FEBBUARY 28, 1889. IMVO ZABANTSUNDU (NATIVE OPINION) 3

kufuneka nivumile ukuba mayitwatyululwe ukuze. ibe luncedo kumzi omkulu, kwano banzi eniwukokelayo. *Nilukanyiso lomzi ontsundu,* ngakumbi kuba niliqela elifundileyo ekufuneka niwukokele umzi nakwezinye izinto ezingapezu kwe mfundo. Manditi ingaba lu­ncedo xa lite i Herschel lanesebe le ntlanganiso yo Manyano nge Mfundo; ze ke kuti xa intlanganiso ziza kubako nalo litumele amadoda aya kuba zizitunywa, kube njalo, njalo lie nakweminye imimandla ; ukuze siti isikalo xa sikoyo somzi ontsundu—singe sipuma kumritu omnye ukusinga e Botwe. Yekani amakwele angasayi kunisiza Into. Tina ba Tembu sibe sikangele ngenyameko enkulu uknpumelela kweli cebo loka Jabavu, kanti kwapakati kwenu, nina ! makwele, kwano kungavisisani. Mfundisi Rubusana kawupinde umamele, ubeke indlebe, uze uyeke igazi lako libande upulapule eli cebo loka Jabavu, ; wandule ke ukunika isigqibo. Ndiya-

 temba ukuba woba nako ukuti “ukuba ndake ndayiva into etetwayo, yile itetwe ngumndululi ngxoxo,” uyeke u *vice* *versa* omenze emva koka Sakuba kwi ntlanganiso yo Manyano nge Mfundo [ ebeninayo. Manditshonele okwanamhla, ' ndim,

“ Observer.”

Tembuland, 9, 2, 89.

NGEVOTI NABANTSUNDU.

Nkosi, — Uze undincede undifakele lamazwana ambalwa kunye nemibuzwana etile. 1. Ndifuna ukubuza kubavoti abantsundu abati kufanele ukuba kuvotelwe u Mr. Blaine, okokuba kunganina lento intshaba zabantsundu zingxamele yena nje? 2. Kwakona angatinina umntu otandwa zintshaba zamalungelo abantsundu ukuba abe ngumhlobo wabantsundu? Manditi lento ndiyibuza nje ndive omnye umvoti ontsundu esiti kum sifanele ukuzinika ivotizetu ku Mr. Blaine, kute kusenjalo ndabona kufika ipetshana linegama, lika Mr. L. H. King, elindilatisa okokuba u Mr. Blaine ngoyena wokuvotelwa. kuba engumntu okufupi kuti esimaziyo. Makowetu nditi kuninina esiyakuziqonda intshaba zetu? Yinina okokuba umzi umana usahlukana, kuyakuba ninina esiyakuba yimbumbayamanyama ? U Mr. Hughes kudala simva emapepeni etetelela uhlanga oluntsundu, ukuba nilahla yena niyakuti niqonda kube seku semva makowetu ivoti zetu maziwe kuye u Mr. Hughes,

Umvoti.

Cildara.

ILIZWI KWA BHACA.

“J. D, M.,” nam ndinjalo ndakufumana udaba olumandi kwipepa lako le 11 Jany. 1889, oluqutyelwe kuwe ngu­mhlobo wenu oteta ngesakiwo kwa Bhaca esiqalwe nge 6 Dec. 1888 Wakankanya mina ukutanda ukusingapambili mfondini “J. D. M,” njengokuba wabeka epepeni sebeyakundikangela abantu: senga ngeunganjanganjalo. Hai kambe akusekonto, sova ngawe mhla yavulwa ndingati ndotumela isheleni—£1. Okunene ngamawetu lawo. Ndimaxesha mane ndihamba kwelo, umhla wokuqala ndangena etyalikeni yakona eTshungwa- ne ndafika ndabona abantu abatanda inkonzo, soloko noko into endati abayiqelekuhle zibhulukwe, benamakulu enkoma po, ngati kunjalo okwam. Ndipika ukufa nokupila ngento esakuba ingenasonakalo ’ ebugqobokeni. Fanele, nawe weva kunyaka kwakufuneka ilungu apa, waudilesa emapepeni kusitiwa sipemba imfazwe kuba sati simbalwa safuna ukuba sibe ngabendidi zabavoti tina. Apa u Nengqause wangena nabamhlope ukungavumi kanye ilungu ukubanguwe wanqunyulwa amanqindi ngumtyoli. Izibango zako.

J. F. M.

KU MR. J. PELEM.

Lamadoda uyakolwa ndiyakolwa ngawo. sobabini sikolwa ngumlomo wawo Mna ndikolwangama Sikanileni ngokuba batetelela umzi ontsundu ku Rulumente bengenguye bona maxa angavumiyo kupela nguye. Lempi yecala lo Sipiligi iya mxenye ikangele iziqamo, aqale ngamaxesha atile. Sikangele ucandelo umhlaba, akaucandi, ulinde elokugqibela iqaba atyape ukusicandela, ukanti lonto yiyona abanye abantu bada bafa belinde ukucandelwa, abanye baka izindlu eziku- makulu £155, £300, £225, abanye baka amanqugwala amatye awe £15, nentango ze os. noko intloko yolaulo akuvakali libuyisa moya liti abafundisi baqala olungileyo kwakolwa abantu abambalwa ngoku umhlaba wanele ngumandifuzise ndi abakileyo nabangakanga abatandayo kuba abanye bemiswe vilonto. Mnumzetu u Mr Pelem nabanye ningandixabi ngenteto engavakaliyo. Nditi umfo wecala lo Sir G. Sipiligi umkosi uhlala umi ngama Bhulu ukuba atelele elocala kuba ungum Scanlen noko umkosi uhlala umi ngamanina ukuba akunasizwe uhlabelana naso esiti pambili paya sibuyelane maxa kuxoxwa ngati singungeo Scanlen. Ndingati akubonakali kuba nabo basintshaba, kuba lomikosi ihlatyelwa bona ngenxa yetu. Napi ama Bhulu akwelocala likulu ukuvotela icala lo Sir J. G. S., kukongezelela imbandezelo pezukwenye. Silinde tina ukubonga mhla siva esiti Ummongameli omkulu mna nditi umntu omnyama ndituna epetwe njengati kanye. Wova mhla kwavakala elozwi, koduma amacala onke e South Africa. Mhleli nawe akungeze watsho ukuti ndiyakataza ngoku bhala umtyukata, ndinyamezele.

\_ , John F. Mazamisa.

Feb. 20, 1889.

UMKOSI KUMA LEDI.

Manenekazi ndive kutetwa ingxoxo ; emnandi kunene kwipepa endilifumeneyo nge 18 ka February kulonyaka, ndingazi nokuba niya watata sinina amapepa. Kuqala manditi litile, ke xa lifi- | leyo wonke umntu utata izixobo. Kandani imipu nani nonyaka, life ngaku manene nama nenekazi. Into yokuqala kutiwe ngamanene masiye emfundweni ukuze asitshate, awafuni zi fulu wona. Sisi we ngobawo ate kwawona, intombi ezingawaziyo amasiko abe Lungu azifuneki, siwalingile. Okwesibini, ezile kusitilisha ahamba ngati ngokunga cubeki kwetu, nditeta lento bati bona zi manners, bati asinazo, bati asizilungisi nasezindlwini, silingile. Kwatiwa singamavila sakutata ukuba ngo Madam, kuba bate bona neti bapume ezikolweni

INTOKAZI ENGUMZEKELO.

Njengoko sebevile abalesi beli pepa ngokubhubha kuka Mrs. Mcanywangwa wase Monti, namhla sifumene lamazwi alandelayo ku Mr. Isaac Wauchope ose Lovedale. Akuko mntu obefanele ukwateta kakulu ngo Mrs. Mcanyangwa njengo Mr. Wauchope, esiva ukuba bakula kunye no Mrs. Mcanyangwa, bafundiswa nguyise womfikazi lowo, namangcwaba oyise andaweni nye, oyise bebe ngabadala be ramente ka Rev. Paterson, e Tinara. Wenjenje ke ukubhala ngaye

U Annie wayeyintombi yesibini ka mfi u Malgas Kunene owaye ngumfundisi omdala wosapo, nomshumayeli o Tinara iminyaka emininzi. Intombi yake enkulu yayendele ku Rev. Petrus Masiza. U Annie wazalelelwa e Hankey nge 1850, ngexesha uyise awaye funda kona pantsi ko Rev. T. D. Philip, B.A., lo use Dikeni ngoku. Abanye abantwana bakokwabo babhubha bonke, kusasele u Charlotte no Andrew, kunye nonina wabo, intombi enkura ka Jojo wakwa Lusu obesakuma e Tsitsikama.

U Annie wakuliswa pantsi komteto ongqongqo kayise, waza kwa esemncinane waziqabnkela izinto zokuchubeka, enikwa umzekelo omhle kunene ngudade wabo (late Mrs. Masiza) owabandulelayo ukulishiya elilizwe. Wafumana imfundo entle kunene.

Wendela ku Mr. Jonas J Mcanyangwa nge 1869 esemncinane, xa angena kumnyaka wamashumi amabini. Yonke intlalo yabo endlwini yayibalulekile ngotando novisiswano angenakunga lunqweneli umntu. Bahleli iminvaka emashumi omabini bobabini, kantfkulo eloxesha abazauga bahletywe nokuhletywa oku kutiwe baka bapatana kakubi. Akuko nto ibibukeke nje ngokubabona behleli endlwini yabo, — inkululeko yabo ibi pambili kude kulamaxesha, ngoauba bebekangelana nje ngabalinganayo, indoda imbeke endaweni yobunenekazi umfazi.

Ndaka ndabahambela futi ngamaxesha umabi, emikuhlane yosapo. Kulapo eoebonakala kona u Annie ubunzulu bompefumlo wake, unyamezelo lwake, nokwayama kwake e Nkosini, ngazwinye, lento uxolo yayilifa lendlu yabo. Imfundiso yabo endlwini bendiyibona elusatsheni Iwabo ebendilufund'isa, u Hubert, no Clement, nentombi u Lily. Impulapulo nentobeko yabo ibibonisa ukuba abazali baneliso ku bo.

U Mr. Mcanyangwa ulila efanele ukulila, kuba namhla inqunyulwe ingalo yake yokunene. Kupela” ngabalaziyo ixabiso lika Annie abanokungena ezi- nyembezini zomyeni wake, nosapo lwa­ke, nomzahkazi wake—Oh! Azi liyintonina eloxegokazi lahlutwa namehlo ngu Mdali walo! °

Bathe baku xhala, ngenxa ingenxa yokubona

ingozi ekubelekenl kwake, yati intokazi msam ukubhuduzela, tembelani Enkosini. Iqale kwamzuzu intokazi ukulungiselela ihamboyayo, nokutete ngezinto emaze zenzelwe imfundo yosapo Iwavo. Jramente abepete yona u Mr. Mcanya­ngwa ihla ngoku-nge-nakututuzeleka, kuba nnkelwe ngunina. Anele lamazwi ndiwaqukumbela ngokubeka ilitve ngale migca imashumi mabini:—

1. Umkile urn Kristu wenene, Umkile umfazi wenene; Uhambe ngoxolo evuya, Uhambe engena maxhala.
2. Ushiy’ abantwan’ abaninzi. Esiya kwabany’ abaninzi Ushiye indoda imtanda ’ Uhleli no Yesu emtanda.
3. Sulan’ inyembezi lusapo ’ Nelenu ikaya lilapo;

Zaman’ ukuhamba londlela, Isinga ekaya pezulu.

1. Zixolise nawe nozala, Nakuba usel’ elubala, X’ unaye u Yesu kwanele, Yayama kowaye kufele.
2. Musan’ ukulilel’ u Annie, Ohleli noyis’ enyangweni Ova ukusul’ inyembezi Ubom, ubom ezulwini.

I. W .W Lovedale,

19 February, 1889.

EZABABHALELI.

intlanganiso zezipaluka.

Nkosi,—Isizatu esindibangela ukuba inandibhale yinteto eyenziwe ngu Rev. W. Rubusana xa acasa indawo ebifakwe ngu Mr. Sakuba, yokuba makutwatyululwe Umanyano nge Mfundo. Lendawo mna ndiyibona ilicebo elilungileyo kakulu xa Umanyano lwandisiwe. Ukuba u Manyano belwandisiwe, kukulu ukulunga obekungenziwa In Manvano; umzi wakuti ose bumnyameni kukona ungaba nalo ilungelo elihle lokuvisisana xa kusetyenzwa izinto ezingama lungelo awo, xa kutetwa indaba zonyulo ; kulapo angati apume kona amacebo anga kokela abantu ukuze ingabiko le mpambano ikoyo ngoku ; liti ilizwi lo Manyano xa lite ize ninyule unantsi, uze kwanomzi wenjenjalo. Okwangoku uncedo lo Ma­nyano luncinane, kuba abantu bemi kwi zipaluka-ngezipaluka, esingati eso isiqingata sinentlanganiso vaso elisebe lo Manyano nge Mfundo, kube kulapo umzi utumana kona amacebo aluncedo. Asinako sonke ukufikelela kwi ntlanganiso zo Manyano nge Mfundo; kanti xa sinawo nati amasebe o Manyano, ingaba liqinga elilula esingavisisana ngalo. Yininale madoda ukuti xa u Mr. Jabavu uvelisa iqinga elilunge kangaka ze nina t iijuze ningalamkeli? Lamkeleni elicebo lilungile. Omnye wentlanganiso ude waposisa ukuteta wati: Ngutungu-

mlomo kanye lo kutiwa makenziwe,” utsho akaxela zizatu ezimbangele ukuba elicebo alenjenjalo ukulibiza. Mandikupendule ke wena utshoyo, nguwe kanye utunga tina imilomo xa utshoyo, kuba akuvumi ukuba tina esikude ukuba masivule eyetu imilomo kwinto zo Ma­nyano nge Mfundo. Side siti tina u Folose samnyula kuba lentlanganiso yo Manyano nge Mfundo yayinga twatyululwanga—kuba ngesaba yimbumba yama nyaina. Ukuba nifuiia, nitanda u *Mangano,* vumani ukuba nabanye abakude bazimanye kuni ngokuti nabo babe nentlanganiso ezimi pantsi kwemiteto enimisa le imiyo. Kodwa mayitwatyululwe ukuze ulifeze intando, kwano nanqweno wenu. Andimangaliswe ka­kulu kukwaliwa kweli cebo, kuba icebo elilungileyo lidla ngokuti lingaqale liqondwe xa lisasuswayo. Lentlanganiso

bazeka bengacinganga ukuba lento umfazi ukuze abe nebala, abe nesikangeleko esihle, kwenziwa yintlalo entle, nokutya okumnandi, nokuncediswa ngu papa—manditsho ukuze baqonde kaloku. Okwesitatu, site sakunxiba kuko lento ngoku kutiwa ngamanye unantsi lo, ufeketa ngemali ukutengela umfazi, nokuba ulungisa indlu yake. Ke kufutifuti lonto ndiyiva, nditi nqa ukuba kutenina lento kunje ; ndiqondile ngoku okokuba abantu aba nabo abasengawo amanene azamela Isingesi ngama Bhasitile. Ngani? Nanzi impawu kwase kufilisheni, zininzi izi alam zenkomo ezihamba zishiywa kulemizi ngapandle kwemposiso, nditeta nje intombi zinamaselwa angazange aye kusetyenzelwa komakwazo, inkomo zebhaso or izipoxo zenkomo, zezimanga. Yaka yakona lonto e Mlungwini nakwa Xhosa, umntu ukulahla umzi? Ngoku kudinga abafazi ababufundileyo ubulungu emazweni nomntwana or nabantwana eyedwa njalo-njalo. Ikona lonto kumanene e Mlungwini ngapandle kwe ndlavini? Ikoke kwa Xhosa. Kwanalento ukuti umntu akuhula alahle nomfazi, inene lomlungu lihula nomfazi kuba lisazi ukuba usoloko lomfazi nokuba akako kuye engu Mrs. Nantsi, amlungise umfazi wake. Kata nto, ndifumene lento enditi lifile ke ngayo yi bhasile. Ndiva kutiwa ifanele umntu ononyonga njengo Jack ihashe lika Mr. Nantsi. Nalonto yiboneni ukuba ngamasikona ukuti isiko lenkululeko lihlatywe litetelwe njalo ngamanene? Ndilifumene elinene lipumile ekubeni lilindele ukuba iledi malibe nento eliyenzayo xa kufika isinxibo esitsha. Ndilifumene lidiniwe ngoku lipumle, linga lingapumla nabantu. Pambili ntokazi zakowetu ! kwati­wa masikululeke ; nokuba senizi nkawu zase America — pambili! Nikumbule nalento kwakona — yati impungutye yakuba ingazifumani idiliya yati bezi muncu. Ke lidinwe zintlobo zase Mlu­ngwini. Pambili! litsho lodwa ukuti zimuncu. Elokugqiba, tatani *Imvo* ni- bapendule wapela umzi. Ningeva, ama bhasitile akulile, adinwe bulungu ngoku, awazi nalapo aya kona. Misani inyawo kade besenza. Ndim,

gious welfare of the people. He uses education as a valued auxiliary, but he cannot with his hands already full, go on planting and superintending more schools as a mere educationist. Besides that,the Churches beyond the seas, that support the missionaries, are not prepared to undertake the education of the entire population. Already in one Church which has many Colleges in India, there has arisen an angry murmur, that the money used for the propagation of the Gospel is being spent on general education.

To whom then are we to look for the education of the masses growing up in savage ignorance, and likely to repay the neglect they are treated with by becoming socially dangerous.

 Compulsory education Education has been looked at, but no one has ever expressed i confidence in it. The penal statute 1 for not educating comes last, not 1 first. While polygamy, circumcision, *ukulobola,* or the buying of wives, and the selling of daughters for cattle, and such like things

continue, it is useless to talk of a compulsory education.

Then again some would

 look to Government acting through the Resident Magistrates to establish schools among the heathen population. A powerful influence could be made to act through this channel, but the Magistrates have no time to plant and supervise schools District School Com-

mittees are thought of by some ; but who is toform them? They spring up spontaneously in towns—not in the? Locations. We have indeed one admirable example given by the Fingoes in Fingoland when they founded Blythswood; but even there has this Native Committee planted elementary schools in all the Locations ?

We have, then, a suggestion to make of a method different schools from all these, and though it would not work miracles, it would probably produce good results, if tried at j first on a limited scale. It is to appoint a new kind of School Inspector, in the form of an Organising and Visiting Inspector. His work ' would be to organize committees and plant schools in localities where there is no education. The committee might be made up of any ' available materials, Headmen, European farmers, Missionaries, and the Inspector would be sup­ported in each case by the weight and influence of the Magistrate, and any other official such as a Super­intendent of Locations, both ex­pressing the wish of Government. He would appoint the teacher, and would have to visit each school at least once a quarter, and satisfy himself by inspecting the school and hearing reports from the Com­mittee or the parents, that the school was getting on. Such visitation is quite unnecessary in existing schools. The Missionary has the supervision and the res­ponsibility, and the ordinary In­spector of Schools goes round once a-year to test the results of the education. The organising and visiting Inspector must be a man of tact and energy, and with that there is reason to think that the scheme would succeed, were it tried in the division of Kingwilliamstown, and the next adjoining divisions, and it would be quite safe were it begun with the appointment of only one capable man.

Were a scheme of this sort to succeed, there is difficulty to be con­fronted— the expense. With so much visitation, these Inspectors could overtake only a limited area, and their number would be greater than the present class of Inspectors That objection, however, would not be regarded, if you consider the increase to the Customs revenue from the new wants of every educated person; the danger to society from a class

YolisWA Memeza. Emncunubeni.

NGEZASE TRANSKEI.

Nkosi Mhleli we *Mvo,—*Njengokuba kuvakala ukuba i Transkei izakuhanjelwa yi Judge nayo ngoku, i Jury ayinakuba ngabantsundu na i half enye i half ibe ngabamhlope. Xa ndenjenje ndifuna ama Transkei atete’ngalento ye Jury.

Kwele 20 Dec., 1888 u Mr. Levy unqwenele ukuba ulutsha lukutale malela yokuba kukutalwe yile yokuba umntu ngamnye abe nomhlaba one tayitile yake, kubeko izikiti, wowubona ke umsilangca wenkutalo. Siyalelwe kwanini zipata mandla, kanti po nifuna ukuba sikutale; nango umqadi kuni, wuvuleni.

Ndim M-Africa. Transkei,

27 Dec., 1888.

 ABALIMI NA BARWEBI.

E QONCE (Feb. 23).

Ihabile—1/5 to 3/8 ngekulu Ihabile—4/ ngengxowa Umbona,—2/6 to 3/ ngekulu Irasi—3/ to 3/10 ngengxowa Tsemile—2/ ngengxowa Umgubo—6/6 to 7/ ngekulu Inkuni,—6/6 to 25/ ngeflara

E KOMANI (Feb. 23)

Inkuni—12/ to 30/ ngeflara

Ihabile—3/3 to 3/6 ngekulu

Itapile—9/6 to 12/6 ngengxowa

Umgubo osefiweyo—6/3 ngekulu

Umbona—6/ to 6/6 ngekulu

E DAYIMANI (Feb. 23.)

Isemile—4/6 to 5/ ngekulu

Irasi—12/ to 13/ ngengxowa

Imbotyi,—6/ to 8/

Ihabile 8/ to 9/ ngekulu

Umgubo—12/ to 14/ „

Amazimba—9/ to 13/ ngengxowa

Umbona—10/ to 13/6

Umgubo wombona—-12/ to 19/ ,,

Ihabile—17/ to 17/6

Itapile—15/ to 18/ »

Inqholowa,—13/to 15/

 NATIVE OPINION

 THURSDAY, FEBRUARY 28, 1889.

 IF anyone wishes to know from what the education originated, which is given to Kafirs, Fingoes, and other races on the Frontier, he has merely to examine the Blue- book of Education, and he will find, that the Native Schools and Native Institutions were founded by the Missionaries, and are under their charge, and that outside of them, working hand in hand with Dr. Dale as they do, nothing is done for the unreclaimed masses. Could we suppose that the aggressive movement on the part of mission­aries would produce as great educa­tional results by the opening of new schools within the next twenty years, as it has done in the past twenty, we might say, let well alone; leave them to do the work. But we suspect that the missionary effort in education has nearly ex­pended itself. It must be so. The missionary has to do with the reli­-

Who have their wits sharpened by contact with civilization, with­out any intellectual or moral restraint; the probable addition to the labour market ; besides the fact that the duties of the State are not confined merely to political economy, and also when the Kafirs are so heavily taxed, they should get some return for it. The scheme is also provisional and temporary. Whenever a responsible School Board can be found, the school would revert to the ordinary class, where so much supervision by an Inspector becomes unnecessary.

 Notes of Current Events.

From English advices it would appear that, notwithstanding the regret of the people of this Colony, and greatly against the wishes of the Colonial office, our present Governor, Sir Hercules Robinson, persists in his resolution to retire, and he leaves Cape town in April. There is a probability that on his retirement the offices of High Commissioner of British Africa and of Governor of the Cape Colony will be disjoined, and a separate appointment made to each. This it seems to us would be a wise step; for there can be no question as to the difficulty of find­ing an officer in the Imperial service who would combine them both with the ability and judgment which Sir Hercules Robinson has exhibited through good and evil report.

The *Cape Argus* hears from an English correspondent, who, it says, ought to know something of such matters, that it is by no means improbable that the new Governor will be Sir Henry Loch, who is just now taking six months’ leave of absence from his Victorian Governorship.

The action for libel which Mr. J. E. Wood, M.L.A., for Grahamstown brought against Mr. D. Sampson has been settled in favour of the defendant. It arose simply and solely out of the political differences of opinion that are at present dividing the residents of the City into two hostile camps. Mr. Sampson is not siding with Mr. Wood’s party. And Mr. Wood has taken offence at a certain remark which occurred in Mr. Sampson’s speech at a public meeting, which left the impression on his mind that he would coerce someone who did not vote the way Mr. Wood would like. The Court has decided that Mr. Wood’s inference was not justified by the facts. Hence the judgement. It would appear from the *Penny Mail* which is sup­porting the Wood party, that there is a fear that the result of the Court proceed­ings will have a demoralising effect on the supporters of that party, and that Mr. Douglass’s chances will be correspond­ingly improved. If this be the effect, we should have welcomed a dozen or more of such suits.

Our Queenstown contemporary re­marks with evident regret, that although the Legislative Council election is draw­ing nearer every day “ up to the present there is a very great lack of interest.” This is possibly because those who have much to do with these matters have not been fortunate in fixing upon a good can­didate. The mess the electors are in just now we foresaw, when a proposal was made to remove the “ Colonel ” from the Upper House, and we urged that it was not to the interest of the border to send about his business so capable and influen­tial a member as Mr. Richard Solomon, so as to accommodate Mr. Schermbrucker in the Lower House, for it would not be an easy thing to find a strong man to take his place in the Council. And certainly Mr. Blaine is scarcely the right man for his place.

It will be gratifying to the friends of the Natives to know that Mr. Joseph Chamberlain, M.P., still retains his interest unimpaired in South African affairs. In reply to Mr. Hancock, who has taken the Zulus under his protection, he writes: “ The matter will receive my most careful attention. I am not at present competent to judge as to the exact amount of culpability of the Zulu chiefs, but I am inclined to sympathise with their position and to hope that they are fit subjects for the clemency of the Crown.”

Replying to our comments on the hint it threw out to the Bond Congress about to assemble at Middelburg, the *Cape Argus* writes *“Native Opinion* has raised an unnecessary note of alarm upon some observations that lately appeared in these columns as to the need of electoral reform for the Colony. Our contemporary seizes upon one incidental remark that some voters cannot now so much as remember distinctly the name of the candidate for whom they are to vote; and caps it by asking whether a European voter should be disfranchised because he might not be able to pronounce the name of a candidate named ‘ Qimngqoshe Ngxangxeni.’ Possibly he would prefer disfranchisement to so dangerous an exercise; but all such comparisons are wide of the mark, since our suggestions had nothing to do with Native disfranchisement as such. We should regard it as fatal to the progress of the country that any intelligent Native having a substantial stake in the country should be disfranchised. We admit that, incidentally, any property test would, for a time, tell most against coloured people —not so much frontier Kafirs as people of mixed race in the town sand villages ; but that is simply because the poorest and most ignorant people in this country happen to be, as a rule, coloured people. We should have greatly preferred not to put it in that way; but there is no other answer to *Native Opinion's* objections.”

Undoubtedly the week that has closed has been a most important one for King- williamstown. The visit of the English Cricket Team was of course the centre of attraction; and the presence of Fillis’s Circus worthily supplemented it. With the Choral Union Concerts and Merry-go-