

Imvo Zabantsundu

(NATIVE OPINION)

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[No. 126.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 6, 1887

IFANDESI!

U BOYA

Zisheleni ezimbini ngeponti.

W. O. CARTER & Co.

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Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele Babanina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixeha loboya kwa

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DYER

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Eli fandesi loqutywa iveki ezimbini—kutengiswa ngamanani atotyweyo kakulu.

IZISULU!

IZISULU!

YIYA KUZIBONELA NGOKWAKO

Ifandesi loqala NGOLWESITATU 30 MARCH, 1887

Ndalamba, Ndapel' Isoya

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I Printi—Ikeleko—linzi — Amalapu ehempu—Izitofu

(ziyi micako)-Iqiya ze keshemiya—Yonke, impahla itshipu

ngoku ngum mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibatyi ne Bhulukwe ze kodi " ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo

ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

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Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mblambi uye

kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo

ngemali encinane.

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ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,

Ungubo, neswekile, njalo-njalo, njalo-

njalo.

Isitora sase Komani

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esazi tungiwe

Iminqwazi ehonjisiweyo

Iqiya ezilushica

Imibhalo, njalo, njalo

KWEZA

Madoda ingubo

Zi suti Zamadoda

Ne Bhatyi ne Ndulubhatyi

Ne Bhulukwe

Ihempe

Ne Kilisbanti

Iminqwazi ye Tweed neyo Fele

Ibhulukwe zokukwela, Ileginisi njalo, njalo.

Istuti nengubo ezinganye ezi ncinane zamakenkwana nezolutha.

Yeyona ndlu isisulu empahleni yoku

homba neyokunxiba apa

E KOMANI.

Utywala kumandla abakuwo, pofu bengatsha- yi. Ngati kuti umntu akanakufikelela eziselweni ezibukali engatanga watshaya kuqala. Amagama lawo mawafike kule ofisi ngapambi kwe 20 April. Akasokubhengezwa epepeni kodwa, olifumenyayo ibhaso yena wovakaliswa.

* * * Iyapwapambi kwakona i Nggushwa. Ngo 15 April, usuku lwesi-Hlanu lweveki ezayo, iyakuba kwa iAuleia intlanganisano yomzi wase Nggushwa ukusungata lomcimbi ungomhlaba ngakumbi kuba u Sir G. Sprigg efumene iqina kuyo lokuxhatisa mayelana nokwenzakalisa amalungelo etu bantsundu. Siyatamba ukuba yoba yintlanganisano enkulu yezititi zonke zamathawase ase Nggushwa. Ingxelo yentlanganisano iyakubonakala kwelipepa, ize ivivise nomzi omholpo, kuba wona kaloku uti umntu ontsundu yinto engacingiyo, engatetiyo, equtywa nje nangubanina.

Intlanganisano ezinje zibe zifuneka kuyo yonke imizi. Amadoda amakulu mawaxoxe kodwa enamadodana amatsha alaziyo isiko eli lase Mlungwini, kuba akusizi luto ukuba kuxoxe amadoda azi isiko lase Maxhoseni kupela angabanintu ukwaziyo ukulinxulumisa kwelalombuso sipantsi kwawo ukuze kuhanjise eyona nto imiyo.

Ngati kokwetu ukuqonda njengokuba u Rulumeni eti abantu abangenazitatile ziqu zaabo babafumane babe njengamakenkwe nje pakati kwalomzi wase Mangesini, lendawo ibicela isiqiniseko sobuzwe kulintandazo ibhalwayo—ngati kuti nge isise ibuyiswa umva, ize ixoxwe ngumzi, kuzanywe yona nto iyakuyenzela isihlahla inteto yetu asweni. U Rulumeni selevakalisile kwipepa lase Kapa ebelisti mabangakutshwa abantu kumalungelo abo njengamadoda—benziwe amakwenkwe—benganikwana ngaituba lokuba bazenzelwe itatile. Ute isayo livuliwe bangazini. Ngesibuyisiwe umva isicelo setatile yobuzwe kuba ikubulala Nitina nina mawetn Sibona njalo tina.

Uhlolobongo inkawawo ukuba umzi uyicele. Posi ose Monti otumele imali akalitumelanga igama lake.

"ABAXHASI BE "MVO."

Singasingavakalisa umbulelo wete oshushu kumanekazi namanene akowetu namholope nesixhaso selipepa esifike ngenyanga ngu March 1887. Lombulelo usingiswa ko: Miss Mclomba, Inspector Wilson, E. B. Matomela, Jakob Sidinane, D. Ndawo, J. Tunyiswa, adv. D. M. Thomas, (adv. & sub) Rev. H. B. Warner, E. Mballo, J. Dalamba, C. Ngece, (Marutla, G. Mkefa, T. Nongalaza, J. M. Fische S. Damane, J. Gaba, G. Pamla, D. W. Mbusi, E. Nguka, J. Nangu, Rev. A. Mankebe, Nomanha, S. Malla, T. E. Sepuru, F. Nembu, J. Landela, J. Sobandla, J. Ndzame, M Mazamisa, James Somtunzi (Bradfort), I. J. G. Sishuba, C. Makubalo, HM. Mtombeni, A. B. Jack, J. C. Fondini v. & sub.), Mrs. Edmund Sandile, P. Xhobeni. Japheth Ned, Michael Tutu, Jno: James, W. Lord, Sec. Sub. Com., H. Mduyelwala, Walter Mboniswa, Miss Kandianisa, Rev. J. D. Mjila, Rev. S. Manciya, Rev. J. Ntinkina, Rev. T. W. Pocock, Mancili Mbili, Kivit Zwaartbooi, J. Mlamla, C. A. Jay & Co., Jas. Mpinda, J. Macekay, Rev. M. M. Mokone, C. K. Kuzwayo, H. B. M. Howard, A. Staude, Thos Tsewu, W. N. Somngesi, J. McKoy, Johnston R. Gaqa, J. Ma. namata, W. C. Mtoba, Rev; Father Fraser, Kev. R. Lamplough, P. Y. Rweux, T. Mzozi-iyana, J. N' Mrs. Myandla, Z. Mhizo- bi, Z. Lai Dungela, J. Pakade, R. Nyika' .oot (adv. & sub.), P. S. Kuze, .. M. Vella, J. B. Radass, D. Smailes, G. Baartman, M. A. Xinishe, P. M. Congwane, F. Piet, Rev. S. Makhobotoane, Major Momo, S. D. Snooke, W. W. Mabusela, Wm M. Poswa, Cape Government, D. Xhotyeni (sec. rem.), J. J. Ngecku, J. Mxabangeli, J. Pakade (sec. rem.), Rev. J. Zwelibanzi, S. Sigenu, Rev. D. Gwele (adv. & sub), Mbem Njikelana, T. P. Mqayise, J. Zwaartbooi, Saul Jantjes, R. Macembe, Alex. Msutwana, Job Sinxo, G. A. Mazamisa (adv. & sub.), J. Nyimba, Rev. A. Grant, M. Gxowa, J. Cweba, D. W. Mbutisi (sec. rem.) Chas Hlati, Rev. J. Mkosi, Simon Nqana, M. M. Kuzwayo

IZIMA-MHLABA E KUBUSI.

Yahlangana intlanganisano ngo-Mvulo 14 March 1887, pambi ko Mr. John Dlengezele Umgcinisihlalo, bekuko ama- doda akumashumi amatandatu ananye kweliani, bebembalwa abangekoyo encwadini yabavoti. Ngo 2 o'clock p.m., utate isihlalo u Mr. Chairman luto ugama selikankanyiwe emva kokulindela u Mr. J. Tendo-Jabavu yonke intsasa. Into yokuqala ute u Mr. Chairman xa ayala umhlambi opambi Ningoyiki, ningadani mawetn, u Mr. Jabavu uyeza, ke ukuba akezi soba siku- lu isizatu sokungezi kwake; okwelixsha masibe sizuba umsebenzi ngokuqashisa kuba sisazi ukuba utsho ngevo, noko si- ngayaziyo indoda azisa yona. Uthsho wa- ti, intlanganisano kanifune unobhala, kuba u Mr. Lokwe engeko ofebanele ukuba ngunobhala. Kungeniswe ngu Mr. John Gantile kwatlelelwa ngu Mr. Jonas Mabuya ukuba u Mr. S. James Kali abe ngu Nobhala abambileyo, kwavunyelwana. Kwangeniswa ngu Mr. Mtyapi kwatlelelwa ngu Mr. Jonas Mabuya ukuba u Mr. Kali aleshehe ipepa le *Mvo* ye 9 March 1887, kwinteto epambili yelophepa "Leading Article" kwavunyelwana, ute emva kokuleswa kwaxo-) kakulu ngamaucene, ake amanye selela ekubuzeni igunya lika Mr. ivu ukuba ulitata pina elokuhamba za ezintlanganisano, zabuya ezonteto igwa ngobuciko bo Mr. Kali no Mr. Ic. Kwada kwavunyelwana ukuba r. Jabavu ebesiza helinele lingu cate Solomon, ukuba sivotele lona i kuvuma, xa ke no Adv. Solomon imana esihambela xa aza kuya e naxa abuya kona, ukuze simnike o nengcelo zetu, sive ngokubuyisa bo nempendulo yezondawo. Siya- i ke xa azalana no Hon. Saul Solowabeke nglinye icala engunyana

womfundisi otembekileyo ukuba wovelana nati bantsundu, alwe notshaba lwetu afuze uyisekazi, lowo sesimxellele ongumhloloboto nomteteleli wetu bantsundu.

Intlanganisano ivakalise ngomoya omnye ukuba buhlungu nokudaniswa kukungafiki kuka Mpostile obekekileyo u Mr. Jabavu. Yavalwa ke intlanganisano ngo 6'30 p.m.

La ngamagama amanene abeko kulembizo ka Mr. Jabavu: Awase Kubusi.

John Dlengezele Chairman, Mart Mabuya, Kleinboycy Mabuya, Moses Mabuya, Philip Mabuya, Baardt Ndlazi, John Gantile, August Sihlali, John Mtyapi, Jonathan Mkapa, Cain Mnyango, Charles Maguga, Kulu Maguga, Petros Mateza, Joseph Mateza, Thomas Ncanga, Julius Ganca, Philip Ganca, John Maguga, Joel Nkomo, James Nkomo, John Lokwe, Johannes Lusu, Ca. wood Mgauzeli, Ntlanganisano Kala, Moses Lwandle, Henry Mashiqa, Xamba Maneli.

Abakwa Zidenge. S. James Kali Secretary, Mbulunga Mashologu, Zazaza Sondishe, Luhadi Sondishe, Hollan Nqelenga, Mavuso Zidumbu, Thomas Nolutshungu, Moses Mazinyo, William Duze, William Nombali, Dyasi Gcada, Dyantyi Gcada, Wood Nciki, Klass Tesko, Dyantyi Cwaba, Matiwanegogwanya, Galada Kutuka, Gengwana Sqangwana, January Danster.

Abase Zeleni. Tonyela Mabhegeza, Henry Mancunga, William Hlengisa.

Bethel School Stutterheim. Mbunge Godlo Ndlambe, Nathaniel Lengaleng, Simon Kula, Andries Kibido, Hans Scheepers, no Simon Kandalempisi. JOHN DLENGEZELE, Chairman S. JAMES KALI, Secretary.

[Ucingo oluvakalisa ukuba u Mr. Tendo-Jabavu akasakuba sahamba lwatunyelwe ngenzasa yalohlala ku Mr. Mtakati ukuba abikele umzi.—Ed.

Ezababhaleli.

ISIKALO SOMZI.

Gaga Shool 29 March 1887. Nkosi Mhleli, wendaba zamanene, ndifakele lamazwi. Ndiva *Emveni* umbuzo oti yintonina esiyenzileyo kumnunzana u G. Sprigg. Into embanga ukuba enze lento isono setu kunyula amalungu afanelileyo abantu abantliziyo zilungileyo ezitanda abantu bonke abanjengo Mr. Innes no Mr. Richard Solomon lo ucelelwa ukuba aye ePalamente. Ubonile ukuba soda sizalise indlu ngamadoda alungileyo odwa; naso ke isifo somunzama lowo. Lomfo ka Spiligi otive kangaka abantsundu, wotimina ezulwini? Ezulwini sohlala ndawonye nokuba akasatandi sotandana; kufuneka ekunjuzwa ukuba siyemka emhlabeni. Zamani mzi wakowetu u Tixo wosilwela. Mandipela. Owako wenene

MFAZO N. GABELA.

ABALIMI NA BARWEBI

Emsitweni wayizolo uboya obungavaswanga igrisi burolelwe i 5d ne 5.5d ngeponti; obuvawse emlanjeni barolelwa 6d ne 8d ngeponti; oburabaxa ndawonye nobumyama barolelwa 3.5d ne 4d ngeponti; obesuyisve ngomashini 1/2 ne 1/2.5 ngeponti; obesuyisvobhokwe 6d ne 9.5 d ngeponti.

E MARKENI.

E QONCE (April 5). Ibhoto, 6.5d to 1/1 ngeponti Amaqanda, 9d to 1/ ngedazini. Ihabile, 9d to 2/1 ngekulu Irasi eluhlaza, 5d to 1/0d ngekulu Itapile, 9d to 4/3 ngengxowa Umbona, lid to 1/3 ngekulu Amazimba, 2/6 2/9 ngekulu Irasi ezinkozo, 1/ to 2/3 ngekulu Isimili, 1/3 to 1/6 ngengxowa Umgubo, 6/ to 6/10 ngekulu Ingqolowa, 3/ to 3/5 ngekulu Inkuni, 7/ to 21/ ngeflara Amatanga, 7d to 1/3 ngedazini

E KALADOKWE (April 1). Irasi ezinkozo, 4/ to 4/3 ngengxowa Inkuni, 10/ to 37/9 ngeflara Amazimba, 7/ ngengxowa Umgubo, 12/ to 13/6 ngengxowa Umbona, 7/ to 8/ ngengxowa Ihabile, 4/ to 5/ ngekulu Itapile, 6/ to 7/6 ngengxowa Ingqolowa, 7/6 to 8/6 ngengxowa

E SOMERSET (Mar. 30). Ihabile, 4/6 ngekulu Umgubo, 6/ to 8/8 ngengxowa Umbona, 9/ ngengxowa Itapile, 6d to 1/3 ngeambile Inkuni, 5/3 to 16/ ngeflara

Vingcani Amazibako.

E BUSUKU ngomhla we 31 March kwa Brownlee apa e Qonce ku kululwe amahashe amabini ebotshelelwe. Yimazi entsundakazi enomtshiso onga bonakaliyo kakuhle enyongeni yase kunene. Lina mabamba. Elinye yinkatyana emfutshanana emdakana, ikowe sine umnyaka budala. Owabonileyo watumele ku Mhleli we Mvo.

NATIVE OPINION

WEDNESDAY, APRIL 6, 1887.

Peace **A RETROSPECTIVE** glance at the progress of civilization amongst the natives during the years of peace, before and after the last war, would cause any sensible person to come to the conclusion that the greatest of all the blessings needed for the progress of the natives of this country, or of any people in the world, is the blessing of peace. It is only when peace reigns that those

- pursuits which are conducive to the advancement and prosperity of our people find an opportunity for ; development. Whether we take . Agriculture, or Commerce, or Edu- cation, or even Religion, peace is . the precious atmosphere each needs to breathe. Without peace all is darkness and confusion. With peace all is progress prosperity and light.

Like the gentle breeze which sweeps across the desert and carries away the mist that conceals from the traveller's view the distant oasis, so peace carries away the mist of doubts and uncertainties and fears that hinders the advancement of , of civilization and renders the task of the amelioration of the natives so much more difficult to perform.

In this country we have seen a little of the horrors of war, and if we have derived any benefit at all from that experience it is simply that we have learned to set a proper value on Peace. The human way of measuring quality is by comparison; and, in fact, our ideas of the quality of a thing are confined to and limited by the difference between one thing and another. What idea, for instance, could we have of light if we never saw darkness ; or even of temperance, honesty, and veracity if not for the background of intemperance, dishonesty, and untruthfulness which seem to form the rule of the world ? When we regard war as JOHN BRIGHT regarded it — "as the concatenation of all the horrors, crimes, and sufferings of which human nature on this globe is capable," we must, on the other hand, regard Peace as the fountain from which issues forth all the blessings of which we are capable of conceiving.

But we have also experienced in this country so much of the benefits of peace as could be reasonably expected to be reaped during the short intervals which have taken place between the periodical outbreaks. To these intervals of peace must be attributed what progress there is to be seen among our people. The storms that raged from 1850 to 1857 were followed by a great calm which terminated in 1877. Although this was not a perfect calm, it was the longest period known in which there had been no war between the colonists and the natives. That there were rumours of war and disturbances more or less important we are ready to admit, but the amount of progress made by the natives during that period of twenty years served as a standard by which the extent of peace could be estimated. The collecting together of broken up tribes, the re-establishment of mission stations that had been abandoned, the improvement of the education system, and the consequent spread of useful knowledge—all mark this period as the best the natives have had. It is a matter of fact that the higher educational centres such as Lovedale, Heald Town, and Kafir Institution (Grahamstown), were then strongest and soundest both numerically and financially, and in regard to the soundness of the work done. The best men now on the field of work are those turned out from those centres before the Ngcayecibi outbreak, so that we want another ten years of peace from this date (1887) to make up the loss sustained by reason of the last war.

Progress however is of different kinds, and in comparing the pre-Ngcayecibi period with the present it must be pointed out that a very important difference obtains. There was perhaps the same learning, ploughing, and sowing, and singing of psalms, and like good things, but the natives then were totally indifferent about politics. They did not care a straw who ruled, or what laws were made, or who represented them in the legislature. Experience, however, brings wisdom, and in this respect the native of the present day is a wiser man than the man of the pre-Ngcayecibi period, Protection of property is one of the fundamental principles of political economy. Labour machinery and the accumulation of capital would

not be worth a brass farthing unless there was protection. And this protection political economists expect to derive from legislation. That is they need peace. Now, some people talk about the danger to natives in concerning themselves with politics ; or, in other words, in seeking to protect the good they have been able to collect by such protective principles as becoming registered voters and electing men of peace to represent them in Parliament. Our views in this matter are well-known by our readers, and we need not repeat them here. We are now enjoying peace; there is not even a rumour of war at home or on the Border. May this peace reign for ever. PEACE, VREDE, UXOLO—a word of only five letters in the three principal languages of the Colony—seems to have been meant to be the main spring of the prosperity of this land. PEACE, yes, PEACE.

Editorial Notes.

THE controversy on the Ministerial Bill to Disfranchise the natives continues to rage in the Press. The local *Watchman*, with which we sustained the fight for fair dealing and unchangeable principles of right, we have not yet succeeded in determining the stand of the *Cape Times*. Our contemporary, while approving the measure generally, pours, unknowingly perhaps, upon it broadsides of most destructive criticism of details, which appear to us to demolish the Bill absolutely. In its learned article of the 31st ultimo the *Cape Times* directs attention to our criticism of the Bill. It opens with a complaint that we unfairly quoted it when we said that it had characterised the Bill as an attempt "to cloak injustice under the specious pretext of reform. That would be the effect," it contends, "of a certain abuse of the measure, not of the measure itself if honestly put in operation." O that "if." Of course we believe the measure to be dishonest from beginning to end, and the object is to have it carried out dishonestly. We thought so usually clear-headed a journal as the *Cape Times* had discerned the dishonesty. "Under the present law," observes our friend in connection with our first objection, "the Field Cornet is charged with the revision of the list for his own ward, and if his prejudice would induce him to exclude a native, it would equally induce him to erase the name as that of an unqualified person." Exactly so. What necessity or urgency is there, then, to hastily nullify, as the Bill proposes, the present lists which were framed only a few months ago ? Let the *Cape Times* reply, and say whether it does not smell dishonesty in this. As to the Seventeenth Clause we are glad to see that under the severe strictures of the *Cape Times* Government has had to authorise our contemporary to state that "facilities are given for the issue of individual title ;" and while we feel that the individual title will not turn out the magic wand to transform the natives into superlative intelligence that we are assured by our new friends it will, yet it is possible to accept it as a mean to an end, and ask Government if they mean what they say, and say what they mean, to adopt the amendment of the Hon. John Laing at the Farmers' Congress, to give the facilities first, before resorting to the extremity of muffling a people who have been accustomed from time immemorial to discuss political affairs.

DENSE ignorance seems to prevail in the minds of many people respecting our countrymen. In the course of certain remarks that Mr. Landrey made at the Farmers' Congress concerning the natives, he asked indignantly: "Was he to have the voting power placed in the hands of a people who had no more enlightenment than his dog, and perhaps not so much, to say who were to represent his interests?" Such language, we should think, would have come with better grace from Mr. Landrey if, while the natives knew, as they certainly did, that he cherished such sentiments towards them, they had, notwithstanding, encouraged his recent canvass. Were he, however, half as intelligent as he represents them to be, he would have learnt a lesson from this episode and given different testimony to Congressmen.

THEN much capital was made by Mr. Johnson out of Jabavu's spells to drive the natives whithersoever he pleased. Mr. Johnson has the repute of being a very rich man. We can assure him that even if it were possible to bribe Jabavu with £10,000 to use his spells on behalf of one in whom the natives had no faith, Jabavu would find himself in the glorious minority of one. It was because they had faith in Mr. Innes that they put him in ; we defy Mr. Johnson himself to say that so far their faith was misplaced. What, however, many people cannot understand in the natives is the unanimity they exhibit in these matters. This is easily accounted for. In the school in which our people were trained "division bells" are unknown. Questions, the most perplexing, are probed to the bottom—facts being put against fact until the side with most facts is declared by unbiased thinkers to be the winning side, and the matter is settled by the majority of facts. In the European system the number of persons, it matters not whether they have sheep's heads, decide questions. We have the weakness to believe our forefathers' system is the best; although we have to admit that time in it was not the chief consideration, and the Cloture was rarely made use of.

MR. PHILIP WATERMEYER, the recently elected Member of Parliament for Richmond, is, or used to be, a good supporter of Sir G. Sprigg; he certainly is not a pro-native man. Seeing that he would in Parliament support the same Ministry that the Bond upholds, it would have been fairly inferred that Bondmen would not cavil at his return. It is, however, significant that Bondmen are far from satisfied with his return, and they sooner Would have had a numskull sent to Parliament than an intelligent, albeit a colonist of Dutch extraction, like Mr. Watermeyer. The following is the record which appears in the proceedings of the Bond Congress at Uitenhage:—

"THE RICHMOND ELECTION."

"The question was raised by Mr. Viljoen (Hanover), why the Provincial Bestuur had not put up a Bond nominee At the late election for Richmond, and he moved that the Provincial Bestuur regrets that no Bond candidate was put forward at the recent election ; which was carried after a long discussion." Alter this—we put it to fair-minded colonists—is it advisable to strengthen the Bond vote in certain constituencies where now it is powerless through the existence of the Native vote, which "goes" English and is free? Freeman, in contradistinction to Bondmen will, we feel sure, be committing suicide by supporting the Government Franchise Bill. Let them be warned—let them warn themselves—in time.

"FOR some reason, at which it is needless to guess" (says the *Cape Times*) "the bias of *Native Opinion* is distinctly adverse to the Government, and the first impulse of that journal invariably is to condemn the Government." The reason for this is not far to seek. It will be gathered from, views expressed by Mr. Botha, President of the Uitenhage Bond Congress, when he said, "A great fight would take place next session of Parliament on the question of the Franchise; whatever they said Afrikaners and Kafirs could never work together." Now, Mr. Botha and the Bond support the Government because they have confidence in it to carry out their principles, and such principles are known by Natives to exist in the bosoms of Bondmen. What wonder is there then for Natives to jealously watch the proceedings towards them of a Government trusted by Bondmen? And sure enough the Native Disfranchising Bill shews clearly that our suspicions are not without cause.

The *Cape Times* itself furnishes us with an argument for this distrust, in its leading article of the 30th March. Dealing with "The Bond's Simple Plan," our contemporary sagely observes: "The meeting resolved to oppose any taxation that Government might introduce affecting the farmers, and desired the Bond members of Parliament to do the same." This is simplicity itself. Not even the Government is to be trusted when the interest of the backbone of the country is at stake. The Government, indeed, relies upon the support of that backbone, and individual members of the Government have lately been congratulating themselves upon that support in their popular addresses. They are now warned on what condition the support is given. It is a condition readily comprehended, and requiring no artificial aid to keep it in mind. Whatever the need of the country, however urgent the demands of the creditor, the farmer is not to be taxed. Tax diamonds, black men, shopkeepers, lawyers, anything and anybody except the farmer and his products. The Bond members are instructed to give a solid vote against any Government measure that would lay a burden on the farmers of the country. Even the house-tax must be abolished because the farmers have to pay it as well as others, and a poll-tax substituted, which will fall lightly on the bucolic head and heavily on the *schepsel* which are marked out by Providence for the bearing of burdens. The Government, it may be presumed, will accept the admonition in a submissive spirit, and order themselves accordingly. And this is what our Parliament is coming to. The balance of parties held by these Bond members, who give a solid vote at the dictation of their masters in the provincial meeting, retaining freedom of opinion only in those indifferent matters upon which the Bond does not care to pronounce judgment!"

OUR people are deeply indebted to the Hon. J. Laing, Messrs. W. J. Warren, M.L.A., and Geo. Gray, who defended relentlessly the doing of justice to the Natives in matters touching representation and the franchise. Natives will always look to fair-minded Colonists at congresses and in the Legislature to see that they get fair-play. They want nothing more. Inasmuch as Natives have not, in the past, deemed it necessary to send persons of their own colour to Parliament and placed confidence in Colonists, they cannot themselves get within the walls of the House to urge their rights. It is in the hands of Colonists that they are content to leave their interests.

We have to acknowledge with thanks a pamphlet by the Rev. C. Taberer on the "Industrial Grants"; also the official railway guide from the General Manager of Railways. As natives, we, of course, take a rapt interest in the subject with which Mr. Taberer deals.

SIR GORDON SPRIGG'S proposed Bill to disfranchise the Natives has taken our people aback. The following translated letter gives the consensus of opinion among them:—"Gaga School, 29th March 1886.—To the Editor.—Please publish the following words for me: I read in *Imvo* a question to the effect, What have we done to Sir G. Sprigg to be subject to such treatment. I venture to reply. Our sin lies in electing suitable representatives to Parliament—men with right hearts who wish to do good to all—gentlemen like Mr. Innes and Mr. Richard Solomon, who has been asked to go to Parliament Sir Gordon Sprigg has seen that we shall in course of time fill all the seats in Parliament with good men only; and that is the sore point with the honourable gentleman. What will this son of Sprigg, who hates us so much, do in heaven? In heaven we shall sit side by side, although he hates us; he ought to be reminded that we are passing away from the earth. Toil countrymen, God will fight for us I remain, yours truly, MFAZO N. GALELA."