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.