ngamadoda anengqondo ukuba ziyaku- wuquba ngayo i Feltkornet umteto— ukuba ikakulu zosuka ziqube zona ngamakwele. Namhla siva ukuba i Felt­kornet azivumi ukumbhala umntu ontsundu engadanga ati nantsi itayitile yam. Lonto ingapezu kwomteto. Kufuneka umntu kupela enomhlaba awulimayo nokuba asingowenqu yake. Enye i Felt­kornet ayivumanga ukulingenisa igama lomtu ontsundu, indlu yake pofu ifikelele kuma £40, kuba imi kwindawo. eti yona ngumhlaba *wobuzw*, Ngesimva u Rulumente okokuba ubeteta nje ngale Feltkornet. Kuba ukuba umntu akanakuba nazwi embusweni ngomhlaba ufanele ukuba angabi nazwi noko anendlu efanelekileyo eyakiwe kulomhlaba.

I Komiti yo Manyano nge Mfundo ibimiselwe ukudibana e Lovedale ngo Iwesi-Tatu evekini, ngomhla we 7 ku December, yadibana okunene. Kubeko u Rev. P. J. Mzimba, (Umongameli), Rev. B. Mama, Messrs. J. K. Bokwe, no J. S. Dlakiya, kwa no Rev. W. Gqoba.— Emva kwengxoxo ende kunene intla- nganiso yaba Pati bo Manyano ibone elokuba intlanganiso ezayo ka January mavibuyiswe umva ingabiko ngale bolide, isiwe kwi holide emfutshane ka April ozayo, ngolwesi-Bini lwalo veki ye holide, ibe se Dikeni (Lovedale).— intlanganiso ye Komiti ite akubonakali ukuba Izimiselo *zo* Manyano zipindwe ukushicilelwa kuba akuko nguqulo intsha iza kungeniswa kuzo ngapandle kwamagama abapati lu Manyano, (Office bearers) abatsha. Umgcini-Ndyebo uni- kwe igunya lokuba xa apelileyo la mapepa akoyo e Zimiselo ashicilele amanye, eze nengxelo yoko kwintlanganiso ezayo.—U Nobhala kutiwe maka- bhalelane namalungu o Manyano awacele atile kuwo ukuba alungiselele amapepa aya kuwa lesa entlanganisweni ka April. Evase Rini ibulewe mpela.

Kususela ekubeni isibheno sika Rev. E. Gedye ebambene ne mantyi yase Ngqushwa site sagwetywa, sivuyiswa kakulu ukubona ukuba amapepa afuna ukuyisabela indawo yokugxwagxusha ingcapukiso ezenziwa kwi ziqingata ezingenawo amapepa endaba. Kube kufanele kakade. Imizamo yetu ebutataka silwela amakowetu ase Herschel isekeIwe lelase Bhayi i *Telegraph,* nelase Dayimani i *Independent.* Elase Bhayi eliyi *Herald,* xa lifunda ngendlela oqutywa ngayo umteto e Nqhushwa (fan’ukuba elipepa alizange lizibone ezandawo sasizibhale nge Gqili) liti: “ Ipepa lendaba lifuneka kakulu e Peddie. ukubhengezwa kwenqubo yemantyi kungabehle kuzifake endleleni izinto e Ngqushwa. Akuko nto inje ngokuka- nya nokubhengezwa kwezi zinto. Yinto nina ukuba u Mr. Jabavu ayiyekelele londawo. *Imvo* inganceda kakulu." Eletu tina, siyalamkela elocebo nje zigoko silinikiweyo.

Zimnandi kuti indaba zokuba elakwa Zulu lixolisiwe; koko nokuba koquba ixesha elidena lixolile, oko kuya kuba- ngwa ngamatshawe alipeteyo. Yona into yokuti Usibepu afumane umvuzo omku- lu, baze o Dinizulu no Ndabuko banga- fumani nto iya kubenzakalisa. Indawo yokuti inkosi zenziwe abantu nje abamnyama ayisokuze iqondwe ngabantu; yaye iya kuhlala iyinto ekuya kuti konke ukukalaza kuman’ ukwayama ngayo. Ubulungisa, nempato entle, nenenku- mbulelo, kupela kwezona nto kwaba bantu ungati usenza konke ube unqhi- yamile ngazo. Ngetuba lokuba zinga- velelwanga ezinkalo sesizikankanyile kuvakala ukuba u Dinizulu seleye kwa kuma Bhulu ukuya kucela uncedo kuba efuna ukukhupa u Sibepu. Limaxongo ke kwa Zulu ukuba lento yinyaniso.

EZAB ABHALELI.

 UBUYATA E DAYIMANI.

Nkosi,—Ndinosizi nentloni ngoluhlobo kuqubeka ngalo e Dayimani umhleli we Mvo no mhleli we *Sigidimi* ukusuka ku October kuse ku November kusoloko abahleli balomapepa bemi ngenyawo zombini, behlaba umkosi wokuba, ama- doda endawo zonke ezipantsi kolaulo Iwe Kapa, aqondakalayo ukuba ngane mfanela ukuba angenise amagama awo encwadini yabanyuli. Kwatiwa zintatu indawo umntu anokungena ngazo: Ngumvuzo, £50 ngonyaka, £25, umntu efumana nokudla; kwatiwa ke ngumko- ndo wabemivuzo lowo. Owesibini umkondo ngowe ngxande zexabiso le £25; owesitatu umkondo ngowo ngqu- pantsi — amanqugwala —libandakanywa nomhlaba awulimayo o akile ntandatu zonocanda ezisexabisweni le £24. Re imivuzo yaba ntsundu e Dayimani iqala kwi £50 ngonyaka kude kuse ku £96. abe £100 bambalwa. Ingxande uninzi ziqala ku £130 kude kuse ku £200. Ke uninzi Iwabo bonke aba banezi zinto, abavumi ukungenisa amagama abo; bati akuncedi nto ukuvotela abelungu. Bati abanye, ukuba baya kuti bewangenisile amagama abo kuze kuvotelwe omnyama, bayavuma apo ukuya kuwangenisa, kodwa kona ukuba kutiwa mabawange- nise amagama abo, Kube kutetwa ukuba baye kuvotela abelungu, abavumi. Siba ngaba xelela nangomteto esisaukangela uknhanjiswa kwawo, ka Mr. Hofmeyr, bati akuko nto eyakuba njalo. Intswela- kwazi, nokulahleka — umzi ontsundu ungenwe kakulu ngalo mashwa, pofu ingabo abantu abangebe netamsanqa lokungena evotini ukuba bebengange- nwanga yile ntswela-kuqonda. Into abayitetayo bati, kade bevota, kubancede ntoninake okukuvota bahlala bekwenza apa e Dayimani? Bati ufike umluugu ati xa enxhamele ukuba lilungu le Palamente aye kucela ivoti zabo ati uya kuba lungisela. Bemnyulile, efikile enkundleni enkulu e Kapa, aqale axele lanyoka awati umntu otile wayifumana ilele ibanjwe kakulu yingqele, wayitata wayifaka ngapakati kwengubo zake, wayibeka esifubeni. yati yakufudumala yaqala yamluma. Bati ke kunjalo uku- votela nmlungu, ngokukodwa e Dayi- mani, akunani kanye e Koloni. Bati, okunye akukataleki nokuba ngumntu omnyama, nokuba ngomhlope, uti aku- fika e Dayimani, abaninzi babanto yimbi. Batshoke abantsundu, kodwa ke yona i Felkornet iyaleze kuna amaxesha amane ukuba wonke umntu ontsundu ozaziyo ukuba unemfanelo makaye kunikela igama lake. Nabangati bayavuma uku- ngenisa amagama abo, bafuna ukunga ingaba yi Felkornet ehamba ibabhala, kodwa zona i Felkornet zase Kimberley nase Beaconsfield azinatyala, ityala lise

bantwini, abavumi, bengakatali nokukatala. Kunjalo kweli le Dayimani. O, usizi nentloni.

V. C. Kunene, Boshof Road, Beaconsfield,

December 1, 1887.

nantsapo iseyilingene lomateko lento uqangqa wenjenjalo ukuteta. Pofu into le yona iyabonakala. Ulwaluko luluncedo olukulu kumaqaba kuba lumnika isitunzi nesihomo umenzi walo. Siti kodwa sakukangela kwelihlelo lasesikolwe- ni sifumane ukuba luyachita, luyonaka- lisa, aluniki sihomo nasitozela, kuseku- hleni ukuba seluyinto apanga ngayo umdali wenkohlakalo ubunzima basesi- kolweni. Kanti ke noko kunjalo nje tina bemi emboniselweni asiboni mizamo yenyaniso yokohluta utshaba amandla. iramente ifumane yalumanyano nje lohanahaniso mayelana nokuvala elituba lokungena kwenkohlakalo. Xoxani ka- mbe; sova, singase moyeni.

ILISHWA LEBALA..

Nkosi. — Andike ndikukataze, kuba ufuna ukuba aboti umbhali awenze mafupi, ke mna andikwazi ukwenjenjalo. Ndindululwa yintliziyo ebuhlungu, ukuba bekungagqojokiwe ngendisiti propose ukuba kukutshwe wonke umti- njana uye kufuna imbewu ezidolopini kucinywe ibala elimnyama. Ndibangwa zizizatu ezibini, esokuqala kukungabinto komntu omnyama komhlope, ngokuko- dwa kwizipatamandla, ekubonakala omnyama ehleli ehadesi, omhlope ese Paradesi. Indawo yesibini kukungavi- sisani kwabo kwabodwa, nditsho nge sigqibo sentlanganiso yase Bhayi esiti sahlukane nese ntlanganiso eyayise Qonce, kuba ivume ukuba kuxoxe wonke umntu, kuba ivume ukuba ezinye indawo zitumele abatunywa babe ngapezu kwenani elalitunyiwe, kuba lingakanka- nywanga lona i Bhayi. Ukuba esi senzo besingakokelwe ngumfundisi ngendisiti bekuyawa dliwe lanto yanyakenye, kuba inteto ka Mr. Silwangangubo ibalele nje ngelanga. Watsho omnye umfo wase Dikeni wati bona bayalazi i Bhayi, naku- ba selimapikana nje, liyabuya. Eyase Ngqushwa indodana yavakala imemeza isiti, tina asinguye u Kama inkwe- nkwana yako, yati kanti ifuna uku- vana yodwa nje, kanti ifuna ukuvula inkanti. Eya pesheya kwe Nciba ite, singamadoda nati apa, asinanto noku- bona kwe Koloni. Kodwa njenge yase Ngqushwa iza kulutshabalalisa uhlanga. Nantsi isiti amaqaba kufuneka engavoti. Ndamangaliswa ndakubona kwi *Mvo* ye 16th ku November, kuko oyibalela kuba niki macebo apilileyo. ’Mzi, umanyano, umanyano, umanyano! akuko nto ifana nomanyano. Botani. Ndim,

SlDUBULEKANA NQENQELELE.

Debe.

 ABALIMI NA BARWEBI.

*E Qonce—*Uboya, izolo bufumene obunga- hlanjiweyo 4d. obuhlanjwe emlanjeni buroelwe 5 3/4d. akavuma nabo umninibo. Obe- seyibhokwe 4 1/2d.

E MARKENI.

E QONCE (Dec. 13.)

Irasi eluhlaza, 1/ to 1/2 ngedazini

Ihabile, 6d to 1/10 ngekulu

Itapile, 1/ to 3/3 ngenhxowa

Umbona, 2/7 to 2/11 ngekulu

Irasi, 2/ ngenxhowa

Umgubo, 4/ to 7/ ngekulu

Imbotyi, 2/ ngekulu

Inkuni, 8/ to 32/ ngeflara

E RINI (Dee. 10).

Inkuni, ngeflara 8/ to 28/

Itapile, ngekulu 6/

Ihabile, ngekulu 2/9

E KOMANI (Dec. 10)

Inkuni, 9/ to 29/ ngeflara

Ihabile, 2/ to 3/ ngekulu

Isimile, 1/9 ngenxhowa

 Inqholowa, 5/ ngenxhowa

 I-ertyis, 5/ „

Impawana.

Siyawucela kwakona umzi obhalela *Imvo* ukuba uzamele ukuzenza mfutsha- ne incwadi zawo. Ipepa aliko; laye lilityala kwalamawetu elo, kuba ateta angafezi. Ziya zisanela inteto ezinde kunene. abati abaninizo mazifakwe, zive- la e Node, e Swide, e Wetse, nase Yitsi. Wotsho umntu wakowetu angengati sele- yolela—Selemka emhlabeni. Ixesha lo- kusondela kwe Krismesi lidla ngokumka kunene nabantu, side siti ingabi lempi itabata imihlati ye *Mvo* ngeziveki seyi- yolela. Siyiyeka incoko, noko mawetu ngenifunda ukuyifutshanisa inteto nge- tuba lokuba lingeko kanye ipepa, linge- nako ukuzitwala inteto ezinde.

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Kwangenteto zokuyolela. Ike enye imambane yasibalisela ngeziganeko zala- malanga makulu ake ako. Ibihlala kwi- ndlu yamacangci. Iti latsho yafumana yeva ukuteta kupuma ingeva, yabhatya nje into nayo eqondayo ukuba ibingeze izitete ukuba bekupantsi kwezinye ime- ko. Side sifune ukuti ingabi babhala bekwezo meko abanye bababhaleli betu bencwadi ezinde. Ukuba yinyaniso ku- njalo tina ezi zetu i ofisi zisekupoleni siyakuwanceda amadoda ngokuzifutshani- sa inteto zawo.

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Situnyelwe lencwadi : — Kobonqaba— Kentane—Dec. 1 1887.—Nkosi Yam,— Ndibhekisa kwizihlobo zatn apa e Transkei,—Kunganina ukuba apa kweli letu, kungabiko zintlanganiso zamadoda- na agcine isiko (umteto) wokungangeni kwisiko elibolileyo, elimdaka, lokwaluka, abate abanye betu befundisiwe bangena kulo ngokunga, mhlaimbi, banganconywa ngabangene kulo ngokungaqondi? Ke mna ndibona ukuba ibiyakuba sisiqamo esihle esifana nomzi wakowetu omdala *ncemera* apo bate abangene lomteto, bazenza intlanganiso zokukutazana nezo- mzekelo kwabancinane, oluti uninzi lu- ngene ukuba ngamalungu ayo. *E Nce­mera,* nakwezinye indawo lentlanganiso inesiqamo esihle esibulelekayo kubo bonke abanengqondo. Kunceda ntonina ukuti bebaninzi kangaka abagcini balomteto ize noko kanti ngamagwala angenako ukuwumela lomteto? Kufuneka apa kwa Ngqika iqaliwe intlanganiso ngamadodana agcine isiko; kuba ma- ninzi kweli letu. Akufuneki kuti cwaka kakubi kangaka kwinto zokuqubela pa- mbili, apa ke kwa Ngqika kute cwaka kakubi betu. Ukuba intlanganiso anize- nzi ningabaniqubela emva. Mandipele gxebe.—J. Kota.

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Ngati kuti u Mr. Kota selegxwala em- swaneni kulomcimbi awundu1u1eyo. Seyayishiya imihlaba yayo i Ramente ngalendawo uyitetayo—Incaso yalama- siko ungayifumana ishushu kunene ku- bafundisi nentlanganiso ze Ramente ngalo lonke ixesha ingekati ngangxa endlwini, kwakamsinyane lingene endlwini ugqabuke umkonyo. Nawe Mr. Kota maube useyilentanga ingekabi

Kwi *Mvo* yanamhla kuyakufunyanwa isaziso sakomkulu, ngemihlaba azakuyitabatela kwase mandleni ake u Rulumeni ayitengise kwatanda ukumtengisela. Lemihlaba ikulomandla wase Qonce ubuninzi yimihlaba ese Xesi, nase Peuleni. Indawo esingena kuyiqonda tina yeyo-
kuba imihlaba enjengale yase Annshaw nase Peuleni, epakati kwe taitile yaina Gqunukwebe, ibuve iwe kwaku Rulumene, ukuba enze ukubona kwake ngayo Lento iyafana nale siyiva kwela Mamfengu, kutiwa ngu Captain Blyth Amamfengu anetaitile eqinileyo njengetaiti1e zonke, kanti xakubonakala ukuba abantu mabangene ngarnalungelo abo emhlabeni, abantu bonke belama Mfengu balahlelwa ngapandle kuba kusitiwa imihlaba yabo ayimele nto. Kanene nendawo ezinjengezi azisenakubuzelwa na ? Impi yakwa Kama, neyasema Mfengwini, ngumhlambi apa ohleli unxaxhile kuwo amalinga awenziwayo ukupandela umzi. Eli besiba lixesha elihle, njengokuba kuko inteto yokuwucukuceza umhlaba wezizwe ezintsundu lokubuza ; Siba u Tung’ mlomo ngetuba lokuba singenamhlaba angayintsusa kuteta. Siti xa sicinga ngobugwala bamawetu, sikumbula ukuba akuko nkwali ipandela enye, singe ngesingeko kweli lizwe.

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in his pupils; and only believes in his pet methods. We by no means insinuate that his particular system is after all not the best; on the contrary we entertain a high opinion of his style. It possesses the merit of originality. But to insist, as Mr. Crawshaw used to insist, that students should renounce methods of solving problems, and certain ways of doing things they had learnt from former masters, and resolutely to force them to unquestionably swallow his new-fangled schemes, has generally had the effect of confusing pupils. They were not the better for the system; as they invariably lost what was substantial in the pursuit of the will-o’-the-wisp. Now this pe­culiarity to dogmatise, in the new Deputy Inspector, cannot but work incalculable mischief in our schools. The worst of it is that Mr. Crawshaw is not the man to accept with equanimity the rejection of his nostrums. When we remember that the Inspector is almost omnipotent over the schools in his round, we have very grave fears that, in the vain endeavour to meet the crotchets of the Inspector, the solid interests of the education of the young will be sacrificed by the teachers to the great detriment of the State. Moreover, if Mr. Crawshaw will rigidly enforce the rule that long slate- pencils only should be used in the schools in his district as he used to do in his classes, and punish with sus­pension the schools that cannot afford to have them ; if he will reject a correct answer simply because the figures may not have been arranged “ in tiptop style," and a double line drawn under the princi­pal result; if, in short, he will expect in schools the high standard of perfection that is obviously unattainable even if archangels taught in our schools—then the friends of education may expect to see schools closed by the score in a com­paratively short time. Cherishing such views in regard to the new appointment we would be bad citizens and faithless journalists if we elected to pursue the more congenial but craven course of hold- ing our peace. We trust we may be disappointed.

Amafilosofi ase Transkei abuzwalemibuzo linene lase Ligwa:—Ndilibulela isimanga inene lase Gcuwa elite lacacisa inteto yezazi ezingawume ngobudenge umhlaba wapesheya kwe Nciba. Ndinga elogqugula langasese lingake lipendule lemibuzo. Yintonina iqaba embusweni? Yintonina umhedeni eluvotweni? Ngaba abavoti aba izakuba ngabazili bodwa na? Yona lontlanganiso izingca ngobulumko xa ibhalela Umhleli we *Mvo* imi pantsi kwelamaqabana, nokuba ikwela Majodi na? Kanene eli lama Mfengu alitungwe mlomo na Iona? Ndinga gqugula lezazi ningake nimbize ngegama lo Sprigg untsundu nimgushileyo, oti
situngwe imilomo aze yena atunge amaqaba akowetu kuba esebomvu. Enyeinto lomkanyiseli wapesheya kwe Nciba unga angazazisa ibala lake, kuba lomteto kwatiwa mhla wemiswa kunati kungapendula ikonxwa. Nimhlope, nilubhelu, ninco, ninjanina ngombala mawetu alahlekiswayo nalahlekisayo? Bakanyiseli abemi ngobulumko niyawazisana lomaqaba azinkosi zegazi ukuba niti mawa- tungwe oku angena ngxande? Into embi nikukuza impahla yawo lamaqaba kunjalo nje niyabhatalwa ngu Rulumeni Mawetu nali elam lokugqibela. Masibe mbumbanye mawetu. Yekani ukuti sa. Amangesi afela zwininye. Masingapikisani njengamaciko abambana ngo Nongqause ngelize, aza emva koko abhaca zindlala, nobuze, namashwa. Idabi liIweni Mahlubi, Mabele, Mazizi, ba Tembu, nani Mararabe. Huku ke! Nto zakowetu. Nashiywa nangaba Hlambeli. Bona lento bayayiqonda ; Nama Awuwa ayiva ngosizi.. Nashiywa! Vukani!! Bayekeni aba bhukuqi bawe bodwa.—
Ndim, John Sokana.

U Tembu selebambe isisila sehobe ma- yelana nokungayifuni ivoti kuba endele kwi Nkosazana. Lipupa lonto. Sitsho ngenteto zomzi wase Mgwali (Clarkebury) ezibonisa ukuba kuhleliwe esitokotokweni ngaba Tembu besositili. Apina ama- dodana ase Ngcobo? Abatembu base Clarkebury kubonakala ukuba balele isi- tsha indlu. Mabavuswe. Lento baye- nzayo yokunkontela kwinto ezingezizo zakulonto yeyokubulala wonke u Tembu. Sibacebisa ukuba benze imigudu yokuyivisisa ivoti endaweni yokuyinyatelela pantsi kwenyawo seyifikile. Kweyetu ingqondo banjengabantwana bedlala ngo- mlilo pezu kwe ruluwa.

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Eyona tyalike ne ntshumayelo inde esaka sayiva siko nje emhlabeni siyive Egcebula nge Sabata 11 Dec., 1887. Um- shumayeli yindoda engu N P —. Ibe

yure ntatu. Itsho, yatsho, yatsho, kwada kwafika u Satana pakati kwabantwana be Nkosi. Intshumayelo ibizezi asakuti umshumayeli zibhekiswa kumakolwa ekutiwe “angamabhedengu,” “amame- nemene,” “ izihlunu ezibolileyo,” kubeko no “ara.” Asibantu badla ngokucuku- ceza intshumayelo zamawetu angazanga aya ezikuleni, kodwa egameni lomsebe- nzi we Nkosi wotando kusifanele ukuba sikalime xa kubonakala ukuba Ilizwi liyahlutwa ukundileka kwalo ngamadodana afunda ikwelo Elizwini, nasekushumayeleni. Sibuqonde ngalomini ubu- nzulu, nobupakamo, nobubanzi, becebo lika Paulos, ku 1 Timoti: iii, 6.

Native Opinion.

WEDNESDAY, DEC. 14, 1887.

 IT is announced in the
 *Alice Times* that Mr. C.

Appointment. J. Crawshaw of the Love-
dale Institution has been appointed a Deputy Inspector of Schools ; for which district we are not told. We wish we could be spared the painful
duty of alluding tp the serious defects of this appointment. We have just been reading that a great admirer of Plato was once compelled to own that, he was the friend of Plato, but even more the friend of truth. Similarly, our personal
regard for Mr. Crawshaw’s brilliant parts, both as a man of Science, and of considerable reading in Languages, dead

The following correspondence bearing on the decision of the Secretary of State for the Colonies respecting the Registra­tion Act appears in an issue of *The Times* which came by the last mail from Europe:—

“ Aborigines’ Protection Society, Broad­way-Chambers, Westminster, Oct. 31. “Sir,—A telegraphic despatch from Cape Town, dated Oct. 20, states that Sir Hercules Robinson, Governor of the Cape Colony, has received a telegram from you, ‘ intimating that the Registration Act cannot be disallowed by the Crown the law officers having "advised that Clause 17 of the Act is not at variance with the constitution of the Colony.’

“ In the House of Commons on August 25, referring to the Parliamentary Voters’ Registation Act, you said :—‘ 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 does contain such a measure of dis­franchisement as would justify its disallowance.’ You also made a similar statement in letters which you were good enough to address to Sir Robert Fowler and the society.

“ The native committee, as well as many of their English friends in South Africa, believed that Clause 17 of the Act was a violation of the constitution of the colony ; and they therefore rightly raised that question. But we were more anxious to ascertain whether the state­ment made to us was true that the Act would have the effect of disfranchising the majority of the native electors, includ­ing large numbers of Christian and other natives whose progress in civilization entitled them, on every ground, to enjoy the full rights of citizenship. We understood that Her Majesty’s Govern­ment took the same view and we there­fore recommended the native committee, who sought our advice, to collect well authenticated information on the subject, and to place it in the hands of his Ex­cellency Sir Hercules Robinson.

“ The committee are unable to reconcile the contents of the telegram to which reference has been made with what they understand to be the actual position of the question ; and they would therefore feel grateful to you if you would inform them whether, before coming ta a final decision on the matter, you will wait for the detailed information which the native committee have been asked to furnish to Her Majesty’s Government.

“I have, &c.,

F. W. Chesson.”

The following reply has been received : “ Downing-street, November 9.

“ Sir,—I am directed by Secretary Six- Henry Holland, to acknowlege the receipt of your letter of the 31st. ultimo, on the subject of the Cape Registration of Voters Act, and inquiring whether the Secretary of State, before coming to a final decision in the matter, will awaited the receipt of certain statistics which you explain that your society has advised its native corres­pondents at the Cape to collect and supply.

“ Sir Henry Holland has had of course no knowledge of what communications have been passing between the society and its native correspondents as to the preparation of their objections to the measure; but his action has been in strict accordance with the promises made by him in the House of Commons to which you refer. He did not arrive at a decision on the case until he had received and considered the report of Sir Hercules Robinson and had obtained the advice of the law officers thereon. He also gave careful consideration to more than one representation against the measure, received from natives through Sir Hercules Robinson, to a very full letter dated 2nd of July from Tengo-Jabavu, received through Sir Robert Fowler, Bart. M.P., to the statement of the case against the Bill drawn up by Mr Hutton, M.L.A., and enclosed in your letter of the 16th of September, and to other- letters and papers upon the subject.

“Sir Henry Holland never undertook in the House of Commons or elsewhere to receive or await the arrival in this country of a native deputation, and on receiving the law officers report he took the earliest possible steps to prevent such a deputation from starting, as he consi­dered that the matter was practically settled by that opinion, in which he entirely concurs. The Act has now been left to its operation, and no further action in the matter can be taken except by fresh legislation in the colony.

“ I am to add for your infomation that that Sir H. Holland was advised in effect that the 17th section of the Act was not at variance with the Constitution Or­dinance, and that, even if it had been, the measure would have been (by virtue of the Order in Council of the 11th of March, 1853) within the competence of the local Parliament to deal with, subject only to Her Majesty’s power to disadow the Act with the advice of her Privy Council.

 “ He was also advice that the matter was one of purely internal concern, and that the new enactment was entirely consistent with the opinion and exaplanations of Mr. Porter, the former Attorney-General of the Cape, published in the *Cape Govern­ment Gazette* of the 1st of July, 1853.

“ I am, &c.,

“John Bramston.

“ The Secretary of the Aborigines’
Protection Society.”

We share with our friends in England the sorrow that they feel at the death of Sir William McArthur, which took place on the 16th November, on the Metropolitan Railway Station, London. Sir William McArthur had been a mem­ber of the Committee of the Aborigines’ Protection Society for many years. He was also the Treasurer of the Wesleyan Society, the Rev. Dr. Rigg, being his ministerial colleague. At the time of his death, a Finance Committee of that Society was awaiting his arrival at the mission House. It is feared that, as he was apparently suffering, from heart disease, his death was hastened by his efforts to catch a particular train. He was the elder brother of Mr. Alexander McArthur, M.P., who is a well-known champion of justice and humanity in the House of Commons. Sir William Mc­Arthur was born in 1809.

and living, must not shut our mouth from pointing out the injury to the public interest involved in this appointment. We do not profess to know the principles that guide Dr. Dale, the
Superintendent General of Education, in appointing the public officers who have so much to do with the shaping of the course of the education of the youth of this country. But it would seem that the primary condition, in one who is to undertake the duties of Deputy Inspector would be that, he has been himself a successful educationist. At any rate this essential consideration appears t have been observed in all the previous appointments to the Inspectorate. Mr- Crawshaw’s abilities as a teacher have not, however, been such as to attract attention, either at Clarkebury or Lovedale. In the teaching line, he is more of a dilettante than anything else. In his class-room, he has a strong tendency to be intolerant of the work of other teachers

Written applications with an intimation that he could register the name. That is exceeding his duty. It is his business to send every such written application to the civil commissioner who in turn is bound to send notice to the rejected ones giving each an opportunity to attend the special court and enforce his claim by proof of qualification. To return any written application is therefore to debar such applicant from his just right of written notice. Field-cornets cannot be too particular, for test cases will be taken before the Supreme Court by aggrieved parties, and if due formalities be not observed a serious loss may fall upon the officials entrusted with the duty of making up the lists.

The Native Vigilance Committe is determined to see that no stone is left unturned to get the law faithfnly carried out.

Editorial Notes.

There are those who, professing to be sick and tired of the controversy over the Registration Act, draw a long breath, because they say, after Sir H. Holland’s decision not to hear the representatives
of the Natives, the agitation must cease. We advise such to hold their breath to cool their porridge. These people forget that if the act was bad and wrong in principle, all the Crown Law Officers in the universe cannot make it right with all the fool some and false praise they are capable of lavishing on it. That which is absolutely right now, was always right, whether it was recognised for such or not. So also with the act if, as the Imperial Lawyers says, it is right, it has always been right. A duty is thus imposed upon the friends of the Natives not to drop their resolve to get the Supreme Court to test the boasted opinion of the Law Officers, under which opinion, people living in no tribal state, and occupying specific pieces of land, which they do not share with others are barred from their privileges as subjects of the United Kingdom. Until the wrong is made right it is impossible for the agitation to subside.

In the *Gape Mercury* appears the following which sheds a lurid light on the manner many of the Field Cornets carry out the provisions of the Registration Act:—The lists close on the 15th instant.
We trust that the Europeans are taking as much interest in being upon the roll as are the Natives newly awakened to the necessity of being fully represented. We hear of some Field-cornets acting illegally, which may result in litigation which they may have to bear. One of these officials has been stupid enough to return

Sir H. Holland on his Attitude.

 DECEMBER 14, 1887] IMVO ZABANTSUNDU(NATIVE OPINION) **3**