June 23, 1886.

IMVO ZABANTSUNDU (NATIVE OPINION).

Kweleveki egqitileyo ipepa kubeko elilizwi “Unozakuzaku we Komiti” (Convener of Committee) lidale impikiswano enkulu neshushu ebantwini. Singavuya amadoda ayaziyo inteto esitumele imvo zawo ngendlela-ndlela elinokusetyenziswa ngazo elozwi “ unozaku­zaku.”

Umbhaleli wetu wenjenje: Nkosi Mhleli we *Mvo Zabantsundu,* ndifakele kwelobepa lohlanga, kumhlana ndikukatazayo. Siyamncoma u Mr. A. L. Kiviet no Mr. C. Sokupe umncedisi wake, ngokucuma nokupumelela komsebenzi wabo, entsatsheni yase Burnshill (Umkubiso). Kuviwo olubeluko ngomhla we 26 May longanyelwe ngu Inspector Ely, intsapo eyabiko ngalomhla yaba yi 73, injalo nase ncwadini. Yema ngoluhlobo: Standard iv. 3: Standard iii. 10; Standard iv. 17 ; Standard i. 18. Below Standards 25. Where are you J. J. J. of Graham’s Town? Ndibe nosizi xa kufuneka ndite lomfo ka Kiviet uyasishiva, umzi ulila ezimatontsi ngokumka kwake. Akwababesiyakufumana indodana eyakwenza elinye ibanga entsatsheni. — Ndingu Jas. Figiland. Burnshill, 4 June 1886.

Umfo ongu Udala um-Zanzibar owagwetyelwa bonke ubom bake entolongweni yase Natal ngokusuke abulale umntu, ngoku bakohlene naye. Ute kanti lomntu sidlabantu, izim. Uti akuxabana nomntu apo entolongweni aselemshunqula indlebe nokuba yiminwe ngamazinyo ehlafuna eginya. Lishwaqeshwaqe.

I Palamente.

Besisate ga pakati ekuwupakeleni umzi indaba ze Bandla eli liqwalasele isiko e Kapa. Siteta kambe ngale ngxoxo ingokukwendlanga kumbele wotywala— umcimbi owangeniswa ngu Mr. ROSE-INNES ilungu lase Dikeni nase Ngqu- shwa. Kwingxolo yetu yokugqibela sigqibele ngoku ngenisa amanqaku awenziwa ngu Mr. SAUER, wase Alvani. Elinene ke lalandelwa ngu

Mr. HOFMEYR, ote akanakulixasa icebo lelungu lase Dikeni nase Ngqushwa (u Mr. Innes) kuba koba kucalulwa ibala. Ingaba Umxhosa wenziwa inkwenkwe. Ulikumbuze ibandla inteto ka Mr. Saul Solomon ngo 1873 mhla wayecasa ukucalulwa kwebala kwinto yokutengiswa kotywala, wati yena akakolwa ukuba lento iyakubanga ukuba kupele ukusela. Awake amava ngala apo benziwa kona utywala kulapo kungekoyo ukunxila.

u Mr. UPINGTON ute yena uvumelana no Mr. Hofmeyr ngendawo yokungafuneki kocalulo. Ukuba kutiwa makupeliswe ukutengiswa kotywala makupele nokwa bamhlope. Bangaba abantsundu benziwa intsapo xa banqandwa ukuba bangatengi utywala. Xa bezintsapo ke mabanganikwa ilungelo lokunyula amalungu e Palamente. Asiyiyo inyaniso le kutiwa ngontsundu uyazicelela ukuba anqandwe akutengeni utywala. Ezi zicelo zabafundisi. Kusukwe kubhalwe amagama abantsundu aza abekwa ongxabalaza atunyelwa kweli Bandla. Ezi zicelo ke azinamsebenzi. Ungene kwincazo ende yento ezabanga ukuba u Rulumeni amise umteto apa owawungokutengiswa kotywala kweli pesheya kwe Nciba esiti kwaye kungeko mteto ngapambili. Ezase Mamfengwini imantyi zazihambisa olwazo uhlobo ezase Batenjini ziquba olwazo malunga nokutengiswa kotywala. Nanamhla busatwalwa ngamagogogo ngabantsundu utywala Eqonce. Ezi ziqiti azisizi.

U Mr. MERRIMAN ute u Mr. Upington namhla uyipendulele ibhatyi yake, kuba oko wayengomnye we Komityi yabapicoti masiko abantsundu wasayina ukuba utywala bungatengiswa kwabantsundu. Umpulapule ngemihlali u Mr. Hofmeyr kwindawo acapule kwinteto ka Mr. Solomon, ngalomhla u Mr. Solomon wayeposisile, wateta njengoKungati abamhlope nabantsundu bantonye. Elake lelokuba kuxaswe ilungu elibekekileyo lase Dikeni nase Ngqushwa. Utetise u Mr. Sprigg ngenteto awayenza ngo 1873 ecasa utywala kwabantsundu. inteto awada wayibonisa u Sir Bartle Frere ukuze aqondwe ukuba ungumtandi wezizwe ezintsundu ; kanti ke noko ngalo lonke ixesha awayepete akazange enze nomnye umteto ukuqinisa inteto yake nakuba wayexaswe yinto eninzi. Lomsebenzi wenziwa ngu Sir T. Scanlen. Eli lizwe liyakuzala yinkohlakalo nazibhovu- bhovu ukuba utywala buvulelwe, bayakuzidela ke kuba beyakuba bengayinikanga indlebe inteto yelungu lase Dikeni.

U Sir T. SCANLEN ute yena unga bangalamkela icebo lelungu lase Dikeni, lamabala ayenziwe Emaxhoseni ekungenakutengiswa tywala kuwo ayemancinane kakadeni, ngoku kodwa mawandiswe.

Ingxoxo iqutywe ngamanene anjengo Mr. LEWIS, Mr. HUTTON, no Mr. AYLIFF, no Mr. PEARSON, no Mr. DE SMIDT, no Mr. FROST ababengaku Mr. INNES, baza o Mr. BARRY, DE VOS, JOHNSON, namanye amanene anteto sobuya siziqube acasayo.

Lahlulelene ibandla ngoluhlobo :—

Ababengaku Mr. INNES, 25 :—De Smidt, Goch, Lewis, Frost, Manuel, Hockly, Robert­son, Douglass, Stigant, Sauer, Paton, Ayliff, J. E. Wood, Jones, Hutton, Rudd, Dyer, Merriman, Innes, Leonard, Vintcent, Sir T. Scanlen, Warren, Brabant, Pearson.

AbamcAsileyo 25 :—Proctor, J. A. De Wet, Uhlsson, Dempers, Van Heerden, Du Plessis, Johnsen, Scholtz, Van Der Walt, O’Leary, Le Reox, Pothman, Hofmeyr, J. I. De Vil­liers, Upington, Venter, Barry, Sprigg, Wiener, Oosthuizen, Nel, De Vos, A. B. De Villers, Esselen.

UMCIMBI WENKOSI EZISE KAPA

Ngo Mvulo wegqitileyo kubeko e Qonce apa ibhunga lokucinga ngawona manyatelo ekufanel’ ukuba atatyatwe ngendawo eyatiwadleke ngu Rev. Mr. Rubusana kwi pepa le *Mvo Zabantsundu,* engokulilelwa kweza nkosi zakwa Xhosa zise makamandeleni e Kapa.

Kubeko amadoda amahlanu kwiqumru elo u Rev. W. B. Rubusana Mr. Umhala, Mr. William K. Ntsikana Mr. J. Tengo-Jabavu no Mr. Ngcnmbe omkulu.

Kugqitye kwezindawo. (1) Ukuba Umtandazo utunyelwe kwi Ruluneli u Right Hon Sir H. Robinson, ngetuba le nkosi ezo. (2) Makuoeiwe indawo ngendawo ezinga zinga

faka igxalaba kulo msebenzi ukuba zizenzele amagqugula okubhalelana neli, seliqaliwe e Qonce ngento emazenziwe. (3) Umtandazo wobhalwa ngu Mr. N. C. Umhala no Mr. Tengo-Jabavu uze utunyelwe kwi Komiti zezinye indawo wakuba uvunyelwe yile yase Qonce, ezoti zona zalate ezingakwalatayo zivelele ukubhala kwabantu.

Umpanga ka Mr. Joel Madubela.

Udaba lokudlula ngo 27 May, kwalendodana igama longamele lamanqaku, ludalele usizi intliziyo ezininzi. U Mr. Joel Madubela ngu nyana oza emva komkulu Womfi uJohn Madubela wesika Captain Veldman.

Waqeqeshwa e Nxukwebe apo ahlale iminyaka emitatu, wanikwa umsebenzi wokuqeqesha intsapo e Mpukane pesheya kwe Nciba. Ube yindodana ebindileke kunene ebizinikele ngentliziyo yonke kwinto zokunceda abantu bakowayo. U Mr. Joel Madubela ubesele ngumshumayeli kwi bandla lase Wesile, nguye umpembi wembuto yengxoxo yododana lwapesheya kwe Nciba ekutiwa yi *Mutual Improvement Society* abe ngunobhala wayo. Umxhasi okuteleyo we *Mvo Zaba­ntsundu* kuba ebebona kuzo isibane sokukanyisela lomzi untsundu. Amazwi awafumbatise abazalwana bake ngalawo Enkosi u Yesu, ati: “ Lindani nitandaze ukuze ningangeni ekulingweni.” Yenye yamadodana ebesinetemba lezinto ezinkulu ngawo peshe­ya kwe Nciba ngokubona imigudu yayo. Kuyikolisile kodwa ukuba Inkosi iyitabate. U Mr. Joel Madubela ubesand’ ukutshata kuba utshate ngo 20 April lo udlulileyo, ngokoke ushiya usizi lomtshakazi, esimkuzayo kwanentsapo yakowabo ngalamabala.

UMLISELA MOMTINJANA EGCUWA.

(IVELA KU “ASSISTANT SECRETARY.”

Intlanganiso ekutiwa yi “ Mutual Iprovement Society” njengoko kwaziswayo yavulwa ngokuhlwa 8-30, ngu Presi­dent George Pamla ngokucula ingoma yesi Ngesi “ Rock of ages cleft for me,” nangomtandazo. U Secretary ufunde i Minutes zeyagqitayo, wandula ukubiza amagama amalungu. Ngawo la amagama ababengeko R. Ndungane, J. Mbasa, E. Mazamisa, J. Mampunye, Enoch Mamba, J. Kuzane, A. Zibi, W. Daniel. U P. Rozani wafika seyipuma; u Miss Ginya wayesifa. Kuhanjiswe umsebenzi, kwacelwa i choir ka Mr. Chas. Bikitsha. Emva koko u President wacela ukuba kuveliswe amalungu amatsha. U Mr. S. D. Maqina wavelisa u Mr. Paul Mamba; no Mr. J. J. Madubela wavelis’ o Messieurs S. Mzamo, Jeremiah Mazamisa, bonke bamkelwe ngovuyo. Emva koko kwa- vuma i choir ka Mr. E. Mamba eyayipe- twe ngu Mr. Paul Mamba; nasemva kwe ngoma leyo u President walesa ipepa lake (Essay) “The housing of the natives,” ate esakukova ukulilesa sapiwa ingoma ngu Mr. Chas. Bikitsha, kwaza emva kwayo kwaqutywa ingxoxo ngepepa.

Usuke u Mr. Vice-President M. N. Galela wati, ewe, ipepa libhalwe kakuhle kodwa lisehlisa uhlanga oluntsundu; u President ebengena kululindela kulentlalo uhlanga lukuyo, alikabi lixesha ukuba abantu abantsundu bacingelwe kakulu, watsho wati, akavumelani nombhali weli pepa—Amangesi wona ukuze abe nje agqiba 1000 years, kodwa tina bantsundu asikayifezi ‘lominyaka, naku Mangesi kuko asambata iblankete ezibomvu—asingede sicukucezwe ngakumbi sinentswelo—ngemo siyafana ibala aliteti nto, ngako uyicasile inteto yelopepa.

Usuke u Mr. F. Basi wawa kwelokuti, into inohlanga oluntsundu, sinentswelo, abantu abafani kuko abazicocayo kwintlalo yabo ngokuba namalungelo. kodwa tina asinako kuba nale malana ipelela kozikala nomaqina&c., nobuvilikitshane bokucongca umzimba.

Usuke u Mr. D. Zani wavumelana no Mr. M. N. Galela wati, besilindele ukuba le (essay) isifundise indlela yokuba sizipate entlalweni.

U Mr. P. Xabanisa uncome ukulunga kwepepa wati, ngesitata umzekelo.

Usuke wema u Mr. Jas. Mazamisa wati, elipepa belirwela imvo zabantu ibingalungile kanye akuko mfana ufundisiweyo olala nenkuku namatakane, yena akalali endlwini enjalo.

U Secretary ute uyavuya ukuba eve ukuba irwela abanye, kuba ibingateti uluntu olumnyama lento mayiye kushicilelwa kwipepa “ *Lemvo”* watsho wati njengoko umbhali ati masitenge i Harmonium ne Piano—sofa ne karityi lento ayikulunga kuba asinamali uti umntu one Honours certificate azuziswe imali elingana nongazange aye kwi Insti­tutions, abapumelela isitandati sesitatu (Standard iii).

Umbhali ukuzikusela ute ebengazi uku­ba urwela imvo zabafundileyo ubebonisa intlalo yabantu bakowetu zesibafundise.

Emva kwengxoxo kucelwe i choir ka Mr. Chas. Bikitsha neka P. Mamba—kwabizwa u Mr. S. D. Maqina ngento awayeyivelisile kwintlanganiso eyadlulayo; emva koko kubizwe i choir ka Mr. Chas. Bikitsha. Kwalandela ingxoxo nge “ Motion ” ate u Mr. Chas. Bikitsha we- ma wati, ubehleli njengesidenge, kuba engayivanga into ebitetwa ngenxa yesi Ngesi.

U Mr. J. J. Madubela ute Isingesi besizele ngamazwi angasingawo Esingesi equbeka apa nalapa ebuya ngomva de angabi nakuvakala into ayitetayo.

U Mr. M. N. Galela ute akakufumane avumele ezonteto kuba ipudini xa ityebile akutshiwo ukuba mayingadliwa, awonakalisanga nto lomazwi.

Usukile u Mr. Basi wati. akaqondanga nokuba yi motion nokuba yi essay yintonina pofu lento ilungile xa iyi motion noko inqabile into yokuxasa omnye kuti bantsundu, u Mr. Maqina ulandele into eyayibhalwe ngu “Mlweli Wohlanga ” ebengafanele ukukwenjenialo kuba u Mlweli Wohlanga wayiteta lonto ecimezile. (Shame ukuba utsho Basi.)

Kubizwe u Mr. Mamba ngengoma, kwalandela impikiswano (debate) pakati ko Mr. M. N. Galela no F. Basi (kulungi- lena ukutshata intombi engafundanga) uyabuza u Mr. Basi ukuba kulungilena? ze ati yena uxakiwe kuba yena usengumfana akanangqondo ngotshato wati abafundileyo mabatshate ezingafundanga intombi wati, esitsho wayesiti lento ibingafanele mpikiswano.

Usuke u Mr. M. N. Galela wati akakuba nacala ayakuti ngqu-ngqu watsho esiti ukubona kwake yena akunakwenzeka

ukubopa inkomo engatsaliyo kwetsalayo inqwelo ayingehambi kuba umqeqeshwa utsalela kwenye indawo, ngako akalunganga kumfana ofundileyo ukutshata nengafundanga.

Ute u Mr. Madubela kulungile ukuba kutshatwe afundileyo, unyanisile u Mr. M. N. Galela, senziwa kukuba sisiti afu­ndileyo angamavila. Kanti hai, xa yavela ekuteleyo naxa ifundileyo iyakuba njalo.

U Mr. Jas. Mazamisa ute akayiqondi ingxoxo ufuna ukuva ukuba yiyipina efundileyo ene Honours nene Domestic economy? Yena akavani nezifundileyo kuba azilimi azihlakuli azisebenzi, zeke ngoko intlalo yazo ibembi. Ungaku Mr. Basi.

U Mr. P. Mamba ute yena akakuteta kodwa kufanelekile ukuba bati abafundileyo batshate ezifundileyo.

U Mr. Zani ute lengxoxo ibanzi kuti bantsundu, ngemveli imfundo kodwa isimilo nokukutala.

U Mr. P. Xabanisa ute liteta ntonina eligama ‘ educated ’ kuba intombi ingafunda kanti ayazinto nge Domestic eco­nomy. Ute u Mr. Madubela ayifundanga engazi Domestic economy eyazi imfundo yodwa.

Ute u Xabanisa mhlaimbi yazi i Do­mestic economy kanti ayazi nokubhala Ute u Mr. President hai, enjalo ayazi nto iqeqeshiwe kupela. U Mr. Chas. Bikitsha ute mayazi zombini izinto.

Emva koko kuvunywe “The Gospel bells” ngu Chas. Bikitsha ne choir. [Kulondawo nakoyiswa yingxoxo.—Editor Zwivo.]

U Mr. J. J. Madubela no Mr. S. D. Ma­qina no Miss Eliza Mkatini bavuma iculo elafakelwa amazwi ngu Mr.Richard Kawa eliti: “ Wena lizwe Lotukela,” liteta ngo- kugoduka kwa Mamfengu—(hai uxuba mnandi kwalo).

Emva koko u Mr. President wavelisa iletala eyayibhalwe ngu President we “ N. E. Association ” engokuhliswa kwe mali yo Titshala base Transkei kwa Pini ekwati emveni kokuba amalungu exoxile ngayo avumelana ukuba kubhalwe, Incwadi eya e Palamente ngokungena ngeroba lika Dr. Dale, i Komiti ayizange ibe natuba lokuhlangana emva kwentlanganiso kuba yapuma 12-15 ebusuku. Amalungu ayakuxelelwa ngu Secretary into ayakuyiteta kwezayo.

Intlanganiso yayiyeyomeleleyo nenomoya wokuxoxa.

ABALIMI NA BARWEBI.

Elinye inene lalapa like lati kuti kunanina lento abantu bakowenu bengangeni ekufuyeni igusha. Yeyona nto iyakubanceda ngezimini inkomo zitshabalalayo zingange nisi nto. Igasha inye imnika uboya be 4/ umntu ngonyaka, igusha ezilishumi zingadla apo kunokudla inkomo enye. Ishumi legusha linokuyingenisela £2 ngonyaka indoda. Ikulu linokuyingenisela indoda £20-

Umzi ofuye igusha siwucela ukuba uke ulinge le “Dip” intsha yokulungisa uboya bayibikelwa ngu Drummond & Co. kwimihlati yezaziso ze *Mvo.* Eliyeza liluncedo.

Uboya buyanyuka kwakona exabisweni e Ngilane. Ukuzeke abafuyi bafumane amaxabiso ngabo mababulungise.

Izolo e markeni uboya bama fama obucaziweyo bufumene 9d to 10 ngeponti; obabantu abantsundu obucaziweyo bafuma­ne 9d to lOd ngeponti. Bonke oburabaxa nobu mnyama 2d to 2 Jd ; obuvaswe kodwa 5Jd to 5Jd igrisi 3±d to 3Jd obeseyi 8d to 1/1 ngeponti.

E-MARKENI.

E QONCE (June 19).

Ibhotolo, 6d to 2/ ngeponti

Amaqanda, 7d to 9d ngedazini

Irasi eluhlaza, 5d to l0d ngekulu

Ihabile 3d to 2/ ngekulu

Itapile, 1/3 to 5/11 ngengxowa

Imbewu yehabile 1/7 to 2/ ngekulu Umbona, 1/7 to 2/1 ngekulu

Irasi ezinkozo, 1/10 to 2/3 ngekulu

Isimili, 1/3 to 2/3 ngengxowa

Amatanga, 1/ to 2/2 ngedazini

Umgubo, 2/6 to 6/6 ngekulu

Iartyisi, 9/3 ngekulu

Imbotyi, 2/4 ngekulu

Inkuni, 4/ to 18/ ngeflara

NATIVE OPINION

WEDNESPAY, JUNE 23, 1886

THE ceremonies on the

Native Girls’ 17th instant connected with the breaking up, for winter vacations, of the Native Girls’ Institution at Umgwali, afforded a representative of this journal an opportunity of visiting this historical Mission station.

This station is in the very heart ot what was once the land of the Amangqika, which is now a perfect net­work of farms. It is about twelve miles from the nearest railway station —Dohne—on the border line, the distance might be less still but for the fact that the extensive fencing in of farms, now in vogue, has consigned the age of “ short cuts ” to the past. All credit to the Stutterheim Divi­sional Council (for the Mission is in the Stutterheim district) the road is in good repair. Never having been to the Umgwali before, and whatever knowledge of it we could boast of having been gathered from the admir­able “ Life of Tiyo Soga,” by the Rev. J. A. Chalmers, the prospect of tra­versing the region made sacred by the exploits of one who is worshipped by all enlightened natives was peculiar. It would be the sheerest affectation for us to say our expectations about Umgwali were of a high order. It

is well known that the station was literally swept and garnished by the last war, and the people whom it was intended to benefit morally and spiriually were deported to Gcalekaland. It was only natural then that we approached it in low spirits. But it was agreeable and refreshing to find a fully occupied station where we pictured to ourselves what was less than a howling wilderness : a manse and a commodious chapel which had been recently renovated, where we looked for dilapidation and ruin. To us both the manse, the chapel, and one or two outbuildings had a special fascination —having been erected by the ever-to- be-lamented Rev. Tiyo Sooa. The good Rev. J. F. Cumming, the imediate successor of Mr. Soga at the station, is still in charge, and notwitstanding that he has his name written among the early missionary pioneers to the Amangqika tribes, he continues to possess, we are thankful to say, the vigour and energy of a young missionary.

It is, however, the Girls’ Institu­tion that is the pride and glory of Umgwali. It is two-story high, and is a fine, spacious, commodious, and substantial building, to which may unquestionably be awarded the credit of being the handsomest Native Girls’ establishment in South Africa. The edifice was erected at the cost of £3,400, for which the natives are indebted to the good Presbyterians of Scotland. Though designed to accommodate fifty scholars, it can easily hold more. Our space does not permit of the description of the various rooms.

The school was removed from far less convenient quarters into the new compartments in March 1884. and it is evident that in the former place it could never rise above being a normal station school. We doubt very much whether it is otherwise known by a large majority of those who are ex­pected to support it by sending pupils to it.

At present the number of boarders is small. We believe what is covered by the standing phrase “ Hard Times” has less to do with this circumstance than the fact that the natives have no knowledge of its existence—certainly not after it has been so completely rebuilt. To this must be added the weighty consideration that those who are in charge of the Institution are too modest to blow their own trumpet. Plain and unassuming country folks, they are quite oblivious of the fact that this, if it has not been so in former times, is particularly an age of advertisement. But when we remember that the Great Master Himself once poked fun at the simple individuals who lit candles and put them under bushels, we confess we are not prepared to swear positively that advertising was not in vogue is the ages that are gone. “Let the “results speak and serve as advertisements,” one might say. Exactly so. In 1883, if we mistake not, three or four Umgwali girls took very creditable positions in the Pass List of the Elementary Teachers’ Examination, which is at present the *ultima thule* of the work done in Na­tive Institutions. On this occasion Umgwali candidates were second to none among competitors from other Native Institutions. This success is singular, because account has to be taken of the limited area and meagre numbers from which the successful examinees were drawn, and the emu­lation and *esprit de corps* that a large school inspires are absent. Then, you have the published results of the last inspection—4G infants below Standards; 7 in Standard I; 19 Stand- ard II; 17 Standard III; 10 Standard IV; and 3 in Standard V—results which compare favourably with those of other Native Institutions.

In the Industrial Department we were satisfied to find that the boarders engage in outdoor work. They have within the last nine months planted a number of trees round the beautiful buildings, which will before long make the surroundings very attractive. They also attend to the cleaning and harvesting of the Institution lands. Of course, this is done after school hours. In the sewing and dressmak­ing line Umgwali girls were awarded “ Honourable Mention,” at the 1885-6 South Africa Exhibition held in Port Elizabeth. It was gratifying, more­over, to observe that in equipping girls for the future, the importance of the culinary branch of domestic economy is not overlooked. Thus it will be seen that everything that is essential in the education of a girl is kept in view at the Umgwali Institution.

Miss MacRitchie is the Lady Principal, and she is a lady of singularly high attainments. Formerly in in charge of a ladies’ institution in Scotland, Miss MacRitchie came to the Colony to succeed Miss Waterston as lady-in-charge of the Girls’ School at Lovedale, and the lasting results of her training may to this day be seen in the homes of the young Native women who passed through her hands then, who have not had their equals since.

At Umgwali Miss MacRitchie is assisted by Miss Stapleton, a lady from Cape Town. Under Miss Mac- Ritchie’s able superintendence wo are satisfied that the main conditions are secured which alone are requisite to make Umgwali yet a prominent centre of light and sweetness, which will radiate to all the homes of the natives of the Eastern Province and the Territories beyond the Kei. “ Umgwali yet,” is our refrain; and we are much mistaken if this Station which has produced the most accom­plished Native Minister South Africa- has ever had, and which new has this most excellent establishment for the education of native females in South Africa, does not yet lead the way in the department of sound native girls’ training also. After all the native tribes can only be effectually civilised by the influence of the missionary and the native women. We shall watch the progress of this Institution with considerable interest; and we commend it to the notice of our countrymen.

Editorial Notes.

Through the indefatigable efforts of our Magistrate, Mr. W. B. Chalmers, we are thankful to hear that Government has been induced to write off the arrear taxes up to the end of 1884. This will no doubt heave a millstone off the necks of the natives. Our people should now strain every nerve to pay up the taxes due for 1885 and the current year; and we trust that Government will recognize that it is doing the natives a kindness in pressing them for one year’s taxes at a time.

Mr. J. G. Wood has intimated in Par­liament that Mr. Ayliff and himself will not be able to introduce this session the Pass Bill which they were commissioned to draft. This will relieve the anxiety of thousands of native people for whom alone these manacles were to be forged. Why should the English members (for it is vain to appeal to the Dutch) insist upon unnecessarily curtailing the privileges of their native fellow citizens? Surely the Cattle Removal and Vagrancy Acts are enough protection to the farmers.

The Ministry have sustained a defeat in the House on the Transkeian Representa­tion Bill. In committee the Government succeeded by a bare majority of two in inserting a most immoral proviso, because based on differences of colour, that a black man should possess four times the qualifications of a white man before he can be a voter. The practical consequences of this small proviso would have been most mischiev­ous. And the native people are very much indebted to Mr. Merriman, Mr. Sauer, Mr. Goch of Kimberley, and to Mr. Pearson of Port Elizabeth, for the elo­quence and earnestness with which they opposed this calamitous step. They were, however, worsted for the time being. At another stage Mr. Douglass, the able member for Graham’s Town moved that this disabling clause for us of colour be expunged. The Government opposed, but Mr. Douglass was supported by 31, and the Ministry by 28. The clause was therefore expunged. The Native Elective Board has, thank God, also gone. The combination of purely English members against Dutch nonsense seems yet strong enough to serve the country even in the present Parliament. May it last.

It is very remarkable that the advo­cates of the disfranchisement of Natives cannot find anything better in support of their case against the Natives than to trot out the ridiculous bogey of a black member in Parliament. But we are con­tent to let the past history of the Native vote speak for itself and are satisfied that- so long as the policy of non-irritation is pursued by Governments so long will Natives not trouble themselves with sending to Parliament one of their colour. The *Star* (Graham’s Town) is the last paper to repeat this trite argu­ment which originated in *De Zuid Afrikaan,* the organ of the Dutch party in Cape Town. In a recent article the *Star* says:—“ Hitherto the native vote, under the ‘ two sticks and a gunny bag ’ suffrage, has been manipulated' for the election of white candidates for Parlia­mentary honours. But the time is com­ing, or "we shall be mistaken, when men like Tengo-Jabavu, or Kafirs of much less intelligence, will be put up and returned by overwhelming native majorities, not only for the Transkei, but also for such border districts as East London, King William’s Town, Victoria East, Fort Beaufort, Queen’s Town, Aliwal North, and Wodehouse. Are the negrophilists prepared to attempt to force native repre­sentatives into the Legislature, and to compel the colonists to insist upon such an alteration of the Constitution Ordinance as to make a native ineligible for election? To do so would be a serious step, but it is one which will assuredly be taken should this inordinate display of man and brotherism go the length of encouraging a Jabavu to be put up. To use the native vote as a counterpoise to that of the Dutch would bean equally serious matter, as the first indication of such an effort being made would certainly lead to the entire disfranchisement of the natives.”

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