

IMVO ZABANTSUNDU

(NATIVE OPINION.)

Authorised, Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, SEPTEMBER 27, 1888

[No. 201

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Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni :— Ibhatyi zehlobo, ziqalela kwi 3s lid zinyuke. Ibbulukwe zehlobo, ziqalela kwi 3s 9d zinyuke. Iminqwazi yehlobo, ne veyile. Ihempe zangapantsi, nebhulukwe zanga-pantsi, njalo, njalo, zonke zehlobo, zo- pola, kammandi xa kushusbu ngelihlobo le 1888. Ihempe Zehlobo (zitshipu), 1s. ,

Basand'ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

YAKWA

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E-QONCE (Kingwilliamstown).

Umhlaba Otengisayo.

U MHLABA ongu Lot I., omi e Debe, ubukulu bawo zi acres ezingama ne poles ezingama 28. Imida yawo : ngase mpumalanga-ngentla, nangeantsi, umi ngendlela yenqwelo ; ngase mpumalanga-ngezantsi, umi ngo Lot H.: ngase ntshonalanga-ngentla, nmi ngo Lot K., umhlaba olinywayo. Owufunayo angabhekisa ku GEORGE WHITAKER, Kingwilliamstown.

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U PUMLO no Iwonwabo kuni mzontsundu wase Kamastone, e Hewu, e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Izindlu nezitali zikulu. Ngase zantsi kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadaza (Hadnoti) niya kufumana yonke into ilungile.

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e Downing Street, King Williamstown,
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ze Nciniba, Izikumba, Imfele, Im-
pondo, llapile, njalo, njalo.*

Utenga ngawona manani makulu
ase Markeni nge CASH.

BONISANI !

INKABI YE NKOMO emnyama ; impondo zisingindi; amanqina angasemva amhlope omabini: kwanetshoba. Ilahleke ngeveki egqitileyo ngase Ncmera. Ondilandisayo angabhalela ku

REV. P. J. MZIMBA,
Lovedale, Alice,
4th0.

**ISAZISO SE DOLOPU,
No. 12.**

NGOSUKU lo MVULO umhla wo 1 OCTOBER nangemva kwawo i Malike yakususa iyakutetelwa nge (six o'clock) sitonga se 6 ku sasa. Koquba njalo kude kubuye kwaziswe. L. J. PIRIE, Town Clerk. Kingwilliamtown, 1st Sept., 1888.

**ISAZISO SE DOLOPU,
No. 13.**

KUYE WONKE UBANI.

UMHLEKAZI I RULUNELI nge cebo LABA PATI, aba pete kunye naye, ubeke isandla (ngalomhla wa 30th August, 1888, tyala kwi *Government Gazette* yotnhla olandelayo kwipepa lama 390) knlemiteto ilandelayo, yenziwe ngabapati bomzi wase Qonce.

IMITETO YO TYWALA BOM XHOSA.

(1). Akuko namnye omi kwi lokeshoni oyakwenza umhlayimbi atengise utywala, iqbilika, nayipina enye into enxilisayo, ngapakati kwe lokeshoni, mhlayimbi pakati kwe dolopu. Utywala, iqbilika nezinye iziselo ezinxilisayo ezingati zifunyanwe nokuba kukuyipina indlu nani nani kulo lokeaboni mhlayimbi kumhlaba we dolopu yase Qonce, bungapangwa nezitya ezinabo ; buze buchwanele ngu mkangeli we lokeaboni, mhlayimbi nalilimbi i polisa.

(2). Wonke umntu owapule lomteto u- ngentlaanga banjwa nangapandle kwencwadi enika igunya aze ati akuiunyanwa enetyala adliwe imali engengapezulu kwe £6 anikwe inyanga ezingengapezulu kwe nyanga ezintatu esebenza nzima xa angena mali.

L. J. PIRIE, Town Clerk. Kingwilliamstown, 5th Sept., 1888.

KU BAXHELI.

**Kufunwa. Kufunwa.
EGCUWA.**

UMXHELI ongumntu ontsundu, unganxi- liyo nowaziyo mpela umsebenzi lowo. Ofunayo woya ngenqu, okanye abhalele kwi office ye Mvo.

Umvuzo ngama 30s. ngenyanga no kutya. Wonyuswa umvuzo akuqondwa emva kwe nyanga esintatu.

Intlanganiso yo Titshala.

LEMBUTO ingentla knyabakubo intla. nganiso yokuyiseka e BENSONVALE, Herschel, ngo 3rd October, 1888.

JONATHAN JAS. JABAVU.

Kwabafuna ukutitsha

Kufunwa Otitshala Ababini (2).

(1). E Mount Fletcher, Griqualand East, knfuneka ititshala enokuwunqonda umsebenzi. Isikula sinabantwana abarnashumi matandatu (ngamanye amaxa nangapezulu). Umvuzo ngamashumi omane eponi ngo- nyaka nendlu, namasimi. Osifunayo ma- katumele kogama lingapantsi, atumele incwadi ezibonisa ukuwulingana kwake umsebenzi onjalo. Makabhale isicelo sake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

(2) E Khetekhete, Griqualand East, nakona kufuneka ititshala enokuwunqonda umsebenzi. abantwana bakwa ngamashumi amatandatu. Umvuzo £40 ngonyaka ne. ndlu namasimi. Osifunayo makatumele kogama lingapantsi, abhale isicelo sake ngesi Ngesi. STEPHEN MAKHOBOTLOANE. Mount Fletcher, Griqualand East.

ABABHUBHILEYO.

REMI KALAKA.—Kubhnbhe e Morija

Lusutu u REMI KALAKA, inkwenkwan ebitandekke kunene endlwini ya kowayo lbi iminyaka mitatu nbndala. Ibhnbhe ngo 19th July, 1888. Izihlebo maza mkele lo mbiko.

D. KALAKA.

J. W. M. DIKWENI.

Umbhaleli ose Mgqakwebe usitumela lengxelo ngomfi u Joseph William Mdi- ngi Dikweni:— Ndicela ukuke ndipose igada engcwabeni lomfi u Mr. Joseph Williams Mdingi Dikweni, ongcwatywe ngo-Mgqibelo ogqitileyo (September 7). Uwilc umti omkulu omasebe bekupumle Santsi kwawo lomzi wase Mgqakwebe.

amhla lomzi usicenge saba pitizelisi naba bulali bawo. Uinnini gama lo- mzi Umdingil ulishiyile ihlabati. Saku- mbula amazwi omtandazo wake angaza- nge awashiye xa atandazayo okuti, “apa akukumkiwa nga ngwelo, akukumkiwa ngazi nkabi, akukumkiwa ngabutyebi, kuya kumkiwa ngemipefumlo.” Lomfo ube nengqondo enkulu yokupata abantu. Ube pete umzi onzima kunene ukupatwa, kuba elinye icala sisikolo, elinye icala ngama qaba—elingana omabini lomacala ngobukulu. Elase sikolweni icala line zilumko ezizitshoye ngokwazo ezifuna ukuba kume izwi lazo entweni zonke, laye ela maqaba icala lina madoda ama- kulu amisa inyaniso ngomxholo xa kutetwayo; aye lamacala ecaesane kakulu. Ufike lomfo ka Dikweni wayingubo abambata kuyo bonke. Umkuseli wobandezelwayo, indoda emvelayo umntu ose lusizini naxa aposisileyo, indlezana kwaba swelelo. Namhla omnye uyakwazi umngxuma wake, ononye uyakwazi umqolomba wake, omnye uyakwazi ihlali lake. Nakuba inyembezi zingancedi nto zona intliziyo ziyalala kulahlakelela nguye. Ngumfo obetanda inyaniso, umfo omayo emanyi- sweni, umfo ovutwayo ukuyiswa akubo- niswa ngento. Kulo Mgqakwebe akako ongayivungeyo indawo yake. Siyaku- khuzi mhlokakazi wake, ntombi ka Ndaba zandile. zibope ngalobanti vayeziwaku akushiyi nayo; siyaknkhuza mfo ka Mdingi Sam, uwubonile kambe umkondo welo xhego lakuni ungawuyeki, siyani- kuba lusapo luka Dikweni nonke ngokumka kwalentsika yomzi wakowenu. Sele saziwa yi Nkosi yodwa ongalliyoni namhla e Mgqakwebe, kuba nase Maqa- beni kuzilwe zinqumamile intsholo ze- ntlombe. Yanga i Mantyi yetu ebekelileyo, u Mr. Dick, ingasbenzisa ingqondo entle ekumiseni isibonda salomzi, yanga ayinge pulupuli abamana ukuyigaqela ngasese besiti faka unantsi. Ukuze lento ilunge mayenziwe ngumzi ne Mantyi kupela angangen kuyo u Mfundisi. Ku- funeka indoda engqondo ivileyo emasi- kweni ase Mangesini nawase Maxhoseni, neyoyika u Mdali ukuze singamane ukuvakala isikhalo sokulilela umfo ka Dikweni osishiyileyo.

(2) Ite ke noko ukuba, njengo- kuba esitsho umtunywa, uyalubona ulahleko lwake lwangenx'enga- pambili u Tshambuluka; abantsu- udu bangamamkela ngovuyo. Kambe izihlalo abanamandla kuzo e Palamente zitatu, zibini kwindlu yokuqala; sinye kweyesi Bini. Umnqweno womzi ontsundu ke kukuba babe nabahlobo abatu e Palamente, abangi bangafumana babhacise omnye. Isihlalo sika Tshambuluka ke sisesesake lemi- nyaka yomibini izayo; ekoti ke ukuba yinyaniso ukuba uguqukile simnyule kwakona lakupela eloxe- sha.

(3) Mayelana nendawo yokuba besite isigitshimi, ukuba abamnyula- nga u Tshambuluka, kuyakupata i Mbumba ya Mabulu, kukuhupa e Palamente u Solomon nokuba ngu Warren, into ke leyo eyakubanga ukuba sibe ngabantu abanabahlol- ababini kupela e Palamente, endaweni yokuba ngoku bebatatu abahlobo betu.

Umtunywa lowo ka Tshambuluka ucelwe ukuba atumele kwelonene libe limtumile, ukuba abavoti aba- ntsundu bavuyisiwe kukuva ukuba ungumntu otshintshakileyo, bema- mkela ngemihlali. Bayavuya na- mhla ukuba benabahlolo abateke ekubeni ixa eli lonke bebesoloko bebabini.

AMACAPAZI ASE KIMBERLEY.

(IVELA KU MBHALELI WETU.)

I COMPANY NE BULTFONTEIN LOCATION. Abantu balendawo ingentla bahleli ka- kubi, ngenxa yokuba bayagxotwa yi Mining Board. Ke abantu bona ba'funa imbuyiselelo ngezindlu nangetyalike. I L.S.E. Company ayivumi nemali, iti yona mayirolo ye Mining Board. Nayo i Board leyo inezizatu, kodwa it xa i Company ivuma ukwenza into nayo ingayenza eyayo indawo. Kodwa ke umhlaba wendawo entsha ekuya kuyiwa kuwo sewumkiwe, we Tyalike nendlu yo Mfundisi yi Company, Siyatwamba noko kobako into eyakwenziwa kuyo lento ngabaninziwajo.

I TEA MEETING YASE WESILE.

Ke kwa/co i Tea eyole kunene e Wesile kuyo lenyanga, eyayonganyelwe ngu Rev. J. Poote wase Bultfontein, ingwevu elincoko kunene. Le tea yazelwe uncedo lokuba kufunyanwe imali, kuba irementle leyo isandisa indlu yo Mfundisi. Inteto zenziwa ngo Revs. Poote no Sam Mvambo, no Messrs. J. Moss, C. Kumalo, J. G. Flux, James Mtsikinyi. Ingoma eziyole kunene zavunyuwa yi Choir yase Bultfontein. I Choir yase Wesile kwaci- ma izibane ngakuyo, ayiseko noko siya- temba yovuka msinyane.

ABANTSUNDU E DE BEER.

Abantu balomzi ngabantu abazintlanga ngentlanga, benjalonje ngabantu abapa- ntsi ngokusimanga, intlalo yabo imbi kanye, kuba kulapo indlavini zikona zendawo ngendawo. Into ongakifa nge mini ye Cawa kuselwa, kusiliwa, woma umqomboti ungenasipelo. Amadoda aya- nxila, kodwa abafazi bona bazindlavini kanye.

ISIKOLO SASE WESILE.

Ititshala yesi sikula ifikile, indodana entsha evela e Mampondweni u Mr. Philip Mayeza. Siyatwamba ukuba lendo- dana yoke ihlale ifundise izibonakalise talente zayo apa e Kimberley. Esi sikolo si sikolo esingachumayo ngokukulu xa umntu ezinikele ngentliziyo kuso.

I DE BEER'S COMPANY.

Le komponi sele iyabile imali yabahlo- lokazi abamhlope abafelwa ngamadoda abo ngalangazi yomililo wakona. Ke i Komiti yabantsundu yenza imizamo yokuba icelele nabakowayo imali aba- hlolokazi. Xa kuko izizatu ezikoyo ezimhlope kungaba luvuyo xa abase Maxhoseni abaziyo ukuba kuko abahlolo- kazi abafelwa ngamadoda abo, benaba- ntwana babhalele ku Rev. S. Mvambo msinyane e Kimberley.

EZABABHALELI.

UMOY' OMNYE!

NKOSI yam Mhleli we Mw *Zabantsu- ndu*.—Kuko into ebanga ukuba ndibhale leucwadi yam—etetwa kweli pepa le- 6 ku September lo sinaye, eliteta ugo- ntamnnani abafuna ukweyelisela umzi: into endimangalisayo kukuba ukuba kuko abantsundu abapakati kulonto yokweyelisela umzi kwiabo elibi kanga- ko; kanti noko kuko abeletu icala aban- ngena kulo elo cebo elibi kangako— ndingamangaliswa kanye yilonto ukuba kuko umntu owaka wazibulalana kona pakade. Kuza kutiwa singabantu abana- nina? Ke enye into endifuna ukuyiteta kuwe yile yokuti, apa mhlobo wam sise budgeneni obokulu kanye, izinto asizi qondi kanye; ke ukutsho nditi kuwe, yiti xa ubona into elungileyo uhlab- umkosi kuti sonke — nditsho kwinto ezinje ngokunyula. Makuti ukuba kuko umntu oza kweli lase Mbo eningamfuni ukuba abe ngumteteli weto Bantsundu, nisixelele, nati simale apa Embo. Ma- sibe moya nnye mawetu ukuze kulunge. Ndipantse ukugqitisa nkosi yam, ndim owako u

SAM MAJEKE. Emahlungulu, Qumbu, September 18, 1888.

[Siwayaleza kumzi wakowetu lamazwi engqondo, endoda endala yakowetu; ngamazwi asinika tina itemba ukuba akuka nyembeleki ngohlobo ebesiba kunjalo. Ngumntu omela inyaniso, imfanelo, ubulungisa, ngapandle kolo- yiko owoyikwayo nokunjulelwayo apa kulombuso sinawo. U ya *bhas* [Ja baas] yinto engamfani mbeke, neyoku- kohliswa. Lemteto evela Embo isivuyise kakulu.—EDITOR *Imvo*.]

NGOKUKULULWA KWE NKOSI.

NKOSI.—Ngendawo yokuba kwenzjwe umbulelo kusingiswa ku Tixo, ngokuku- lulwa kwamatshawe, ndibulela umcingo ukuyela kwawo endaweni, nangani ndi- ngavumelani nayo ngendawo yosuku, abate abacingi balumisa, olunjenge 14th ka October.

I Nkosi azikabi nazilili, konake bezija- kuti xana sezinzazo, zibe nato nazo ukubako kuyo lomitandazo kwindawo ezikuzo. Okunye lendawo ngeingatyatwa nge- phukuphuku, mayizinziswe; ukutsho ababantu abakabonwa nakusapo lwabo, obulungise kuye umzi ujonge uze uqale wakubona, ukumisa usiuku lokuzibona kubulelwe kuye u Tixo.

Amagaba adla ngokuti ukusiqhula, tina mpi yasezikolweni sizenza amanqhasana, sizibatela pezulu zonke izinto.

Ke ndingafuni kunaba nanto zininzi, amhlelo akulozinkosi akakazinto nga- zo, asafan' eva ukuba i Nkosi ziko akaka- yazi bunene balonto.

WM. K. NTSIKANA.

UMEMEZO KONTSUNDU !

NKOSI.—Ndikucela ukuba ufake lenda- wo epepeni lako endiyibona pakati komzi —yevoti. Kuyibhengezulu ngo Tshambu- luka ukuba makukangelwe kuye ngama Ngesi, aye esifunza kuye nati bantsundu. Kwaye kuluzisi kum ukuba bekungade kubeko abantu abangade basabele kulon- to; iyintonina kanjalo into engababa- ngayo ke? ngokuba navotana sinazo zipume ezinzitsheni zake engavumi, sesi- mbalwa nje kungabo. Andiboni koutsu- ndu ukude avotwe onjalo, kushiywe u Solomon umhlobo wontsundu, owaziwa- yo ngumntu, owaziwayo into abeyiyo lonke ixa lake. Ibonakala mnyama lento, ukude kuvakale ukuba kuko abantu abahamba bebonisa ukulunga kwelineni pakati komzi ontsundu, be- kwantsundu nabo. Fumbatani ivoti zenu mzi, nizizikele kubantu abayakumi- tetelela ngazo embusweni kwizinto enizi- hlutwfiyo ngabatiji bomntu ontsundu. Nantso indawo. Yekani ukupulapula amabuhuzela acenga amawonga nemali ngabantu bakomawabo. Asingabanga- pulapulwayo abanjalo, kwinto enkulu kangaka enjenge voti le ; inkulu. Asinto yokunikelwa umntu ongiwayo mzi wakowetu.—Ndim

NDIVE NDABONA.

Kingwilliamstown, 24 Sept., 1888.

ABALIMI NA BARWEBI.

E QONCE (Sept. 22). Ihabile,—4/ to 4/1 ngekulu Itapile—3/1 to 12/9 ngekulu Umbona—3/3 to 3/7 ngekulu Amazimba— 5/4 ngekulu Umgubo—4/9 ngekulu Imbotyi —3/4 to 4/1 ” Inkuni—10/ to 21/ ngeflara ”

NATIVE OPINION

THURSDAY, SEPTEMBERS?, 1888

T has been reserved for the Natives to expose the utter unreality of the political campaign which the supporters of Mr. SCHERMBRUCKER'S j canditure have forced upon Kingwilliamstown. Our people, it will be gathered from the article headed r. “SCHERMBRUCKER Converted,” do not care to deny that he is all that his agents say of him, in respect of being a friend of the Natives and all that. They cannot however get over the fact that his seat in the Legislative Council is secure for another two years. Now, both Mr. SOLOMON and Mr. WARREN have proved themselves firm friends of a pacific and just policy towards the Natives ; and Sir GORDON SPRIGG has in his speech at East London stated the adhesion of himself and his Ministry to that policy. When we remember, that it was Native Policy which divided into two camps Sir GORDON SPKIGG and the gentlemen with whom Mr. SOLOMON thinks in these matters, we fail to see what there remains after Sir GOR- DON SPRIGG'S declaration to keep them asunder. As our people at Tyume said: we have now three friends, where formerly we had two ; what is there now to prevent these friends from mingling together Surely there must be ulterior motives lurking in the breasts of Ministers, when after adopting the policy which made Mr. SOLOMON and those that are with him to be regarded as the friends of the Natives, they still un- necessarily foist one of themselves on such a constituency to elbow out a i friend. With our Native minds we cannot see the advantage to be gained , by reducing the number of friends j from three to two in the manner it is proposed by those who are, engineer- ing Mr. SCHERMBRUCKER'S candi- dature. We said from the first that we were not hot in our opposition to Mr. SCHERMBRUCKER, but in our own interest we could not see the wisdom of reducing our Parliamentary strength from three to two, as is involved in withdrawing Mr. SCHERMBRUCKER from the Council to make way for him in the Assembly by sacrificing a faithful member. Against such fatuity all sane men in the constituency must fight. The true friends of the Frontier must insist upon the seat in the Legislative

Council being retained for the Frontier along with the two seats in the Assembly. Mr. SCHERMBRUCKER must be asked not to resign his seat in the Council both for his sake and for that of our interests.

We should be sincerely sorry to see a friend drop between two stools. And that this will be his fate can easily be seen by all who have trained themselves to the habit of looking facts in the face. The people who are making all the noise in this town did not take the trouble to get themselves registered; and many will be surprised to hear, that of the thousands who are bubbling over with enthus- iasm for Mr. SCHERMBRUCKER, there are only some three hundred and seventy European voters in the whole town of King. The bulk of the electors—eighteen hundred—are in the country, and they, at all events, have not much chance of joining in the demonstrations of devotion to the Commissioner that are being made so much of. Quite half of these eighteen hundred electors are Natives, who had all to fight hard to get them- selves registered in the teeth of an Act that the Ministry, of which Mr. SCHERMBRUCKER is a member, passed solely with the view of making it difficult for the Natives to be on the Voter's List. This fact alone—even were his past not known to them—is sufficient to prevent them from favouring his candidature. Now, the people who were put to the trouble to enroll themselves are not likely to hang fire now that the time is come to exercise the privilege of vot- ing; and almost all may be depended upon to walk to the poll. Taking the remaining nine hundred, with our experience of contested elections, it will be a miracle if six hundred, at the outside, in the country, travelled from their farms to record their votes for Mr. SCHIERM- BRUCKER. It is, moreover, not by any means certain that they are all of one mind respecting him. Coming to the three hundred and seventy in town, we find that even in the town itself there is no unanimity. As those who rejoice to see the number of their friends in Parliament multiply, and who rejoice over Mr. SCHERMBRUCKER'S repentance, we should exceedingly re- gret if he should be induced to enter the lists in Kingwilliamstown under the condition of things we have at- tempted to indicate, especially since he is by law compelled first to resign his seat in the Council before he takes the field in a contest for the Assembly. And the chances of putting him in again for the Council are more slender still seeing that the Bond are ready to run their man for the vacancy and their strength up-country cannot be gainsaved. We abhor a contest such as the one in which we are on the eve of plung- ing. But if we must needs engage in it we will of course do our duty ; and nothing will afford us greater pleasure than to see those who trifle with politics—a subject that has always appeared to us a grave one— frustrated and confused.

FINDING that Mr. J. Rose-Innes, Jun., and Dr. Smuts were already strongly sup- ported in the Cape Division and that it would be futile to contest one of the seats against them Mr. Silberbauer has retired from his candidature, and there is every probability of the two candidates who are running together being returned unop- posed. Mr. Silberbauer speaks of his

more fortunate competitors in chivalrous terms. Answering his requisitionists, he says : “ by far the larger proportion of the inhabitants—also of unquestionable respectability—have pledged themselves some time since to support the other two Candidates. The one, an accomplished Barrister, no less distinguished at the Bar, than in Parliament, for talent in debate, aud above all, honesty of purpose; the other favourite Candidate has claims on the constituency in the opinion of many fully to entitle him to their support.”

WE sincerely hope that our friend Mr. Innes will not succumb to the weight of the illimitable praise that is being heaped on him, layer upon layer, from all quar- ters on account of the straight forward course he has pursued in the politics of this country. The *Natal Mercury* speaks of Mr. Innes as “an Anglo-Africaner of the highest promise as an independent and statesmanlike representative.”

MR. TUDHOPE, the Colonial Secretary addressed his constituents at Uitenhage on Monday week. He justified his votes in the last Parliament and even the dis- franchisement of the Natives. The bulk of his speech related to the stand he took on the Railway Junction question on which he was at issue with many of his constituents. The only point of lasting interest in the speech was that in which he claimed Mr. Fuller on the lines he laid down the other day for the conduct of the Government as a supporter of the present Ministry. Mr. Fuller had in strong terms condemned the trucking of the Ministry to the Bond, and stated that his endeavour in the next Parliament would be to place men who believed in a good policy on one side of the House, and those who believed in the Bond policy on the other. Ministers, according to Mr. Tudhope, are claiming the support of Mr. Fuller and those who act with him on these lines. This is a most important announcement which will be welcomed with pleasure by a good many in this land who had long wished to see responsibility j and the inauguration of a policy go together. Now, Mr. Solomon and Mr. Warren have ever acted with Mr. Fuller and if the Ministry are in future to be allied with Messrs. Fuller, Solomon, and Warren, what are we to think of Mr. Schermbucker, who is in the same Cabinet with Mr. Tudhope coming to try to snatch a seat from Mr. Solomon here.

AT the celebration of Mr. Birts jubilee at Peeltou, on Friday last, the Rev. Mr. Don of Kingwilliamstown made a mistake which we thought was very strange under the circumstances. He expressed regret that *he*, was the only representative of Presbytery to which he belongs, and did so when *he knew* that the Rev. P. J. Mzimba of Lovedale, and the Rev. E. Makiwane of Macfarlane, who are mem- bers of the same Presbytery, were also present and were at the time sitting at the time on the platform. We confess we do not understand how Mr. Don made such a mistake, as we know that from King- williamstown to Peeltou, the three rev. gentlemen travelled in the same train, and had occasion to speak to one another, We think it important to call attention to

this and also to state that the Free Church was fairly represented. There were four representatives.

THE Hon. J. X. Merriman, M.L.A., will to-night address a Capetown audience, and through it the country, on the important topic: “The Work of the Past Parliament and the Present Political Position.” The Chair will be taken by Mr. W. E. Moore.

THE Magistrate at East London is still true to the figment of a Disarmament Act. For on Wednesday, September 19, Mr. Fleischer, C.C. & R.M., had before him a case for the contravention of the Disarmament Act, sec. 9 of Act 13, of 1878. “*Umso*, Kafir, pleaded guilty to an in- fraction of Sec. 9 of Act 13 of 1878, in being in possession of two assegais, at Farm 103, Amalinda, on the 18th inst., without having the necessary license. Chief Con- stable Norton and Hind. C.P., proved the charge. Convicted and fined 10s or 7 days' hard.” Has not the time arrived for putting a stop to this needless persecution of the Natives, simply because they are Natives?

IN repelling an accusation that it longed to kindle the torch of war in Pondoland the *Umtata Herald* says, “ We urged the Government to be prepared to back up Mr. Scott ” [with force]. But Mr. Scott is not sent to Pondoland to exercise magisterial functions. He is a messenger of peace, and we fail to see where the backing up comes in such a case.

THE Fort Beaufort *Advocate's* reiterates a charge that we had been under the impression had been exploded long ago. It says, “ The Natives do not want the franchise any more than the sea wants water. They care nothing whatever about it, and if political missionaries and electioneering agents would just let the Natives alone there is not one in a thousand of them would take the trouble to walk half a mile to the place of election.” The present writer is a Native, and can confidently say there is no truth in the story of the *Advocate* as regard the Natives not wanting the franchise. Referring to the political missionaries and electioneering agents, they find more scope among electors other than Natives than among one countrymen. If Natives are as grossly ignorant of the art of Government as their enemies represent, how is it that they invariably vote for the best men in contested elections.

DISCANTING on the chances of the Kingwilliamstown contest the *P. H. Telegraph* observes that “ It is stated in the one case that Mr. Solomon will receive fair support from some of the Kingwilliamstown traders, and from some of the farmers of the district. It is stated in the other case that the native votes in the register have been a good deal reduced by departures of natives from the district: that a certain section of the natives, with whom the Rev. Charles Pamla has considerable influence, will give Colonel Schermbucker their sup- port; that the release of the political prisoners has had an effect on the native mind favourable to the Colonel's candi- dature; and that on certain subjects which intimately concern native locations the Colonel will be prepared to pledge

