





AUGUST 14, 1890.]

## Ipalamente.

UMTETO WEZICAKA.

Ingxelo yalengxoxo sayiqaba sayakayibeka kwinqanam eyacelwa ukuba yenziwe umbeko ngu Mr. VAN DER VYVER oyindulule kwakona ngelithi ababasi balomteto abanamaya. Umchazi-Mteto (owayengu Sir T. Upington oko) uyamtemba entweni zoniteto kodwa kale angalinikwa ngye icebo. Izicaka zoyika imivumbo ngepezulu kwe-ntolongo. Makungabiko kucalula pakati kwezimhlope netimnyama; ukuba izicaka ezimhlope ziyawapula umteto mazipatwe kwangengezimnyama. Yena, kwajengo "Missing text" abazanga babe pambi kwa mantyi, "Missing text" ungonggo kodwa otanda imfaneco. Uyazibeta izicaka zakuzipata kakubi, uyayazi into eveliswa koko. Uyakolwa ngulomteto akolwayo ukuba uya kaxhaswa ngawo onke amafama.

U Mr. WOOD (Grahamstown) ute uyibona yena lento ingalihlazo umisive umteto wo uhlobo. Yinto angazanga wayiya ukohlwaya ngekatik kwiziposwana zoluhlobo Deutwana encinane yomntwana kuba akucalulwa. Umisiwe lomteto uyagenza izicaka amakobiko akwamakobiko. Uyatamba. Ibandla alisakalisaso elicebo, ute ungenisa yena icebo lokuba liqetulwe.

U Mr. IMMELMAN no Mr. LE ROEX (Victoria West) babonise ngenkohlakalo zeziicaka nenxwaleko etwelwe ngamafama besiti kufuneka umteto onje.

U Mr. VAN ZYL (Cianwilliam) ute lo ngomye wemiteto elungileyo eyake yabekwa pambi kwebandla. Uyayipikisa into yokuba kuko hlazo elusawazi nasentongen. Ngokusisiwa entolongweni iyaqaqadeka infilziyo yomtu kuhlanguana ezinkohlakali. Aseseleke amafama exolela iziposo ezinanzi ngenxa yokuba engena kwahlulana nezicaka xa zivalenze entolongweni.

U Mr. ROBERTSON (George) ute yena uteta elifama kweli Bandla, kodwa ungomye wabo bati ingaba lihlahlo umisive umteto onje ngalo. Ukolwa kukuba izicaka zipatwe ngemfaneko kupela ukubona xa ziposiseleyo kodwa zingapawwa ngenkoku ngati azingabo abantu nanjengamakobiko. Lomteto uyambopela umantyi ukuba akatse xa kungahlawulwa nakwinto ezingentlo ezinjengokuba umnto angafiki ngexetsha mhlambi engazisulanga izihlangu. Makunjulwe ukuba umteto lo awenzelwa ifama ezilungileyo zodwa kodwa lo ngum. teto oyakuba sezandleni zamafama akohla-keleyo nazizikelem. Lomteto kweyake ingqondo awufanelwe kukwamkelwa. Uno sizi ukuba ilungu elibekelileyo lase Cape Division (u Mr. Innes), elikolisa ngokuba pambili ukubuzela isialam esingumtuo ontsundu, libe alikenjenjalo kulomcimbi.

U Mr. VAN DER WALT (Colesberg) ute uziva engena kuvutetela lomteto ngoluhlobo ululo ngoku. Yena ukazipati gadava izicaka zake, waye engavumelani noburala rume. Iimbangi yayo yonke lenkatatzo kukuba yonke into engabesbenzi ingekemi kakuhle. Bekufuneka isikidwa. Ilungu lase George (Mr. Eobertson) wenz' uba yena ehla kweeli ilunge e Kapa engazanga wahlala pakati kwa Maxhosa azityakala. Akatsho ukuba lomteto ayakuba nalucedo; kodwa kufuneka kuko into eyenziwayo Ngapambi kokuba asibete isicaka sake yena angasuka asihlaule asibonise indlela. Kanti ke noko uyakuvumelana lomteto nkuze uketwe amadlala karvva ekomitini. Imiteto ekoyo ihleli ingqongolo kodwa baswelle abahambisi bayo abavelana namafama.

L Mr. MERRIMAN ute amalungu abebekileyo elase George nelase Grahamstown afune ukuti apokele, ngakumbi ilungu elibekelileyo lase Cape Division (u Mr. Innes) obengekabi natuba lokuteta. Lomcimbi ungokumelana kwezicaka ne-ntosi zazo, ngangoko aziyo useloklo waman' ukuba pambi kwe Bandla lonke ixesha awati wanembeko yokuba nesihlalo kulo, ngoko iminyaka imashumi mabini anambini abalilungu. Ukuqala kwake ukuvula umloma kweli Bandla wangenisa icebo xa kwakuxoxwa ngemteto weziicaka owawungqongolo ngepezulu kwalo ukuba uqetulwe. Uyayikumbula into yobuciko yo Mgcini-Ndyebo (Sir G. Sprigg) yeloxesha owati Amaxhosa adla ngokubeta abafazi baye nabafazi abo bengati bayakolwa kubetwa oko. Kakade ubenento azifundayo emva kweloxesha, waye namhla engenabo ubutyutuyitelo bokuxela ilungu lase George nelase Rini, uti umteto ulihlazo elikulu kangako mayelana nezicaka ekutiwa mavusebenze malunga nazo, ngexesha lokugqibela owapupambi komzi lomteto wawuchasa ngesi zatu sokuba wawunika isihlahla sokutasa nakwinkundla zamatyala ezingakunjule lweyo, waye engachase katei. Ukumbula ebonele e Qonce—kwixesha lemnyaka emibini matatu egqitileyo—kukatswa abantu abamhlope amajoni. Unga angalata amadlala kulomteto. Ukuqala ushishinge namankazana. (No, no.) Angaba opossibile kodwa uqinisekile ukuba ushwankatela nabamhlope Makukunjulwe ukuba kwelilizwe kuko iqela elikulu leziicaka ezibekeke nanjengamalungu Ebandla eli : (Omnye; Mazizihlaule.) Ukuba maliyilumkele lonto. Uluvo lwabantu abamhlope lungayintonina xa kuko umteto ovulileyo ukuba bakatswe ? Into eninzi yabo abameleyo zicaka zekontileki —angatinina ukuvuxhaxha umteto onje? Maninzi amalungu angatandabuzayo uku wuxhasa umteto ovulela ukuba abantu ababekelileyo sokatswe. Elinye idlala, kuko ukolwo yokuba kungati kuko ikatshi kuseku, vela izicaka ezilungileyo. Usand' ukuvela kwilizwe apo ikatshi isebenza ngepezu kokuba iko kweli, kanti noko akuko ungati izicaka e Transvaal zilunge ngepezu kwezicaka ezikule Koloni Esinye isizatu esimbanga ukuba abe bunqumqesi ukuvuvela lomteto yinto eyakutetwa ngabapshesha kolwandle. Umisive umteto wuluhlobo kungavuka ingxokozelo—yokuba ungowo kubhexeha amakobiko. Amalungu angazanga abambele e England awazinto ngo bunzina bokutetelela imilimo sekoloni kwelozwe. Igama lekoloni salingabali ledlinduyelwe buralarume pesheya. Nakuba yena engayichasile ikatshi mayelana nabantu ekujongwe kubo ngabaxhasi balomteto, kodwa ukuchasile ukunikituba lokuba kuvuke ingxokozelo egokuba Ipalamente yase Kapa ingenisa mbukciphka ngeqinga. Akayeki xa abambele e England ukuzama

ukucacisa mayelana nempato yabantsundu Lengxakoko bayakuyitina. Ucinga ukuba icebo lelungu lase Colesberg lilungile ukuba kumiswe abapicoti balomcimbi. Akakolwa ukuba ukuvulela ikatshi kuyakubanceda. Utsho wangenisa icebo lokuba kumiswe abapicoti bawo wonke lomcimbi ungeziicaka nemiteto engezicaka.

UMONGAMELI ute alinakwamkelwa elicebo mayelana nalengxoxo kuba litwabalula lomteto kuxoxwa wona.

U Mr. SAUER ute unozisi ukuba icebo lelungu elibekelileyo lase Namaqualand (u Mr. Merriman) lingavumelekile kuba yena ucinga ukuba yeyona ndlela ilungileyo ukuvulela lenkatatzo, kodwa mhlambi lingabuyele lingeniswe kamva. Akazilungisa lele ukulivotela icebo lelungu elibekelileyo lase Rini, kanti ke noko akanakuwuxhasa lomteto mtsha ngoluhlobo nmi ngalo waye evumelana ikakulu nakutetwe ngu Mchazi-Mteto (Sir T. Upington) ngenye imini apa. Lomcimbi ufuna ucocelelo, waye ufanelwe kuvelulela macalana onke. Ukuqala akaneliswe ukuba ikatshi oncedo olukulu elwenzileyo. Ilungu elibekelileyo lase Namaqualand like lakankanya i Transvaal. Naye uke wamana ukulihambela elozwe, waye negqira lakomkulu lase Johannesburg (u Dr. Sauer) elazi. Akuko lizwe lokukanya ikatshi isebenza kulo kunase Johannesburg. Kugqira apo ufumene ukuba yonke imihla umntu uyakatsa, kodwa bambizi abamana bepingadinda, ekubonakala ukuba ikatshi ayincedi. Inkulu ye Jaji zale Koloni amava ayo ngawokuba ikatshi ayincedi njengokuba beba abantu injalo. Akangi angavisiswa esiti akoko uyalekayo ngetuba lekatsi, kodwa ukumelana kwe nkosi nezicaka kufanelwe kukangelisiwe. Inxwaleko zabesbenza ngezicaka ngakumbi kwindawo ezingapandle uyaiziqonda. Waka weva ilungu lase Victoria West (Mr. Le Roex) lisiti amanzi eleyisi oncedo ngepezulu kwezinye izohlwayo, waye efuna ukuti avumelane noko luvu. Kodwa oko kufanelwe ukucikidwa ngapicoti abo selitete ngabo ilungu lase Namaqualand. Nangayipina indlela akanakuwuxhasa lomteto ngoluhlobo ululo. Kokwake ukuqonda abantu abaya kukatswa ngahangamahlwempu abangena kukuzitula ngentlalo, yaye imirima into yokuba amelwe yikatsi umntu kuba engenamali yokuzikupa. Kwakona amandla anikwa kwimantyi ezingenawo ne Jaji ngalomteto, yaye inyanzelwa imantyi ukuba ikatse nokuba ibinganteli. Akatsbo ukuba akuko ndlela yokuhlangabezana abo banga ungaguqulwa umteto, waye ebona ukuba into oncedo okwanguko lichebo lelungu elibekelileyo lase Namaqualand. Makukunjulwe ukuba zininzi izicaka ezimhlope kule Koloni. Masizamele ukuba siligcinie igama letn clilite mayelana nokupatwa kwezicaka zezulu. Lomteto awusakutasa, kwaye kungoko miteto wozu ubenzele izicaka ezifizekele kwapela. Masizame ezizimaka sinazo, silungiselele bonke.

U Mr. O'REILLY ute uyaqonda ukuba amalungu ecala elingapawwa (Opposition) asexukakkeni, kwaye kupumle pezwi kwento ayenzayo ngoku ukupatiswa kwawo umbuso. Ngati kuye ilungu elibekelileyo lase Cape Division lithi kumoya apo oshushu woku khulisa metewe. Onke amalungu ecala elingapawwa afudukile kumhlaba abekuyo nyakenye, ngoku babona kuko amalungu alinga ukutetelela ikatshi pakati kwamajoni, kodwa akuko joni lati alalahlekana nobuntu balo ngenxa yokuyonisa. Ilungu lase Namaqualand namhla loyika ingxokozelo yemfaneko eyakuboko Pshesha okanye libe liya kwuxhasa lomteto. Ukuba ba, nesicaka esikhohlakeleyo indlela imhlope —kukwahlukana nase nokuze singanohlisi zinye izicaka. Uyatamba ukuba ibandla alikuvupumelelisa nakwinqanam lesibini lomteto, kodwa unikelwe kubacedululi.

U Mr. INNES ute yena akanagalawisa yingekivo yelungu elibekelileyo lase Cape Town (Mr. O'Reilly) kodwa akayikumbulele kangangokuba ade ayihoye ayipendule. (Hear, hear.) Kodwa ucinga ukuba ilungu elibekelileyo lase George (Mr. Robertson.) lingwebe ngapandle kwemfaneko. Ukuba libe like lalinda ixesha bangelinivile eteta, ze lakulindlela ixesha elingapezu kweli limbone evota zezu kwalomeimbi, kwaye bekuya kuqondwa ukuba ubengayi kukoke. Iwa nayintonina epatelele kumawongam ekutetwa ngayo. Kanti ke noko uwukangele lomteto njengenteto yamafama evakalisa ingxakoko akuzo, waye engalikhumbuzayo Ibandla ukuba ukupela kwelingeleklenziwa ngu Rulumeni ukuvulela lenxwaleko, lelenziwa ilungu elibekelileyo lase Cradock (Sir T. Scanlen) ukumisa amagosa kwindawo ezikude nomantyi ukuteta ingxabano pakati kwe nkosi nezicaka zazo. (Hear, hear.) Okwesake isiqu akanakuvotela ukuba uwezwe lomteto kwinqanin lesibini. Uhluta imantyi amandla; yaze zinyanzelwa nkuba zikatswe nabanianga ongaba akanaku-hlawu. Kuko abantu abalungileyo abanga. kwaziyo ukuyigcina imali, abangati begwetywe ngalomteto kwangxinanto yakuhlala babe zisulu zekatsi. Uvumelana no Mchazi Mteto kwindawo engokungafaneleki kokubopa izandla zemantyi nabagwebi. Bangaba lento bayikangele ngakwicala lomteto, kanti ke noko sebenqwenela ukuhluma kwamafama, nomteto mabawelele. Angaba wona amafama ngalomteto ajonge uhlobo olutle lwezicaka, kodwa unako ukupumela nakwizicaka ebekungatetwa nto ngazo kanye. Nakuba abengalixhasayo ukute elinjengelelungu elibekelileyo lase Namaqualand uziva engenako nangayipina indlela ukuvumelana nomteto onjenjalo.

U Mr. VAN RENS BURG (Wodehouse) ute inkatazo ibangwa zimantyi mayelana nalomcimbi. Izicaka azizoyiki imantyi. Uyakuti noko avumelana U Mr. Innes awuxhasa lomteto kuba abantumileyo bewufuna.

U Mr. TUERON (Richmond) ukute umvo lwemantyi engu Mr. Faure lokuba ukufaka isicaka entolongweni kukubeta inkosi yaso. Ilapo inkatzo. Akuko bapicoti boze bayi feze lento. Iyeza imini ayakuzwe ancedwe ngayo amafama ngezohlwayo ezibukali ezikufupi. Iziroro zamafama kufuti zibandakanya nezabantu bedolopu. Yena unesi-caka aselada wasibeta salunga U Mr. VINCENT (George) walate ukuba lomteto awuteti ngendawo ezingapandle kupela ubandakanya nedolopu. Amafama angaba ahleli kakubi nezicaka, kodwa asiyona nto ingabanga ukuba awuxhasa lomteto lweyo. Elake icebo kukuba uroxiswe lomteto, kumiswe abapicoti bakangele lona.

cimbi. Ukuze umndulni abe netuba lokayikangela lento ungenisa ukuba ingxoxo mayishenxiselwe kwelinye ixesha.

U SIR T. UPINGTON ute akacingi ukuba kuyafuneka ukungena kwindleko yokumisa Abapicoti. Akuko lucedo lungaveliswa yilonto, ingaba kulahlwa kwemali. (Hear, bear. Bonke bayavelana namafama, kodwa bako abaneziicaka nangapandle kwamafama. Into ebanga ukuba angawutandi lomteto kukuba ukatsa isicaka nakwinto edelekileyo, ekubeni isidlwengu singakululeka nangapandle kwekatsi. Akangeyamkeli lonto nokuba lonto ivelisa ntonina. Ngokupatelele kwinteto ka Mr. Innes ngamagosa awemiswa ngu Sir T. Scanlen aneati lowomteto wawava'ela ukuba awagqibe amatyala eziciki nenkosiziza.

U Mr. RHODES ute unga angenza ilizwi jmayelana nokushenxiswa kwengxoxo. Lonke elixesha elilungu ukolisile uknxhasa amafama ahleli entlango kude nemantyi entweni zokugqitywa kwezimpambano. Ucinga ukuba amalungu aseziixekweni awayicinganga into embi eviwa ngamafama kwezizinto. Kulahlaka ixesha ngapandle kwenye inxwaleko xa kubanjwa ibala ku siyiwa komantyi, kanti maxa wambi akusa kuvcla lusizo. Ngamanye amaxesha kugqita inyanga lingagqitywanga ukutetwa ityala. Zekuti noko kuhlahlulawo isicaka siya kunyula ukuhlala entolongweni. Uyazi ukuba eva ubunzima amafama kwimimandla engapandle, kwaye kufuneka encediwe. Into epambi kwabo kukuba bayavumana ukuvumele imantyi ukuba ikatse ngapandle kokoyikela ukuqetulwa kwesigwebo sayo yi Jaji. (Hear, hear.) Ufumene ukuba e Natal Imantyi zinawo amandla okukatsa kwimpambano nezicaka. Into ayirorelando kulomteto lilizwi u " shall " elibopelelayo imantyi. Kokwe Bandla ukukangela ukuba kufakwe elinye ilizwi elinganyanzeliyo noko lingayimangaliyo ikatshi u " may." Indawo eyokuba mazikatswe mazingakatsina imantyi, akatandabuzi amafama ayafuna uku umteto oyivumelaleyo ikatshi. fHear, hear.) Xa into leyo iko e Natal lonto inceda abo bayifuna imisive nakweli lizwe. Nase India Imantyi ezinkulu zinawo lamandla. Zingamaqitalana ezeta imantyi kwezizindawo. Ilungu elibekelileyo belingenza ubulumko ukuwuruxisa lomteto kekukangelwe ukuba kufunyanwe owase Natal ovulela imantyi ukuba zibone into eyimfaneko. Unenkolo yokuba lomteto ungapumelela kubi sewuko kwezinye indawo, waye engakolwa ukuba kakobani ungati agabadele. (Hear, hear.)

Ingxoxo yamiselwa olunye usukn. Isiqingata sesitatu esesisekngqibela salengxoxo solandela kwelilandelayo.

### UMFI U REV. T. S. MERRINGTON.

[BY MR. I. WAUCHOPE.]

U Mr. Merrington, omnye wabafundisi abadala abalunge ne London Missionary Society ubuhbe ngomhla we 8th ku July, 1890, xa akumnyaka Ava 81 ubudala bake.

U Mr. Merrington wapuma pesheya engumfana eza kuquba ishishini lokutengisa kwelilizwe. akutika e Kapa wangenisa e Ramenenti yase Rabbe kona, awafika wanika inkutalo enkulu emsebenzini wayo. Wabe ke enemfundo kakulu, nakuba yayingeyikho eyomsebenzi wobufundisi. Ukuhlala kwake e Kapa nokusebenza kwake eramenenti ukwe wazimanya nayo kube yimfundiso enkulu kuye, ate ngayo kanti ulungiselelwa umsebenzi omkulu wokushumayela Ilizwi nakuba wayengazi ukuba wozwe abe ngumfundisi. Ishishini lake awayeyikuba Iona e Kapa lambangela ukuba ayifunde into yesi Bbulu wayifunda ke, kanti koko eya kuba lucedo kwabateta lomteto bonke ubom bake. Wesuka e Kapa eza kuvula i *business* e Rini, wati pambi kokuba angene kuyo waka wahambela e Bethelsdorp, apo waiika kuko isikolo esikulu, kufunwa umfundisi wosapo kona. Kwabako into eti pakati kwake—" Nangu umzebenzi kulula ibatyi usebenze." Waselezinikela kwa oko engena emsebenzini wobu Titshala, efundisa, encedisa noku shumayela. Imalana awaqala ngayo yayi yile : £40 ngonyaka, oko kukuti lishumi lendaliso ngeveki (15s.).

Emva kweminyaka emitandatu engu-shumayeli, bamzama abafundisi awaye , pantsi kwabo, o Dr. Philip no Rev. V. J. Thompson, ukuba avutane ukuba bambake izandla abe ngumfundisi ozelayo. Akavumanga kuba wabcheli ezibona ukuba lomsebenzi awunilunge, kuba ebenomoya wolulamoda bamoyisa emva kokuba seleke wasebenza kona Sometasi noma Rini, eqala umsebenzi endaweni ezintsha. Emva kokubhubha aonyana ka Dr. Philip, u Rev. William Philip, wada u Mr. Merrington wangena ebufundisini wabekwa izandla e Bethelsdorp ngo Rev. Dr. Philip no Rev. Mr. Elliot, Rev. Mr. Kitchingman, Rey. Mr. Robson no Rev. T. Durant Philip (ese ngumfana okwi 26 oko), ngomyaka we 1845, yvakutshelwa e Tinara u Mr. Merrington emva kokubhubha kuka Mr. Elliot lo ibizwa ngaye ityalike ka Mr. Sihunu. Ngo 1847 wesuka waya e Rafu, kwaza endaweni yake kwangena u Rev. T. J. Paterson. Wati akugqiba ukwaka ityalike nezikula zama Lawo e Rafu, waktshelwa e Bethelsdorp apo ahleli kona iminyaka ekumashumi omanc. y Mr. Merrington, ngumfo obu Kristu bebubonakala kuso sonke isimilo sake. Ibi-yindoda yenene. Zintatu izinto abencamisile ukuzitya — *ukunchola* (immorality) *ukuxhila*, *ukubonekileliti*. Zonke ezindawo ebeteta ngeneteto ebukali, engoyiki mntu ukuzitisa. Ukubonisa ukunyamekela kwake abantu bake ngendawo yoselo, kusoloko kwatitka ubu Temple kwabantsundu wazimanya nabo, ngangokuba nokufa afe ngako kukaulziswe kukuti engapilile agqibe iveki ehamba ezintlanganisweni zama Temple ebzeze Bhayi. Kuko ixesha ekwaka akwabiko namnye umntu e Bethelsdorp ongenguye umTempile, ngenxa yokukokelwa ngumfundisi wabo.

Ngumfo kanjako obezitandekisa kakulu eramenenti yake ngokutatelala, nokuyi hambela. Emini nasebusuku ungamfumana kunye nenkosikazi yake nakwezi pantsi zindulu zamahlwempu, elunguza imikhulane, etutuzela abanentsizi ekutaza abaquba kakuhle, eyala abaquba iminikelo. Ute xa selalupele yampumza iramente yake emsebenzini yaza kodwa yavumelana ukuba lonke ixesha asekyoko imxhase. Ngeso sizatu wahlala apa e Bhayi, emana ukuya kuyabela umtendeleko kanye ngenyanga.

## ABALIMI NA\_BARWEBI.

### IMARIKE.

E QONCE, (August 9).

Amaganda—7d to 9d ngedazini Amatanga —1/3 to 4/ ngedazini Irasi eluhlaza—1/1 to 2/ngekulu Itapile—5/3 to 14/3 ngekulu Umbona—3/6 to 3/10 ngekulu lhabile—2/10 to 6/ ngekulu Imbotyi—8/ to 8/7 ngekulu Irasi—6/ ngenxhowa Isemile—4/ ngenxhowa

Inkuni—1/4 to 1/8 inye Inkuni—9/6 to 3/3/ ngefilara

E KOMANI (AUG. 9.)

Inkuni—36/ to 58/ ngefilara Inkuti —1/1 inye Amaganda—6d to 11d ngedazini Amatanga—1/6 ngedazini Irasi—1/ to 2/ ngedazini Itapile—10/ Umgubo—16/ ngekulu lhabile—6/ to 7/ ngekulu Umbona—8/ ngenxhowa

## Native Opinion

THURSDAY, AUGUST 14, 1890.

AGAIN Sir THOMAS UPINGTON has Parliament, been bitten by the tarantula, and has, at the close of last week, been indulging in one of those escapades which it is difficult to account for, and which, since his dislodgment from office, have been witnessed with a curious mixture of deference and distrust by an astonished public. From Walfisch Bay he has scampered from one end of the continent, through Matebeleland, to Pondoland, in quest of bowlders to place in the administrative path of his successors in the Government of the country. If the questions, which Mr. ORPEN has taken the opportunity to describe as mischievous, have served no useful purpose, they have at least afforded an occasion for the new Government to show, in the words of the wise man, that in vain the net is spread in the sight of any bird. The Premier has shown himself proof against the voice of the charmer, charm he never so well.

It is with respect to the discussion about Pondoland, more than with the grotesque masquerading of the ex-Attorney-General, that we have to do—leaving the other aspect of the matter to those whose business it is to deal with high politics. In regard to Pondoland Sir THOMAS wished to force the Government to annex that country with a view to put a stop to " the abominable condition " and " all sorts of immorality existing in that country." As Natives, we confess we cannot see that the Cape Government have taken any fresh steps of late in respect to our people already under them to improve their condition, with regard to which the adjectives employed by Sir THOMAS can, with fairness, be applied. But we do not take the ex-Attorney-General as being serious in offering his balms to the Pondos (and we suspect they are such as will break their heads), for were it otherwise he would have interested himself in an unmistakable way in devising schemes for the amelioration of the vast mass of Natives now under the Cape Government, instead of paving the way for the free course and glorification of the brandy cask during his six years of office. Nor had he introduced one Bill which Natives could welcome as a measure to render their lot happier for his nine years of power if murders under smelling-out prevail in Pondoland, we have inexcusable shooting cases and deaths from brandy within the Colony itself in excess of the Pondo atrocities, on which gentlemen like Mr. JONES and Mr. THOMAS LOUW expatiated with such warmth. We know this line of argument does not excuse the state of things in Pondoland which we believe was highly coloured in Parliament, but it is irresistible as a plea for the putting of the Colonial Native rookery in order, on the principle that our Natives before being generous to outsiders; in other words that charity should begin at home. Let us see measures intro

duced with the concurrence of the Missionaries, Magistrates and the better class of Natives as in the days of Sir GEORGE GREY to materially improve the condition of the people now under the Cape Government. We shall be the first to advocate that the Pondos should be induced to come in and participate in the advantages we enjoy. At present their condition is not one whit worse than that of red-clayed Natives under the Cape Government, steeped in *intonjane* and *abakweta* rites and other nameless immoralities. We are well satisfied with the Premier's answer that nothing had taken place since the late Government vacated office (and they had left no record of an intention to act in the direction indicated) , to call for the step suggested!

Meantime the Cape Government can meet the Pondos and tell them to drop certain things which a civilised people has a duty to see suppressed ; but our own hands are as has been shown, not clean.

ANY settlement of the Swazie question which respected the feelings of the Swazis was bound to commend itself to us; and so does the settlement negotiated by the Hon. J. H. HOFMEYR embodied in the Pretoria Convention, ratified by a decisive majority of the Transvaal Volksraad last week. Our people in Swazieland are under this convention to enjoy their independence, Transvaal is allowed a strip of country as a way to Kosi Bay which is secured to it. This is but fair to the South African Republic which has always longed for an outlet to the sea. As a *quid pro quo* the Transvaal is, in a word, generally to assist British expansion whether under the Crown Colony method or conducted by the self governing British dependency of the Cape Colony or the Chartered Company. In all this the British power stands to benefit. The Natives, who have every cause to wish it good speed, have ample reason to rejoice. For these arrangements we are indebted to the sagacity and firmness of His Excellency Sir HENRY LOCH and the ability of Mr. HOFMEYR. This we shall never forget.

## Notes of Current Events.

WE have just received from the Colonial Office a copy of the Report of the Liquor Laws Commission, for which we return thanks. The work ranks among the bulkiest Parliamentary Reports ever issued, and will, no doubt, during the recess and the dull period of the press afford an inexhaustible mine for Leading Articles and " copy." It was not to be expected that any action would be based on it this Session; although a Government other than the late Government which was notoriously weak on liquor legislation, would have framed a measure on the non-contentious paragraphs of the Commissioners' Report, to be embodied among the Legislation of this year.

THE withdrawal by the present Ministry of the Fiscal Divisions (Transkei) Bill is deplored by the Kokstad paper. It is interesting to note the grounds on which that measure had found favour with the people whom the *Advertiser* represents. According to our credulous contemporary the Sprigg Government was parcelling out the Native Territories into Fiscal Divisions with a view to grant increased representation in Parliament to each of the new Divisions, for we read:—" It seems, therefore, strange that a Bill introduced by a Government which was at one time dead against Increased Representation to these Territories—in fact against giving them Representation at all—but which was forced to see the error of its ways, should be put aside for another year by the very men who were so very I anxious for it." How this absurd impression obtained currency it is difficult to us to say; but that the granting of increased representation was not the object in view is clear from the inspired reason for the Bill given in the *Watchman* to the effect that the Bill was brought forward to break up Native reserves. It would be expecting too much from the Government which steadily resist the granting of two additional members in Parliament to the Transkeian Territories to carve the area into several districts so as to give two representatives to each. As to the view Natives will take of the withdrawal we can assure our contemporary our countrymen are not so childish as to regard Mr. Stanford with disrespect for having been among them to proclaim the changes mooted by the late Government, especially when they get to learn the real reason as given in our local contemporary. Besides, on the *Advertiser's* own reports the Mount Fletcher people were against I the changes, whatever may have been the attitude of the Umzimkulu Native inhabitants. Any way the plan could not have commended itself to the Natives who had nothing to gain and everything to lose.

