

Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.
KING WILLIAM'S TOWN, NGOLWESI-TATU, MAY 16, 1888.

[No. 183

Umteto wama lungelo Abavoti
Abantsundu.

UMHLA WOKUVOTA

KWELASE

MBO (EAST CRIQUALLAND),

ELIMANTYI ZONKE ZIPETWE NGU NDABENI

NGOLWESIBINI 22 MAY

NINGALIBALI

U ZEITSMAN.

KUYI ZISWA ikubhalelani Abantsundu abakwesisi Qingata sokunyula sase e Qonce banokuwafunana Amagaga ngesi Dendú sase e Sphitelo wama 19 w/ 1887, kule Ofisi. Umnyakombi eze kuzicelela ngenqu okanye acelelwe ngumntu amgunyazise ngepepa elibhaliweyo.

W. B. CHALMERS,
Civil Commissioner.

Civil Commissioner's Office,
Kingwilliamstown,
7th May, 1888.

QONDANI

Imbumba Yaba Limi base Xalanga.

KUTAKUBAKO intlanganiso kwi Ofisi yo Mantyi, e Cala, ngolwesi-Tatu, 23 May lo, emini, ukulungiselela Umboniso ka 1889, njalo-njalo,

CHARLES J. LEVEY.

Cala, May 9, 1888.

PAULANI.

MNA, ugama lingezantsi, ndiyazisa, ngokwenjenje, ukuba, kuqalela kola suku, azisakupendulelwa ndim zonke izikweliti ezenziwa ngu Mfazi wam u Elizabeth Hannie.

J. HANNIE.

Ibhalwe e St. John's River,
May 1, 1888.

KUKO

C. A. Jay & Co.

Malunga Nezituba zo Daya no Aluveni

Eqonce (Kingwilliamstown)

A PO nofumana IMELA, IFOLOKWE, AMAGXEBEKA, IPLETI, INKUM.

TYE, IBEDI, INTO ZOKUSEBENZA, (tools), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGANGO (hinges). Singatinina? Ilapo nje yonke into efuneka

ISAZISO.

KUFUNWA e Komani umntu ontsundu wokuncedisa ekubhakeni izonka; abe ngumntu owaziyo lomsebenzi. Ongaseliyo ngo yena unga nqwenelwayo. Owufumayo makabhalele ku No. 46 Box, Post Office, Queenstown.

ISAZISO.

Kubabhalelani bam: DISASHENXILE e Bayi, notinxaxa nindibhalelayo:— John S. Adams, Mount Coke, e Rode, Kingwilliamstown. P. E., 5, 7, 88,

KO TITSHALA.

LO ugama lingezantsi ufuna um Vangeli ne titshala ezimbini ezine Certificates nezimilo.

JAMES M. DWANE,

Macubeni,
Lady Frere.
2nd May, 1888.

ABATSHATILEYO.

SEPURU—SINAMELA.—Kutshatise e Beaconsfield, ngo 15 May, 1888, ngu Rer. Mr. Ochse, u JOHN WILLIAM SEPURU no SOPHIA SINAMELA.

INGUBO ZO BUSIKA.

DYER NO DYER

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

BAKANCELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu:—

Iminqwazi, 1s 3d, 2s, 2s 6d.

Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s. Ibhlukwe ze sitofu ziqalela 3s; Ibhattyi 5s 3d.

I suti ze Norfolk Blue Serge, 26s.

Imibhalo etshipu kakulu. I blankete netyali zoboya.

Ibhhlukwe ze kodi, 5s 6d.

Siyazisika ibhlukwe. Izitofu ezilula eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. Ama-qina ne zi kafu.

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa DYER no DYER ezihleliweyo. Isuti zabafundisi ze Black Russel Cord, nezalakana, Iminqwazi yabafundisi ne kalala.

I bhattyi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuvulwa ezimpahleni.

Kwa DYER no DYER,

KING WILLIAMSTOWN.

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu
ase Markeni nge CASH-

UMDYARO WAMAHASHE e QONCE.

Ngomhla Wenkosazana 24th May.

WAMAHASHE ABANTSUNDU ODWA. KUMISWE £2 10s. Kangenwa ze. Ngowamahashe abantsundu, akwelwe ngabo, esisitili sase Qonce. Kwakujikelezwa kanye—umgama yi mayile enye ene halufa (1 miles). Amagama ayukungeniswa apo kobalekicelwa kona. 15 May, 1888. J. D. ELLIS, Hon. Secretary.

Ilitye Lokusila lase Kubusi.

KWA ALUVENI.
(Waterford Flour Mill)

ELI Litye lisand' ukuhlaziywa lipela linene elitshatshelayo ukuzazi into zomashini. Kwakona.—Lifunyanelwe umfo oligcisa lazo zonke intlobo zokusila. Abatumela ukudla kwabo ukuba kusilwe kulo ke, bangasesazi ukuba baya kwenzelwa kanye lonto ise mixhelweni yabo,—mayelana nobuhle bomgubo kwanokuzala kwenxhova ngumgubo.

Kusilwa Kupela nge 1s. Ngekulu.

Abatumela ngololiwe mabaqonde ukuba xa kutulwe estishi e Kubusi akuseko ndleko ukusa Elityeni ngezi kotshi kali. Waterford, 12th May, 1888.

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

linga apose ejakeni (Gao!) kubuzwe imve- lapi kusile ngo 10 a.m., ati cquilikeni, le qilika impetele. "Umnyama," abewulanti amafedelele awodwa, ukuti ingqongqo zamadoda ziman' ukusa zisitya amanthso- nthso enkuku. Omnye ute ndiyabanjwa nje? Amapolisa ate ewe; ute nindisa pi? Ate e Kerk Plaats. Ute oqala tike— waza kunka yedwa watyi sopi zaka, ati efika waselesiti tshetshau yavalw' itolongo. Isanga ukuba azizamlele ukuke eve isopi ze aye etolongweni. Budulu obentongelo apa—zipina izimaisi Qonce, nawe Bhayi, lu ingcambu zegazi (gentle-foik), yiyo ungavi ludaba ngeli. Zifshila uhlabo . olulodwa ngalonyaka incanda emasimini ombona—abayevezeli zizinja angaqimisiyo ukutshila kude kuwe usiba, zibuya nayo itshile embizeni. basakuvuna abanye zizo. Imbongi imbongi sela ngenduku emkungwini, qa ke tina onkalwa yiyo.

EZABABHALELI.

U FALATI KWAKONA.

NKOSI MHELELI.—Amazwi am uwatsi- bile, nanga " u Sir G, Sprigg selenyanga ntandatu ecinga ukuzikululula i nkosi, into emxakamise ukuba angazikululi yinteto yecepa lako Nkosi." "Ngu Hon. C. Brownlee ongavumiyo ukuba zikululwe." "Tapu imigudu nempe- ndulo zika Hon. C. Brownlee ku Rulu- mente yokuba zikululwe." " Imvo itii utanywe ngu Rulumente, itsho isazi ukuba akatunyanga nguye." "Incwadi ezingelulo uluvo lwako akuzamkeli."

Incwadi zetu sazimtela imini nobu- suku ku Hon. C. Brownlee, ke sizitumle kuye sisazile isizatu." Baya kukululwa ababanjwa bahlele kwase Kapa?" "Imvo iti, iqekeza lesonga ayilibuleli, kube kuviwe ngapina kwinyanga ezintandatu ezidluleyo." " U Sir G. Sprigg no Hon. C. Brownlee, benze into efunwa nguwe" ngomlomo, kanti " akubateleli " ngo msebenzi. "Kwinto yombulelo kupela kusafunwe ingxoxo." "Impendulo yetu uyiququlela esi Ngesini." " Tina ke siluzisi ngenece, imbi kanye inteto yecepa lako." "Kuko ukusebenzela uluntu, udumo lwesiqu, nodumo lwe- gama emntwini." " Eyona nto ke inkulu kuzo zontatu kukusebenzela uluntu." " Icala okulo asilazi." "Imvo, ya Bantsundu mayicinelwe egameni ilayo, kungenjalo makutiwe Imvo ya Matile." "Intlo embi nelungileyo etetwa yiyo, isiquka sonke bantsundu," nokuba nati isixakanisile.

Kule nteto ukete izwi elinye. Ndiya vuma ukuba andibhalanga ngo ABC be Myo, ndibhale isinqe nendlu yalo, ndite Imvo iti, "ayibuleli iqekeza leso- nka," isiti "iyalibulela," kodwa beku- yiwe ngapina kwinyanga ezintandatu "ezidluleyo." Ndisati asingubo umbu- lelo lo, sisosolo, kukweya, nokumidubala okupayo, ukuba angasehlhala nayo lonto yake, nawe akusayifuni, okuya akupe iqekeza kwinto angeyeyenze parmbi kwe- xesha elifite owawumtume lona u Rulumente. Ndisati kuwe Nkosi asimbulelo ukuti bekutenina ukuba bangakululwa ezidluleyo. Wawu bagwebelena ukuze kufike elixesha sebebupile na? Kwa Xosa ukubulelwa kwento ecinanane kutiwa— ndibulela inkomo ngomso kuwe, ungadinwa nangomso,inja apo ipiwe itambo kona ayisemki, uzitabatele ukwe- kwe lwexwili nolwakwa Tshweza obelu kuhlwa ngama tyatanga, njalo nj.do. Xa upiwe yi nkosi ihleza no msipa utabata ngezandla zozibini usiti ukubu- lela enkosi Mhlekazi inkomo ngomso luyava usapo lwako emva. Xa umntu asenengxakeke kulisisiko ukuzaza oku- ncinane, aze abulele okukulu, ati omnye uze ubuyezize, omnye alibulele elozwi angalangele sandla kodwa. Akeyi aka- soli, akamidubali; ngumtshana owenza konke oku kulonina, omnye umntu akati kutenina ungandikisi namhlanje, oku kukufa upiwe ukwenza mna, angati hamba umke apa, unantonina ukusuka undidubule ndakukupi. Ngoku uya ndimema, yitabate yonke into yako ekum, undinukuzelenje akusayi kuba seya nento le. Lamazwi anjalo ngaku Rulumente. Sine xala ungenalo nje wena. Tina sibulela ulaulo nje, wena uya ludula, uya lusola; xa ulusolajo lungasikalala lusixote kuwe nemita- ndazoyetu. Tina sifuna ukuba bakulu- lwe nje, wena kokukona uqinisela intambo ngokuti " iqekeza njalo-njalo, kube kuviwe ngapina, njalo-njalo." Ulaulo lungenza ntonina kuwe ukuze lube lwenze okuluqulileyo? Siyatamba ukuba alusayi kudubuleka kangokoku- ba lungazikululi i nkosi. Mhla sasiqa- mba sisiva kuzibulalela kwa Hoho sidudumisa nondilele, kwaza ngetaru. lika Rulumente abafa, kumhla lapela kuti iratshi lokungamkungi u Rulume- nte. Siyabulelela ku Rulumente ubomi ukwapulelwa iminyaka yesigwebo, no Edmund Sandile owaye gwetyelwe uku- felo etolongvyeni. Kutuneka amapepa amabini, ipepa elingati rogo nokumfwa u Rulumente nalapo alungise kona.

" Napakade," siya kubulelela ungasika- lali ngamazwi etu akudubulayo, umsho- logu osekoyo wakwa Ngqika nguye. into obuyisebenzela onyana bako, iza -emngweneni wako, ukuhlala e Kapa, kuyindlela yokuza kumawabo. Kuti lusapo lwako imbulelo yetu kuwe no Sir G. Sprigg, ingangokuba abazange bangene etolongweni. Sibulela kuni ukuba- bona kumawabo, u Edmund Sandile enomsebenzi azuza imali ngawo ku Ru- lumente, ningadinwa nangomso. U Sir G. Sprigg ngu Hintsu, u Napakade ngu Ngqika. Amazwi ati "iqekeza asila- mkelu, kube kuviwe ngapina," &c. &c., yinteto ye Imvo yodwa asiyeyetu. Yi- ntonina le uyenzayo Nkosi W. Kama ukumidubala u Rulumente akuyivala i canteen? nidlala ngo Rulumente. Asingemangaliswa u Rulumente isi- gwebo sake esiguqule., Ndisagongxile inatnola. Oku kupuma kwintizivyo ebi- ngazi ukuba ingateta oku nge Imvo. Ukuba yenjenje iyingozi kotsundu. Ndim,

NKOHLA FALATI.

[Amazwi ka Mr. Nkohla Falati, ngo- kubhekiselele kwi Mvo, sisifalaFala esiyi nkohla kuti. Asivazi apo asekw kona. Nebesite saliganisa ukulpendula uya- vuma namhla ukuba uligqwetile. Nala usawagqwetile, asingi kodwa siNga pika nomntu ogqweta inteto yabanye, xa angxamele ukubenzakalisa.—Ed. Imvo.]

UMPANGA OVELA E KAPA.

18 Sir Lowry Road, 2 May, 1888. MHLKLI WE MVO,—Umdixolele ukufaka indaba zosizi olutshileleyo apa.

Sisahlali apa e Kapa. Umsebenzi wetu usahatnba kufike. Kulonyanga ipelileyo sibe negela elikulu lamakolwa elamke- lweyo etyalikeni. Sibe sisavuyela lona Inkosi yasitabatele omnye wobafundisi betu, u Rev. Father Sheppard, M.A. Uqaleke ukugula ngo March, ubhubha ngo 28 April.

Ipepa lingazala ukuba bendiya kucaza isimilo salondoda. Yenye yamadoda afele emsebenzini wawo; ibingumfo osinxilo sisodwa. Bonke abamazayo abantsundu apa kunye nabamhlope baya nqhina ngaye.

Ubengumfo okutlele isimanga, ote aku- fika apa e Kapa yema ityalike yake pakati kwamahlwempu nabapantsi, kumanxila, nabancanywayo. Wawenza umsebenzi wake ngenkulato engakangele bani ukuba ancedise kwimisebenzi yonke. Napakati kwa Maxhosa ubenguye, nakuba umsebenzi wake ubungowa na *Africander*. Ubungafika ezipete njengesicaka, etsha- yela (sweeping) indlu yetyalike, elungisa konke obekungenziwa ngomnye umntu, ehamba pakati kokuchola okukulu (ekucingelwa nokuba isifo sake wasitaba- ta apo, kuba ubhubhe yi typhoid- fever). Wenza umsebenzi omkulu ngexesha lesifo, ebesisikulu apa etabata izi alam ngokwake azise ehospiteleni ngemali yake. Kanti mna ubehleli naye endwiwini yake, bendinjengomntwana wake, (kuba lomfo yena wayefungele ukuzeka (living a life of celibacy). Ngumfo obeti xa ashumayelayo "onke amakolwa afelele ukutandazeia imini yokufa kwawo ukuze Inkosi ibe nawo." Umfo olomoko, eno- bubele kubo bonke. Umcoli manxila, enosizi olutuku ngawo.

Kute mhla wabhubha yayimiqodi ukuya kumboua, abamnyama, abelungu ama Afrikander nama Slamsi.

Ngo-Mvulo wasiwa etyalikeni yake yazala kanye; kwenziwa umtendeleko ongwele. Baye abafundisi bezele i Celebrant ingu Rev. Father Puller, no Rev. U. W. Watkins (abo bebhala naye kunye nam ndwiwini nye), no Archdeacon Lightfoot,"B.D., no Rev. Canon Peters, wase Zonnebloem, beucedisa emtendele- kweni. Emva koko kwasingwa enchwaba- beni, e Claremont, apo kwanchwaywa kona u Bishop Gray (The first Bishop and Metropolitan of Cape Town). Yati noko imvula yayisina yayimiqodi abantu kunye ne cabs zama Silamsi. Inkonzo yokunchwaba yenziwa yi Archdeacon, i pall bearers ingo Revs. F. Puller, U. W. Watkins, The very Rev. The Dean of Cape Town, Rev. Mr. Young, kunye nabanye abafundisi, (nearly twenty). Yaza i choir yake yavuma. Yapela inkonzo eluzisi, baye bonke abantu bezele zinyembezi. Yati i coffin yake yapuka zi flowers.

Lomfo ebhubha nje uyise nsand' ukubhubha naye. Yindleko enkulu pakati kwetu apa, nakuba sisazi ukuba yena wonwabile, kuba ngexesha ebequla ebonwabile engwenela ukumka aye ku pumla. Kunjalonje ibingumfo onwene- la ukunyuka kohlanga oluntundu, bendimana ukumfundela ipepa iliyi Mvo (*Native Opinion*) etanda kakulu ukuba indaba zalo, eyuyela nokuba kude kwako ipepa eliyi *Native Opinion*, ne editor yalo ingontsundu.

Nanzo ke indaba esinazo tina apa- Mandipele Mhleli; undixolele kuba ndi- tabate indawo enkulu kangaka.—Ndim

JOHN JAMES,

Catechist in charge of the Kafir work.

ABALIMI NA BARWEBI.

E MARKENI

E QONCE (May 12.)

Irasi eluhlaza,—4d to 11 ngekulu lhabile,—2/ to 3/2 ngekulu Umbona,—3/2 to 3/4 ngekulu Amazimba,—2/6 to 2/7 ngekulu Irasi ezinkozo,—3/3 to 5/3 ngekulu Ungubo,—5/ to 7/1 ngekulu Isemile—2/3 to 2,9 ngenxhwa Itapile,—10d to 8/4 ngenxhwa Imbotyi—2/7 ngekulu Inkuni.—7/6 to 27/1 ngeflara

E ROMANI (May 12.)

Inkuni—30/ to 57/ ngeflara Itapile—5/ to 8/ ngenxhwa Imbotyi,—15/ to 23/ ngenxhwa lertysi 14/ to 18/ " Irasi,—5/ " Itapile,—10/ to 11/6 " Umbona—6/ to 7/6 " Amazimba—7/ to 8/ " Umgubo—4/ to 7/ ngekulu lhabile,—2/6 to 6/ " "

E RINI (May 14.) Umgubo—13/6

ngenxhwa Irasi—7/ " Isemile—2/ to 2/3 " Imbotyi—11/ " Inkoni—24/ to 30/ ngeflara lhabile—3/9 to 4/4 ngekulu Umbona—8/9 to 12/ ngenxhwa Itapile —4/3 to 9/9 ngekulu " "

Native Opinion,

WEDNESDAY, MAY 16, 1888

The late *THE Diamond Fields* Mr. Chesson. *Advertiser* has a graphic and interesting articles on Mr. CHESSON's work and worth. It is evidently written by one who knew both most intimately. We have no doubt it will be read with great satisfaction by thousands of the friends of the late revered Secretary of the Aborigines' Protection Society. The article, besides, is a fair and temperate statement of the case of the Society and we reproduce it with much pleasure. It will, we are confident, be a source of encouragement and gratification to our friends in Great Britain to read this expression of

opinion respecting their work of love from a colonial writer, who has rid himself of all cant. The *Diamond Fields Advertiser* says :—

The death of Mr. Chesson, the Secretary to the Aborigines' Protection Society, will cause a feeling of deep concern throughout these vast regions in which the light of civilisation and Christianity have served to illumine, however dimly, the darkness of savagery. Mr. Chesson was in a variety of public aspects a model man and a model official. He united great enthusiasm and earnestness with strong common sense and a capacity for work on eminently practical lines which is not always characteristic of modern philanthropic agents. He was no sense a faddist or hobby-horse rider, in the objectionable meaning of those terms. He had fixed principles of policy with regard to the numerous questions adopted as their own by the Executive of his Society, and these principles were based on the broadest lines of Christian equity. It may be said indeed that Mr. Chesson made the Aborigines' Society what it is, rather than that the objects which the organisation has in view created and moulded the noble ambitions and characteristics of its Secretary. Whatever of influence the Society possesses, and its power is recognised in many important quarters, whatever of good in its own sphere it may have been able to accomplish since he became its actual guiding mind, may be attributed to Mr Chesson's good Judgment, his temperate mode of action and speech, his unceasing watchfulness ever the people in many lands for whose advantage this society was formed more than half a century ago. Although the scope of its work is more political and social in its aims than religious, especially religions from a narrow and selfishly sectarian point of view, Mr. Chesson sought on all occasions to impress the stamp of the most precious truths of Christianity on every great undertaking which it initiated and brought into public discussion. He was well conversant with the customs, traditions, trade, and character of every savage race which had been brought in relationship with the civilised world. Political treaties, commercial arrangements, the unauthorised encroachments of white adventurers into native territories, the deprivation of rights and liberties suffered by tribes through the dominance and thoughtless injustices of the white man, these and many other matters affecting the welfare of uncivilised nations received the closest attention and study from Mr. Chesson. His post was no sinecure, as the secretarieships of philanthropic organisation? too often are; and the amount of work which he got through in the course of an ordinary day was formidable enough to tax the powers of a conscientious Secretary of State Correspondence of an exceptionally weighty character owing to the wide field in which the Society conducts its operations; interviews with all sorts and conditions of people; preparation of reports, and attendance at meetings, kept him busily employed, but he was never flurried, and he never missed a point in a letter, a speech, or a report. Then doing the Parliamentary Session his duties were greatly augmented by his daily visits to the Lobby of the House of Commons, where his kindly, thoughtful face has for years been pleasantly familiar to politicians and journalists. More than once he had been urged to come forward as a candidate for a seat in Parliament, but he had no ambition for political distinction. He had chosen his pathway in life as one in which his nature, training, and likings best suited him to do good in the world, and he was content to remain in a great measure behind the scenes. He was a highly capable parliamentary "coach," however, and was not only much sought after by members for information and ideas respecting a variety of subjects on which he was an authority, but in numerous cases succeeded in infusing into the minds of prominent and influential men of both great parties, a spirit of enthusiasm for the protection and advancement of Aborigines which greatly benefited the objects of the Society. What the result of his death will be on the destinies of that Society it is difficult to say; but certainly it will be far from easy to fill his place. We have dwelt at this length on the life and labours of Mr. Chesson, because we in South Africa should feel specially called upon to take note of the work which he and the Society with which he was connected have from time to time taken in hand. A considerable degree of impatience with what is termed the interference of aborigines protectionists, is often manifested by Colonists, and it arises mainly from a misconception of the "platform" of the Society. It is believed in some quarters, for instance, that it is the desire of the members to take part in the work of what is popularly described as 'backing up the missionaries'; and that missionary and protectionists belong to one league and compact, for mutual support and defence through thick and thin. This is not exactly the case. Indeed it has on frequent occasions happened that the course pursued by some missionary body or its representatives has met with the plainly expressed disapproval of the Aborigines' Protection Society, and Mr. Chesson was well known to hold a very emphatic opinion regarding the practice prevailing in some parts of the freshly opened up field of Christian labour (including a few missionised sections of the South African region) by which a preacher of the gospel has been known to carry on a lucrative trade in cattle and merchandise. It is well known that here and there a missionary is found who fills the double *role* of pastor and trader, by no means to the detriment of his secular interests, however indifferent may be his success as an enlightener of the spiritually blind. He was also quite alive to the mistakes for which Missionary enterprise is occasionally responsibly through the rash policy and over zealous meddlesomeness of its agents. But no one was more ready to put in motion the influence of his Society as well as that which he personally exer-

devised on sagacious lines, and which, not hastily boasting of phenomenal "results," was carried out with a quite heroism and Christian thoroughness that ensured some measure of success. In order that the civilizing process may proceed amongst the heathen tribes of South Africa, and that the Aborigines' Protection Society may continue to be of practical assistance in the elucidation of the native question, we hope that the successor of F. W. Chesson will possess half his unwavering earnestness his knowledge of all questions comprised within the wide circle of his duties, and his remarkable experience and capacity as a "man of affairs."

Editorial Notes.

AMONG matters that will engage the attention of the S. A. Teachers' Association which sits at Grahamstown next month is the subject of the appointment of Inspectors of schools, to be introduced by Mr. MacIntyre, Headmaster of the public school Richmond. There can be very little doubt that this topic is suggested by the inexplicable appointment of Mr. Crawshaw to that office.

WE cannot acquiesce in the narrow and misleading definition the *E. P. Herald* applies to the Albany contest for the seat in Parliament vacated by Mr. Jos. G. Wood, viz, that "the contest between Messrs. Norton and Luke will merely be town versus country." It will be nothing of the kind, as it has to decide the question of questions now in this land, whether this country is to be governed on restricted Bond notions or on broad British lines of freedom to all. Mr. Norton is for Bond exclusiveness while Mr. Luke comes forward as the champion of enlightened progress on British principles. We should be sorry if anything were done by the Press to ignore or minimize this clear line of cleavage.

FROM the inanity of Sir Thomas Scanlen's unnecessarily curt speeches to his constituents at Steynsburg and Maraisburg, the *Journal* makes the following very pertinent inferences:—"The Opposition has entirely abdicated its functions; it has no faith to find with the policy of Government, and still less has it any suggestions of its own to offer. The Ex-Premier has nothing to say about the financial condition of the country, about Native policy, the liquor traffic, improvement and defence of harbours, encouragement of farming or trade, development of the resources of the Colony, or any such matters. The Government will have an easy time of it as far as the "Opposition" is concerned, and it seems to us that in fact Sir T. Scanlen's party has ceased to exist. They neither fulfil the functions of representing a temporary minority which under their guidance should become a future majority, nor do they contend for any principle which Ministers are ignoring or opposing, nor do they even think it worth while to criticise their action. Such a break-down is a singular feature in our politics. It gives us good reason to maintain that the so-called Opposition is really of one mind with the Ministry, and if the sun of Bondism would only shine upon them, they would be prepared to fill the Ministerial benches upon the same ignominious terms on which those benches are now occupied. No section exists which has the courage to maintain principles Opposed to the Bond; to insist that our Native policy shall be honest and kindly as it was of old; to check the notorious evils of the liquor traffic; to promote the development of British South Africa in harmony with the Home Government and in a friendly but independent attitude towards the Republics; to be responsible for its own policy, and refuse to hold office on condition of being dictated to by powers behind the throne. No party can claim the position of an Opposition, or hope to displace the present Cabinet, unless they are prepared, to undertake the task of lifting the administration of the Colony out of its present debased condition. It is an uphill task; but right will prevail, and success will reward those who courageously undertake the duty. Meantime the Opposition is dead; and its dry bones will be kicked about next Session Over more contemptuously than they were last year."

The justice of the criticisms of our contemporary cannot be gainsaid. The utter absence of courage and sagacity on the part of the Parliamentary leaders of the present Opposition has been patent and clear to all. It has been alluded to in the Press and in conversation throughout the Colony times without number. We can see no remedy for this state of things except in the editors of colonial newspapers offering themselves as candidates at the next general election for the various constituencies in which they live, with a view to get into the House to reduce the disastrous chaos among Parliamentary parties, which augurs ill for the successful and profitable government of the Colony. We are afraid that the reading of the colonial politicians is very limited, otherwise they are dullards who can not be impressed by the doings of the politicians of Great Britain—a country which offers us a splendid pattern for the beneficent conduct of Responsible Government. Now, it is the business of newspaper writers to read up these things constantly, and they should, if they are patriotically inclined, not hesitate to give the country the benefit of their superior knowledge, at least till a class of men, ready to carry out Responsible Government intelligently and in its integrity comes forward.

YESTERDAY (15th inst.) was the day fixed for nominating a member for East Griqualand. The contest is between Mr. Zeitsman and Mr. Sivewright. Next Tuesday, the 22nd, is polling day.

The *Graaff-Reinet Advertiser* shows, in a clever article the utter futility of the resolution passed at the late Congress of Farmers relative to the abolition, by a side-wind, of the Government Grants to Native Schools. Our contemporary argues:—"The object of the cunning motion and of those who supported it was

virtually to deprive the Natives of any assistance from the State, for the mover and his supporters knew that very well the Natives cannot support schools of the pound for pound principle—they are too poor—and the existing aided Mission Schools must die out rapidly or at once on the aid at present given being withheld. But Mr. Timm and his supporters are exactly in the position of the stupid fellow who cut off his nose to spite his face. We published a few days ago a paragraph from a contemporary which said that there are in the Colony ten thousand white children of poor parents being educated in Mission Schools. The grants in aid were originally authorized without reference to the colour of the children who would be sent to the mission schools. It was soon found by the people that the mixing of white and coloured children in schools under the grant would never do. Sensible white men and women, seeing this, said: 'We cannot allow this mixing, and we shall avail ourselves of the privilege of the grant to establish separate schools for the Natives, retaining the grant for white children. Hence schools for Natives were established? Now, this Farmers' Congress—by a majority vote, for the motion found strenuous opposition—have voted that those ten thousand white children shall be debarred from any assistance from the State, except on the pound for pound principle. A lot of well-to-do farmers vote that the children of the very poorest of the people shall be debarred from that assistance from the State which they themselves enjoy! They can send their children to colleges and public schools largely assisted by the State, the assistance greatly reducing the cost to them. If they wish to establish a farmers' school, they get from £1 15s. to £3 5s per annum for a pupil. The grant per head in most whose letter we lately published, amounts to 8d. per annum. These wealthy farmers begrudge—under the intention of keeping the blacks from getting any schooling enough to enable them to read their Bible—begrudge those ten thousand white children that 8d. a year from the State! No, that cannot be. They are just an illustration of 'the evil that's wrought by want of thought,' and there is their work. Luckily they cannot give effect to it. Let them bring the absurd Timm's motion into the House of Assembly and see what the response will be to the demand to abolish mission schools. That is what they propose, vainly thinking that their act will be condoned by qualifying Mission schools with "Native." If the grant for mission schools be abolished then not only will the blacks but the poorer whites be left without any means of educating their children while these well -to-do farmers dip deep into the pocket of the State to educate their own children."

THE mystery of Mr. Sauer's going up to Aliwal North to address his constituents and going away without doing so is explained by the *Northern Post*, which says:—"That private matters only brought Mr. Sauer on his late visit to Aliwal. After the next session he will visit Aliwal again and then address his constituents upon public matters."

MR. CLOETE, who has just been defeated at the Tembuland contest, has been asked to come forward as a Candidate for the Wodehouse seat in the Assembly, vacated by Mr. Joseph Walker. Mr. Cloete has already been to Dordrecht where he received fair encouragement to stand. We are glad to observe that Mr. Joseph M. Orpen, an old Parliamentary hand, who has received a requisition to stand is not unwilling to enter the contest. He has been promised support both in Barkly East and in Dordrecht. Mr. W. Janse van Rensburg, who resides near Dordrecht, is being put forward as the Bond candidate by a large number of electors of that party. The local paper believes that the contest will be between Mr. Orpen, Mr. Cloete, and Mr. van Rensburg. There is much common-sense in the observations (which we trust will have due weight) of a correspondent of the *Frontier guardian*, who says:—"It will be a pity if a contest for this last session of the present Parliament should take place, as by the time the election is decided half the session will be over; and if a new man were returned it would take the remaining half term for him to learn the rules and usages of the House. Therefore, as Mr. Orpen is an old tried veteran, I think the constituency would act wisely to let him walk the course this time."

THERE has been some delay in the declaration of the Poll in connection with the Tembuland Election, probably because some of the official returns are lost through the accident to the post cart, which was recently washed away by the Idutywa River. Fortunately the figures are not lost, as, besides their publication in the Press, they are no doubt still kept green in the memories of the polling officers. According to these results Col. Griffith has been returned by an overwhelming majority in opposition to the Bond or Ministerial candidate, and we congratulate him on the result. All the bye-elections which have taken place lately in these parts show that the temper of the country resents the policy of the Bond, the craftiness of which is being found out.

THE *Journal* (Grahamstown) pays the following tribute to the memory of our departed friend, Mr. Chesson:—"The death of Mr. F. W. Chesson may call for some remark, as there were formerly few names more obnoxious to Cape Colonists than his. In former days the A. P. S. as represented by him', was generally adverse to the feelings and reputation of Colonists; and the pages of this *Journal* contain many a severe rejoinder to his attacks upon the Frontier Communities. Of late however, we have had little to say in this line, and it has even happened through the shifting nature of political affairs, that we have found Mr. Chesson on the side of justice and common sense. The danger of war and the feeling of hostility between Eastern settlers and the native people have subsided, and both these sections have found a common ground in supporting the Queen's Government and the Imperial connection against open or insidious disloyalty."

