ayidli ngakulunga ngokukatazwa yi *rasi.*

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E Qonce.—Ngo Mgqibelo, 2 September: — Ibbotolo 6d ne 4/4 ngeponti ; Amaqanda 6d ne 9d ngedazini; Irasi eluhlaza 2/6 ne 2/6 ngekulu ; Ihabile 2/7 ne 5/P ngekulu ; Itapile 6/9 ne 9/ ngekulu; Umbona 6/ ne. 6/5 ngekulu ; Inkuku 1/4 inye ; Amadada 1/11 lilinye; Ikwakwini 3/7 ne 8/3 inye; Orenji 1/3 ne 5/ nge 100; Ilamuni, nge 100 9d ne 1/4; Isemile, ngengxowa 4/6; Amatanga 1/4 ne 4/ ngedazini; I-ertyiai 9/ ngekulu Imbotyi 10/9 ne 11/3 ngekulu ; Inkuni 2/6 ne 2/9 ngeflara.

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E Komani.—Ngolwesi-Ne, August 31 : — Ibhotolo 1/6 ne 3/6 ngeponti ; Irasi, nge­ngxowa 8/3—eluhlaza, ngedazini yezitungu 2/6; Isemile, ngengxowa 5/; Amaqandi, ngedazini 9d ne 1/; Inkuni, ngeflara 32/ ne 65/; Ihabile, ngekulu lezitungu 5/3 ; inkuku,

inye 1/ ; Amazimba, ngekulu leponti 4/ ; Umgubo osefiweyo. ngekulu leponti 12 6— ongasefwanga do 9/ ; Umbona, ngekulu le ponti 4/6 ; Amatanga, ngedazini 2)6 ; Amatapile, ngekulu leponti 7/6 ne 8/6; Amakwa kwini, lilinye 6/9 ne 8/6.

IZINTO NGEZINTO.

Imvula.—Kuwe isipango esikulu ngo Mvulo weveki egqitileyo e Kemani.

Igolide Emnyama—Kufunyenwe amalahle kufupi e Heidelburg e Transvaal.

Umgodowi—Umteto wokunqanda umgodowi uhlokonyiswe e Rini kwiveki epelileyo

Ubudlwengu.-—Ngokugonyamela intwazana eminyaka isixenxe ubudala igwangqa elingu St. Leger liposwe entolongweni e Barberton.

E Katikati.—Umalusi ontsundu uhlauli swe i £20, okanye inyanga ezintatu entolo­ngweni ngokubeta usana olunyanga mbini alwapule umlenze.

Imfazwe yelakwa Mzilikazi.—E Johanesburg lixhapeshu “ kuyajoyinwa ” kakulu ngabantu ukuya emfazweni kwa Mzilikazi

Ngenkongozelo.—Nge Cawa engapaya i Dean yase Kapa entshumayelweni yayo ibhekise inteto elukuni emzini ngokuti intlanganiso ibe nkulu kanti umnikelo uyakubamncinane.

Kwabalunge e Glen Grey.—Umhlobo otumele kwi Ofisi ye " Mvo,” i stamps zexabiso lo 3/6, wayifaka kwi posi yase Driversdrift, e Xonxa, akalityilanga igama lake. Alakabhalele msinyane.

Ushoco.—E Rietkuil, Klerksdorp kufunyenwe i Netevu eyayeyele ebusuku kwinkontyo yomngxuma obunzulu bungatna 40 enyawo, ikutshwe isapila sekuntsuku ntlanu ingatyi ingaseli.

Umnxilo.—Kunconywa ukukula kobunxila kwimpi embha amalahle e Cyphergat. Kwiveki engapaya ngo Mgqibelo kubulewe enye indoda xa bekusiliwa kwingxwabashishi yobudakwa obo.

Inxwaleko zase Australia,—Inqanawa efike eTekwini ngolwesi Hlanu lwengapaya ivela e Australia ifike yatula 150 abantu abagxotwe zinxwaleko zentlalo kona, baye bonde nge Johannesburg, Enye inqanawa iza namakulu amabini.

Inguqulo.—Amatyala e Jaji ase Skapu abesakuya e Komani, ngoku ayakutetwa e Cradock ; nawase Qumra abesakuya e Qonce abhekiswa e Monti. Lomizi ayivutwa yilo nguqulo, ayiyamkeli; u Rulumeni ute seleyenzile. Kute ngengxokozelo wabuya wawaguqula awase Qumra.

UkwAbiwa kwe Mantyi.—U M. Smuts wase Prieska uya kwindawo ka Mr. Edye obese Clanwilliam; u Mr. T. H. Roux obe sisandla e Richmond unyuselwe kubumantyi base Prieska; u Mr. L. Neethling obekwa sisandla e Kapa uya e Jansenville esikundleni sika Mr. Gill.

La Mbhubho —I Netevu ezimbini, u Nofili no Falteni zilindiselwe i Jaji e Cumakala ngetya|a lokutshisa indlu kwa Zidenge ekwafa ama 20 anomvo abani-u—balivumile ityala. U Nofili ute ubetume u Falteni ukuba atshise indlu yendoda yake enomfazi omtsha suka inqeberu yatshisa yimbi.

ULUNYA.—Ifama elingu Comadie lite libuya e Philipstown lafika emzini walo imiti e 300 yediliya igaulelwe pantsi yonke ne minye imiti yeziqamo, amahashe ekululwe esitalini nenkomo ziyantaza emasimini, egengiwe onke amasango, ibubuchiti obunjalo. Umenzi woko akakafunyanwa.

Kwa Mgibisa e Kimberley.—Apa ngonye imini kubonwe ngendoda seyilengalenga ifile entungo yendlu ebusuku. Kubuzwe kwabahlala nayo, kuvakele ukuba uke wanenteto ayenzileyo ngemali ekungati itshone komnye wakowabo ekusapandwa lonto. Amadoda lawo afunyenwe umntu lowo ejinga pezu kwawo elele asentanjeni.

E Bhofolo.—(Ngu Silwangangubo) — Izilimo e Nxukwebe nase Ntoleni ingqolowa nerasi nehabile zinokulinywa Ku Wezo no Nondyola yingqolowa yodwa enokulinywa. Ihabile ne rasi azinamsebenzi. Imbangi yintoni ? E Nxukwebe nase Njoleni kuko indlela entle eya emarkeni edolopini. Akuko nto injalo kwa Wezo nakwa Nondyola. Ufanelana eyilimile ihabile umntu wezo ndawo umane eyitoba ngamakulwana nga mabini, ipelele lomali ekuqesheni inqwelo, ngenxa yokubambi kwendlela. Iyamanga’ lisa lento ukuba ude ufe umzi pgenxa ye ndlela—umzi one Bhodi, nezibonda ! Imingalisa ngakumbi kwabazibonaya nezonda" wana zibange lenxwa eko. Kweyakwa Wezo yintsimi isendleleni, ngapaya koko kunga sala ukuposwa bucala amatye asengxingweni. Kweyakwa Nondyola litambeka kkuza kuvela e Magaleni, elingulungiswa ngama­doda alishumi ngentsuku ezintatu ; nongquzulwana lokuya kuvela kwa Teba, nalo mazityukwana emifulana pezulu. Zizo ezo ke izinto ezibulala izilimo ezinokutengiswa kwa Wezo nakwa Nondyo'a. Lihlazo !

Ingxande ngokungabiko kwendlela kubange ukuba pakati ko Wezo no Nondyola kungabiko noko amnye umntu onoxande. Andizibali intwana ezingati zindlu zenkuku eke ndizibone. Uti akubuza umntu, kutiwe, sikohlwe ukuba yora ingca nezibonda ziya kuti iina ukusondezwa kungeko ndlela nje, Yonke le mosh ra ingenxa yokungalungiswa kwendlela ! Ingxande ziyafuneka zona; nokuba ayiko indlela mazakiwe nge soyi nezitena ezJrwada zifulelwe ngeziqki. (Au ! kanene nalo zinki ifuna indlela)—yeka gxebe mzukulwana ka Silwangangubo.

Native Opinion,

WEDNESDAY, SEPTEMBER 6, 1893

Topics of the Day.

**TELEGRAPHIC NEWS.**

CAPETOWN, Sept. 5th [Special].— The Glen Grey resolution has been withdrawn in Parliament by the Government.

the legislature,

 There is nothing of great moment to remark in the work of the session last week. The Kowie Rail­way vote of .£30,000 has been passed by small majorities, and a vital reduction proposed by Mr. Sauer- was lost by the bare- majority of one. The measure has, however, been thrown out in the Council. Every endeavour is being made to bring the business to an end. Although a great many things have been taken in hand, the Logan matter is still being delayed by Ministers. Of course it is generally understood that something like a vote of censure will be proposed in connection with the report, and hence the disposition on the part of Ministers to push off the business till the very last. A division on the matter cannot, however, be avoided, if only to let the country see who among their representatives are with The Three and who for Sir James and his bosom friends —the Ministry.

pondoland.

From Pondoland we learn that the meeting which the Paramount Chief was to have had with Mr. Stanford did not come off; as when Sigcau was on the jour­ney to the place of meeting word was received that his cattle had been stolen and driven towards Mzizi’s. In other respects Mhlangaso’s men seem to be prowling, plundering right and left.

obituary,

The many friends among our people, of Mr. George Baker, of Bensonvale, will sincerely condole with him and his family, in the loss by death of his second son Leigh, at the early age of twenty-nine. Mr. Leigh Baker, nevei1 a strong boy, nevertheless survived his elder, and ap­parently stronger brother George, whose death it was our mournful duty to record a few years ago.

unedifying.

It is noteworthy in connection with the Cape Parliament that Sir James Sivewright has made up his mind to miss no opportunity to rise and traverse any­thing and everything his ex-colleagues may say in the House. He has generally come off second best, and it is to the credit of The Three that they have not deemed it as consorting with dignity to pursue Sir James’s policy in this respect. But certainly the attitude of the ex-Commissioner is unbecoming; and is being unfavourably commented on in the country. If anything it tends to lower him still more in public estimation.

the glen gray deputation,

The members of the Glen Grey Deputation to Cape- town on the subject of land tenure in that Native reserve met the people of the settlement on Friday last at Xonxa, and gave an account of their proceedings. The meet­ing learnt with satisfaction that the Prime Minister, who was soon to be Minister of Native Affairs had listened attentively and even sympathetically to the represen­tations of the people in the matter of titles alienable only between one native and another ; that he had promised to visit the district during the recess and see for himself and consider the land question with a view to legislation in the spirit of Mr. Innes’s amendment; and that, mean­time, although Mr. Frost’s resolution might be passed, if the business of the House allowed, it would be permissive and not compulsory. They were pleased to hear that there remained no longer' any doubt as to their right to the soil. The speeches made by those among the people who spoke were for waiting for legislation of a protective kind, and doing nothing until the visit of the Premier.

**CITIZENS AND RULERS.**

THAT staunch old friend of right I and justice towards our people, Rev. D. P. Faure, of Cape­town, has lately had an opportunity of speaking wisely and well on the subject of Citizens and Rulers. Would that his useful observations could be engraven on the tablets of the hearts of those who rule or essay to rule this land of Good Hope. It is refreshing and encouraging, too, in a young country like ours that there should be men of Rev. Mr. Faure’s stamp and extraction whose fidelity to principle and right-deal­ing with subject races like the Natives of this country is so marked. Mr. Faure’s devotion to the cause of justice to our people has stood the test of time and of his pocket; and those who read the weighty and polished sentences of the Af­rikander “ Negrophilist,” — and what would this country not be if it possessed more Afrikanders of Rev. D. P. Faure’s way of think­ing ?—cannot but feel, as those who heard him must have felt, that the utterances are those of a man giving vent to life long and deeply- rooted convictions, as to what is the greatest desideratum of this our fair Colony, viz , good Citizens and good Rulers “ to match.” It would be a great advantage, we feel sure, if these sage remarks were widely read and pondered over throughout the Colony. The occasion was the Special Service which, in Capetown, has become customary in recent years for the newly elected Mayor on the first Sunday after his election to proceed to his usual place of wor­ship accompanied by the Councillors and officers It thus fell to Mr. Faure’s lotto impress on the august body of the rulers of the City for the time being certain truths out of the beaten track of addresses usual op similar occasions. While dealing in very general terms with the duties of rulers, he appealed more particularly to the rulers to be faithful in the discharge of their public obligations. The speaker took the opportunity to point out the essential difference between the old conception of religion and the new. The assumption under the old dispensation was that religion was something external, some­thing other-worldly, its sole aim being to save men from misery and eternal woe in the next world and to procure for them eternal bliss in the world to come. The definition given of religion to-day is that it is nothing more nor less than human right­eousness, rightness of thought, feel­ing, and purpose, rightness of relation between man and God, man and his fellow-men, rightness in domestic, social, business, and political relations ; and thus religion covered covers the whole field of the world, every department of human life ” He proceeded to ac­centuate this by reminding ° The City Fathers ” of the privileges, responsibilities and duties of our citizenship, and in the course of these remarks he plunged into the wider sphere of those charged with larger affairs than those entrusted to Municipal Commissioners. It is from this point of view that the ad­dress derives its wider and more

general interest. Mr. Faure came to deal with the relations of Colon­ists and the Natives. He pointed out, with truth and force :

As seems unavoidable in the forward inarch of civilisation, the superior race must supplant the inferior, must appro­priate its hunting grounds and kraals. As a fact, at all events, it has hitherto been found the only practicable way of extend­ing civilisation to new countries, and the most ardent defenders and champions of the rights of the aborigines have not yet succeeded in finding a way out, a way to avoid this wrong. But put yourself in their place. What do the expelled and dispossessed Natives think of it? Be sure that they like it just as little as we would approve of being robbed of our country by a host of foreign invaders.

Such being the case what Mr. Faure put forward as the natural sequence deserves to be writ in large scrip and hung up in the office of the Premier and Minister for Native Affairs in this land. By the adop­tion of the policy embodied in the succeeding quotation it can easily be shown that the Natives would in a very short time be made to con­tribute fourfold to the commercial prosperity of this land. It has been before now put forward and not denied that of each 20s taken by each store in these parts 15s comes from Natives. Any minister who would devote himself to the task of making our people better, treading on the lines indicated by Mr. Faure, would prove to be the best benefactor this Colony has ever had for the people are quite capable of contributing tenfold to the wealth of this part of the country. Rev. Mr. Faure says, and with this quotation we must draw these re­marks to a close.

What I want to impress upon the minds of our public men is, that when they have committed this apparently unavoid­able wrong, the least that may be expect­ed irfm them is to deal justly, more than justly, even leniently, with those unfor­tunates, who are in reality the victims of civilisation. And this is why I have all my lifelong lifted up my weak voice in favour of justice to the Native. And it there is any word contained within the covers of this Bible before me, which is true, inspired, and infalible it is this: “ Righteousness exalteth a nation.’’ Re­member it, observe it, if you would be citizens of no mean city ! For our country will not and cannot prosper, our efforts to become a great nation will assuredly come to naught, we shall have the Almighty Himself against us if our Gov­ernment, our legislators, our public men, and our people do not make it their rule of conduct, do not adopt it as the motto of their lives that it is righteousness which exalteth a nation. Let your faithfulness to this motto; be the test of your patriot­ism, for your patriotism is spurious, if you spurn this only condition upon which national greatness can be achieved.

**POLITICAL ORGANISATION.**

THIS subject is once more in the air. The sedate and sapient *Cape Times* urges it on our Parliamentary men in the following Impressive language, which should be burned into the souls of the representatives of the people Our salvation lies in the awakening of a public opinion on the side of enterprise, in political organisation, in the creation of a strong and disciplined party under a strong and trusted leader. The sacrifice of personal grudges, jealousies, petty ambitions is a small thing in comparison with the great end in view. For this is no other than the political regeneration of the country and a new departure in the way that makes for the
“greatness and prosperity of a people.” So writes a representative of the denizens of the shadows of Table Mountain. But the feeling that a strong effort should be made in the direction of political organisation is wide spread. For precisely on the very day the Cape Thunderer had the article from
which we have made the foregoing extract, at the other extreme—-the East—of the Colony, a journal which is one of the prophets who are not without honour in their country—the *Bedford Enterprise—*wrote as follows :—“ The want of
“party organisation in the past has “ been the cause of all our troubles. “ Spasmodic agitations, resolutions “passed at crowded, enthusiastic “ meetings, or even at the Farmers’ “ Congress, are of very little use if not backed up by a party that can make or mar a Ministry.” In these sentiments we entirely concur, and we venture to commend them to every public man with a seat in the House of Assembly not already
belonging to the Bond. Our Bedford contemporary is refreshingly courageous. It is not satisfied with merely indicating what is known by every intelligent man to be the present serious want of the country.
It goes to the root of the matter ; and a writer speaking in the name of a community which has for a Member in Parliament the respectable but singularly feeble type of politician like Mr. Hockly,
must have been stung to the quick
to write in the following strain:— The enlightened electors must be about sick of the old jelly-fish order of politician, who loses his individuality as soon as he reaches the Cape peninsula. Is it the baleful influence of Table Mountain, or the more tangible inducements that surround him there,

“ which causes our week-kneed “Eastern Members to yield their “ independence so easily ? It is “ high time we elected men with “ some backbone about them. The a old set may have good heads, but “ in order to be of real service to “ those who send them, their heads “ require to be mounted on strong “vertebrate columns. We want “ men who will carry out our views in Parliament—men who will u justify the opinions formed of “ them at their election, and who “ will redeem their election pledges; “not such as will go over to the “ enemy for the sake of office or any “ other inducement, and thus “ become the tools of an united “ minority, which arrogates to itself “the right of dictating to the “ Colony.” Here the Bedford *Enterprise* has placed its finger on the weakest spot in the Cape political system. The inverte­brate sort of member with his veneration for the Ministry of the day for favours that are sup­posed to be in its power to dispense, is the curse of our politics, and the sooner he is rooted out of the political system the better for the whole country. There are more than ten members in the present House of this description. They profess to be, like Mahomet’s coffin, between the Ministry and the Op­position. Their votes being an un­certain quantity, they are generally despised by every party, and thus they inflict an injury not only on the con­stituencies they represent but also on the country generally. It is to be hoped that at the forthcoming election they shall drop out into the obscurity they so much adorned, and from which they should never have emerged.

**MR. SAMPSON’S CANDIDATURE.**

[letter to the editor.]

Sir,—In your issue of July 26tli appears a letter from Mr. Victor Sampson, one of the candidates for the representation of Tembuland in Parliament. In
that letter the learned gentleman complains of having been misreported, and tries hard to let the public know what he did say. 1 am afraid that his explanation has only made matters worse as far as
those are concerned who heard him speak.

Mr. Sampson seems to take exception to two matters in the report of your correspondent. 1. The issue of certificates of occupation to those Natives who had built substantial houses, etc. 2. Government Aid to Native schools.

Now, as I put those questions to Mr. Sampson, I think that I am entitled to say that your correspondent has given a fair report of what he did say in reply to my questions.

On being asked whether he would assist those Fingoes who had built substantial houses in their endeavours to get certificates of occupation, he replied that it would not be fair to do so seeing
that Fingoland was given by title to all the Fingoes. The preferment of those who had built might lead to a disturbance. Now taking into consideration the circumstances under which the Fingo title was given, I think that the answer given by Mr. Sampson as reported, was a fair one; but it seems to me that he saw afterwards that championing the rights
of those who had no vote was electioneering folly—hence his present explanation.

On being asked whether the issue of certificates of occupation would not invalidate the Fingo Title, he replied that it would. I thereupon added: If the
isssue of certificates of occupation to Fingoes invalidated the Title, whether the issue of Titles to traders would not have the same effect? He replied that it would if not protected by Act of Parliament. Thereupon Mr. P. Figlan, who was sitting next to me, asked, seeing that Mr. Sampson was against the issue of certificates of occupation to Fingoes,
whether he would similarly oppose the granting of titles to traders in Fingoland? He replied that he would. Of course, Mr, Editor, there were no Europeans present at the meeting, except Mr. H

who, I believe, is Mr. Sampson’s election-eering agent.

The last question I put to Mr. Sampson was whether if elected he would strenuously support the issue of Government aid to Native schools on the same terms that it was given to Europeans. He replied that he would, I then took out of my note book a cutting from the *Cape Times* (June 7); read it to the meeting; translated it into Kafir and handed it to Mr. Sampson asking him to reconcile what he said in the paper and what he was saying now. In the paper he says *inter alia,* “ As to education, the opinion of Mr. Thompson, R.M. of Tsomo, seems
to me most clearly to indicate that the Government should not only limit the instruction to which the grant is to be applied, but should make the grant
payable upon a certificate that the boys are being taught manual arts and agriculture at least for two hours a day. That the latter is the natural and proper
adjuncts to Native instruction is plain from what is said by the Magistrate of Idutywa at page 49, and especially by Mr. Levey at page 63 ; and when we find the Natives themselves complaining, as appears from the report, of the bad results of the present system of education, surely it is time to attempt the reform which reason, utility, and authority alike demand.” Instead of reconciling his
statements he complained that I had misunderstood him as his remarks in the *Times* referred to Elementary Native schools. I then explained that there was no misunderstanding between us, and
asked whether European elementary laboured under such disabilities. He then gave an explanation similar to the one he now gives, adding something
about the poor whites. Now I maintained then that that was irrelevant matter. I told the meeting that Mr. Sampson had failed to reconcile his statements.

Let me add one more incident not reported by your correspondent. Mr. S. Makiwane asked Mr. Sampson whether if elected he would support the Ministry or join the Opposition. He replied that
he would go to Parliament as an independent member, yet on July 3rd when addressing the European electors at Cala I heard him say that joining the Opposition would be to his own advantage, but he would not do that as he was in accord with the Ministry. Is Mr. Sampson prepared to contradict this also?

Now Mr. Editor this constant change of front may be political wisdom but we Natives can’t understand it a bit.

I am, etc,,

Simon P. Sihlali.