May 25, 1887.J

 IMVO ZABANTSUNDU (NATIVE OPINION).

Peelton:—Rev. W. B. Rubusana, A. H. Maci.

Tamara:—Philip Mali.

U Mr. Sakuba uvotelwe ukuba atabate Isihlalo sokongamela ate wawawisa am- Iwa ngendawo abahlangene ngazo, wacela u Mr. J. Tengo-Jabavu umlungiseleli wentlanganiswana ukuba awaneke umse- benzi ekudityenwe ngawo

Umlungiseleli uvakalise ukuba intla- nganiswana uyimemele ukukangela (a) imfaneleko yokuba kubeko umtandazo nesicelo esenziwayo kwibandla le Pala- mente ngalomteto ati u Sir J. G. Sprigg mauqiniselwe utunga abantsundu imilo- mo malunga nento zolaulo. (b) Enye into kukukangela into emayenziwe nge- tuba loluvo Iuka Mr. Solomon awaluva- kalisa kwintlanganiso yabamhlope loku- ba inqila ezi zivaliweyo ukuba kungate- ngiswa tywala kuzo mazipeliswe kuba zingenaluncedo. (c) Umcimbi wesitatu kukuba makwenziwe ntonina mayelana nendawo ezingabatumelanga abazo abantu kweli Bhunga Lamalungelo Abanyuli Abantsundu.

Ngokupatelele kwindawo yesibini kuya- lezwa kumlungiseleli wentlanganiswana ukuba abhalele incwadi ebukali ku Mr. Solomon evakalisa uluvo Iwabantsundu. Intlanganiswana iyaleza ukuba inqila zi- be luncedo olukulu, mazingake zishuku- nyiswe, kanjako into bona abayifunayo kukuba zenziwe banzi baxolile nokuba yonke i South Africa yayinqila, yaye ukupeliswa kwazo kuyakubanga ukuba iseyiba yinqaba ukuba kuvele nokwa- ndiswa kwazo oko.

Mayelana nentloko yesitatu intlangani- swana ite makungabiko nto yenziwayo ukuvusa indawo ezingekatumeli abaya kuba zindlebe zabo ebhungeni apo, kuba into le yayitiwe dleke pambi kwawo wo- nke umzi entlanganisweni yakwa Hleke. Yaye ihashe lingasakusela nokuba sewu- tanda xa lingenxaniweyo. Indawo ko- dwa ezinomnqweno wokutumela amaga­ma abameli isango livuliwe.

Kugqitywe kwelokuba kutunyelwe lo- mtandazo kuzo zonke indawo zalomandla wase Qonce nowase Cumakala ukuba ku- bhalwe amagama abantu abanga singeva- Iwe imilomo:—

Kumhlali-Ngapambili obekekileyo nama- lungu e Bandla Lombuso lale Koloni ipetwe e Kapa.

Umtandazo wabemi abantsundu abamaga- ma angase zantsi apa besi Qingata esimele i Qonce ubonisa ngentobeko :

1. Ukuba abatandazi benu bayalibulela itamsanqa lokuba bengabantu bale nkosi inkulu ilunge kunene kulo lorike ilizwe ; be- mbulela Unina wabo, Inkosazana ngenxa ye- mpato yesisa nobubele abapete ngayo Um- ntan’ Omhle.
2. Botuswe badana bamangaliswa kakulu bakuva kusitiwa kuza kwenziwa umteto eku- tiwa ukubizwa kwawo “ Ngumteto wokwe- nza amalungiselelo apilileyo okubhalwa kwa- magama abantu abanemfanelo yokunyula ngokom-Miselo Wombuso.”
3. Woti lomteto wakumiseleka, aba Ta- ndazi benu ndawonye nento eninzi yamawa- bo akwelilizwe lase Maxhoseni bayakuba ngapandle kwelungelo Iokunyula. Ekubeni abatandazi benu sebeneminyaka engama- shumi amatatu bepakati kweli lungelo kunye nabanye abantu bo Mhlekazi bezama maxa onke ukulisebenzisa ngente’ekelelo nokuzola bejonge ilungelo lalo lonke elilizwe. Eli- tuba lokunyula abameli e Palamente aba- ngamehlo abo nendlebe zabo, nomlomo wabo bevile ukuba yeyona ndlela uqutywa ngayo umbuso wase Mlungwini, abafuna ukuba ke nabo izimvo zabo zivakaliswe ngokunjalo kwelo Bandla libekekileyo elipete elilizwe.
4. Kuko amanqanam atile kulomteto uza kwenziwa anika igunya kumagosa azi field­cornet ukuba abe ngawo aketayo ngokubona kwawo abantu abafanelwe kabhalwa encwa- dini yabanyuli, lonto iya kwenzakwenzakali- sa imfanelo zesininzi saba Tandazi benu, ku- ba lamagosa akadlelani nganto naba Tandazi benu kungeko nanto bake badibane nawo ngazo ezinjengokuba besiya ezi ofisini zema- ntyi. Wona lamagosa kusekuhleni ukuba aka- sakuba nako ukulungiselela imfanelo zaba Tandazi benu.
5. Esinye isiqendu salo mteto esiteta ngo- kumiwa komhlaba ngobuzwe siyakubangela ukuba into eninzi yaba Batandazi benu ba- ngabi nazwi elulaulweni Iwale Koloni olufu- na abameli, ngokoke bakohlwe kuwakbusela amalungelo abo ngokomteto ; ingetyala labo pofu, kuba ngemvelo yokoko babo ubeti umntu kwindawo ami kuyo aqiniseke nge- siko lomzi njengokungati une taitile. Aba Tandazi benu abakanyeli ukuti oko kwaku- yoko ngoku kungoku ; kodwa bati nalendlela bawumi ngayo umhlaba kungemvume yawo lombuso wase Mangesini, akulungile ke ngo- ko ukuba aba Tandazi benu bapulukwe lita- msanqa abalitanda kangaka.

Ngoko ke aba Tandazi benu bayalibo- ngoza kakulu Ibandla lenu elibekekileyo ukuba liwale lomteto. Lincede aba Tandazi benu ngamalungelo eliqonda ukuba ayaku- banika upumlo.

Abatandazi benu ke njengababopelelekile. yo emfanelweni baya kuzingisa ngokatanda- za.

Lengxelo yentlanganiswana iyefezeki- leyo. Ndiyayiqinisela.

Benjamin Sakuba, Chairman.

Into emazipaulwe.—1. Amapepa ohlobo ayakubhalwa kuwo amagama abanga banga- telela kulo mtandazo anokufunyanwa eceli- we kumlungiseleli wentlangeniswana kupela.

1. Kucelwa ukuba yonke into efikileyo exabisweni lobudoda ngokomteto ifake iga- ma kulo Mtandazo.
2. Abanako ukuwabhala ngokwabo amagama abo (nokuba babhala kakubi kangaka- nanina) mabangabanjiswa usiba mabayekwe bazibhalele, kuba yiyo into enika isihlahla.
3. Amagama (2) abangqinela ababambe usiba mawabhalwe kwicala lase kohlo emaza- ntsi epepa ngalinye.
4. Abatabati bamagama mababe nocoselelo olukulu ukuba amapepa angangcoliswa.
5. “ Ingwe idla ngamabala.” Ibala elihle lomtandazo ngamagama amaninzi ke nto zakowetu.
6. Amagama mawabhalwe kwicala elinye lepepa kupela.

J. Tengo-Jabavu, Umlungiseleli we Komiti,

*Imvo Zabantsundu.*

King William’s Town, 23 May 1887.

Politeness is a wreath of flowers that adorns the world.

Ezababhaleli.

UTUKULULA-TEKELEZA.

Port Elizabeth, 14 May 1887.

Nkosi Mhleli,—Ndinosizi ukuba ipe-
pa lako lingawanele umzi kuba mininzi
imicimbi engafumaui ndawo kulo, nga-
kumbi eyase Bhayi.

Ndibuza ukuba ayakutiwanina lama-
gama safumana sahlanganisa umzi nge-
nto esasiba yagqitywa entlanganisweni
yezizwe eyayise Qonce nge 18 March,
yaza yanikwa ingxelo yalo kwele 23
March. Satunyelwa umtandazo yi Chair-
man ne Secretary saza sahlangana sabhala
amagama. Yiyipina kaloku le yase
Mgqwakwebe ? Lomcimbi ubuse lilingo
na? Kuba tina ingxoxo yetu kulomci-
mbi asivumanga ukuba iti gqi ngapaya,
siqubele umzi ekubhaleni amagama ngo-
kuba kupela kwento esasicelwe ukuba
senze yona. Akucelwanga zwi letu,—
kwabake ke ngoko kumi indawo yokute-
lela nokungateleli. Satelela ke. Namhla
iyavulwana kanjako ingxoxo? Ukuba
kunjalo ivulwa yi Chairman yalomcimbi
na?' Linanina lakuba linye iziko lalo-
mcimbi umkulu nje? Lento niyayida-
kisa ngoku.

Chairman yase Bhayi.

amawenu ezinye indawo ? Eliqina sikulo
alisakuqatyelwa ngamagqugula oluhlobo,
kodwa kufuneka ilizwi lawo wonke umzi
ukuze kuqondwe ukuba sikuchasile uku-

tungwa imilomo. Asikaliva ilizwe le
Ngqushwa ebelifanele liwe esidlangalale-
ni sentlanganiso. Enye indawo ukuqo-
nda kwako ngomhlaba wase Magqunu-
kwebeni akunto yakwaluto xa uti “ akwa-
zi mhlaba bawupangiweyo.” Utsho
ngabantu abalahlekwe £600 bezama
umhlaba obiweyo wabo.—Ed. *Imvo.]*

 NATIVE OPINION

WEDNESDAY, MAY 25, 1887.

IMBAMBANO NGE TAITILE

Nkosi : — Asikuko nokuba indidani-
sile lencwadi ka Rev. C. Pamla, endiyi-
bone kwi *Mvo* vale veki igqitileyo, engati
iti isigqibo ebekugqitywe ngaso kwintla-
nganiso ezimbini ebeziko e Qonce apa
siyesaconjululwa yintlanganiso ebikwa
Mdingi.

Elika Mr. Pamla kweyokuqala intla-
nganiso belilelo kucela ukuba bacande-
Iwe abantu ; kute kodwa bakuti ubuninzi
besizwe bafuna itaitile yobuzwe, abasi-
funi izikonkwane, wati owake umnqwe-
no wawubuyisa ngomva nangona ebeyi-
funa ngamandla indawo yokucandelwa ;
waesiti nayo ayikubhanga yobuye ivele
kwabatandayo xa umhlaba sewungowetu
ngetaitile yobuzwe. Ukuzivalela kwinda-
wo ayitandayo waenga singaya ku Rulu-
mente ngazwinye. Lotukulula-tekeleza
wenziwayo namhlanje, uyakupela pina?
Yinina ukuba sixele abantwana siti sa-
kugqiba ngazwi nye namhla sibuye siti
ngomso siligece elo, kuti kusakusa ngo-
mnye umhla sibuyesipinde sigece. Nofu-
na itaitile yobuqu akalahliwe kwesi
sicelo. Sihlangane ngaso ngokuba
sisiti yode ivele imini yokuba acande-
Iwe. Ngati sekude kwavuka ixala nakwa-
ba sebecandelwe. Asiteni ngabo, okwabo
sekumi akunakuguqulwa mabonwabe
abo. Nelilizwi litetwe ngu Mr. Gawler
entlanganisweni yase Bhayi, malingasi-
xalasi sesinamasimi etu esiwalimayo izi-
bonda aziyikucanda ngokunye sakuni-
kwa itaitile yobuzwe, nezibonda nazo
azimabengu okugqweta ilungelo lomntu emhlabeni—nokuba beliko ibedengu eli-
njalo, ziko Imantyi zokuyitiba inkohla-
kalo. U Rev. E. Magaba uyikanyisile
wayipelisa indawo. Ukuteta konke uku-
gqibe ngamazwi amafutshane obudoda
namazwi oka Mhalla ayipetu petula ayi-
hluba ngamacala onke into. Ndiyam-
vumela xa acazayo, apo kodwa ndinga-
mvumeli kona kukulendawo ati ukuteta
makuke kume kuke kuxoxwe. Akuseko
xesha lokuxoxa i Palamente seihlangana
sosilela ukuba sisalibele ziudaba.

Elika Mr. Pamla kuyo yonke ayiteti-
leyo, mandigqibele ngelake eliti singaba
ngamahilihili u Rulumente evume uku-
canda, bati phetu abaninzi besiti tina asi-
kufuni oko—siti ke tina sibengamaxoki
abalahlekisi, kunjalo nje elilizwi lokuce-
itaitile nangokulifakile ngokuba itaitile
zemihlaba ecandiweyo zisemawakeni
ezisadinga ku Rulumente, abaninizo
bengazise so. Make ndibuze nditi zinga-
ti zibekwe efandesini ezitaitile. zinga-
tengwa sitina? azingepumi na ? kuti tina
bantsundu. Nditi ke elokupela masicele
itaitile zobuzwe ukuze kuti kwinqila
etile, sakubona ukuba singazikulula itai-
tile sakuhlangana ngalondawo. Sivele ke
ngalomini siti makucandwe, bahlale
ngabuzwe abangekatandi nabo yobavele-
la imini yokuzicelela.

Mna

Qitala lakwa Ngqika.

the favourable tone of the discussion
on the Government Native Disfran-
chisement Bill, as carried on by the
Press and at public meetings. The
general cry now is that the Bill
should be withdrawn, as the country

has not suffered in any way from
the natives’ possession of the right
to vote. All that the enemies of
their rights can allege is that they
are driven like sheep to the poll.
But so are all the different classes of
voters, and the practical question is
whether Natives follow the lead of
men who are enemies of the inter-
ests of the country, or of their own
interests. Not one among those
who advocate their disfranchisement
has even attempted to grapple with
this question.

Sir Gordon Sprigg has said that
the Bill has been misinterpreted.
It is being introduced to purify the
Register of voters of names that
have been fraudulently placed there.
On this he has been contradicted by
two members of his own Ministry,
Mr Schermbrucker and Mr. De
Wet, who acknowledge that the Bill is for depriving the Natives of
rights for which, as they say, they
are not fit, and which they do not
want. The two papers in the
Colony (the *Star* and the *Watchman)*which echo the voice of the present
Ministry, have never hesitated to
support the Bill as a measure of Native disfranchisement; and so ;
has the Bond Press, and other
supporters of the Ministry in gen-
eral. The *Cape Times,* a paper that
was striving to disbelieve that
Ministers were bringing in a dis-
honest measure, has frankly bowed
to the logic of events, and is now a
tower of strength on the side of the
rights of our people, which
do not clash with the rights
of other classes of the community.
The *Cape Argus,* the *Cape Mercury,*the *Journal,* the *Penny Mail,* the
*E. P. Herald,* the *P. E. Telegraph,*the *Volksbode,* the *Free Press,* the
*Graaff-Reinet Advertiser,* the *North-
ern Post,* the *Kimberley Advertiser,*the *Daily Independent,* the East
London *Dispatch,* the East London

*Advertiser,* comprise the leading
and independent journals of public
opinion in the Colony, and they
have all joined in the chorus led by
the *Cape Times,* the *Journal,* and
the *Penny Mail,* that the Native
should not be robbed of the only
means whereby he can redress his
grievances by constitutional means.
Never was the Press of the Colony
so unanimous.

We rejoice too to observe that the
17th Clause, which disfranchises
natives who occupy land under the
present system of native land tenure,
is becoming better and better under-
stood. Our people have, in our
opinion, effectually answered their
opponents in their petition—which
appears elsewhere—on this point.
They have demonstrated that each
native has his share of the communal ;
holding safely secured to him under
Native Law as if by title; and it
has ever been in the power of
Government to step in and recognise
these rights, by granting holders
individual titles for their own—as
opposed to the natives’—edification.
The 17th Clause appears to have
been introduced by the Government
in crass ignorance of Native Law on
the subject of Land Tenure, and we
challenge any one co say that Native
Law is not recognised in this
country. For this reason, as far as
we are concerned, we confess all the
arguments advanced in support of
the 17th Clause have not struck us
as cogent.

AMAGQUGULA ANGANCEDIYO.

Horton, Fort Peddie, 6 May 1887.

Mhleli we “ Mvo Zabantsundu ”
Ndingxamele kancinane okokuba ndiku-
cele ngokuzitobileyo okokuba undincede
undifakele lemigcana imbalwa malunga :nenteto oyenzileyo epepeni lako le 4th
instant ezi “ Vekini ” otete ngentlangani-
so yo Manyano yase Ngqushwa (F. Asso-
ciation). Ote sinosizi ukusuka ibe nga-
magqugula imicimbi yayo, *igqugula, eli-
ngancedi bani.* Ngokufupi uzixele ngo-
kwenjenjalo kwako mhlope okokuba
akwazi nento ngemicimbi yale ntlanga-
niso, wave kanjalo unga ngeuke wabuza
umhlaumbi wacela ukuba wazi ngemici-
mbi yale ntlanganiso eyenzayo, neyisi-
ngatayo akwangxama ngokugweba pa-
mbi kokuba wazi. Manditsho nditi noko
ungandicelanga—lentlanganiso imi pezu
kwemihlaba yengqondo—okokuba lento
ingqondo iko— wonke umcimbi wayo asi-
gcobeli kuwuhlwayela ematafeni onke.
Sisingate ukuvelana noliliso letu e Pa-
lamente u Mr. Advocate J. Rose-Innes,
M.L.A.,—kuba sililiso lomzi ontsundu
wase Ngqushwa. Andikolwa! ndinyani-
sekile kodwa okokuba kuzo zonke ingxo-
xo asizange sisilele—nakulamadlala anje
ngale Bill ka Sprigg “ intsha.” Sesiyawa
sesigqibile — nange petition kwibandla
lakomkulu The Honourable House of
Assembly kwango Mr. Innes lo *kanye!*Mhlaimbi besiyakuti emehlweni ako
ukuze sibe asifani nalamakwenkwana
uhlala uwagxwagxusha (Amagqunukwe-
be) sibe siyakusuka nge Baluni *(Ballon)*sibikele nezisemaflni ingelosi. Akuko
nanye into esingavisisaniyo ngayo tina
no Mr. Innes. Sicinga nokucinga okoku-
ba sihamba kumhlaba owomileyo ngo-
kwenjenjalo, kuba ngokwenjenjalo nga-
matuba onke kuyimfanelo yetu namalu-
ngelo etu ukwenjenjalo ! Ndim ongo-
mnye walontlanganiso, ongatandi
kugxwagxushwa ngelize. Enye into
ndiba ndinokuqondana okutile ma-
lunga nomhlaba wama Gqunukwebe.
Kodwa andazi bawupangiweyo—bangaba
basaya kuwuhlutwa. Asazi kambe
singeva kwangawe tina.

Shad. B. Mama.

Hina m’bhali: Lento igqugula yinto-
nina ukuba asikuko ukuba nina nihlinze
impuku nelungu lenu nedwa ningavisi

Another gratifying feature of the
situation is the revival of the party
that does not see eye to eye with the
Ministry on these matters. The
most prominent men of this party
have come forward boldly and
honestly, and disabused the country
of a strong suspicion, that it has long
held, that their ambition in politics
went no further than securing the
support of Mr. Hofmeyr and of his
party, which support is purchasable
at an enormous and debasing sacrifice
of convictions by whomsoever it is
desired. The present Ministry have

now that support, and honest men
have long felt that it was useless to
withdraw support from the present
Government because of their devo-
tion to promoting Bond measures,
only to let other men to take office
to perpetrate and perpetuate the
same evil. This state of things has
now come to an end. The exponents
in Parliament of the feeling in the
country that is against the principles
on which those at present in power
carry on the government of the
Colony have declared themselves,
and are irrevocably committed to a
policy of justice to all sections into
which the population of the Colony
is divided, and therefore a policy of
rest and repose, a policy of en-
lightened progress, and one that
will ensure purity in public life. All,
then, who revolt against the present
condition of things know now where
to fly. Gentlemen like Captain
Brabant, who enter Parliament
with a single eye to serve the
country and leave it better than
they found it, are able now to sup-
port that side that promises to put
in practice the principles that are
so dear to them. Mr. Frost has in
Queenstown indicated his dis-
approval of the Franchise Bill, and
so did Mr. Hockey at the Farmers’
Congress; and it remains to be seen
what course Mr. Pearson, Mr. W.
Ayliff, Mr. Walker, Mr. John
Wood, Mr. Joseph Wood, Mr.
Crosbie, General Nixon, Mr. Moses
Cornwall and Mr. O’Leary will
follow with respect to the Disfran-
chisement measure to enable one to
make a forecast whether the Bill
will pass or not. These are the
gentlemen that hold the balance of
power, because they have not
declared themselves whether they
believe in the government of the
country being conducted on Bond
principles or not, but if we are to
judge them by the disclosed attitude
of Captain Brabant and Mr. Frost,
gentlemen who have in former
times acted with them, then we may
rest assured that the obnoxious
measure will be smashed in its
passage through the Lower House,
and as a matter of course the Bond
party must follow suit.

Under these circumstances, there-
fore, we think the native people and
the friends of right and justice, may
view the meeting of the representa-
tives of the people in Cape Town
next Friday with hope and confi-
dence. May we not hope in vain.

Editorial Notes.

A meeting of the Native Vigilance
Committee was held on Friday last in the
School-street Schoolroom, under the
presidency of Mr. B. Sakuba. Repre-
sentatives from various stations in the
King William’s Town and Stutterheim
divisions were present. Among other
business done, it was decided that a pe-
tition be signed by the Natives of these
districts, praying the House of Assembly
to refuse to pass the Native Disfranchise-
ment Bill. The Secretary was instructed
to address a letter to Mr. Solomon, M.L.A.
expressing the deep regret felt by the
Natives on learning that the honourable
and learned gentleman had, in his Town
Hall speech condemned the Liquor Areas
on what the Committee cannot but con-
sider as insufficient and one-sided “ evi-
dence of gentlemen in town,” to convey
to him the strong opinion of the Com-
mittee, gathered from vast opportunities
of observation within the areas, that un-
told good has resulted from the Procla-
mation ; and to state the genuine convic-
tion of the Committee that if ever the
very necessary extension of the restric-
tion is to be effected, it can only be by
starting from the present areas. Lastly,
that the learned member be earnestly and
respectfully urged by no means to assist
in, but very strenuously to oppose the
removal of present restrictions.

On Saturday week Sir Thomas Scanlen
delivered at Cradock a wise and weighty
speech on the questions of the day. He
demonstrated the inefficacy of the Pass
Laws, pointing out that the true remedy
to check stealing and promiscuous roam-
ing lay not in Pass Law, but in making
the police efficient. Commenting upon
the Registration Bill, Sir Thomas Scanlen

made the following observations worthy of a statesman of his standing in the country :—“ It means practically disfran­chisement of most of the natives. . .

Your Government is by and through the people. Raise up one class at the expense of another, and you will find that one of these will have to be governed by the sword. Now, if you give the Natives their fair share of representation in our parliamentary institutions, they may grow up with us in peace and quietness, but if you deprive them of their rights you will sow dissatisfaction in every kraal; the children will grow up with a fear and a hatred of the white man, and there will be no peace or rest in the land. I am no negrophilist; I am not for placing the black man above the white man, but give him his due. I desire as little as any man to encourage what is known as the blanket vote, but all are entitled to the privileges conferred upon them by the Constitution Ordinance of 1854.”

I

It is with much regret that we record the death of Mr. A. M. Chalmers, Com­missioner of the Cape Police, which took place on Tuesday week at “ Willow Park,” Dordrecht. Mr. Chalmers was brother of our esteemed Magistrate, and was a great friend of justice to our people, whom he, in common with other members of his family, thoroughly understood; and in turn, he enjoyed the confidence and res­pect of the Natives. This is shown by the fact that his district largely employed Native policemen, who are looked at askance in other districts. These circum­stances combined, led to that mutual trust which is so essential to the preservation of law and order in this land; and his district was, in consequence, singularly free from crime.

Native Disfranchisement Bill.

The following Memorial, started by the Natives themselves, is being extensively signed throughout the King Williams­town district:—

To the Hon’ble the Speaker and Members of the House of Assembly of the Cape of Good Hope.

The Petition of the undersigned Native inhabitants of the district of King Williamstown,

Humbly sheweth :

1. That your Petitioners are very sensi­ble of the inestimable privilege of being subjects of the freest and most magnani­mous monarch in the world, and are grateful to their Mother, the Queen, for the beneficent and kind treatment they have ever received at the hands of her Majesty.
2. That they have learned with the utmost dismay the provisions of the measure entitled “ A Bill to make better provision for the Registration of persons entitled to the Electoral Franchise under the Constitution Ordinance.”
3. That the effect of the Bill becoming law will be to deprive your petitioners, any many of their class in the Eastern Districts, of the privilege they have, for over thirty years, enjoyed, in common

' with other subjects of her Majesty, in these parts, and which they have always endeavoured to exercise with discretion and moderation for the general good, namely, the privilege to have the means to get their feelings expressed, in what they understand to be the only acceptable way in the eyes of the Government, by sending those who would be their eyes, their ears, and their mouth, in the great Council of the country, your Hon’ble House.

1. That the particular portions of the proposed law which empower field­cornets to decide who should or should not be voters, will act prejudicially to the rights of your petitioners. For not having any social intercourse or public dealings with these officers, such as your Petition­ers have with the Civil Commissioners, the field-cornets are manifestly not in a position to deal equitably with the claims of your petitioners.
2. That one clause of the said Bill, relating to the manner in which many of the class of your petitioners hold their lands, will render it practically impossible for them to have a voice in the represen­tative Government of the Colony, and thus to be enabled to protect their interests in a constitutional manner; and for no fault of their own. For under the institutions of their forefathers, a man’s share of the communal holding is secured to him by public faith, as if by individual title. Your petitioners are, however, prepared to admit that then was then, and now is now ; but they may urge that it is by the consent and sanction of the present *regime* that they hold their lands in the way they do ; and your petitioners should not be liable thereby to forfeit a boon they prize so much.

Your petitioners, therefore, most earn­estly pray that your Hon’ble House will not consent to pass the said Bill, and will grant your petitioners such relief as your Hon’ble House may think fair and right.

And pour petitioners, as in duty bound, will ever pray.

Native Industrial Grants.

A warm and spirited debate, introduced by Mr. J. Tengo-Jabavu on the affirma­tive side, and Mr. George Hay on the negative, took place on Monday evening last in connection with St. Andrew’s Literary Society on the following propo­sition “ That the present grants of public money to institutions for the pur­pose of training natives in mechanical arts are wise and just; and their with­drawal would not only be retrogressive, but detrimental to the best interests of the country.” In the discussion the follow­ing gentlemen took part: Messrs. J. *J.* Ashenhurst, Head, Duckies, C. Rose- Innes, Hon. C. Brownlee, Rev. Charles Pamla, and the Chairman (Rev. J. D. Don).

The discussion showed that there was a general agreement as to the principle of aiding the industrial training with public grants, but the supporters of the motion urged that the question of their beneficial or equitable administration is one of detail, which can easily be dealt with. The division resulted in seventeen for the affirmative, and three against.