June 24, 1885.]

IMVO ZABANTSUNDU (NATIVE OPINION).

bati besaxomene ngekete losityebi, noli- blwempu, inkedama nonoyise, umginwa nom-krestu, (akuko apo kungeko kete) avele umfo ka Mkiva alahle osityebi xa angenanyaniso. nolihlwempu xa angena- yo, njalo-njalo. Namhla isikolo sakuti siyakulaulwa ngekete, umginwa uyakufa, ihlwempu liyakuzibonela, inkedama ayi- kuba nabani; utshonile usozinkedama, mandiyeke ngalamazwi ati:—

“ Akunalusizi kufa

“ Akunakucengwa,

“ Bubuninzi benyembezi

“ Akunakupazanyiswa.”

Ukugqibela manditi, akanelanga zinko mo, zinqwelo, ngamahashe, zigusha ne bokwe, nobunye ubutyebi belilizwe: ite kanti intliziyo yake ililela ubutyebi obu- lityelweyo yinxalenye yabantu abanga- bahambi njengaye, ubutyebi bonapakade, (Mateyu vii. ziqwebele indyebo ezulwini. Umfi lowo ugule ishumi lenyanga, kwi- nyanga zontatu zokuqala, kubonwe ku- sisa kusiblwa, kwati ngeyesine kwa- tekiwa, wada wasiwa e Mtata kumagqira amagwangqa, wabuya e Mtata esekwanja- lo engabambekanga kakulu ehamba-ha- mba pandle, bada nabantu baya emisebe- nzini yabo.

Kute ngolwesi-Bini 2 June 1885 yava- Kala isitsho injengele enkulu ukuti elu- satsheni Iwayo, kanipume, ndifuna uku- hlala ndodwa, bapumake, waseletuma kwaoko umkake ukuba makuyokubizwa unyana wake omkulu u John, wafika ukutshona kwelanga. Bangenake bonke abantu ; lavakala *iqaji* elikulu, eliminya- ka imashumi 24 lisilwa elidala, lati: lu- sapo, ndiyanishiya, ndiyagoduka, zeni- gcinane nide nahlulwe kukufa. Wati ku John, unyana wake, John, uzugcine amahlwempu, njalo-njalo; okoke sekuse sandleni sika John Todini, wozibonela naye imfanelo yake.

Uwele eluhlwini njenge njengele umfo wasema Beleni, ufele einsebenzini we Nkosi yake, ekwiminyaka emashumi (50) ave kude ubudala bake. Isifundo esisi- fundayo sakucinga ngaye ubawo lowo, sesokuti makungabiko namnye obudela- yo ubuncinane bake, ze kube ngumzeke- 10 wabakolwayo, ngenteto, ngehambo, ngentado, ngomoya nange ukolo.

Ndixolele Mhleli ngokutata indawo engaka.

Ndim owako wonapakade

M. Kinass.

IYNOZULEL’ UNDOFA NAYE. Peelton, 20th June 1885.

Nkosi Mhleli we *Mvo Zabantsundu,—* Kaundifakele lomazwana kwelopepa la­manene akowetu, nakubeni ndifumane ndabala ndingazanga ndalibalela elipepa lamanene—ke noko ndoka ndiqotoqotoze ngendikubone apa e Ncemera ngomhla we 16 June 1885. Sasibonela ukubandaka- nywa kuka John M. Magwanya no Maria Ngcombela, bebandakanywa kumtshato ongcwele. Babandakanywa ngu Rev. R. Birt, walapa ; kwavulwa ingcango zetya- like, Emva ko 9'30, kwaqala kwaya kunge- na abayeni, kwati emva kwexeshana wa- galeleka umyenikazi nabamngqongileyo abantu ababeko babekufupi ekulwini— ababoneli bodwa kwakuko no Mrs. R. Birt, no Miss Turner, umncedisikazi ka Miss Sturrock. Wawukupa u Mr. Birt kwangexesba elifupi, baqokozake abantu ukuya ezidlweni; ekute emva kwedinala wagaleleka u Rev. W. B. Rubusana—wa­fika waposa amazwi eziyalo ebushushwini obukulu kunene—wawapeta amazwi ake ngomtandazo onandipisayo. Sambulela kakulu kanye ezintliziyweni u Rev. W. B. Rubusana ngesosenzo sake. Wapela owalomini umsebenzi. Kwati ngemini elandelayo 17—kwahlanganiswana kan- jako ukuza ebulakufesini (breakfast) yokuza kuqekezwa kwesonka somtshato (wedding-cake), ekute emva kwezixaso ezininzi, safika kaloku inkabi zakwa Ngqi- ka zaposa amazwi eziyalo kumyeni naku- myenikazi; ezati iziyalo zakokelwa ngo­mtandazo ngu Mr. M. Xoli ; wafika u Mr. Xoli waposa amazwi amnandi kunene ebonisa ukufaneleka kwendoda yakumta- nda umfazi wayo. Emva kwake kwesuka u Mr. Mono, wafika wabonisa ukuba aba­ntu abatsha abasafanelwe ziyalo, kuba incwadi ye Lizwi (Bible) isezandleni zabo —wafika wagqiba ngeliti, ze nikule Enko- sini. Wesuka u Mr. M. Magwanya, wa­fika wabonisa ukuba lento ingumfazi inje- ngesitya esixonyiweyo. Emva kwake kusuke u Mr. P. Hala, wafika waposa amazwi ashushu, ebonisa ukuba nina ani- sengabo abobumnyama, nina ningaboku- kanya, ze nigcine Izibalo (Bible) zizo ezo- nikokela; wapetwa owalomini umsebenzi ngomtandazo oyalayo nokokelayo ngu Mr. Tokwe Venna—esitike, tina banye abantu uze uhlale kantle nondofa naye wako, omkete pakati kwamakakakaka eli- lizwe ; nanga ningahlala ixa elide, nobom obumuandi.

Ndisicaka sako esitobekileyo

Elijah E. Bakaco.

ABANTSUNDU BASE SOMALASETI. Somerset East, June, 1885.

Nkosi yam etandekayo,—Ndiyaku- bongoza ukuba uke uti jwaxa lamazwana am angewanto, kwelopepa lako lidume kunene lawo onke amanene ohlanga Iwa- kowetu, Mhleli obekekileyo amazwi endifuna ukuwateta awa namfundiso kaNkulu, kodwa noko ndingavuya uwa- fake epepeni lako elo limnandi kakulu, mhlaimbi onengqondo angamnika oku- ngapezulu. Ndifuna ukukwazisa nge- ntlobo-ntlobo *zonyileyo* ezibe ziko apa, ukususela kumhla we 4 ka June, (Con- certs).

Ngomhla we 4 kube kufco i Tea Meeting apa e Somerset East, Wesleyan Native Chapel, yonganyelwe ngu Rev. C. S. Franklin, indodana entsha kanye esesi- hlalweni sika Rev. J. Longden. Umse­benzi uqalwe ngo 7 o’clock p.m. yapuma ngo 10-30 p.m. Ndingati le tea meeting ibiyeyokulungisa indlu yama Wesile, kuba inendawo ezifuna ukuhlaziywa, kanjalo ibe yenkulu kunene ngokusingise- le enanini labantu abebeko 301 persons, inani esingazanga sabanalo apa e Somer­set kulemihla ikufupi; kumbulake wena Mhleli, kuba lomzi wase Somerset wazi- wa nguwe, nalendlu yama Wesile yaziwa nguwe, njengokoke uyaziyo ayibanga nakwamkela abantu abangako, akuba- ngako neyokuma indawo. Ndingati

Mhleli maxa ndibe ndihleli, ndite cwaka ndikangele, ndabona izinto ezibanga na- kuhambiseka kakuhle ngokungabi nanda- wo kwabantu. Ute umculo kuba le ibi- ngeyiyo i proper concert, but a trial, ubu- ngeuba ube mnandi, woniwa kuzipata kwabantu, kwati kwasekutyeni kwabo kwangati zinkwamba into ezingazanga zatya okwenyanga ezimbini, wati onga- zuzanga ikopi ezintlanu (5 cups) wati ndi­funa imali yam, kuba ndingatyanga; lihlazo lento ! yati ingxolo yohlanga Iwa- kowetu bangati sebekumbule entlombeni nasemdudweni; ama Lawu angati aku- mbule kwi Bushman eziya zindala zona zazihlala emingxumeni, nditeta ngengxo- lo into embi kunene. Into uhlanga olu- ntsundu emaluyilumnkele kwimihla efa- na nalo umntu akwazi ukulaula ulwimi Iwake, ahlale, atete, atye ngobunene kuzo zonke ezizinto, njengohlanga olumhlope loqabuko (civilization). Kube kuko ingo- ma ezimnandi, kodwa kungengapandle kofelisho (failing) kwabanye. Eny’ into ebembi kakulu kubeko amanene amabini ehamba namanenekazi amatatu, kwati kuba kube kuko itafile yabelungu kunye nabafundisi, ilungiselelwe yabekwa yo- dwa, suka lamanene ahombe kakulu kunye namanenekazi ahamba nawo, ati ukubo- nakalisa ukungahluzeki kwengqondo za- wo, ati wona letafile ilungiselwe wona, ayakungena kuyo; abantu bonke bati manga ukuba ngabantu abananina! wa- nduluka no Mr. A. Mayila, wati tubo lendawo sukani kuyo yeyabelungu, naba- fundisi, manga lamadoda kanti onkabi bati ilungele bona, bazicingela ukuba benze betele kunabanye ; ndabona ihlazo maxa. umfundisi namanene amhlope selemi ngenyawo bengenako ukunikwa nekapu le yodwa, kuba onkabi nonkabi- kazi bengavumi ukusuka kulendawo babeyite (usurped). Mhleli wendaba ndifuna ukuba lendawo uyivise uhlanga Iwakowetu, olungaba lufuna indlela ze- ntlalo efanelene neyalamanene amhlope apantsi kwezinto zoqabuko, nembeko, nohlonelo. Imbeko oyenza komnye umntu ingapezulu kwembeko ozicingela yona wena. kutiwa “ Honesty is the best policy ” Royal Reader No. IV.

June 11th iconcert yama Qeya ndino- sizi ukuba ndingexeli nto imbi nentle ngayo; kodwa iti Ivangeli engcwele ma­xa iteta ngemizi yakudala, ibuze iti, ku- ngapuma into eluugileyo na kulomzi wase .

June 12th, ndabona into entle kwi con- cart yomfo ka Rooaie noka Bellson boba- bini ngabalapa e Somerset, omnye ebeta ifidyoli (violin), omnye ebeta ipiyani (pianoforte), ndatsho ukuti naba onyileyo benene, zonke izinto zihamba ngapandle kokwenza imidudo nezikalo zoAutya. Into endiyipaulayo yile, ndiyavuma n’di- ti, kunye nawe Mhleli abamhlope baya- zenza zonke izinto Kuhle nangoKulu- msa, ukuma, nokupata incwadi; Kodwa abasoze balifumane ilizwi elimnandi njengelomntu ontsundu. Mhleli obeke- kileyo ndingavuya lamazwana uwafake noko angenancasa kakulu, Kodwa anga- mfundisa onengqondo nofuna intlalo yo- qabuko ngokungayazi.

MandiKushiye Mhleli wepepa lohlanga IwaKowetu ; ipepalako libavuyisa kakulu abafundi balo. Sikunqwenelela impilo ende Kona Mandla onke. Ndisesenu isi- caka esitobekileyo.

A. B. C.

[Lixesha ingxolo yase Somerset ngemi- hla enjengale ibengeziwe. Site xa siyile- sayo lencwadi yombaleli wetu sangati siyaliva ilizwi lika Rev. A. Brigg ngenve intlanganiso ka Qolwane awakwaza wada wekote ilizwi umaneli esiti “stel, tor” kuwo lomhlambi.—Editor *Imvo.-]*

Impawana.

*Isigidimi* sokugqibela sinqwenelela elipepa ihambo entle, enditi fan’ ukuba ngokwenje- njalo siqoshelisa udushe apa esalundulula ngento ezingeni mayelana nelipepa. Andi- nakuba ndingatonyalaliswa kukwenjenjalo kwaso, kuba besesibonise umoya ombi we kati, yona iti yakufumana itanjana ufike ivungamela nento egama kuba ingayitembi ukuba ingeyipange. Amapepa enteto ye Sixosa awako xa atelekiswa nawatna Ngesi. Yasuka yayinto embi kunene ukuba libona- kale elinye lawo elizingca ngazo zonke izinto ezifanelekileyo—wena waka waliva ibali lomfarasi no mbuti wonikelo—liputuma esi- rweqeni ukutshutshisa nokutshitshisa elinye. Ndivuya kanye ipelilenje lento. Utshaba obelufanele ukuliwa zi *Mvo* ne *Sigidimi* lunye utshaba lokubandezelwa komnyama, noku. mhlablela indlela kulentsunguzi yobudenge. Ukusuka elinye lixolele ukuxwaya ihabilisa- ka ezele zingxawa nembumbulu, lixwayela elinye ibonisa ukuba linobunyaniso obutile elama Bulu ati ngakuba inwele zetu zimfu- tshane zibonisa ubufutshane bengqondo— into ebendingayikolelwa ngapambili.

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Kwelinqaku landulelayo nditete ngondile- ko ndibonisa ulonakalo oluzalwa yihambiso enjengale ndiyipaulayo. Ingati kanti inte- to endilekileyo ayivisiswa ngumkwezeli walenkatazo. Ndoka ndimenzele ibalana endaliva kudala ndisekwelangapakati eli- ndinceda kakulu kulomsebenzi wo Buhleli ndabizelwa kuwo. Pulapula ndikwenzele. Kwakuko amadoda amabini awayehlela indaba zamapepa njengoko anjalo lo wepepa lase Dikeni nam. Ute omnye akubona umsebenzi womnye umhle w-aselemkumbula ngembokotwe zamazwi emcukuceza kwelake ipepa; omnye naye akadendanga. Uku- mbule kwesake isirweqe senteto edlubuki- leyo. Baxulubana, baxulubana ada apela amaxesha abo amafutshane obubom obukoyo; bafa bobabini. Befikile elucangweni Iwezulu bafnmane kumi u Petroe, ongabafihlelanga ukuba abenzi bezi. pitipiti abanakungena ezulwini, kuba baya kufeza lanto bebeqele ukuyenza emhlabent kuba nokuba bangenisiwe koza kuti mhla utile kubonwe ngabantu benyikilana, bexu- zulane ngezixatula, bebetana ngefisa okanye seberolelene iminqayi. Ngokoke ute maba- ye esibogweni. Befikile kona ixego elingu- mninimzi, libakumbuze indawo yokuba ubu- kumnkani obupambeneyo abunakuma, bako- hlakele kakulu ukuba bangene apo. Uyalele ukuba banikwe ifatyana ezimbalwa zerulu- wa ne sufuri nebokisi yematshiai baye kwi. ndawana emganyana nesihogo eso bazenzele elabo izikwana. Nantsoke into yako mfo- ndini we *Sigidimi* ozamana nokwenza udushe! Utinike?

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Oko “ besingama boyisi ” kwisikolo enda- ndifunda kuso kwaka kwehla oku, endinga

ndingakubalisela abalesi bale akile. Ngo­mhla we Cawa kusasa xa ikaba linxibayo kuba iyilomini, enye indodana ibone enye izihombiea ngentwana apa emhlotshana ebekwa esifubeni ukuze angengati oyinxibi- leyo unehempe emhlope ati ama Ngesi yi ‘ shirt front.’ Lite elikendlana “ 0, unxiba ngoku *ibibi* ebekwa esifubeni sentsana xa zisezwa amasi ? ” Etsho emshwabanisela intshiyi, ngokwenjenjalo emgxeka. Uwu- tunge umlomo omnye wawuqala ngnpa wa- wugqiba ngapa, kanti entliziyweni uti, “ Ngcuk’ isesapa ipepa ngembengu.” Kute mzuzu lotshananda wabonwa naye namhla eyifaka lebibi. Uwabo umbonile, wati nge. ntliziyo, “Tshotsho ! ” Ate akuya ngasese amadodana nabo behla. Kanti umza. Iwana umgushele ese mvubu isabokwe. Umkumbule xa enza izicopiso ” watsho ! watsho !! watsho! ! ! ebuza ukuba ibibi leyo iyintonina kaloku kuye wayemgxeka ngayo nje ngenx’ engapambili. Elibali udilikunju- zwa kubona *Isigidimi* sokugqibela sibuyele ekubaleni “Impawana.” Ekubeni sasite kulanteto sasizigabisa ukulunga kwam sipu- mile ezandleni zika Sibanizashe nje, ezo “ Mpawana ” “ zazizezocuku ” azisakuba

sabonwa kuso. Namhla ndizibona kwakona “Impawana”—lomntwana warn. Ubonaka- la kodwa selenxitywe zimbi ingubo—umnwe- ba wengwe nobulunga emqaleni. Eli linya- telo lokubuyela emva. Andilili kakulu kuba ubuye wavela umntwana wam owayegxotiwe nakuba selevela eliqaba enxibe umnweba wengwe. Lonto ayiteti nto. Ukuba kodwa bendikufupi nalombali wayete “Impawana” zezocuku wazicukuceza nangezinye indlela, ndiyeva ukuba bendiyakulingeka ngesabo- kwe. Ndingumntu oxolela into ezininzi kodwa.

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Lencwadi ndiyifumana kumhlobo wam ose Hewu eyibala intliziyo yake ipupuma. Xa nditi ayiwucukumisi umpefumlo wam ndingaba ndiquba uhanahaniso. Zincwadi ezinje ezindinila inkutazo nolomelelo pakati kwengcikivo yabahlebi bam. Yivenike inteto yayo:

Ibilixala kum kakade indawo yelipepa. Ngati lifana no Mr. R. Innes, yena wati fcanti engaqondwanje ulitamsanqa lase Vic­toria East njengelungu le Palamente. Kuba mfondini oliqondileyo elipepa lase Qonce li Mhleli untsundu liyinzuzo, hai bo ! lingu- mmangaliso. Ungayani nokuba singazele sifake nto kulo apo ngendlela-ndlela ezininzi. Lide lancamisa umzi ngendawo ka Mr. B. Mabandla, ngokuba kaloku tina siyamazi kakuhle lomfana use Xesi *ka,* King ; ubesisa- ndla sika Sijila (Mr. E. C. Jeffrey) Kama- stone, the Superintendant of Locations, umnke apo nge 1884, simva selebotola apo nje. Nditi bo, elipepa liwuncamisile nange- ndawo yokuvakalisa ingxoxo engo Pelser owabulala ontsundu, nange pasi, njalo-njalo. Lide lancamisa nonyakanje xa sibe sivune ihabilana nerasana lakuxela amanani ase Aliwal North ne Cradock nawase Tarkastad, ndapinda Aabini neflara zehabile. Kanye eli lokugqibela lika May lafika nge Cawa ebendisabalele Aumfo wase Tsitsa ukubuza ngenani lokutya kuba bekuko abati ingxowa yi 10/—sezisapulana inqwelo ukuya kwelo latike Iona e Mtata ingxowa yi 24/—ndase ndijiAa besenditabatekile nam. Ngazwinye lukulu uncedo Iwelopepa mfo ka Jabavu, xa Umdali esiva siti malicnme.

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Baninzi abanga bangeva ngesituba okuso umcimbi womnumzetu u Mabandla lo ndaAa ndangxola kakulu ngawo. Ndingati se- lokowanikelwa ezandleni ziAa Mr. Dick ngu Rulumeni oyakucedulula indawo yokuba yi- nyanisona inteto ezatunyelwa ngo Nobomvana (Mr. King) e Kapa ezingo Mabandla nge­ndawo yokwenza intlanganiso zokucasa irafu nezinye izinto ezinjalo. U Mr. Dick akakabi naxesha lokungena Aulomsebenzi Auba usa- banjwe ngulo wokumisa imida yamahlati. Mna ndisati u Mabandla wangcatshwa. Ingxelo Aa Mr. Dick ndilindele ukuba ivelise *oko.*

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Enye kumadodana ase Bayi ike yenza isililo (kwelipepa ngendawo yetshawe u Oba, eti lendodana yena ufe engenambuzeli nje- ngokuba abenaye u Mabandla Inte leyo ndiyayiva. Kungati kum kubunqaba uku- vusa into eyehla kudala ixoxwe ngezimini. Indawo yokuba inkosi zakwa Xosa zadlelwa indlala ayipikwa bani kuti bamnyama , u Ru­lumeni unenyaniso awayezi tunyelwa nga- bampateleyo apa ezabanga ukuba zide ziba. ngazeke inkosi ezo. Ukuba laliko ngeloxa ipepa loluhlobo ngezamelwa ngemfanelo into ezinjalo. Yiyo lonto ekumana kutiwa umzi maunonelele ukuxasa ipepa kuba Iona lovakalisa into ebezingeze ziviwe lingeko. Umcimbi wonke wenkosi zasema Xoseni ngo- fanele ukucingwa ngumzi. Nati singabehle siwukangele.

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Yayapina Imbumba Yamanyama eyaqalwa e Bayi ? Besendayilibala ; ndiyikunjuzwa yile ncwadi:—

Ndinyamezele nkosi yam, ndifuna Ukwazisa amalungu alunge Kulentlanga- niso Kutiwa yi Mbumba ukuba mabayi- nyamekele bekumbula ukuba kuko ama­nene amatandatu apa, ate Kwaukuqala Kwayo azenza amaxoboka ayo, baku- mbuleke intlalo yekoboka ngapantsi Kwenkosi yalo. Amagama alomanene ngawola: Messrs. D. K. Vandala, A. Ma­yila, S. S. September, L. Faku, B. Nkayi, T. Kuboni, F. Tshukwe. Anyule u Mr. S. S. Mwahla ukuba abe ngumbali wabo. Sinqwenela ukuva ihambiselo pambili yamalungu alentlanganiso kuzo zonke indawo apo iKoyo.

NATIVE OPINION

WEDNESDAY, JUNE 24, 1885.

STARVATION RAMPANT.

T

HE wire informs us that in the  
course of a debate in Parlia-

ment Mr. Sprigg denied that  
Natives were absolutely destitute,  
and their relief rested with Muni-  
cipal Councils. Ministers are, of  
course, supposed to speak on some  
authority, and for this reason the

statement is perplexing. The in-  
evitable condensation of the remarks  
of the Treasurer-General within the  
limits of a telegraphic message may  
have the effect of misrepresenting  
what he actually did say; for we  
think that he would be ignorant in-  
deed who would deny the existence  
of starvation among the Natives.  
One has only to visit such localities  
as Fort Peddie, Tamara, and Middle  
Drift, to say nothing of those we  
have not personally visited, to wit-  
ness the alarming straits to which  
Natives have been reduced. Up to  
a very recent period the great mass  
of our people have been depending  
upon one crop annually. Given  
good seasons and few wants they  
have passed the fleeting moments of  
life without murmuring— that is if  
we dismiss the thousand and one  
political annoyances from our pur-  
view. Since, the times have not  
been favourable. Ruinous droughts  
have become the order of the day.  
Natives are therefore going through  
the bitter experience of people who  
have to depend upon one crop in the  
year, on the failure of which they  
are sure to starve, Depopulation  
follows, and the whole balance of  
social life is affected. For over six  
years the bulk of the Natives have  
not gathered in a full crop. That  
some of them have been improvident  
is painfully true. Besides it must  
be remembered that at present the  
social relations of these people are  
such that even the most provident  
may be hurried on to his last by the  
numerous friends who throng  
around him in these hard times.  
And in a short time there may be  
nothing on which to support life.  
Indeed, the drought that has pre-  
vailed during the last three years  
has reduced the people to the last  
extremity. After the recent rains  
the last Native would have sown

wheat but for the dearth of means  
in the case of many wherewith to  
purchase seed, and many acres are  
now not sown simply because the  
people have no seed It is a pitiful  
sight to see some of the Natives  
driven to the resort of merely cutting  
the soil open so as to sow handfuls  
of grain as they chance to secure a  
sixpence or a shilling in the street.  
Positively the people are starving.  
And yet Mr. Sprigg is in a position  
to deny this! We trust that no one  
will be misled by this asseveration.  
If this famine is to be allowed to  
sweep away whole kraals of Natives  
without any efforts to relieve it, we  
can easily comprehend people dis-  
posing of stern facts by adopting the  
ostrich policy of planting the head  
in the sand in the face of difficulties  
that Mr. Sprigg has resorted to.

As Natives, we cannot blame those  
who, seeing our people in dire cir-  
cumstances, are disposed to quarrel  
with all proposals to give them  
assistance on the ground that this  
is the opportune time to burn in  
them the sound lesson of hard,  
honest work and thrift. It is the  
nature of the human heart before it  
is softened by good moral influences  
to take advantage of such occasions  
to wreak vengeance. We do  
not believe that those whose  
training and instincts are Eng-  
lish will be ready to adopt this  
attitude. If means of relief are to  
be adopted this is the time to  
organize them, and as relief is doled  
out the lessons to be drawn from  
laziness and improvidence may be  
very well inculcated on the recip-  
ients of aid If seed is distributed  
people would be able to raise a good  
crop Government may well lend  
people some such assistance on con-  
dition that they return what they  
have been given when they shall  
have reaped their crops. It is no  
wonder that the mind refuses to  
dwell upon the condition of our  
people in the immediate future if  
no relief is forthcoming.

With the statement that the relief  
of the people lies with Municipal  
Councils we are not in a position to  
deal, as we are at a loss to under-  
stand how this is possible. It is  
impossible but to view the proposi-  
tion as a device to shuffle the re-  
sponsibilities of the State on other,  
and in this case, incompetent  
shoulders.

Since the above was in type the  
Cape Town papers have brought us

the full reports of the debate. From them we are pleased to find that Mr. Sprigg has, as we feared, been misrepresented by Reuter’s telegram. His speech was exactly what such a speech, from such a statesman, in such a position, and on such an occasion should be. In justice to Mr. Sprigg we take over his speech as given in the *Cape Argus:*

Mr. Sprigg said he believed the honour, able mover’s desire was to get an expression of opinion, and he trusted that he would take the advice which had been tendered to him from all sides, and withdraw the resolu- tion. It would be bad policy to encourage the idea in the Native mind that more land would be placed at their disposal. They should be given to understand, once for all if they increase and require more land, they must buy it in the ordinary way. The cause of this distress was attributed to the Loca- tions A t, and that might be to a certain extent correct; but the proper remedy for that was in the hands of the Divisional Councils, who had the right to recommend the establishment of locations on private property. He assumed that the people in these districts did not deem it desirable to have the Natives on private property, and therefore did not make such applications. He admitted that there was great destitution among the Natives on the frontier, but he would be sorry for it to go forth to the world that the Natives generally were in an extreme state of destitution, because it would be a reflection on the House and the country that no means of relief were provided. Reports from Civil Commissioners in various districts were to the effect that there would probably be great distress before the next harvest, and they had been instructed to keep the Government advised on the subject. If the Government found that it would be necessary to give some of them seed corn

as was done for some farmers in the north- western districts—it would undertake the responsibility. At the same time he thought there should be some labour test. No one could charge the Governmeut with a desire to deal harshly with the Natives ; its policy had always been to treat them fairly, to raise them, and make them becter citizens. When rebellion had broken out, it had deemed it its duty to deal resolutely with the offenders, and uphold the authority of the Crown. He hoped the honourable member would not press his resolution, as it might lead to a hostile vote.

Editorial Notes.

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It could hardly be supposed that Natives  
in Griqualand East were unconcerned  
spectators of the agitation that is going on  
among their white neighbours in connection  
with annexation to Natal. A correspondent,  
Native of course, referred to the matter in  
our Kafir correspondence columns last week.  
He informs us that there have been two  
great meetings held by the natives to  
consider the subject, which were unanimously  
opposed to annexation to Natal. Their  
argument is that old Adam Kok was  
removed there by the Cape Government,  
and that Government has as yet done noth,  
ing to warrant them to clamour for annex-  
ation to Natal. They are somewhat puzzled  
by the passive attitude assumed by the Cape  
Government towards them in respect of this  
agitation. Inasmuch as this annexation  
movement has not been mooted by the Cape  
Government, they are not prepared to go  
over to Natal. If, however, the people  
argue, the movement has been started by  
the European population of Griqualand East,  
not much weight should be attached to it.  
As these Europeans have come from Natal,  
it is natural that their leaning should be  
towards Natal. The Natives sav it is a  
singular thing that people having migrated  
into a country should now try to carry the  
land away to the Government from which,  
they came.

The following document agreed upon by  
influential Natives in meeting assembled,  
has been handed in to us for publication.  
We translate it for tho benefit of our  
English readers : “ We are thankful to the  
Lower House of Parliament for the decision  
arrived at in regard to the Pass Bill, and for  
the speeches which appeared in *Native  
Opinion.* We specially thank Sir Thomas  
Scanleu, Mr. Sauer, Mr. Leonard, and Mr.  
De Wet for their sympathetic speeches on  
the occasion of the withdrawal of the Pass  
Bill. We see that these gentlemen can  
sympathise with persons belonging to alien  
nations who serve under them. Sir T.  
Scanlen has trnlv said that the Pass Law  
withdrawn was akin to slavery, and was un.  
becoming a civilized Government. We see  
that these gentlemen have very clear minds  
to discern a good thing from an evil one;  
for they see that the Pass does not do away  
with stock-stealing. The thieves do not care  
for a pass. They drive cattle at night, and  
in the day-time they mix with other people  
at home while they have allowed cattle to  
graze somewhere in the fields. In fact,  
thieves require no Pass; it is simplv a  
trouble to honest people. We cannot but  
think that the person who originated the  
I idea of the Pass must have been induced by  
Satan, the enemy of all good people, so that  
upright Natives might be harassed and  
oppressed, for they for the most, part travel  
by day. As Mr. Sauer observed in would  
have been impossible for a person to carry a  
piece of Government paper alwavs. All  
Natives would have been doomed for the  
prison. Native Ministers, teachers, farmers  
and other well-to-do Natives would have  
found it most difficult to comply with such  
a law. We are much obliged to the gentlemen  
who have freed us from slavery. We sincerely  
pray that the matter of the pass may never  
be mooted again. We cannot but regret  
the course followed by Mr. Bowker, Mr.  
Me'irant and Mr. William Ayliff, who appear  
to favour so harsh a law for the Natives.  
We are especially disappointed to see Mr.

William Ayliff, the son of our most respected

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