

Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 9, 1887.

[No. 118.]

Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizeengele Impahla

Yitini Gxada kwisitora se Ngubo, njalo, njalo, so

D. J. D. AND D. J. D.

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo ontsundu alungiselelewe ngocoselelo.

Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI.

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—
for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

IMPAHLA ENTSHA.

KUSAND' UKUFIKA KWA

PASCOE.

ITYALI ZETU ZOBOYA, zitsala igazi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nontyantsambo neziququbelo ngamabuso apantsi kanye.

INGUBO ZOKUTSHATA, ZEKABA ZIYASIKWA ZITUNGWA.

IKELEKO, ILINZI, IPRINTI, INTLOBONTLOBO ZELOKWE ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFASI bati ngu SILINDI.

UKTEKETISO ngu FOLOCOKO.

HARTIGAN & CASEY.

Abangisi bempahla ngempahla.

ISISULU.

KWA BEET.

BAHLALA betegisa impahla ebambayo kanye agonyanga e Mtonjeni base Belini. Xobe imize omva kwe malike batengisa impahla ebambayo nokuba yehabana. Ubesi ziyidkwa omva komise imali. B Qonce, 20 July, 1888.

IMPALA thile yedwa ngocentlonkwe. I ni eodala. Ingonwa, ilokwa, ibhahkwa, amabashi, inkomo. Yoke into oyifacayo Isiciso! Isiciso! a Qonce ukangela emarkeni.

Indlu Yamayeza.

Lo ogama lise zantsi unqwenela ukwazisa abantu banga pesheya kwe Nciba ukuba ngoku uli Gosa lo B. G. LENNON & CO. (abona bangenisi mayeza bayi ntloko e Koloni) unokuba tengisela amayeza ngama xabiso ase Dolopini. Nelinjanina nalipina iyeza liko, okanye linoku fumaneka ngexesha elifutshare. Kanilinge umxube ka B. G. L. we Fiva (cesina) ongekoyiswa. Imali inqabile ke kunga banjiswa nge gusha ne bokwe neye impahla ilinganiselwe ixabiso layo. Elona gosa likulu e Transkei, ngu

P. H. POTTER.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase meancatweni.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA N GEMITI YASE KOLONI
NEW STREET, E-RINI.

UMISELWE ngoku kod' uku Nyanga ngocifuno yeli lizwa sonke isifo esi yelile kwi Hoshi Elingweni ku madoda naku mankasona nokuba unantu ucelwe ukuba eke kaanti aise gazini; nokuba amntu cele likakholo ayepila. Ngokukodwa i Gosi ekele xa unatu obelilwe libash e ezingweni nokuba asinye kifo. Oka Kulling umpilali wehona wezifo sonke ekele ka Lufoleni, ibotile elala 4/6, ekele ka Oka Kulling amncedi onyaniso wezifo so gazi, ibotile elala 3/6, ekele ka Oka Kulling amncedi onyaniso wezi faza rama akazana, akubo yona legqila eli Nago botile ekele ka kwi 4/6, 7/6, 11/6 ne 23/6. Oka Kulling Amafu a Omti, amncedi omkulu onokutunjwa kwi alobo sonke besi kanda nana dyungudyangi—Hinge ubizana 2/6, 3/6, 11/6, ne 23/6. Iyza. Oka Kulling amny agana oku hiamncala igazi, eke agoko ato isagapuz kwawo, asaga bokisana, 2/6, 5/6, 11/6, ne 23/6.

La Mayeza e mifuno onke sonke emntu nanga ngamaba emibwa apa e Koloni esi hleli kwi gaziwe. nokuba agumbulo wako efayo pambi lokuba abhalala imibhambi aye UKRABA weza. SHALALA ku J. E. L. KULLING woku zamisa emntu yona. Umpilali ngoku ngentali emntu.

Isitora sase Komani

Kofuna iaveto so

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlababa nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esazi tungiwe

Iminqwasi ehonjiswayo

Iqiya ezilushica

Imibhalo, njalo, njalo

KWAZA

Madoda ingubo

Zi suti Zamadoda

We Bhatyi ne Ndulubhatyi

We Bhulukwe

Thampe

We Kilibanti

Iminqwasi ye Tweed neyo Fele

Ibhulukwe sokukwela, Ileginisi

njalo, njalo.

Isuti nengubo ezinye esi noinano rama kwankwana nezolubha.

Yeyona ndlu isitulu empahleni yoku homba neyoku xaiba apa

E KOMANI.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelwe ukuba ukange lise lamayeza abalulekileyo.

Elika

COOK Iyasa Lesulu Nokuzaxo.

1/6 ibotile.

Elika

COOK Iyasa Lokukhohla (Lingamafuta).

1/6 ibotile.

Aka

COOK Amafuta Esilonda Nokukwela.

6d. ibotile.

Elika

COOK Iyasa Lepalo.

1/6 ibotile.

Elika

COOK Igila.

1/ ngebokisana.

Elika

COOK Incedi Yezinyo.

6d. ngebokile.

Oka

COOK Umcaza Westopu Sabantwana.

6d ngebokile.

Oka

COOK Umgutyana Wamehlo.

6d ngesiquyana.

Niqondiso akuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawentlulo angawulo igama laba.

W. J. DEALY,

Untamsi wezapha kwizindawo ngendawo ncedisa, abahuna ukutengisa ngokwabo.

e-Town Hall, Kwisitora ezinga pantsi e-entata, No. 3, Kwinkwadi ye marika,

E-QONCE.

Ukuba ato nento eninzi yombona, na Ekele, na Tapile, na Brea, na Kallie, na ojabo, ayitengisa tabiya.

Amantlalo aizingilayo ayawutsho ayawutsho.

de Cape, ito make they form

of the Colony, and we have

W. J. Dealy, Chemist, and

native English

U-TENGA does not help to

at impertinence, they are educated

in this language, and we have

friends are fifty

who can talk

e-Qonce.

Native Opinion.

WEDNESDAY, FEBRUARY 9, 1887

Ukucuma.

INTETO NA MR. W. DANIEL KO TITHA-LA E TRANSKAI.

Mhlali-Ngambisi obekileyo, na nenekazi, nani manone alentlangano yela pesheya kwe Neiba, uncimbi lo endenze ngawo imigcama embulwa ngokukhulu, ngozkileyo, ngobanzi, endotike ngoko, ngangoko, kuse mandleni am ndilinge ukufaneka paubi kwenu. Yintonina yona ukucuma? etolizwi umntu angalithyila ngudlela ezininzi; kokoko mna ndiyakubekisela kule lingo kuti, kuba sisithabane nje sifanele ukuba sizame ukucuma, kwanjengokuba sipete umsebenzi wokudumisa imfundo kwizwe zakwetu Ezintathu. Kuko ukucuma kubekisela kwinto zombhala, ube ngumso olima kunene zonke inkolobozelimo uti ngoko ube ngumntu ononyedwe ezinkulu zokutya, ngexxa yenkulalo yakomomde emhlabeni, bati nabantu abaku ngongileyo bati lomntu ucnuyelwe kutya, ke mna andititi oko, kuko, nokuti, umntu abe ngontliziyo ayibeke kakulu ezinkomeni akwazi ukugena inkomo ngento elula, nencinane ati ngoko kuba yonke ngqondo yakwe ayibeke kuzo kude kubonakale nakwabanye abantu ukuba lomntu uzimisele kulemfuyo iye nayo imvume, ke, inna andititi, loonto kuba elo iqingha kade lilingwa ngamadoda angapambili kuti, namhla ndivela nelinqe, elingqa, amandla alo alutwe ngu mbandeni, namhla isityebi senkomo asenziwe nto, kuba ezonkomo zingenwe ngumbandeni zingapela ngenyanga enye kanti kukunjalo nakwesempaha emfazane. Kuti sithabane kuko amadoda awazakayo ukuba eliqingha lempaha aka ailingqa ada anga ayapumelela, kodwa namhla akananto anyo, ngexxa ka mbandeni, no sitwayi nenzenge, negaxuba, nditela amadoda anjengo Meers. S. P. Mpondo, S. K. Gawe, N. Falati, F. Sidziya, J. Ntsozidi, J. Maki, A. Mtembu, namanye amanduzi, ekungafuneki ngento ukuba ndiwabale. Kanjalo njeke yiyipina into esingalinga ngayo ukufumana indlela yokucuma, kuba kambe nati ngokwetu siyacuma agceda lonzala, kanti kunjalo nje aba bantuwana betu bafaneka befunde ngapeta kwetu tina basali babo, kuba tina, siyisibona isigcama semfundo into esitoyi, kuzanjalo eiyayibona amantlangole emenzela wona umntu, ukuba uyipete ngendlela yayo, ukuba umntu imenzela isihlobo, imnika isidima, seantomo, nembeke, nodumano, ke, kunjalo nje ke tina bayi petyo abe sifanele ukuba nento esiyenzayo ukuse sibe ayakuba ngabantu abaya kuba nako nokuba sifundise nabantuwana betu, nanjengokuba nalemalana umninziyo ebya wayupula nje.

Nditi ndakwazi ubuxinina bemali epelele ekutengeni inkomo, namalazhe nozi gusha nozi bakwa ye Teacher, ndiqonda ukuba, lemali ziyizibenzisa ngeny indlela, namhla ngezangabantu abanemba eziqinileyo ngexxa iwazo ukuba nokuba zama zama ngokuba kosa lepli, trade urazi kuzo siwellel kwi mityaka oshumi, elineshlangi zukupete lomsebenzi zasuka salibhala kukufihla amalazo ezo zingafuni nokuba zibizwe nange bokwe kanti asikwazi ukuzayo ukuba kuziye ukuba kubi kwako, kungoko nditi, masigale ngoku ukufuna enya indlela yokucuma nokufanele, ukuba ukuyaki u Teacher, azimigqale ukuti ngenyanga ezintathu abeke kwindlu yokucuma imali ipontu nokuba ingapuzulu, nokuba ingapontu imali imedana eyakungena yase nganyaka iye yona imali ingamalahle, eyimano, yona kunye ndingoyifumenoye mna, ngoku kodwa ngaloyakama, kuba u sitwayi no mbandeni bampe nam, andisanto ndibenzisa ngayo iyimpaha ehambayo, kanti andinyo nemali ediyicumbisayo ipapina, kanti nokona yona itiki yake yona uyapule u Rulumente. Manenekazi, nani manone akowetu singumzi, siluhlanga, singabantu ngoko masisebenze izinto zobantu zohlanga silinge ngokwetu ukuzisindisa kuba kungoko mlingu oyakusindisa noyakusindisa ukuba azidoci ndi ngokwetu, silinge ukuba kubeko intwana eyizigcinileyo yokuze sili tina xa singasakoye ire yona ibe ilungelo lentapozetu, ukuse sifundise nokuba tina bazali asiseko, baze bona bancedakale yimzamo yoyise ngokucuma kuyibe kwixxa labo lamalungelo empilo, ngalamazwi ambalwa ndiyathabane.

U Rev. J. F. Cumming uti ukupendula wenza ibali lake kwelilizwe, waquba izinto ebeziko kudala wabonisa ukuba ellilizwe lahluko kakulu kulonke lalilyo mhlawikha kulomhlaba. U Rev. Alex. Welsh uteva emva ko Mfundisi omkulu amazwi amakulu, waola ukuba i Rame nte imnoodie ekwabambiseni umsebenzi ka Tixo, imnoodie nangemintandazo. Kuto abantu abaninzi kwatitwa kwawuzi. Abaninzi ezintathu sabo belila kuba bebulunkwa Ngumfundisi obekade opakati kwabo, beandla inyembezi noko bebulunkwa ukuba bapive emyale. U Mr. Wright imantyi yase Cumakala yatela naye ivela abantu usizi kuba umhlobo wakwe u Mr. Cumming epumla. Yabanjalo inlanganiso yase Mgwali ngalomin. Semka sonke abulela ku Tixo ukuba umsebenzi wakwe uyakufutya, noko inkabi endala ebhalele itala idinwayo, uzi akwe enye ukuse umsebenzi ungami wona. Inxowa lika Soga lise nomgqini.

Wafika ke u Rev. Tixo Soga nomnye umfundisi bakwaka ke lomzi wesikolo, wemka omnye umfundisi waya e Rini wasala u Soga. Wapuma u Rev. T. Soga waya kwa Rili. Lavela pesheya ilizwi listi, puma uye o Mgwali. Wasuka kwaoko weza apa Emgwali wahlala nati pakati kwesizwe sama Ngqika, wanda umsebenzi we Nkosi esandleni sake, (oko kukuti yanda i ramente kakulu), wabambisa umsebenzi ngokukhulu nangotando pakati kwabantu bonke. Ngumfo ohamba pakati kwesizwe zama Ngqika eshuunayela ilizwi lika Tixo lomfo u Rev. J. F. Cumming sithlunke esinengqondo, umfo onobubele eramenteni yake, umf onomonde onyamenzelayo, ekungeko kuti banti ongamdelayo umtandi wabantu bonke abancinane nabakulu, abakolwayo nabangakolwayo, ikhuni lesikolo, ikaka kubantu bonke ezintweni zonke, umhlobo wabantu bonke ongezizisiyo; umf olunguza imihlabane yabakulu nabancinane, umf ongezwe adinwe kakungcwaba abafuleyo nokuba kuteni umtutuzeli wabafuleyo zizihlobo sabo. Umsauli wenyembezi—oula kuti tu, awunqamle untombo wenyembezi upele; umfo otye inkohlakalo, olinga onke amacebo okuyintlela, umfo ongenya nyke iminyango yase sikolweni seta ngenceba yomzali otanda usapo lwake, igora lakwa Tixo lenene. Umf otamba lilezulu onke amaxesha, Umshumayeli Wendaba Zoxolo, umf otu akugquka ange uyancuma ngenxa yotando ebantwini baka imhlaban yonke, umf ongenqala mtwini. Umf ozivelelayo izindlu zabahlolokazi efumbete uxolo nentutuzelo. Kunjalo ke ukhulaha kwake pakati kwetu mntu, ukuse siqonde ukuba amagama esibizwa ngawo asiwacole moyeni apuma kuye enqwini ngesimilo sake pakati kwetu esimtyilileyo ukuba utanelwe ngalamagama. Site ke sisahlili naye kakubhe kwelha imfazwe ka Ngeayocibi, lafa ilizwe naka Ngqika anduluka ama Ngqika aya emahlantini, wahlala umfundisi nabantu baka; kwavela ilizwi ku Rulumente listi saba. Wabahlanganisa abantu baka wabazekela. Babusa abantu baka kuyo bati: Utinina ke wena. Wati ukubapendula ukuba nihleli ndiyakuhlala. Bati bahleli. Bahlala ke, yanda imfazwe, wahlala nati pakati kwamalungelo emfazwe nawanadlala wasi gona u Tixo kuyaye naye itada laxola ilizwe. Lixolile ilizwe asingebi nakuzikela izinto asenzele lomzi ngokuswela izesha.

Namhla ke ilizwi ilizwi lapaohoya kowalwile listi, puma ukulile o undala kungase omnye esikundleni sako; wayuma. Namhla ke uyemka; sisala nosizi. Wanga Usonamanda angasinika intliziyo enokuti mayesake intado yake, amgcinke kwanzekwamba wamgcinayo emaninzi kwadokwambhlanje.—Kwangakngaba njalo, Amen. Ellipepa ke libhalwe ngu P. F. Soga.

U Rev. J. F. Cumming uti ukupendula wenza ibali lake kwelilizwe, waquba izinto ebeziko kudala wabonisa ukuba ellilizwe lahluko kakulu kulonke lalilyo mhlawikha kulomhlaba. U Rev. Alex. Welsh uteva emva ko Mfundisi omkulu amazwi amakulu, waola ukuba i Rame nte imnoodie ekwabambiseni umsebenzi ka Tixo, imnoodie nangemintandazo. Kuto abantu abaninzi kwatitwa kwawuzi. Abaninzi ezintathu sabo belila kuba bebulunkwa Ngumfundisi obekade opakati kwabo, beandla inyembezi noko bebulunkwa ukuba bapive emyale.

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AMANGWABA E BHAYL. Umcimbi wokuhlanganisa imali yamangwaba uqube kakubhe ukususela kwawo, kodwa, njengencinane yonke yetu bantsundu, utike kungxobhozo ka Tisayo. Sendifun' ukudana, ukuti: betu noncimbi omhle kangakanana uyadaka nna. Ndingaba nosizi olukulu yilonto. Ezimali zakubutwina zize sithonke kubagcini bazo zenjenjane kanti—kwanelwa ukugalelwa imali emntwini iye itinganele ukufaka lomsebenzi kulahlwe na; babudodana losto? Mani mandlala akwa Ntam'bumvu! silinde nina lonzaka. Ngokukade alungwayo amangwaba ukuba bekuqutywe ngezwi lentlanganiso.

Imali ekum imi ngoluhlobo:—
Erolwe e Dukula kwi Gosa u Mr. J. S. Adams ... £2 2 0
Kwelase Maxambeni i Gosa u Mr. Balla ... £1 18 6
ku Mr. Rwoxu ... 1 5 0
ku Mr. Wauchope... 1 9 0 £4 12 6

Iyonke £5 14 6
Imali esandlweyo yeyakwa Ntam'bumvo neya Besuti e Maxambeni. Yinqaba ke lindiyile ukuba nditipina ukawuquba lomsebenzi. Ukuba bebulunkwala ituba lokuba ingabuya ibuyiswe eyam beandliya kongeza i £3 5 6 iye ibe yi £10, ndize ke ngalo £10 ndicele i Town Council ukuba isibiyetole amangwaba, kuba ukufa kona skulindilo—kude ke ecwebeni. Nditinina manene?

I. WAUCHOPE, Chairman.
Port Elizabeth, 31 January 1887.

Iyalike Rutsha e Rura.

Ngolwesi-Ne, 13 Jan., kuvulwe o Rura, kwa Mpahla ekaya ityalike entaha. Kubako into eninzi yabantu. Ijhalaha estayitwa ngu Mr. Hartley u "Mzaba" (Native Location Inspector), exhaswa umsebenzi ngu Rev. E. Gedyo no Rev. E. Mama. Umsebenzi uqalwe ngokuyanywa kombobo wa 28.—
Site Liswi lika Tixo Sinokomi ngalo; Yalivuma intapo ngokuyoye kunene. Kubandakanya kulandele ingoma esandlwelele ngu Mr. Mafongyo, itithabala. Wence inteto u Mr. Hartley encinane imigqala yabantu ngexxa oibhi kwakaka, kanti beband' ukugulba inswana yegqini e Morko: (Kwaweband). Yena umntu omnye ukugulba, ngantolo oibhi kwakakaka kwakutandak. Abantye abantye yabango Rev. E. Gedyo,

MR. DYER'S speech at Umtata will, we feel sure, go a long way to clear the mist in which our Transkeian friends seem to be enveloped in connection with this subject of representation. A few more speeches by those whose utterances are invested with authority, by the very fact that they have seats in Parliament, would assist the proper discussion, and promote the right solution of this momentous question of the Government of the Transkei. At present the fog of uncertainty, which appears to rest upon people's minds in the Transkei as to the course legislation is likely to take with respect to them and to their affairs, tends to paralyze, if it does not altogether check, the spirit of enterprise. The sooner this state of things then is put a stop to, the better for the progress and prosperity of these districts. In his speech Mr. DYER rightly pointed out that:

The interests of anyone living on the Frontier are more or less bound up with those of the Transkei. I have said the honourable gentleman, always takes an interest in the territories as one of yourselves, for although not a resident, I as a business man, have an interest in the Native districts, and wish to see them prosper.

In other words if you take away its tributaries what becomes of the Mississippi? The Native territories are to Kaffraria its tributaries, without which King William's Town must go to the wall. And it is because we are convinced that these territories can only thrive and prosper when they have good government, and their interests studied and fostered, that we, for our part, attach so much importance to this question of representation, which appears to us to block the way to doing anything for the benefit of the Transkei. Mr. DYER despairs of the prospect of the Transkei getting a fair number of representatives that its importance, interests, and vast capabilities claim. Our friends who comprise the majority in Parliament, and who are sworn enemies of the rooinek and the schepstal, would never consent to fair and just representation to the Transkei, which is largely peopled by the classes so contemptuously described. The little, however, these territories are likely to get will be determined, in Mr. DYER'S opinion, by the force of united action that those in the territories themselves are likely to show. "For," the member for King William's Town sagely observed, "it is by concerted action "you are more likely to attain your "object." Those who are labouring to free the residents of the Transkei from a chilling and grinding bureaucracy have frightful odds to contend against. As Mr. DYER indicates, there is the Government which "if left to themselves, are not likely to do more than they did last year." Then "the official element is rather "against the alteration of the existing" order of things. It would, of course, be too much to expect of the "official element" to follow the example of St. PATRICK'S birds, and commit official suicide by facilitating the introduction of the system of representation, which is to leave them shorn of a greater portion of their power and glory. Still in spite, or because of these very obstacles, representation must be given to the territories.

We rejoice extremely to find that Mr. DYER has, at Umtata, grasped with firmness the stinging nettle of the representation of natives. We confess we have regarded as a bad omen for the peace and contentment of the Territories the antipathy of some of the white residents to sharing with the natives the omnipotent gift of British rule to all who choose to live under its flag—be they black or be they white; for, as the question has been well put by the Rev. MR. MAKIWAHE: "Would it be wise for the natives to look upon themselves as a subject race, or as citizens? On this point Mr. DYER, as a good Liberal, emitted no very certain sound. "I am strongly "opposed," said he, "to the system "of separate legislation for the "natives"; "once let them get "the idea that you are not allowing "them proper privileges, and you "create a class line between the "two races which is not to be dissolved." This strong expression of opinion put those who set store by the differential franchise on their mettle. They baited the Native Council to Mr. DYER, but he was not to be baulked. "I am opposed "to the Council in toto," was Mr. DYER'S unbending retort. On behalf of our people, we cannot thank the member for King William's Town too sincerely for having, in the haunts of prejudice and unreasoning and groundless fears, so staunchly championed our cause. When people talk of natives "swamping the whites in the Transkei they forget that when Kaffraria was annexed to the old Colony the proportion of natives to Europeans was almost what it is in the Transkei to-day, and yet the franchise was given to Kaffraria ungrudgingly and our people have not to this day debauched the representation; and certainly so long as there are gentlemen who are ready, in furthering the good of the commonwealth, to defend and defend the natives when necessary, the question of sending a black man to Parliament becomes a black man will for ever remain as dead as a dog. But we shall continue to set our face like a flint against expedients such as the one recently propounded by our highly honoured contemporary, the Journal, that "representation be "apportioned to the various native "tribes, and that for the present "the members should either be "defined to be Europeans, or the "qualification fixed so high as practically to limit the representation "to Europeans." Our contemporary does not say who is to decide as to the meaning of the modifying phrase "for the present." This expedient is cast as a sop to the Afrikaners, but we may assure the Journal that the Afrikaners are far too old birds to be caught by such chaff. The Afrikaners want a republic for their special benefit, and they are aiming at converting the present institutions into republican institutions. You may hurl the native overboard as a political JONAH, but that won't avail. To-day we see Parliament made the laughing-stock throughout South Africa, notwithstanding the fact that the native hobgoblin has, as yet, never disturbed the equanimity of legislators there. The fact of the matter is the evil lies below the surface.

Editorial Notes.

It is with much satisfaction that we note that Mr. Levey, R.M. of Cala, has returned from his short holiday in Europe to his duties as a giant refreshed. Already he is promoting an Agricultural and Pastoral Show at Cala, which will be held in April. We trust our people will heartily enter into the scheme, and make the show as good as possible in grain and wool. They will be encouraged to learn that several special prizes are being offered for the Native show by the indefatigable Mr. William Savage of Port Elizabeth, and by Messrs. John J. Irvine and Co., Baker Baker and Co., Peacock Bros. and Welk, Chas. Brown and Co., Dyer and Dyer and others. The fact alone of these merchant princes coming forward in the manner they have done should stimulate our people to make a worthy appearance. On the day preceding the one on which the native show will be held there will be a European show.

The leading Dutch organ in the Press, De Zuid Afrikaan, has some choice sentiments for the delectation of its readers. In the course of an article on the education of natives, it asks whether the natives are "taught subservience, and are taught to obey their future masters (the Boers) so that they can value their services. It is certain that in a colony like the Cape, farm labourers are chiefly wanted to make the land prosperous, and do they therefore as Levysals? De Zuid Afrikaan complains bitterly that at native schools English is the chosen medium of communicating instruction. It proceeds: "Now we would ask whether Dutch is not the farm language of the Colony, and whether by teaching the natives English instead of Dutch one does not help to inspire them with that inferiority which is a main reason why an educated native to the Boer, possibly, and we need not without reason, is so abhorred. We seem to count favourably in this language and surely our Boer friends are fifty years behind the times when they can talk in this manner."

