June 3, 1885.]

IMVO ZABANTSUNDU (NATIVE OPINION).

Ezababaleli

IMPATO YAKWA NDLOVUKAZI.

Nkosi yam,—Ndiyakubongoza ndifa- kele lamazwana tshawe lenene:—ngayo lenyangana u April, ndemnka apa e Zuur- fontein ngomcimbi ndaya kulalisa e Tarkastad, kwasa ndilifaka imikala iha- she ngo 8 o’clock a.m. ndisingisa ngaku Komani ngalomcimbi ndiwuhambelayo, imvula yandifumana endleleni nganeno kwe Queen’s Town. Ndapambukela kwi fama ka McEwan, Esq. Ndanduluka ngo halfpast six p.m., kwangalomini, ndayakufika kwi hotele ka Flawa, latsho- nake igala. Mandinduluke apoke ndi- kumbule pezulu ku Ndlovukazi (Lessey- to), ndifike kona ngo 8 o’clock ngokuhlwa lisina nokuna, hai, mandicele indawoke kona esikolweni kanye; hai, abantu ba- lomzi bandigxota; bati, “abanamcimbi nam.” Hayi, ndiye kwezinye izindlu bandityala nakona. Mandifike kwenye hai ndifike ndibulise, indoda leyo ibuze apo ndivela kona; mna hai ndivela e Skapa ndilandiseke nangalomcimbi ndi- ngawo apo. Haike ndicele indawo, ati yena akali, mandike ndiye kubaninimzi, ndime kwakona, afike omnye umfo anga- bisabuza ati, “ mnk’ apa, unengqakaqa,” atsho emnke, nditi, nkosi andisateti na- ngam, senditeta ihashe lam ukuba liflle, seloko ndalikwelayo alikafumani nento, nokuba nifuna intlaulo ndizakusifaka isa- ndla empakatweni ndininike iqosha, se- ndizakulala etafeni paya nalo ukuze ni- ngalibambi, kuba ndoyika ukufane ndi- kulule ezweni labantu, kanti ndifanele ukucela ukuze ndikwazi nokudlisa iha­she lam. Bati, “nina bantu base Skapu aninangqakaqana ? ” Mna, hai, mnumze- tu, nati siyiva ngendaba ukuba ise Bur- ghersdorp nakwezinye izitili, njalo-njalo. Batsho bati, “hamba wena asifuni ku- kwamnkela.” Ndakwela ngo halfpast nine ukubeka ku Komani, ndafika e Komani nge halfpast ten ebusuku, nda- lala ndinjalo ndingenayo nengubo, ingu- bo zilahlekile mhlaumbi zibiwe. Ke ndalala ezinqweleni zase Macibini, zize kutengisa nge nkuni. Ndacinga ukuba abantu bakwa Ndlovukazi abanabubele kanti kuko indlukazi ezimbini kona zi- zele zindwendwe, ndati ndakuhambisa ingcinga ndabona ukuba lilishwa lam noko. Kwasa ndibuya, ndesuka ngo 11 o’clock e Komani, ndaza kugqita kona e Lesseyton andabasapambukela ndaqo­nda ukuba yimpi abantu bakona. Xa ndiwunika umva umzi ndafika kwenye indoda yakona, yandipata ngobubele obu- kulu, andayilibala londoda u Jeremiah ngegama, yandivela usizi kakulu, yati, “kunganina ukuba umntu wase kaya agxotwe, kanti ngomnye wabazalwa na naye.” Nditi, aboyiki ngqakaqa, abafuni kwamnkela umntu. Ndegqita ndaya ndawa e Lututu, kwasa ndipinda ndibuya ndisiza ekayeni lam. Ndixolele Mhleli.

Ndim

Isaac A. Motaung.

Zuurfontein, Tarkastad, April, 1885.

ndimtanda lomntu wase Ngilane kanye. Nditi lwayangapina olotando lwahlutwa yintonina, ukona ongatshoyo namhlanje, kuhle ntonina, wopendula otanda ukupendula? Enye into endishukumisileyo ngumfo wakwa Tato otete ngalamhlaba wahlutelwa indlela yamalahle, ate ngeu- buye ucelwe; unyanisile mfo wakomkulu kwa Ngubengcuka, kodwa nakuba umntu engafanele kudinwa kumbula ukuba nike nenza imizamo nawatuma amadoda abe- kekileyo, kwaya kwatiwanina, ungati ukutsho ndivela ngapambili, hai sihlobo. Abamhlope bati sakuba isonakalo singa- fezeki e Kapa basise Pesheya e England ; ungaba wena mfondini wase Africa uli- ndele ukutetelelwa apa, kube kupela; ndikote amehlo. Ndimtandaza onemfefe zonke abuyise ingqondo zomfana owapa- pateka nesabiwo sake. Lahla ikwele mfondini wase Africa. Hlanganisa ulu- vo lube lunye ukuze izinto ozenzayo zi- lunge zitamsanqeleke. Hlanganisa imali nditsho, kwa Rarabe nakomkulu kwa Kauta, nakuwe Tembu ndigqibelisa ngo- mzi wase Lutukela, nditi hlanganisani imali kupela komlomo kubantu abamhlo­pe namandla abo, sowafumana amadoda anjengalawo, sinalo nododana oluneziqi- ngata emfundweni sobatuma—pi, sine- mali. Hlanganisani imali senze ibanki engenafa nakubani yokunceda umzi. Azi ingamalingangantonina eziziganga zozitatu zihlangene yati inye indoda ya- kupa £10 0 ungangumhlola, ungangu- mmangaliso kanye.

M.

E-KOMANI (June 1). Ibotolo 1/7 to 2/ ngeponti Amaqanda, 1/6 to 2/6 ngedazini Amazimba, 22/6 to 30/ ngenxowa Umbona, 27/ to 30/ ngenxowa Irasi, 12/ to 14/6 ngenxowa Ihabile, 7/6 to 9/6 ngekulu Ibran, 7/6 to 8/ ngenxowa Itapile, 8/ to 14/ ngenxowa Umgubo, 13/ to 14/ ngekulu Inkuni, 30/ to 57/ ngeflara

E-RINI (June l).

Ibotolo, 1/9 to 2/4 ngeponti

Irasi, 10/9 to 11/ ngenxowa

Ibran, 6/ ngenxowa

Amaqanda, 2/3 to 3/ ngedazini Ihabile, 5/ to 5/1 ngekulu

Ikalika, 1/4 to 2/ ngenxowa Umgubo, 24/6 to 25/ ngenxowa Umbona, 23/ to 25/ ngenxowa Ihabile eyimbewu, 15/ ngenxowa Itapile, 15/6 ngenxowa

Inkuni, 10/ to 41/ ngeflara

NATIVE OPINION

WEDNESDAY, JUNE 3, 1885.

KWANGO MTANZIMA.

Ncora School.

10 April 1885.

Nkosi Mhleli,—Faka kwelopepa la­manene antsundu. Soloko ndati ndafika apa andizanga ndikubone ukuhlala kwa Mamfengu okubi ngoluhlobo. Into yo- kuqala yile: ndafika kupete u Mr. Levey imantyi, ngeloxa kwakute zole tu, nesi- kula salendawo sasisanda ngosapo.

Kute xa kuqala ukulinywa lamazimba, kwavela ilizwi eliti, lomhlaba upumile ku Levey, ulunge ngase Sidutyini. Ba- vuka *ondiyalwa* bama Hala, bati, bafuna amanxowa abo, umhlaba ngowe nkosi u Matanzima, bati makungalinywa nga Mamfengu, nangama Qwati, nangama Gcina, atsho asele wapanga inxenye ya- masimi awalima. Zema izipani ukulima, Yati ukuze ilime impi leyo kwayiwa ku Levey, owapendula ngelokuba, ukuba yanikwa ngu Rulumente mayilime, ko­dwa ukuba yanikwa ngu Matanzima ma- yingalimi; wati eyahlutiweyo mayiye emantyini e Sidutyini, iye kuwamanga- lela. Yaya leyo kodwa yagwetyelwa, ayakufumana noko ukutya kwayo, kwa- tiwa yofumana amasimi kunyaka ozayo, pezu kokuba lamasimi elinywa ngabom. Ahamba ngegunya kanye ama Hala pe­sheya kwe Tsomo e Ncora. Ngoku afu- mane ako kulomhlaba wase Koloni nga­pandle kokuya nase sibondeni salapo. Ati, uti u Matanzima mawake azifunele nendawo yokulima, akutshiwo nokuba kuko izibonda kulo Mamfengu, kubi kanye.

Enye indawo ayatyiwa ngoku ngenxa yokuba agawula amahlahla nezinti, ko­dwa inkosi u Matanzima akazange awa- xelele la Mamfengu ukuti makangagawu- li, selengena ngokuhlahlisa. Umhlahlisi wenkosi yinto apa abati ngu Mbengo. Ndingati zihlobo zam ukunazisa lentlalo yalapa, ibange ukuba Amamfengu apele ingqondo. Kuba ngoku abelwa nokutya kwawo okusendle, kwanegusha nebokwe. Sewungeva esiti ukuteta tsi tsi, okoku- tsho afuna indawo e Tsitsa, nangoku ama- nye ashiye ukutya endle afuduka aya kona ngokuzimela nase sibondeni sawo. Kunzima pezu kwa Mamfengu apa zihlo­bo zam. Esisikolo sisikolo esihle esite xa bekubulawa zonke izikolo ngapesheya kwe Tsomo nanganeno sasinda sisiso sodwa isikolo pesheya kwe Tsomo esilunge ku Rulumente, wazibulala umkangeli wazo. Kubi ngenxa yesisikolo sala Mamfengu, (iminyaka yaso siqaliwe ngalo 3). Kodwa ayeze apa ngenxa ye Morgen, aselecela isikolo ku Rulumente, inde ukuba ndifuna ukuyilanda lenteto—mandishiye.

Stanton Nzoyi.

O TITSHALA E GCUWA.

Nkosi Mhleli,—Sihlobo sam, kauncede undifakele lemigcana kwelopepa lamatshawe akowetu ; ndiyakuvuya ngapezulu ’kuba uyakuti nokuyifaka uyiti zinzi kwindawo ayakuti umbaleli obekubalele nge hambiseko yentlanganiso yotitshala base Gcuwa abe nokuhle ayibone, abe nokundityilela indawo ete andazivisisa kumanqaku awenzileyo ngalentlanganiso.

Elonene ekubeni ndibulela ngokusityela ngento eyenzeke ecaleni letu besinga- yazi, ndilicela ukuba lindicazele ngako konke elinako ngokuguqulwa kwegama lentlanganiso yabo ebelisiti “ Mutual Improvement Society” lizokuba yi “ Im­provement Christian Society.” Ze undi- xolele wena mlesi nam andisazi isikutsho salamagama omabini. Kwesisiqendu nditeta ngaso kubonakala ukuba lento ipume ku Mr. M. Galela, yaza intlanga- niso yaxasa, ekubeni u Mr. B. Kati Lwa- na ebete into “zase Zibalweni mazinga- dityaniswa nalentlanganiso,” ndawana ite piti kum, po bendiyilandela kakuhle inteto yomzalwana wam, ngalamagama alentlanganiso mabini, kuba ububini bawo afakwe ngesi Ngesi epepeni lomhla weshumi elinesitatu kulenyanga siyipe- teyo (13 April), ndinga ndingawazi oma­bini, ze ndibe nako ukwahlula elinye kwelinye. Kengoko ndibuza lemibuzo: I Mutual Improvement Society le yinto­nina umsebenzi wayo ngowantonina. Ingumgcobona kanjako? Kulungilena ukuti xa ubunyulwe ukuba ze ulese mhlaumbi ucengceleze indawo usuke utate i Tastimente entsha mhlaumbi enda­la usinyule kuyo isiqendu sokulesa mhla­umbi uyivalile incwadi? Ungatshona eneneni mhlaumbi ilungu lale intlanga niso lakungazipati kakuhle, uti, “ abala- ndeli be Nkosi bebezibeka basakubuta- na ? ” Nokuba u Mr. B. K. Lwana unya- nisilena, ukuti xa lentlanganiso neliga- ma mayingadityaniswa nento Zezibalo.

Elinene ndilicela kanjako ngembeko uxuba malindityilele neligama Improve­ment Christian Society. Kwanesimbo salo, sendivumile kade mhlambi ukuba isi “ somo ” salamazwi andisazi ukume- lana kwawo.

Ukutshintshwa kwegama lalentlanga- niso andisayi kukungena ngenxeni yo- kungeva sizatu soko. Ukuba bendiku- ngena ngendisiti: igama lokuqala liyife- zilena imbekelo yokuyilwa kwalo, no­kuba alipumelelanga “ lifelishile ” ; lento namhla seyitetelwa ngegama elikanka- nya ubukrestu. Ze undive kakuhle, akuko ndilicasileyo, ze iti ukuba bendi- qonda ukuba kusapampatwa lentlanga­niso ayikabi nagama limiyo ngendihla- hlela nditi, o Titshana base Gcuwa nga- bete endaweni yokufeketa ngekaba endi- ti ukulibiza li rele lohlanga, elilolelwe ukuhlahla indlela yontsundu ehlatini lobudenge, abangalityomfa ngokuti ma- litate incwadi lilese liyivulile mhlaumbi liyivalile, kodwa benza intlanganiso beyinika igama ibe yeyokuqubela pambili uhlanga ngengqondo nangamasiko, mhlaumbi ngapandle kwekwele ibe yi- ntlanganiso ehlomelene neyamanene Omanyano Ngemfundo ase koloni, endi- wancoma kunene ngengqondo nobukalipo endaweni yokwenza lamagumgegana amagama aiigemiyo. O! mandipele umlesi engekadinwa, ndingekadeleki na­kuwe tamsanqandini Mhleli.

Ndim Ndzaba Ranza Mwelase.

Idutywa, 21 April 1885.

[Lencwadi imane ukulityalwa ngapa­mbili. Asazi nokuba yenziwa kukuba zingatsoliswangana inteto zayo.—Ed. *Imvo.]*

Enyara ngomgqibelo, ibotolo ya tengwa nge 1/7 to 2/9 ngeponti. Inyama l1|2d to 4d ngeponti. Inkuni 16/6 ngeflara.

E-MONTI (June 2).

Amaqanda, 1/10 to 2/1 ngedazine

Ibotolo, 2/3 to 3/2 ngeponti

Ibran, 6/6 ngenxowa

Itapile, 10/ to 16/ ngenxowa

Umbona, 9/6 to 11/3 ngekulu

Ihabile, 3/3 to 4/3 ngekulu

Inkuni, 5/ to 17/6 ngeflara

Irasi, 6/6 to 7/6 ngekulu

Amatanga, 7/9 to 9/ ngedazine

I-Bala le Cricket,

CHAMPIONS VS. CAPE INFANTRY.

Sicelwa likaba leminye imizi ukuba sivakalise umdlalo lowa saka sawubika wenjengele zebola zakowetu i *Champions* na Majoni (Cape Infantry). Kungene I Champions kuqala ngo 11 kanye, ute umboneli okwaziyo ukudlala kwenjengele zakowetu zabonisa i “ batting” egqitiseleyo ngalomhla, ne “ fielding ” eqaqa-
mbe okunye. Nakuba izikora zekaba zibonakala zizincinane, sisibeka nxamnye esika Umvalo nesika Sidaia lonto ayixeli ukuba bafisa okwamaboni, kodwa ayimela ngobudoda ibola. Amajoni aqale ngo 2 p.m. Kude kwawa i wicket yesitandatu kucingelwa ukuba ziyakoyisa injengele kodwa, ukudlala *ko* Captain Dalgetty okupolileyo kulidanisile elitemba. Naso isikora:

NATIVE CHAMPIONS.
FIRST INNINGS.

Zondani, b Baker

Ngcumbe, b Baker

Seti, b Featherstone

Nozwane, b Featherstene
Tshatshu, not out

Sidaia, c Ellis, b Dalgetty ...

Ganya, b Baker

Soga, c Vizard, b Featherstone
Umvalo, c and b Ellis

Bovana, c Ellis, b Dalgetty ...

Umhala, b Baker

Extras

Tota

CAPE INFANTRY.

FIRST INNINGS.

Moxey, b Ngcumbe

Maher, b Ngcumbe

Hooker, c Sidaia, b Ngcumbe
Featherstone, c Sidaia, b Ngcumbe
Dalgetty, c Umhala, b Ngcumbe .
Ellis, c Seti, b Ngcumbe

Vizard, c Tshatshu, b Ngcumbe
Baker, c Tshatshu, b Ngcumbe
Challis, not out

Downey, b Bovana

Wakeley, b Ngcumbe

Extras

Total

6

4

2

0

4

16

... 5 ... 40 ... 5

... 5

... 6

... 94

. 2 . 8 . 5

26 . 28 . 4 . 8 . 24 . 26 . 0 . 3 . 14

148

PEELTON VS. NEWLANDS C. C.

Ikaba lase Ncemera lidibene ngebola
nelase Nxaruni ngo 25 May. Kungene
kuqala i Nxaruni. I bowling ka Rev. W.
Rubusana ne fielding yomhlambi wase
Peelton ubete yangenelwa ngamanzi impi
yase St. Lucre’s. Waxatisa kamnandi u
S. Mbaxa ngebati. Ingene i Ncemera
idlale kakuhle. I fielding ye Nxaruni
asiyencomekayo, kwi bowling kutshatshe-
le u Mboni. Umdlalo utabate *41/2* hours.

Nango

PEELTON C. CLUB.

FIRST INNINGS. SECOND INNINGS.

Maki A. b E. Mboni
Sibunu A. b ,,
Vena E. b Makapela
Maci H. b E. Mboni

Hartland F. c Hawu ... \_ . .
Rubusana, b Makapela 4 b

Malrasi S. b „
Sana Jennings, not out
Nkenke, b E. Mboni ...
Peinke F, b Makapela...
Richard T. c Magabela

Extras

Total...

.. 0 b E.C. Mboni
... 8 b Makapela ...
... 1 run out
... 6 not out

... 0 Makapela ...
— \_ J ,, ...

... 2 C Mbaxa

\_t 1 b E. C. Mboni
... 0 b „

i... 0 not out

3 b Makapela ...

Extras ...

... 18

... 43

ABALIMI NA BARWEBI

JUNE.

Asinyanga idla ngokuba nemvula. Ikolisa ngengqele—iqabaka. Umhlaba maulungi- selelwe izinto eziyakatyalwa ukutwaseni kwe hlobo. Kunokehlwayelwa ngayo apo kuko imijelo. Imiti yeziqamo inokutyalwa ngoku.

E-MARKENI.

Grand Total

C. CLUB.

SECOND INNINGS.

3

0

8

13

2

0

7

0

0

2

0 19

48

43

91

NEWLANDS
FIRST INNINGS.

Makapela, b Rubusana 2 b Maci

Mboni, b Maci K v'

Booy, c Sibunu ....

Swaartbooy, b Rubusana 0 c Jennings

Tutu N. b Maci...

Tshaba, b Rubusana
Hawu, not out ...
Rhai M. b Rubusana
Mbaxa, b „
Magabela, c Jennings
Mboni, b Rubusana

Extras

Total

ISIBOZI ESIDALA.

Kwela Mapondo, Rode, April, 1885.

Ndincede Mhleli we *Mvo* zepakati lase Africa,—umxelo wam uyadidizela magwangqa ohlanga, ndite ndakuva ngentlanganiso yomnumzana u B. Mabandla-Qunta, namazwi awatete kuyo, kwanamazwi Esomi somi unyana wentokazi kaNgqika umninawa ndamelake ndabambumlomo, ndaqonda ukuba onenceba nofefe uyazi- shukumisa izimvo kade zilele. Kona kaka- deke ebengangubanina onganokutotomi- sa izizwe ezimbucumbucwana neziswele ukwazi ngapandle kwentombi yase Bilitane. Tamsanqeleka Fitoli, ndikumbula intlalo zangapambili sisamunya ibele lolaulo lwake Umntan’ Omhle wase Mangesini, ndikumbula mini itile sihamba sibabini, wati kum uwetu,uyabonamhlobo wam, ndingati ndifike amawetu ebambe igxagxa le Ngesi ezakulibulala ndingazi- posa pezu kwalo bandihlabe nalo, kuba

E-QONCE (June 2).

Inkuni ziyafuneka. Kaloka abahlambi boboya benatnanzi nje bazifuna kakubi. Enye ihabile ayitengwanga umniniyo ebefuna 5/ ngekulu.

Inkuni, 16/ to 36/ ngeflara

Do. (ezicandiweyo), 8/5 to 15/ ngeflara Ihabile, 3/3 to 5/2 ngekulu

Irasi, eluhlaza,l/7 to 2/6 ngekulu

Umbona, 12/3 to 12/6 ngekulu

Amazimba, 12/9 to 13/6 ngekulu

Ihabile (eyimbewu), 15/ to 17/6 ngekulu Umgubo, 17/3 ngekulu

Ingqolowa, 12/ ngekulu

Imbotyi, 17/3 ngekulu

Umgubo wombona, 7/9 to 8/9 ngekulu

Itapile. 5/9 to 9/9 ngekulu

Amatanga, 2/6 to 5/ ngedazini

Amaqanda, 1/6 to 1/11 ngedazine

Ibotolo, 1/9 to 2/11 ngeponti

THE TRANSKEI.

THAT the present session of Parliament will not come to an end without enacting measures to transform the government of the Transkei, seems certain. Bills of considerable moment have been laid before Parliament by the Government, which will have a very marked effect on the future of the vast territories which go under the designation, Transkei. No one
can wade through the complications of what may be distinguished as statutory phraseology, in which the bills dealing with the government of the Transkei are embodied, with- out feeling a sense of disappointment and of pity stealing upon him that the country has not been offered an opportunity carefully to weigh and to examine the probable working of the proposed bills.

The bill providing for the annexation to this Colony of Tembuland, Gcalekaland, and Bomvanland, is a formal one, and there is nothing valid to urge against it, beyond the fact that Natives would have been better satisfied if they had been handed over to the Imperial Government and their territories created a Crown Colony. There can be no doubt, however, that ultimately these Territories will be governed for their benefit by the Colony. But so long as so-called Colonial statesmen are anxious to win party triumphs at the expense of the Natives, so long will the Natives cherish the forlorn wish for direct government by the Queen. Great credit must be given to the
policy of letting Natives alone, in- augurated by Mr. Sauer, which we are glad to observe is being followed by Mr. de Wet, and which is leading to views such as those we find Captain Veldtman gave expression to on the occasion of a recent interview with the editor of the *Natal Mercury,* that “ the
“ English Government was a great friend to them. The Government had been a great friend to the people. The present Government (the Colonial) and the Home Government were just alike. The Cape Government had done great things for the people. The Government of Mr.
Sprigg hurt the Natives very much. Then Mr. Sauer and Mr. Scanlen smoothed them down.”

With the proposals of the Go-vernment relating to the Penal Code there can, again, be no objection to urge on general grounds. And with respect to the Code it is merely necessary to say it is substantially that recommended by the
Commission on Native Laws and Customs, to allay whatever fears and anxieties which may arise on the score of crudity and harshness.

In regard to the practical operation of the Native Council and the measure providing for representation in the Colonial Parliament, we entertain, however, very grave misgivings. “ In order,” says the Bill, “to give the Native population “ of the Transkeian Territories “ such voice in the legislation af-

4

9

0

*9*

3

0

11

0

14

0

8

60

27

87

5 b Rubusana

... 1 c Maci

... 0 b Maci
... Ob Rubusana
... 5 not out
... 0 c Rubusana

... 7 b Maci

2 body in front of wickt *5*

... 0 b Rubusana

... 5

... 27

Extras

Gaand Total

IRISITI ZENTLAULO.

Abamnkeli beli pepa bayaziswa ukuba abanakutunyelwa irisiti (receipts) ngemali engapantsi kwe 10/. Ixesha abahlaulela lona boliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa ku- bantu abangahlaulanga kwa- ngapambili.

“representation in the House of Assembly of certain inhabitants of the Transkeian Tenitories ” who may have nothing to do with the Native Council, we sec complications rising cn the horizon. Each of these proposals by itself would, in our opinion, have been most acceptable, but to set them at work side by side is tantamount to establishing an *imperium in impcrio* in the Dependencies. In all solemnity and ceremony the Native Council, which is the representative of a class presumed to be ignorant, not yet ripe for the Franchise, may by a majority recommend to Parliament the adoption of a certain course, good or bad, in respect of a certain measure or policy. The decision of the Council may be propagated far and wide among its constituents and be according cherished, rightly or wrongly, by them, all of a sudden to be found upset and another substituted by the Parliament in which the intelligence of the Territories is represented ! This, we may well imagine, would be looked upon as a slap in the face by the Council members and its constituents, who would, doubtless, represent an overwhelming majority in the Territories, And it may engender discontent among ignorant people, and the Council would fall to pieces from its own weight; *for* no men with any self-respect would consent to leave their avocations to assist in what would, after the snub we have supposed, surely be regarded as heartless pantomime.

 If the Ministry are convinced of the unconstitutional government

now obtaining in the Transkei —we refer to the Government of the Transkei by a Ministry responsible to a Parliament in which that Territory has no representation —and are now resolved upon doing away with the anomaly, we could understand their proposing the “ Transkeian Territories Representation Bill,” but we do not think they are acting wisely in presuming upon the ignorance of a certain section. That the mass of the people in the Transkei would not at once understand Responsible Go­vernment, goes without question, but that is no reason that if they

“fecting those Territories as cir-“cumstances at present require, there shall be formed a Native Council “consisting of representatives from the “several Territories, whose functions “shall be to suggest for the consideration “of the Parliament of the Colony of the
“ Cape of Good Hope, such provisions or “alterations of the law affecting the said “Territories as may be thought “necessary.” The proceedings of the Council are to be submitted to Parliament by the Native Minister. Members of the Council are to be elected biennially at a public meeting by residents in each district, whose qualification shall be payment of hut-tax; the returning officer being the chief magistrate of the district. Chief magistrates shall be *ex officio* members of the Council, and shall have the right to speak but not to vote. Meetings of the councilor shall be held once a year. So far well. But when a separate measure is submitted “to make provision for the

 3