

Iuvo Zabantsundu

(NATIVE OPINION.)

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 31, 1887.

[No. 147.]

Ndalamba, Ndapel' Isoya

FOLKOCO!

BANTSUNDU! BANTSUNDU!

"Especially" abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

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Ityali zaba Ntwenyana (Uyaqonda kodwa?)

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Inyama ne Zonka,

Nento esinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

UYAFA NA?

CELA AMAYEZA E GQIRA

LASE GCUWA

Pesheya kwe Nciba.

(1) AWOKOHLOKOHLO

ISHELENI NGEBOTILE.

(2) AWOKAKAZO

ISHELENI NGEBOTILE.

(3) AWESISU

ISHELENI NGESIQUNYANA.

(4) AMAFUTA EZILONDA

ISHELENI NGEBOKIS.

(5) ELEZILO

ISHELENI NGEBOTILE.

(6) ELAMEHLO

ISHELENI NGEBOTILE.

(7) IMIGUBO YEGAZI

ISIKISIPENI NGESIQUNYANA

(8)

IYEZA ELINAMANDLA

LOKAXAZO

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Nezabhokwe, Nezegusha.

Kanjako barola awona mazabiso apesulu

ngokutya nezinye izinto esitongisayo. Kule-

dolopu yeyona ndlu ine Ngawana Nengubo

sokanziba esitshipu, nayo yonke into.

U BOYA

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Zama dodana.

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Zaba sebo zakutshata.

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Zaba esanduku tahata. Ukuqaula inteto

singati i Blankete ziyalala esifanele naba-

nina, esifanele bonke, ziteqisawa tahipu

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Ikeyi—Ikomityi ne Pleti

I Lampi

Impahla Yendlu Yonke, njalo njalo

Kakwako imibonane YOKUTSHATA YE

GOLIDE, neye NGEZI ITSHIPU.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enime-lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa

Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ehatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

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Abatengi bezi Limo, nezi Kumba,

Betengisa yonke into

UMGOMANZI.

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Masqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lamaxesha sikuwo.

Sine Bhokwa ezine ezintsha, nenqwelo esisixenxe esake zasebensa esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufesokile, kanjako ubisa imali epantsi kanye.

YIZANI KUZIBONELA, KWA

PEARCE & BROWN.

Umgomanzi, Pesheya kwe Nciba.

Iwe Transkei, ato u Sir Gordon Sprigg uya kugqibwa ngo September, banikwa nezinye izinto abantu kule n'...

Pa wana.

"J. A. V." (Port Elizabeth), umbuzo wako unokupendulwa ngambalwa. Akuzileleka ingqale zentlango zemi...

Elibali lomboneli laba sifundo kwabantu. "Tanna, July 23, 1887. Ubudeleli kwilali QAYI bukuho, bozona abafundisi baka ukuba kunjalo. Nalo ibali—Kuto ngumali lile kwabo kugula mo utile, Lufunwa Igqira, anuka umali wawo lishi yilipindulu, wawoywa kwatshiswa nendulo yahlala indoda kwatshiswa. Ude wawutinywa umfazi lowo, yabuya yagala indoda, ngokulandela lile ovise boyo bafuna idili latho lalala intabi enkulu ityaba into eyayiva imilia emilia yashikwa isizwe, yala iyaywa yozwala ematshini kuba eza lufunwa. Kwati kusatyiwa loyaywa kwawoywa lulu sayisilaba; lona lile kisi lina ngu Somandla ufundisi boza. Maba lathelwa idili zama ngokuba lino sika Nkoko, Thomas, Kwabandwa, Nooko, Myndila, Nqobena, kwawoywa ukuba ebubani kukokole oyo maba kwawoywa kuo kwidili koyise. Lona lile lishi kubi kwati, zonke ematshini ezimiseka wabhubha noko. Kuba lathelwa ntingaza palala kwezi nvo ezimbini?"

"I. A. M." siyakubela ngomoya owonakalisayo wokuwona nali ngezaba lemozi enyulokwe lapa kanti ayicigidi ngokuhlala. Iwawo yako yebhalo ukungena kuba kodwa inde, enye into iya kubenza okanye izitlilo.

U G. N. M. (Bowden, Glen Grey) belinmela elibali. "Ngo August 11th 1887 uie u Mrs. J. S. watama unyana wako utshaba sse imali yefu kunye u J. S. ekaya Egoqodala. Uie kanti umfo omabisa uie inkabi aya yehasho euyaywa yemboleli wakwela kuvo, enye wayiwala ngama-gxa ake eyifike ezimpahenti kunye nalo mali £1 6s. Uie lo nguyi twali ngama-gxa wayiwala ngemali, sika yona yamijha ematshini yanwisa pausa, ka saseka-lweni ka Bonkole ehamba eqhuba into egingabonwa lile lomni ka ezo. Kuie kulalo sele nowabo abalibane ngendlela wala yena kuba itshabe lindlelile. Wati lowo yena wainia impahla le ina zali nebulukwe walibala. Uie yako eyenza u Bill ka Gini kua kungasho mntu wawancaca sekusebwa kuba bakoku uphika u Bill ka Gini eGungani Vazi, kodwa kutshisi ke kam ngo Mr. J. S. lowo kuba yena uza kudlwa ngoku nje yi rafa."

Leentelo dlandolayo veyalala ukuba unzi woake upongomile ngokwezwe yi Palamente. Uli umbhaleli wetu za atata nge "Mangeli na Mabhubhu." "Kuzigokuba alenina lento sibitwayo awetu amandlalo, sopulapula kugqibwa lufunwa yako? Wati ihlana wamhla lo Rutemoto use Kapu wamhla kwil Nkosazana kua Motan Omhle wati, ufuna ukuba ikupe ihungelo lokuba lile no Rutemoto apa e Kapa, weza kuti lomni wati ufuna ntonina nina, sayoma. Naza nali ukubimela kwentru kwi Keutankakali nali ukubela kunye nabantu abanyama nali ukubela noko esilaywa, sibambana ngezandla, silela noko nye, akuseko mntu omnyama sel nga Mangeli sonko. Nambisa ngokulandela lo uti sibanyama masilutule amandlalo eui? Mambisi? Mambisi, eze kunjalo ambe lizalala. Niyazi nali Mahutu ukuba asizange sikonze kuni kakade. Nigabali njilbele, tina sikhokoli, silobhanga. Lomhlaba ngewetu Goods, maye unntu estaziyo cooyalileyo yi Nkosazana yodwa, weza bhutu asikwazi nokukwazi ukuba ungu-banyama. Omakulu bako abakuzolelisa, nawe akuna mihlala upantisi kwi Ngosi upetive kwawo nam, undibokela nganina lento uli lomni zaku ukuzo zibe ntsalazi. Ukuba ude wawamisa lomni sityabamba siya onkosi sogwetywa kona akunanto. Ndini NKOLO-YOHLAGA."

U Mr. R. J. Crowe (Ubbobho) utumelo inowadi kwipapa lase Kapa obonisa ukuba umtandazo owatuyelwa ngo Shady B. Mama e Palamente nabanye ocala ukuba zivulwe inkanti awayilo intsoni awati uyilo u S. B. Mama e Ncedema. Ubbobho utsho abhengeze inowadi ka S. B. Mama yokufazi e ngokulandela Ubbobho kuhanyela kwake, ugalela kodwa utsho emohlwani o pkaol u Kama nempu e ndileyo. Ngadi kuti ngezacamnga kuzalulala kuyo u S. B. Mama.

Akuzakosha. Kwezi ntsuku sisand' ukudlula sika sova unntu enokola nontini. Uvokole esili unntu kunyana: "Ke unntu nambi lento yokati unntu nase wase sikolweni atshete umntu wawenti kanti akunawo nesikotile esi sombona aya kumpokela sona akusika, akugalela ukuba uya kumoleli isikoko kokwabo kwalolomi wafika." Utuyayana ukupendula: "Hayi, olo ityala lamantshabana. Atenti wona lento angabisiyo kumfana apa, ukuba undibokela nje uya kandinika ntonina?" Uie ukap: "ndili unntu: 'Amantshabana, la akuzakosha kodwa unntu nti? Uyai kodwa ukuba akuzakosha? Ndidi mna zidibane ngawafumana ecola unntu mda zidibane ntonina Nkosi." Uti ke unyana, "Mabhe upandoyisa ko ma za uti akuzakosha lokobaza, into enge isawilwa za kunjalo ngekutshwa awilwe loba lokuba abe ngawona ahlilahlwa!"

Uti "Umbhaleli."—Kuyinto ayandileyo luti banti abantawo akucekocana lwa nokungatadi ukubona omnyo wetu ehluma kwizinto zokukanya.

Kuluvuyo kum inane elibekelileyo lase Bhayi lase kumisa kama kabantu ndi apa e Gona. Akuzakosha namhla akuzakosha angabamba ziya sip izipho akuzakosha ka Xini; ke, noma amawetu akuzakosha yi Sipho ka Xini ngubu, yinina uya Xhosa. Ma Lawo, ngambu, ma Tshaba, ma Mfengu, nali Bantu, umlandu ngawona? Lili, lili kwizinto zohlanga, ngubhina ose ngumntwana, yayo iyakude itike nintu inntu enode nibukane nikitazane ngayo? Nize nibambisane ngaye lomfo ka Xiniwa. Andimelwa kueta ngapezu koku, kuba mavelana nobuntu bako, ndiyatamba ndikolwa kunjalo okokuba Bhayi lase kelwe namhla, lase i Gona li-nye ngeronga ngetamsanga. Hip, hip, Hurrah. Mawetu nti makude kuvuze bantwa engwabeni oya kunishumayela emi pezu ko "Hoho" ati xhasani, xhasani, otshwa uhlanga, kamba abali andayo uhlanga sobabona ngokuya ekaya, i kaya lobani i "Kaya Labantsundu." "Hip, hip, Hurrah."

EZABABHALELI.

INKWELE NENKETO. "Imvo" ye 10 August, ibonakile isika-lazo esibhalwe ngal kule ntoko ngu Tyi-Nkwelo. Ngumntu wani uke ndenze abambalwa, ndiqondise umzalwa nalo kunye nabalesi, ekubeni isikalazo somhlobo lowo sipantsi kwendawo engokole kunene Yehwele-Nenketo, sanginisa amakade erucelwa inkwele kusizwo no hlanga lwaba Tembu ngucwadi eyabhalwa ndim. Andiakusihya indawo yam ekuyibhaleni loncwadi ndiakole rmaumpampama okuzindla, makemke nomoya wase South wona; kuba kade esemqumbelelweni kakade, ngokole mandzame ukucaca isimo nesiseko saloncwadi yam. Kuqala ndingati yayisimemo. Endati ndatata amagama amabala ayazimahlaba, ndibonisa intsigiselo yam ngalomagama, kuye wonke oqaba; nokucukumiseka asamkele isisimo eso asunoke kuwo wonke umzi; pakati kwalomadoda. Incwadi yam ndiyayilanda, lala vayingeyilo yokubhala amagama abalulekile zimali, abaxamileki, kwabanyeliswa ngemisa yaba Tembu, ngoko umzi mase ugalelileki kulandela; kuba ukuba ndandibhala abaxamileki ke ngendambala nombolo one u Tyi-Nkoto namena. Ukuba isizwe siranelwa nge Nkwelo makungatwa amakabe uti esitsho ngalencwadi u D. Maleni. Ngokole ndingavuyiseka umzi wakowetu ete wadivulwa kakubha, unedizindileli. Fesela wona um hla endobhala ababulawa ngemisa yezwe sakowetu, ndinga kolwa ukuba ndinga-ntsho kuba yena Tyi-Nkwelo waba sekugqeni oko kukul N. I. Ndisekaka sako D. T. MALASI.

UKUZALANA KWETU.

MHELELI: Inzala nalo yam ibangelwe yintelo ka Mr. M. E. Makeni ondiywe kwipapa lase e Kapa ngokuzalana, ocala u Roy. C. Pama ukuba abase imbali ab'asili yaboosika, abuye ati kwawona akakolwa ukuba Amakhosa ayazalana na Mamfengu. Elinde se-ficela ke ukuba ke isichazale lona kuba iliphila lamabali alunge kangaka, ezizwa ngamadoda anengqondo yemvela, kwane ngqondo yemfundo, engamachiko kwase kulenti; okanye lamanone enza lechabali akwazi lamadoda abaluleki leyo kweli hlobo labantsundu. Lamane-ke omabali u Rev. C. Pama no Mr. Gqoba esigqela izimbali, siwacingela tina ukuba sifuna ingqale. Kuba ndawo u Mr. E. Makeni ati u Mr. C. Pama wati iya kubuye ihungelo; okwami ukumya u Mr. Pama ekutini kwake kuko indawo esiposisekileyo waye ngabhek'ko kuma Xhosa naka Mamfengu, naba nna ngokokwaba wyezweheki kuzalana kwa-kwaba. Kuba ndawo yokuzalana kwa-kwaba na Mamfengu elinone u Mr. Pama layibhala kamihlopo lali, u Mal-wazala onyana ababini, omkulu ngu Ndlovu, owasokunena ngu Xhosa. Weza nalo ngqondo lile lile Xhosa kakubhe, lali abanye badumzela ngokuti u Mr. Pama ubenza abantwana berulu. Nya-posise ukutsho sibhoko zam ezizama Xhosa. Uti u Mr. Pama kwawutshwa lupulo lokusokela iinciniba, kwakutshwa u Xhosa nekowo ezizalini, namadoda amantshu, nentsho ezizalini namantshu, zana njenge sika lama Xhosa, kwabonwa nazi ezizalantshu kwase kusoyi-kye ukugodukwa, kuba isiko lasenala ube balawa unntu owenze umbulo. Akutsho akuti alungaba ntwasa berulu. Amveni kombulo lowo berulu abafazi kwabhatwa njenge sika lama Xhosa. Namantshu abanye abafazi bama Xhosa bonjwajwala, abanye bade baba nonyana engokadulwa, adubane asekonoyase. Ukuzakosha ndili lombali lase ngalutso zosika lama Xhosa. Andiyokunganga imbhali ka Mr. Pama ngokoyikela ukuzala kwe pepa. Wondikolela ngokwenzela into ecece Maleni. Ndini onga-luni zahlukano, B. MANA.

ABALIMI NA BARWEBI.

- Izole nboya obekaba bobangazawanga barolelwa id to id ngepost. E MARENZI. E QONQO (Augst. 30). Ihabilo, 8d to 2/0 ngokula Amasimba, 2/4 ngokula Umgabo, 6/9 to 7/3 ngokula Imbotri, 3/8 ngokula Inkani, 6/1 to 5/6 ngokula Ingqolowa, 4/6 ngokula Itaple, 1/1 to 4/6 ngokuzwa E KOMANI (Augst. 27). Inkani, 12/ to 5/1 ngokula Ihabilo, 4/3 to 6/3 ngokula Umbono, 5/6 ngokuzwa Itaple, 5/ ngokuzwa E DAYIMANI (Augst. 27). Umbono, 16/ to 17/ ngokuzwa Amasimba, 14/ to 17/ ngokuzwa Umgabo, 18/ to 27/ ngokuzwa Ingqolowa, 16/ to 18/ ngokuzwa Itaple, 7/ to 16/ ngokuzwa Ihabilo, 8/ to 10/ ngokula E NINI (Augst. 26). Ihabilo, 12/ to 3/ ngokula Umgabo, 4/3 to 4/ ngokuzwa Umbono, 8/6 to 4/ ngokuzwa Itaple, 4/6 to 5/ ngokuzwa Imbhali, 16/ to 31/ ngokuzwa Amasimba, 6/6 to 7/6 ngokuzwa

WEDNESDAY, AUGUST 31, 1887.

The Interference Bogue. The news that the British Government has been moved to instruct Sir HERCULES ROBINSON to report fully on the subject of Native Disfranchisement has, in native quarters, been received as manna from on high. After the reply—we cannot call it an answer—of Sir HENRY HOLLAND to Mr. McARTHUR's question, it may fairly be assumed that our friends in England must have presented a strong prima facie case to the Secretary of State to induce him so far to entertain the appeal to him, as to send the peremptory instructions to the representative of the Parent Government in Cape Town to favour it with a full report on the matter.

Knowing full well that the position of the Cape Ministry on this subject cannot bear impartial investigation, the enemies of right and of justice in this country are now raising the cry of "Interference" to excite the passions of the unthinking. But a hurried survey of the position that the question of native disfranchisement now occupies, will show that the cry is as hollow as it is nonsensical. Interference is an offensive expression, which should not, without strong justification, be applied to Her Majesty's Government, by those priding themselves with being subjects of the most illustrious Throne in the world. And in passing we may remark that it is illustrious because it is founded on the eternal principles of justice. In questions of internal policy we should willingly play our part, in our own humble way, among protestators against interference. But this is not a mere domestic question. The free gift of Her Majesty's Government to all her subjects irrespective of race, colour, or caste, has been manipulated by a strong, blind, and unreasoning majority of the Parliament—itsself the creation of Her Majesty's Government—in the selfish interests of race and of party. This in the face of the most emphatic protests of the citizens of British descent and of the natives. All we say is that the power that gave, is the power that should have a say in the alteration of the gift. There can be nothing fairer under the sun; otherwise we might have the Bond majority passing a Bill that might transform this fine British Colony into a Republic tomorrow, and the British Government, for fear of interfering, would have to content itself with the rôle of on-looker. Can anything be more monstrous? We concur in the observation of our able contemporary the Cape Times that, "if ever Imperial interference could be desired in our domestic affairs it would be to stay such legislation as this dishonest Registration Act."

Unless, moreover, the stipulations of Her Majesty's Letters Patent constituting the Parliament of the Cape are a constitutional fiction and not a constitutional fact, we fail to see where interference comes in. Those Letters Patent expressly allow the Cape Parliament to make amendments to the Constitution "subject to Her Majesty's power to disallow the same, with the advice of her Privy Council." But it has come to this that the Constitution is good enough so long as we do what we like—even to going counter to the drift of Imperial policy—under its aegis, but our ingratitude is so great that we would remorselessly checkmate the Parent Power from carrying out its part of the contract. This is not all. Section Eighty-Three of the very Constitution Ordinance we boast so much about distinctly provides for the Imperial Government disallowing Acts passed by the Cape Parliament. If it is maintained that these powers are obsolete, then those who, like ourselves, do not think so, should not be blamed for faithfully accepting the Constitution, the whole Constitution, and

nothing but the Constitution; and who consider it beneath contempt to play politics in Her Majesty's gift. These are not the words of a man all this, the subject is emphasized by the repeated declarations of the Cape Ministry that, under the Registration Act, it is not their wish or intention to disfranchise the natives or to violate the Constitution. The so-called interference of Her Majesty's Government can, therefore, only be regarded in Ministerial quarters as a harmless exercise at beating the air. Thus the result of the appeal will be satisfactory to all the disputants in the Colony. Our disfranchised countrymen will have the benefit of the reading of the 8th and 9th Sections of the Constitution Ordinance, side by side with the 17th Clause of the new Act by lawyers of the first waters, whose judgment, formed in an atmosphere far removed from miasmatic vapours of party jealousies and party spite, is bound to have weight with all parties; while, if the objectionable clause or phrase is deleted, according to their assurances, the Cape Ministry has nothing to complain of. In conclusion we confess that it appears to us a strange phenomenon that in a British Dependency a native journal and the native races should almost alone and single-handed fight the battle of the Constitutional rights of the Queen, in a perilous crisis for the Colony, and against the assaults of adventurers and enemies of British interests in South Africa.

The Hon. P. B. van Ryn, M.L.C., a Bondman, is to be thanked for setting the example to members of Parliament, to give an account of their stewardship, soon after the breaking up of the Session. The Registration Act having been passed, he has unsuspectingly given the real and sole reason for the disfranchisement of natives. Speaking at Tros-Tros he explained that the Registration Act was passed because "under the old law it was impossible for the very suitable men to get elected." The verdict dolt alone was ignorant of this.

Editorial Notes.

THE Journal records what we have also observed with much disappointment that "the Argus has returned its coat on the native question." Reading the following from the Cape Argus one would fancy he was reading the first issue of the Star in 1850:—"As to the natives, we should like to canvass everyone of the thousands we have on the border and in the Transkei, and to see how many of them, man and man, could give us a coherent answer as to the injury done them. How many of them could give an intelligent account of what a Parliament is? The disfranchised natives live in a few specified districts—need we mention Herschel?—and those who are disfranchised do not live in houses of the value of £25. We cannot imagine that the Imperial Government will be so bereft of common sense as to say that any wrong has been done by the Act."—It strikes us, the Journal adds correctly, that there are tens of thousands of natives who are better informed on the subject of the franchise than the Argus—takes them to be.

REFERRING to the new cry about interference the Journal says:—"It is a piece of cant and hypocrisy, a mere stalking-horse for Bondism,—this doctrine that we are not to be interfered with from outside. It is just a question whether well-meant but not always too intelligent interference should take place, or a sinister policy, hostile alike to freedom and progress, should rule us unrestricted." Our own view about the interference propaganda coincides with that of the Journal.

THIS is what the Dutch Volkskrant says:—"Many Colonists have an idea that under Responsible Government the Imperial Government will not interfere with laws approved of by the Colonial Parliament, and assented to by the Governor. It is not probable either, that such an interference will be made without good cause. But there can be no question about the right of Her Majesty's Government to interfere when they think it necessary under exceptional circumstances. The Natives regard the measure by which the Franchise has virtually been taken from them as of sufficient importance to justify such interference. From a cablegram published a day or two ago it appears that the 'Society for the Protection of Aborigines' are moving in the matter, and that Sir Hercules Robinson will be requested to refer fully on the matter. We may be sure that Sir Hercules will not let himself be influenced by the sophistries of Ministers, nor by the exaggeration of their opponents, and may look forward to a calm and impartial report. That the Bill will be repealed we do not expect—at least not for a long time to come—but that a great deal might be done in England by agitation to damage our reputation is quite possible. English Public Opinion is a power we cannot afford to make light of. If a single incident in connection with a Parliamentary misconduct can lead to a Ministerial defeat there is no saying what a few radicals might do if they take the matter in hand and help the Natives to put their case before the British Public."

The Rev. Charles Pama has, as Chairman of the Native Jubilee Committee for Kaffraria, received the subjoined Despatch through our Civil Commissioner. It is published for the information of the Natives in this Division who signed the congratulatory address to the Queen:— Downing Street, 22nd July, 1887.

THE ROYAL REPLY TO THE NATIVES.

Cape of Good Hope No. 53. Sir,—I have the honour to acknowledge the receipt of your despatch No. 71 of the 31st ultimo, transmitting two addresses from the Natives in the Divisions of King William's Town and Queen's Town, respectively, congratulating the Queen on the attainment of the 50th year of her reign. The addresses have been laid before Her Majesty who has commanded me to request you to convey to the Natives of these Divisions, her thanks for their good wishes, and her satisfaction at learning from her Native subjects in South Africa, that they appreciate the advantages which they enjoy under the Government of her officers. I have the honour to be, Sir, Your most obedient humble servant H. T. HOLLAND. Governor The Right Honourable Sir Hercules Robinson, G.C.M.G. &c. &c.

The Friends of the Natives.

TO THE EDITOR OF "IMVO." Sir,—I have read the articles appearing from time to time in Imvo on Mr. Hofmeyr's "Native Registered Voters' Relief Act" which became law during the recent session of Parliament, and the interest which I take in the subject induces me to write this letter in the hope that you will allow me space in your columns to point out the fallacy of the arguments advanced by you in the last issue of your paper when dealing with it. I entirely concur in the view which you take of the action of those who plume themselves on being the friends of the natives, in opposing the passage of this Bill. When Mr. Hofmeyr first moved his resolution they appear to have received it in contemptuous silence; his motion was designated "a sham, never meant to be carried any farther" and as such was held up to ridicule. But when the Bill, in all but its present form, was introduced, this "sham" idea was dropped as manifestly untenable, and the opponents of the measure set themselves busily to work to discover some ulterior motive lurking beneath its specious exterior. In the pursuit after this will-o'-the-wisp, sound argument disappeared from the Opposition benches, and the native, so far as relief from disqualifying acts goes, would have fared badly, had he been left to the tender mercies of his "friends." I do not wish however to linger over this phase of the question; my object is to point out to you wherein you have seriously erred in fixing the limits of this measure. You say that "the position of your friends would in the eyes of the country have been simply impregnable if they had added such Acts as the Peace Preservation Act, Pass Laws, and other regulations obnoxious to the natives." This being your view, you are bound in all fairness and honesty to concede that position to Mr. Hofmeyr and those who voted with him in carrying his Native Voters' Relief Act, for if you will carefully examine the Bill you will find that your wishes have been anticipated, and that the Native voter stands on precisely the same footing in every respect as his European brother. Read Clause 1 and note what it says:—"No person, whatsoever be his nationality, Mail, Fingo, Basuto, Kikantot, Bushman or the like shall (after becoming, and so long as he is, a Registered Voter) be in any other way or to any greater extent subject to the operation of any laws including the laws mentioned in the Schedule A to this Act than any such duly registered voter of European nationality or extraction may or might be."—You will thus see that every disqualifying law—not only those mentioned in the Schedule to the Act but ANY LAW—is cancelled so far as the native registered voter is concerned. There was no need to specially mention the other laws—the Peace Preservation Act for instance, in which I do not think the word "native" appears and which was intended to apply equally to all the inhabitants, irrespective of race or colour, in the districts where it might be proclaimed. Again in the last Act "interior motives" it was enacted, and I am sorry to see that you still in the mistake of leading us to the supposition, that one of the objects of the measure was to throw open the flood-gates of the liquor

