

# IMVO ZABANTSUNDU

(NATIVE OPINION)

*Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.*

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 28, 1887.

[No. 151.

QONDANI!

*Umnikelo wamaphepheke wo  
1887-88.*

UMZI ontsundu omele umandla wase Qonce uyatyelwa ukuba

Irafu Yamaphepheke yonyaka oqala ngo 1 JULY, 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.

Umteto ubavumele abantu ukuba bahlaule ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlaule ngapambi ko 29 September bamelwe Lishumi Lesheleni ngendlu. Kwakona ngalo cloxsha abalunge e Xesi mabahaule ku Mr. KING, abalunge ku Qoboqobo ku Mr. VERITY, abalunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahla. ulwanga iyaku nikelwa ku MAGQWETA ukuba ayibute. Ayakuti ke ubani oyakuba engabhatalanga de kwavileyomini amelwe kuhlaula Ishumi elo lesheleni, selinotele elizisheleni ezimbini, kwanendleko yamaqgweta ngendlu nganye. Impahla iyakutinjwa itengiswe. Yonke ke lonto iyakudala indleko.

Akunguwo umnqweno ka Rulumeni uku-timba impahla yabantu, mhlambi ukuba-uyanzela ukuba babhatala imali en gapezu kweshumi lesheleni ngendlu. Kodwa ukuba abantu abavumi ukuyihlaula IMALI YA-MAPHEPEHEKE ise lixesha, ukuba bayadukisa, akuko nto yimbi enokwenziwa ngapandle kokuba ibizwe ngokugadalala.

Ndinga ke abantu bangabonisa ukuba banayo intelekelelo, nokuba kulilungelo labo ukuba bahlaule Ishumi Lesheleni ngendlu ngapambi kosuku Iwa 29 September, endaweni yokuba bamelwe kuhlaule ne yesohlwayo kwanendleko yamaqgweta; itinjwe impahla yabo itengiswe ngento engeyakolonto kuba besuke bakunyabela ukhulaula ngapambi ko 29 September.

Landelani icebo elilungileyo xa nilinikwe ise lixesha.

W. B. CHALMERS,

Umantyi.  
Civil Commissioner's Office,  
King Williamstown, 1 June, 1887.

ELIKA

ORSMOND  
IYEZA ELIKULU

LASE AFRIKA

Yincindi yengcambu zemiti yeli-  
lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bbulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele-namava amaninzi umninilo, uliyaleza nge-ngqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifa sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

**G. E COOK**

KING WILLIAM'S TOWN,  
Linoku zuzwa kwinkoliso yaba gcini mayeza  
kuyo yonke Ikoloni.

**KWA BEET.**

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu Isisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingono- xesha zi tshipu.

QONDANI.

UMISS STUBROCK ucela bonke abantu abangaba unamatyala kubo ukuba bazitumele incwadana zokumkumbuzo malunga nomhla wa 30 ku September. Kwanabo bonke abanamatyala kwi Simnari ye Ntombi ezi Ntsundu ese Peelton bacelwa ukuba bawahlale onke lawo matyala kwamalunga nalowomhla wa 30 ku September; ukuba abayenzanga lonto sebeya kunikelwa ezandleni zombuti emva kolosuku.  
Shaftesbury Home and School,  
Peelton, 4 August 1887.

## DYER AND DYER

### ABA MBESI

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Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. Ezi mpahla niya kuzi fumana Zizezona

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J. E. L. KULLING

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Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye i kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

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BAYAZISWA bonke abanamatyala ko gama lingapantsi apa ukuba kufuneka beze kuwa- hlaula evenkileni yake pambi kokuba kupele IVEKI EZINTANDATU kususela kusuku loku- bhalwa kwalencwadi; ekoti ukuba abenjanga njalo BONKE ba mangalelwe KUNGAKETWA MNTU.

JAS. SCOTT.

Peelton, 21 Sept., 1887.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

## BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.



### Impawana.

Sinendawo esinga singayiyaleza bukali kumzi wakowetu. Londawo yile. Ngolu lwesi-Hlanu ugqitileyo u Rulumeni ka Sir G. Sprigg ukupe umemoz lwako- mkulu ukuba amagama abantu abane mfanolo kumalungelo ombuso, mawabhalwe kulo lonke. Kengoku ke mazibe ziqalile ukubhala i Felkornet kwindawo ngendawo. Ukuze ume umzi wakowetu makati elowo azikataze ngegama lake— aqonde ukuba lingenisiwe sinina kwi- ncwadi yezimamhlaba. Mayingadungu-deluswa idukiselwe ke lonto ngumzi. Amadodana atandawo uhlanga lwako- wawo mawazamele “ umzi ngangoko anako. Umbuso ufuna ukutl udlokove mayelana nati bamnyama. Asililo ke eli ixesha lokuba amadoda atyambalale emacaleni entango njengokungeli linoxile. Yimfaswe, ninqaondi nje; kodwa yi- mfazwe yomhlala pantsi!

\*\*\*  
Ike yati enye imambane, escide yapu- ma izimvi, pofu ingekabi lixesha lazo, ngenxa yengcinga ezinzulu, isiva ububi ngenxa yohlanga lwakowayo:—“Tina bantu bamnyama apa pantsi ko Rulumeni sifana nomntu opive intsinde ekwi- ntili entle, osuke walindela ukuba luhlume amazimba achumileyo enga- sebenzanga. Kunjalo nati apa kulo mbuso, sifumane sanamtemba, nolindelo lwento elitamsanqa elikulu, pofu singena ngudu sizenwayo ukuba silifumane itamsanqa elo.” Lamazwi kwezetu ingqondo makulu kakulu. Yati Inkosi elowo uyakudla ukubila kwake. Xa singenamabuleleko nati okuziqonda into zombuso, ayisakwahlukana nati imiteto erabaxa. Qinisekani yilonto; qinisekani kangangokuba kuqinisekile ukuba liya kupuma ngomso igala.

\*\*\*  
Into efanale ukwenziwa ngamadoda anengqondo kuzo zonke indawo kukuba kuhlahlwe i Komiti. Amadoda nama dodana ezi Komiti mawabinqele pezulu ziti xa zibalalayo i Felkornet ngokwazo ukubona, zibe zibhala ngokwazo nazo ukubona i Komiti zabantsundu. Mabati ke bakukova ukubhala amagama ababantu bobabini, i Komiti zitu zitelekise okwe Felkornet nokwetu, aqondwe amadoda ashiywe ngapandle kwemfanolo, pofu enawo amalungelo, ngendawo u- kuba sizakuke sijambule namadoda. Sinebango elihle pambi kwe Jaji.

\*\*\*  
Elibakala sekubonakala ilelona, nga- pezu kokuhamba kwabatunyuwa, ngesi- zatu sokuba ilahlala selipezu komzi apa e Koloni. Asilili ke ngenxa yoko. Yeyona nto iluneedo, kuba abantunyuwa baya kuwela icace okunye, kuba loba selisatwa inani elibuleweyo ngulomteto mtsha ngokuzitwa ngenito elhambuleleki- lize. Ezona nto abangati bambi zipiza- zamiso zezona zingamalungelo kuti nto zakowetu i Lulweni ululo olulungileyo —lokuteta. Asingawo amavezandelebe kulombuso we Nkosazana.

\*\*\*  
Imigqaliselo yomteto lo umtsha uba- njiswayo ngoku wokutenga imilomo yabantsundu iya kufunyanwa kweleve- ki ezayo.

\*\*\*  
“Ikaya Labantsundu” isahanjiswa ngu Mr. Xiniwe. Umzi ontsundu uya uliqonda ngokuliqonda. Kanti ke awu- kaliqondi, usazakuliqonda. Siyakoliseka kokwenziwa ngamanene akowetu ukuti akwanela angandeni ukulukuba uluvo lwawo njengokuba eli gama lingezantsi libhalelelo ku Mr. Xiniwe. Liti:—“ Tamara, 19th September, 1887. NKOSI EBHEKILEYO.—Ndifikile ekaya ndigqibe kwelokuba ke ndikwenzele imigcama nge Kaya Labantsundu, njengokuba bendilapo ngo 16 yada yangu 17. Aba- lungiseleli ndifike bepapile, becokisekile, belungile. Ukutya kukuhle ngapezi kokucinga kwam, nawupi umntu ozipa- kamisileyo kungamfanela. Yati into eyaba ngapezu kwezinye yaba butshupo bokutya, ekubonakele ukuba nalipi ihlwempu linokuncedeka. Ndifumene lihikayi lawo wonke, opezulu nontansi. Yati kanjalo indawo yokulala yantle kakulu, ndikolwa ukuba wonke oke wayelwela kona wondivumela. Ndifumene ukuba bendigaxelelwanga nesi- qingata, njengokuba nam ndikwanjalo ukukohlwa kukela eyona nto liyiyo. Owako wenene, JNO. A. NTSIKO.”

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Le ilandelayo yimpendulo kwisaziso ebesibonakele kwelipepa:—King Wm’s Town, 24 Sept., 1887.—Ndinembeko uyo- kukwazisa ukuba ikaya lika Yekwana inkwenkwe ka Mgoqi, into ka Maqula elalifunwa ngu Mr. Thomas Matumbu wase Mta, lise Mbashe, kumandla wase Ngobco, kwesika Sandile into ka Ngxe- kisa.—Isicakasako futi—P. DANISO TSHA- CILA.

\*\*\*  
Ngamanina la teta futi? Seyilaulwe nje, kwatiwa ebuhlanti. Kakade tina kowetu akufunyanwa mali. Ke imali zinko- mo, namabele &c. Ebuhlanti nto zako- wetu. Nilwe nilwele amalungelo enu ngenyameko!

### I IQILI NO NYULO.

U Mr. J. Tengo-Jabavu wamkele le- ncwadi:—Bensonvale, Sept. 16 1887.—U Tung’ Umlomo.—Amadoda ase Herschel abchlangene ngalemimi kunye ne Nkosi zawo zonke, aqgiba kwelokuba kubhenelwe kwi Nkosazana, njengazo zonke intlanganisio zase Koloni.

Intlanganisio igqibe kwelokuba ingetumele mntu ngenxa yokusweleka kwe mali, apo e Qonce njengokuba bekufune- ka umntu oza apo e Qonce.

Intlanganisio itumela umoya wayo nge- lipapa kuba kungeko mntu ongezayo apo.

Intlanganisio yase Herschel inyula wena Mr. Jabavu, ukuba ube ngumlomo wayo kuleyo intlanganisio.

Isizwe sibuta imali engalomcimbi wokuya e Nglilane. Kamsinyane sakuyifu- mana imali siyakuyitumela kuwe.

Sovuya ukusazisa kamsinyane nexesha imali ekufuneka ifikile ngalo apo kwete. Besingavuyayo ukuba bekuseko ixesha kuba abantu abakacabi. Kodwa ukuba ixesha aliseko sazise msinyane nohlobo esingatuajala ngalo imali esesiyifumene.

Intlanganisio yase Herschel inyula we- na ukuba ayimele eNglilane.

I am? Sir on behalf of the Association J. M. TSHANGELA, Hon. Secretary.

### I-Jubhili e-Hlobo.

Ngomhla we 24 ku June lo ugqiti- leyo kwakuko imigcobo emikulu ye Jubhili yomntana omhle Inkosazana e Hlobo, unkosi u Mr. John Mazamisa eyenzele abantwana besikolo ngosuku lokuvulwa kwaso, lomini yayenye yoku- baliswa ngumntu wase Hlobo, kwakuko no Rev. J. Hacker umfundisi wenza imi- dlalo yododana enje ngokubaleka noku- tsiba nobunye ubuvilikitshane, kwati kwakugqitywa kwangenwa endlwini yesikolo u Mr. P. L. Mamba (Teacher) waculisa batsho ngenito emnandi abantwana nendilekileyo, baye benjalo nje benxibile kakuhle, kwabonakala ukuba ngabantwana besikolo. Kwenziwa nese filelo (recitations) hi nje, kute kwaku- gqitywa wema u Rev. W. J. Hacker wenza inteto ezibukali nezishushu ngen- mfundo, ebonisa amalungelo ayo emntwi- ni, wenza neteto ezitile nge Jubhili watsho wanika amabhaso (prizes) kuba ntwana besikolo abate kulo midlalo begqita abanye, kwako namabhaso ani- kwa i Teacher avela kubazalwana abatile beyikutaza ngokuhambiseka nokuchuma komsebenzi wayo. Lonto ke ayihlali iko kumawetu ibomisa ingqondo zalomzi uli Hlobo. Kulondawo mtaka Mamba i Emva kwamabhaso kwawiya ezityweni ako amalungiselelo ofani ngofani. Ka- njalo sibona ingqondo ka Mr. J. Mazamisa ukukutaza umzi wake ngohlobo oluhle kangakanana. Uze uwuxatisele umzi wako mzikulwana ka Dlomo; lifa lika Bungane elo.

### EZABABHALELI.

#### UNYULO LOMMELI (TRANSEKI).

NKOSI,—Bendibhale incwadi ebendiba yongena kule Mvo igqitileyo, nditshaye- lela lencwadi ndiyibhalayo ngoku ndifu- na ukuhlambulula udaka ebendityatye- kwe ngalo; ukuze ndingati ndakupata into zohlanga, ndinge ndizipata ngezandla ezidyobekileyo. Ukutsho ke ndifuna ukuposa amazwana elusatsheni, malunga nalendawo yokunyu- la ummeli oyakulumela e Palamente. Imbangi ke yeyokuba ndibona ukuba usapo lupabene, kupikisene ngoyakulumela. Amanene akankanvwayo mahlanu, amatatu ndingabekela bucala, ndisingenina kumadoda amabini akanka- nywa u Col. Griffith no Mr. Hellier. U T. U. H. Transkei ngo Col. Griffith uti, akangebameli abantsundu, ngokuba esa- mkela i pension ku Rulumente. Londawo nangona ingaba sizatu kwaba- ngaqondiyi, asinto yanto. I pension le yinto engumvuzo wento eselisetzenzwe yafezwa, u Sir G. Sprigg nabani, abana- kuyicukumisa, nangona ayamkelayo, eselebagwaza ebandia ngejozi elibomvu. Londawo ke ye pension mayigecwe inga- bhekwa nokubhekwa ~ xa kuxoxwa ngo Col. Griffith. Enye indawo endingamluleka ngayo u T. U. H. Transkei, yile ati “akuko siqiniselelo sobuhlobo” ekucangiswa ngaso ukuba u Col. Griffith unobuhlobo kwabantsundu. Ukuyicacisa londawo ndingati u Col. Griffith ebeminyaka ima 35 esenokweni. Ngeloxesha ebepete abeTembu na Maxhosa na Besutu. Waye ke kulo lonke eloxesha enconywa zezo zizwe zonke ukuzipata ngembeko nobulungisa, andizange ndi- mve nobesebeza esiti, kuko indawo enga- lungileyo ayenzileyo.

U Mr. Hellier andintini ngaye, andima- zi; noko ndingati ilizwi elitetwa nge ngu T. U. H. likulu, elokuba wangena ezingcikiweni ngenxa ya Batembu.

Mandipete ke ngelizwi lokuyala’usapo nditi mzingindi upeshya kwe Neiba, hlanganani nibe zwi nye ngokunyula Xa abanye besiti singaku Mr. Hellier aba- nye besiti singaku Col. Griffith, ningale- lana ngeninqayi ngezondawo, koti ama- kaya esajamelele nibe yona impi ihamba ngandlela nye, nobona ngayo selindu- mela inoyisile. Andifuni kutelekisa ngokuti makunyuwe ubani nobani, ku- loko nditi hlanganani ngobukaya kwi- ndawo ngendawo, nixobe ngonisukuba mifuna ukuba animele aze ati amahlelo onke amise i Komiti, ezinikwe igunya lokugqiba indawo yokumisa ummeli, zi- hlangane ndawonye ezo komiti kuti apo zigqibe kona kube sekupelile; iti into yonke mhla ngogqato eselisazi igama ekumiswe lona, imenzeze ngalo. Ngokukodwa mavipele intlamba, yekani ukuti osukuba ezibonela niti usisiyata, usisihiba. Amazwi anjalo ayakuwahlula umzi, ati lowo apikile okwaka— aze ati amalul- ngelo enu abe sissitati esipemba umlilo onganakucinywa, kuze kuti ngomhla wonyulo xa nisalibele ngokuranta no- kutukana, nibone senise nkangala, kuse- kungena ebeningamfuni ukuba animele.

Hlanganani ke mzi, angati amalungelo abe sissiqalike, ahluhle umzi obufuda uhlangani ngoxolo nentandano. Ndisapela apa. XEGO DALA.

#### “WHEN THEY BUY AND SELL.”

NKOSI MHELELI : Ndibone incwadi ka J. G. Q.; ekubonakala ukuba ubhale eshushu kanye epanti; kwamandla omti wase Bhayi, endikolwayo kanjalo kukuba apa e Bhayi akukomntu uyakusiqonda isiteto sake apo sibhekisela kona. Ukuba u J. G. Q., unayo ingqondwana, ndime- bise ukuba ayekubuzwa ku Mr. Ragana ngemali yomzi, womcacisela, kuba u Mr. Ragana wateta mhlope kwinqungqutela yentlanganisio wati imali yatshona kwi- ndoda enalamagama J. G. Q., wateta pambi kwayo niengqonda ngobuso obungenantloni. Umzalwana loyena u J. G. Q., lutshaba lobulungisa, into ayifunayo kukuyikisa abantu ukuba bangayikupi imali ka Tung’ Umlomo. Inyaniso yona akuko mntu ungawaziyo lamapapa ka Tung’ Umlomo ngapandle kwabaseli na- basili be hop-beer. Ungase uqonda nawe ukuba indoda le ibizite shwala intungo ngokuteta ngemali yamangcwaba, kodwa ingxelo yalomalali iyalala kumapapa Emvo, nomgcini ndyobo uyaziwa, nenani luyo liyaziwa, ne Banke nencwadi ebalwa kuzo wazibona, nalapo ibhalwe kona yonke lento yaziwa ngumntu wonke. U J. G. Q., ufuna ukuba ilizwe likolwe kukuba yonke lomali yinyashawe, lize likolwe kukuba nale ibutwayo iyakuhamba ngalondlela. Uti i hop-beer yasiwa ngaba- ntu, kodwa noko uyazi mhlope ukuba yasiwa ngu Mr. MacPherson i Inspector of Locations, naza yena u J. G. Q., wayi- fihla eyake ukuba ingafunyanwa, namhla kodwa ulila ngabantu. Ndize kwasema pepeni. Abantu abangazinto ngalamapapa ngabaseli nabenzi be hop-beer, bonabantu bangayitayio *Imvo*, kuba kangela inxa- biso le 1/2 dozen bottles ze hop-beer kuba ingaba kukumoshe ukutenga Imvo, okwe-

sibini abayifuni Imvo, kuba xa baselayo banedaba *too much* ngokwabo, abafuni kuxelwele ngabo abafuna ukuxela indaba. Okwesitatu abanakufunda kuba lhopisi indoda iyibamba ngamehlo iti xa ikangele into inye zisuke zibembini Omnye umfana waka waya etyalikeni etile e Bhayi “ xababesela” bamana ukummbona abantu emana ukunkenketeka ehleka etyalikeni, ite yakupuma bambuzwa abanye pandle into abeyihleka; ute yena umangaliswe kukubona abantu abane epulpitini, abafundisi bebabini namakumsha ekwamabini, bati nabanye aba be kwadle lomti banggini ukuba bayibonileyo nabo lonto, makubeke pina maxa umntu efunda incwadi.

Ndifuna ukwazisa umzi wonke ontsundu ngo Tungumlobo ukuba i Bhayi li- binqele pezulu ukukoleka imali kumise ngenyayo pitsi, amapepa okubata imali apetwe zingwevu into zo Balla asiyyo mfeketo mzi wakowetu, zipelile ngoku inteto into yimali, makulive ngemali noza niti nenza tonina. Amadoda pe- sheya.

Ngelikesha nkosi, Mr. Editor sifuna ukufunda incwadi ezitetyo ; asiyyo igo- lide yonke into ebegezelayo.

Ndiyambulela u T. U. H., kukanyile kwasa, akutetayo ziyinyaniso ezonto azi- tetileyo. Ndisisicakana sako N. M. B.

### NATIVE OPINION

WEDNESDAY, SEPT. 28, 1887.

It is, we think, too premature soon for the enemies of Native rights to go into ecstasies over the supposed safety of the Registration Act. The Natives, in the first place, are determined to fight it to the last ditch, both in the Colony and in England. So far their tactics cannot have failed to impress everyone who has watched the agitation against the Registration Act, as being far and away superior to those of their opponents. Still there’s more to follow. With a view, presumably, to hamper the Natives, Sir GORDON SPRIGG has no sooner learned that the Secretary of State had signified to Mr. HUTTON an inability to disallow the Act, than out he comes with a Proclamation to enforce it. But never was there a constitutional and legal fight in which difficulties seemed to those for whom they were created, as so many opportunities for the ultimate infliction of an effective and staggering blow.

We cannot, however, persuade ourselves to believe that Sir HENRY HOLLAND has made up his mind to recommend the Queen’s assent to the Act. He has just informed the Natives that Her Majesty’s Government are prepared to receive their representations; and on the strength of this information Native delegates from Herschel, Queen’s Town, Glen Grey, Tembuland, King William’s Town, East London, Fort Peddie, Fort Beaufort, Seymour, Cradock, Grahamstown and Port Elizabeth are shortly to assemble in this town to confer about the best way of having the Native case represented to the Imperial Government. Nothing, moreover, could be more explicit than Sir HENRY HOLLAND’S answer to Sir GEORGE CAMPBELL’S question in the House of Commons —an answer which is tantamount to a promise to the Imperial Parliament—that Her Majesty’s Government would consider Sir H. ROBINSON’S report on the Registration Act side by side with the representations of the Native people who had appealed against what they believed to be an injustice sought to be foisted upon them by a side wind, by a moribund Bond Parliament ; and then, and not until then, would the Secretary of State decide the question of withholding the Royal Assent or otherwise. If, in the face of these facts, the information is correct, that the matter has been decided against the Natives, and before they had even stated their case, which they have been invited and encouraged to do, then, no terms will be too strong to condemn the duplicity and perfidy of the Colonial Minister. But we are charitable enough as to disbelieve the report. If true, however, the circumstances will afford materials for a debate in the House of Commons, that will prove most damaging to Lord SALISBURY’S administration, a debate which is inevitable since the matter has received prominence in the London press. The tergiversation of the Secretary of State will attract

greater attention even, when the Native Deputation reaches England, which cannot be until the reassembling of the British Parliament. But Sir GORDON SPRIGG’S Proclamation of the Act at this juncture is, to the Natives, a perfect Godsend. It is most opportune. Sir GORDON has been most anxious to assure the country that there is not a single native disfranchised by his Act. Doubtless he has laid stress on this in the Cape Government report. It is therefore obvious that for the Natives resolutely to main- tain that they are, notwithstanding Sir GORDON’S SPRIGG’S oft-iterated and re-iterated declaration to the contrary, disfranchised, would be to cast a serious slur on the Premier’s veracity. As an English gentleman Sir HENRY HOLLAND is bound not to believe this of another gentleman. By the time the Native Deputation starts for England, at all events, the new Registers will have been prepared; the exact measure of the disfranchisement of the Natives will be known; and there will thus be something tangible for the Deputation to go upon in maintaining the Native case. On the other hand, the suspension of the Act, while the appeal was being prosecuted, would have placed Natives in the disadvantageous position of those who have to prophesy although they did not know. The registration that is going on will be narrowly watched by Native Committees, so that negligence to Constitutional privileges may not hereafter be laid at the doors of the Natives. Then there are some very nice points shortly to be decided by the Supreme Court — points the settlement of which may, perhaps, render it unnecessary for the Deputation to start on the long pilgrimage —as to whether the phrases “ tribal tenure ” and “ Communal tenure ” can by any stretch of the imagination be legally applied to people haring rights to definite pieces of land, and as subject to the direct Government of Grave Street, as any inhabitant of Cape Town. On the whole, then, the prospects of the Constitutional fight against the dishonest Act, could not be more favourable and satisfactory viewed from a native stand-point.

### Editorial Notes.

The native cause, which is also the cause of freedom and justice, has been considerably advanced by the question of Sir George Campbell, M.P., in the House of Commons on the 26th ultimo, and it gives us great pleasure to record the sincere thanks of the Native people to the honourable gentleman. In *The Times’* report of the proceedings in the House of Commons appears the following

#### CAPE COLONY.

Sir G. Campbell asked the Secretary of State for the Colonies whether he had received representations from coloured natives of the Cape Colony and others that a Registration Bill which had passed the Cape Parliament was really a disfranchising Bill, by which large numbers of the coloured subjects of Her Majesty who were entitled to be enrolled as “ voters under the law hitherto in force would be deprived of that right; whether the Governor of the Cape Colony had assented to that Bill or reserved assent; and whether the Government would inquire into the matter, and would take care that the power of Her Majesty to disallow that law was preserved till it was ascertained whether it really did disfranchise the major part of the population.

Sir H. Holland.—Telegrams have been received showing that some of the natives object to the Act on the grounds stated. The Act has been assented to by the Governor, and Her Majesty’s Government are awaiting his report upon it, after considering which report, with the representations of the natives, they will decide whether the law really does contain such a measure of disfranchisement as would justify its disallowance. The power of disallowance remains in force for two years from receipt of the law here.

SLOWLY but surely is public opinion ripening against the liquor traffic, and signs are not wanting to show that its overthrow will be complete. The Archbishops of Canterbury and York and the Bishop of London have already publicly identified their lawn with the natives in British Colonies who are forever praying that the temptation be removed from them. On this subject the Bishop of Cape Town has in his charge at the opening of Diocesan Synod made use of no equivocal terms in condemning the liquor trade among the natives of South Africa. Those in power who are foremost in propagating it come in for a severe castigation. We are sorry we cannot reproduce the metropolitan’s burning words to-day. They cannot fail to console the hearts of our disappointed countrymen who have literally Hooded Parliament with petitions but in vain.

It is a matter of great regret that the natives, in the din of the agitation against

their disfranchisement, have forgotten to present an address to the Earl of Carnarvon, who, as Secretary of State for the Colonies showed that, he was solicitous of the welfare of the native people of South Africa by the crowning act of reserving Imperial interference in Native Affairs in his South Africa Act. No doubt the noble Lord would have volunteered to our perplexed people some good advice more particularly as regards their appeal to Her Majesty’s Government. Truly our loss, through this omission, is incalculable. To the good things that have been addressed by colonists of European extraction to the noble Lord and to Countess Camarvon, all we have to do on behalf of those whom we represent in the press is to utter a fervent Amen.

### Sir Gordon’s Threats.

TO THE EDITOR.

SIR,—I read your article on Sir Gordon Sprigg’s speech at Port Elizabeth with much interest and satisfaction. You have hit the Bull’s eye. If there is nothing in the Registration Act at variance with the Constitution Ordinance, there is no reason to fear that it will be disallowed. But if the Constitution is violated by the Act, then it is clear that the Act has been passed under false pretences, and the sooner it is removed from the statute book, so much the better for all parties. And I will go a step further. Lord Salisbury’s Government will not interfere, if they can avoid it. There is no doubt that this act is the result of some sort of a compact between the two Governments, and if it is possible, it will be allowed to stand. But it must be examined, and th\* House of Commons must be satisfied that the rights of the natives have not been infringed. I say the House of Commons, but I mean the Unionist members. The Tories will of course vote straight, and so will the Radicals, and the decision of the question will rest with the Unionists. Lord Hartington, Lord Selbourne, John Bright, and Joseph Chamberlain, must be satisfied that the Registration Act treats Whites and Blacks alike, to induce them to sanction it. And there could not be a fairer tribunal. From their connexion with the Tory Government, they will not needlessly vote against it on a question that might drive it from power, but they dare not be untrue to the traditions of their party. They constitute all that is now left of the Great Whig Party, that emancipated the Irish Catholics, gave English Dissenters civil rights, introduced the Penny Postage, and set three millions of slaves free; and we have no reason to think that in this important matter they will abandon the hereditary principles of their sires.

This being the case, what are we to think of Sir Gordon’s threat. If, says he, the Bill be disallowed this year, it will be carried by a large majority next year. If that threat has any meaning at all, it signifies that people who voted against it this session will simply in order to insult the Imperial Government vote for it next year. Now, on the face of it this seems very unlikely. Those who voted against the Bill, are emphatically the British party, and some of that party voted for the Bill. Now, is it at all likely that people who value the British connexion, that people who know that the prosperity of the country is bound up with its union with England ; that people who know that if our connexion with England were severed, we would, before six months were past, be groaning under the heavy yoke of French, Russian, or German despotism ; is it, I ask, likely that people holding these sentiments, would for the mere purpose of giving England a slap in the face, vote for a bill which they knew to be unjust, and what they had struggled against the year before ? The very opposite of this is true. There are some, perhaps many, who voted for the Bill this year believing that it was only a plan to remove unqualified people from the register, who would think twice before they voted for a Bill which the British Parliament had pronounced to be unconstitutional, and to vote for which must be looked at as incipient rebellion.

Moreover, it is not quite certain that Mr. Hofmeyr would not be one of these himself. He is not only cute, but cautious. He knows that if the British Lion once puts up his back, there is no use of provoking his spring. He knows that for the present purposes of his party it is absolutely necessary that they should pose as loyal people, and a high-handed piece of resistance to the Queen like what Sir Gordon recommends is not likely to commend itself to a sensible and prudent man like Mr. Hofmeyr. Mr. Hofmeyr knows that passing the Bill a second time would be absolutely useless. He knows that if the Government make up its mind to disallow the Bill this session, they will not be such fools as to allow it to become law the next. They will, like all sensible people; consider the passing of the Bill a second time, as an impudent attempt to insult England, and they will give the Governor such instructions as will prevent the necessity of another appeal.

Let me now in a single sentence consider the effect of Sir Gordon’s threat, and the insane ravings of the *Zuid Afri- kaan* translated by the *Graaff Reinet Advertiser* (which is doing good yeoman service to the cause of freedom and justice), will have upon such men as Lord Hartington and Mr. Bright. If there is anything likely to stir up the latent John Bullism of England’s Statesmen of all parties, it is such idle vapourings as these; and it is evident that the article in the *Zuid Afrikaan* if placed in the hands of the Aborigine’s Protection Society, would be the best means of leading the House of Commons to answer the insulting “ DARE ” of the *Zuid Afrikaan* by the historical “ WE DARE ” of the Scottish Reformer.

LIDMAAT.

P.S.—Be sure to send half-a-dozen copies of the *Zuid Afrikaan* and the *Advertisers* translation to Mr. Chesson.

### Publisher’s Notice.

“NATIVE OPINION” is delivered in Town at 2/6 per Quarter, if paid, in advance. If not paid in advance, 3/. By post, 3/ per Quarter, if paid in advance, or 3/6 if not paid in advance. ENGLAND—14/ per annum in advance.

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KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengela tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

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