Editorial Notes.

Abaxhasi be “ Mvo”

Abantlaulo ifike ngo June 1888 ngaba sibadwelisileyo sibabulela : —

Messrs W K Ntsikana, Morley Tutu, Zech Jno Sokopo, John Zam-zam, W N Seti, Solomon Gawe ; Bishop Key ; Messrs Jno Kentane, Elias Makalima, Chas J Levey, RM, Ma Gazo, George Msabiso; Captain Blyth ; Messrs Caleb Mahlutshana, J J Biyana, S D Snooke, Meya Nginza, David L Zani, Wm Mnyanda, John Delman, Isaac Wanohope, Hon J H Hofmeyr, MLA, T P Mqayise, Booy Nobegula; Rev J B Sakuba ; Messrs Booi Xiya, Alex R Welsh, RM, Danti M’belle, E E Madlamba Pearce, Chas W Pelem, James Maqungo; Rev H Mtobi; Messrs McLean Bakaco, Jacob Shosha, Ned Govo, James Relu, E J Kutta, Robert W Nondeya; Rev M September; Messrs Ernest Nquka, Geo Peacock. Joel Mndayi, Benjamin Gele, J W Parkir; Rev W Girdwood; Messrs Maneli Maba- ndla, W B Jojozi, Philemon Sotyato, B M Ngoma, Wilson M Lobi, W E Moore, T N Dyer, John Gongxeka; Rev T Chamberlain, M.A.; Mr Robert B Mlilwana; Mrs Ed- mund Sandille ; Messrs Richard Mnyakama, Mfazo N Galela, Lucas Mdudu, McKinnon T Kali, Thos Carr, B B Kota ; Mrs Sarah Xolimbila ; Headman Ntabeni ; Messrs W B Chalmers, CC & RM, Henry Ntsiko, Jacob D Mtshazo, John Nojoko, Egbert Garcia, CC & RM, R Ayliff, W W Maholwana, Sam J Kutta; Miss S J Ndungane; Messrs Stephen Sonjica, Wm Dunjwa, Pound, Fred Hartland, John Nca- payi; Rev Samuel Ntsiko ; Messrs Solomon, Mkululi, Smith Ndlazi, A Sigobongo ; Rev Moses September, (adv) ; Mr John Skosana; Rev Benjamin S Dlepu; Messrs James Melwa, J T Siwisa, W Sobekwa, Thomas Pnm, M W Wababa, J M Fisher, B J Gantsho, Klaas J Ganca, S D Mashiyi, Michael Tutu, Rev R W Lewis (adv), Messrs I Joshua Sishuba, D S Mo- kwena, Geo Kwababana, Robt Macembe, Jacob Cumming, K Tokota, Paul Q Flatela, James Xinwa, Enoch Hlangabeza, Rev C Taberer (adv), Messrs H Bottle, Jno Thomas & Co, Jno MacKoy, W 8 Lord, QC, Peter Congwane, Jonas Molefe, A B Tsho- mela, James Noziwengu, Mahashe Mxabela, Jacob M Masiza, Revs Jonathan Mkosi, W Y Stead, Messrs Robt Nyosi, H Driver, CC & RM, Isaac Juqashe, J J Tantsi, Nathaniel Matodlana (adv), Johannes Norkie, James Matshoba, Niven P Gasa, J A Ntsiko, Rev P Mpinda, Daniso Bulube, Colley Bulube, S B Mama, Zaza Dekeda, R L Magezeni, Jos D Mzimba, Febi Nxazonke, George Baker, Solomon Sibene, Thos Tele, January Manqina, Thos Mandyu, Langeni Mengcina, Tons Martinus, J 8 Mbongwe, A C Nkosana, John M Gantile, Stephen W Botha, B Ncapo, Commissioner Davies, Richard Kapu, Solomon Mavavana, Wm Nonganza, Mr J S Adams (adv & subs) Africa Cindi, Ed Ndlangisa, Saul Manka- zana, Anthony Sigobongo, Simon P Mabula, W Govan Nquka, E N Majambe. Mrs Luke Myandla, Rev D Gwele, Bushula Qina, G. Mahlaka, E Mbalo, John Langa, Miss M Vitshima, Messrs M J Poswa, John Mtila, Jas Majola, John A Nkovu, J W Somtunzi.

I PALAMENTE.

UMHLA XL—JUNE 12.

IRAFU YAMAPHEKEPHEKE.

U Mr. DOUGLASS undulule ingxoxo ngendawo yokaba le rafu ipeliswe ku rafiswe Dayimani endaweni yayo. Wenze inteto ende esalata ukulunga kwe rafu engawa kubantu abatyebileyo nje ngabembi be Dayimani, abantu abazitsho nangokwabo ukuba batyebile. Wave esitsho esiti ininzi imali ya komkulu epelele e Dayimani. Ubonise ngo loliwe ukuba benzelwe nknya e Dayimani, ngoko ke mazibe nento ezinceda ngayo i dayimani kwi rafu za komkulu. Walate ukuba kwakutiwe ukungeniswa kwayo ye rafu yeyabantsundu, kodwa isuke yapumla nzima pezu kwa mafama. Kanti Le nokuba ipelisiwe iya kusoloko iko irafu yeziza yabantsundu Ukupeliswa kwama- phekepheke kuya kunceda abantsundu kuba nanamhla bona abakayiqondi into yokuba bayirafele kabini indlu. Kwakona kuyindle- ko ukuyibuta le rafu. Uke weva elinye ilungu le Mbumba ya Mabhulu lisiti bona abasakulixhasa icebo lake, kodwa uyatemba ukubu amalungu akasakubotshwa zizigqibo se Mbumba ya Mabhulu.

U Mr. HOFMEYR wenze inteto ebukhali ebonisa ukunqaba kokuba kumiselwe mafu yedayimani amaxabiso ayo ayehla. Enye into akungebiko bulungisa ekurafiseni idayi- mani ze intsiba zenciniba, ake wafumana imali eninzi ngazo u Mr. Douglass zingara- fiswa. Idayimani zivulele into eninzi yaba- ntu umsebenzi, zingati zirafiswa ivalwe eminye imingxuma, bawuswele abantu umsebenzi. Ucele ibandla ukuba lingala- mkeli icebo lelungu lase Rini.

U Mr. O’LEARY ute konke abeyakukute- ta ukuhlutwe ugu Mr. Hofmeyr.

U Mr. PATON ubulele ilungu lase Stellen- bosch ngokumela abantu base Dayimani, ute yena ucinga ukuba irafu yezindlu iyelungi- leyo.

U Mr. CORNWAL nlandele.

U Mr. VAN DER WALT yena nfumana lomcitrbi ungapezu kwengqondo yake, kodwa uyazi ukuba baninzi abacinga ukuba irafu ye dayimani ilungile. Imbutnba yase Paarl ikololuvu, ite zingarafiswa xa kubona- kala ukuba kuko irafu entsba efunekayo. Akangetandi ukubona imali yezindlu ipeli- siwe, kodwa ingalungiswa kwindawo ezitile.

U Mr. VENTER utete ngoluvo Iwabantu abaninzi abatanda iko irafu ye dayimani, wati akavumelani nayo yonke inteto yelu- ngu lase Stellenbosch, kodwa yena ucinga ukuba imali yezindlu mayipeliswe, indawo yayo itatyatwe yi rafu ngentloko yendoda.

U Mr. JOUBERT ute, lomcimbi mawu- yekelwe abanyuli ukuba bawucikide xa banyula amalungu. Uyakolwa yirafu yezindlu.

U Mr. LE ROEX ute, uvumelana nelu- ngu lase Rini u Mr. Douglass Idayimani yinto nje yokuhomba. Ukolwa yi rafu eya kutwalwa ngabantn bonke, kodwa eye dayimani iya kutwalwa yinxenye yabantu, ngokoke uya kuyichasa.

U Mr. WIENER ute, uya kulichasa elicebo.

U Mr. ROTHMAN ute, akakolwa ukuba idayimani ziya kutwala ubunzima ukuba u Rulumeni uzimisele ukuba afumane £2 10s. epontini. Irafu yendlu inzima.

U Mr. SAUER, kweyake ingqondo, umc- cimbi omkulu kangangowokurafisa idayi- mani, ngowuyekelwe u Rulumeni. Aka- kolwa ukuba elibandla lingavuma ukuyi- ncama imali yezindlu. Ayina bubi banto, kodwa inokulungiswa kwindawo ezinga. qondakahyo. Akuko temba ukuba liya kupumelela icebo lelungu lase Rini.

U Mr. OHLSSON ute, akayichasile into yokurafisa idayimani, kodwa akukafuneki zirafu zintsha.

U Mr. THERON ute, uya kulichasa ilu- ngu lase Rini.

U Sir GORDON SPRIGG ute, ubete nqa ixesha eli lonke ukuba liya kwamkelwa ngayipina indlela icebo lelungu lase Rini. Akakabi nanto agqibe kuyo mayelana nerafu yedayimani, Alikafiki ixesha layo lenguqulo; ukuchasile ukubbubhisa irafu yamaphekepheke. Akukafuneki namhla ukurafisa idayimani, ulichasile icebo lelungu lase Rini.

U Mr. DOUGLASS uliroxisile icebo lake.

aputume amazwi anjengoku “bola” “ namafene ” ukugqube'la inteto yabanye. “ Think and let think,” liqalo eliqondwa kunene ngamadoda azana nezixoxo. Siyaqokela siti besingalindele ukuba ingangongqondo ingangeka “ Silwanga- ngubo ” ongamtunga umlomo ongaboni njengokuba yena ebona. Sisemi kwele- zolo, ukuba iyanda into yokuba imisebe- nzi yo Moya ipatwe ngamakwele nama- wonga asenyameni. Liyakonakala Ilizwi lakupatwa ngalondlela.—Editor *Imvo.]*

ITSITSIKAMA.

Izwana kuni mabandla akowetu— ndipendula u ‘ Kade Ehamba Ekubona.’ Kuyaqondakala ukuba elonene linqwe- nela ukuba umzi ungasileli kumalungelo okukanya; akuko nento le yobutshaba ekubhaleni kwake. Ngokwamantomba- zana akutshwa iminyaka i 15, lonto ilisiko elifun’ ukuba njenge lama Mede nama Peresiya, kujongwe indawo yoku- ba, engowesikolo njalo umntwana ubopelekile ukuba ade aze kuba yi 15 nje iminyaka bengazange abazali bapu- lukane nobu ramente babo, ipelile lominyaka uyakutshwa, kuba yi Day School; imfundo yokuzihambisa anga- zifunela apo atandayo. Ke ngokwe golide andinazwi, kuba okunene ezo zi alam ezintsundu zatintwa, kwakuliswa lendawo yokuti, akukonto, imbuyiselo yokuxamleka kwenu anikuyifumana. Ngendawo yokwendiselana na Malawu, nokungabukataleli ubuhlanga, nam nditsho njengo ‘ Kade ehamb’ ekubona.’ Siselusizini apa xa kutetwa ngohlanga. Ngembeko, ndingu,

Mtsitsikama.

IMPENDULO KU MTSITSIKAMA.

Mhleli,—Kaundincede mhlekazi undifa- kele kwelipepa lezifakamxaka zakowetu lempendulo yam Kulo ndifumene u Mr Ntsitsikama endibuza mayelana nokuhamba kwam. Andigxeki kubuza kwake xa nditshoyo.

Mr. Mtsitsikama mandenjenje ukukupe- ndula mayela nemibuzo yako, owegolide Mtncimbi andiwuvanga nga Mantyi. Uze uke ubuze kuqala kumadoda asesikolweni apo. Woti ke ukuba ugqibiie ukwenjenjalo, akwafumana mpendulo ikwanelisayo undazi- se ndandule ukukuxelela igama lomntu ongaya kuzidikisa kuye ngokwako.

Ngokwemfundo impendulo yam yoba mbaxa, ukutsho, ndoti ukukupendula kwam ndipendule ndibuza. Kanene lo Standard IV uteta ngaye kwatiwa baya kuma kuye kude kube nini ? Ukutsho ke mhlobo be- ndingancome bulukuni bentloko zabantwana base Tsitsikama uye kuqaqulula o Standard IV abo nje. Bendincoma ukuvinjwa kwabo imfundo, nokokuba abafundisi abo bebenga- yenzayo lonto yokunceda ititshala iminyaka elikulu imfundo imi ngoluhlobo imi ngalo ngoku bendingeze ndide ndibulele, ndikolwa nabanye abantu abafuna imfundo ehambayo, equbela pambili abangeze batonyakalaliswa ngu Standard IV lo utomakalalisa i Tsitsi- kama. Tina apa e Kafile ukuba sibesinoku- nceda ngesifuna ngapezu ko Standard VI. Kwelixa wena uguzubele ngu Standard IV lowo wako. Oh yehla umnyama ongadlisi dlodlo ufisela ku IV apa wena mhlobo ka bawo. Bangade okanye babe bayazenza ikausi imfundo imi ngoluhlobo akuncedi nto ukwenza kwabo ikausi bayakufundisa ikausi ezo zodwana. Incwadi akusafuneki ukuba zifundiswena oko kufundiswe ikausi.

Mayela nendawo yezi Bhalo ndiyazifunda ndizifunda nje andikayiboni indawo eti mauti umteto wabendlu yokolo ukuze uchu- me wande mauke ubanjwe ngabahedeni uku- qala, kuba ke akubanga sabuzanakum ukuba ngabesikolo ngabahedeni sinina abo nditeta ngabo. I Bible ayindixeleli ukuba nabatshatiswe ngu Maneri Bosisi babandakanyelwe kwabendlu yokolo, ngu- wupina ke pakati kwemiteto yase ramenteni efike iti yakubekwa pakati kwabakolwayo ize iye kubanjwa ngabahedeni kuqala.

Mayelana ne Report ungandixolela ngayo, kuba andipike nkani yabulukuni bentloko zabantwana base Tsitsikama. ongati ke ukuba unxhamile ngayo undinike nanyake- nye or nyakomnye ozayo.

Nantsi eyona nto ndijonge yona kukuqu- bela pambili kwezizwe zakowetu, andigxeki ukuba unganditata ngomoya opolileyo uze undixolele ngendawo endivise intliziyo yako buhlungu, kuba andinxamele kwenzakalisa nabani ngalenteto yam, ndivisa umzi ubu- gqi endibubonileyo ekuhambeni kwam. Ke mna bendilindele ukunyuswa kohlanga Iwakowetu nangemfundo ezo, ndingagxeki nenkutalo ezo zabafundisi abancedisayo ezikolweni. Ndabekwa okwanamhla.—Ndim 27 June 1888. Kadehamba.

NATIVE OPINION

THURSDAY, JULY 5, 1888.

Pondo Affairs WE have never been able to discover what makes Colonists to be im- patient about the independence of the Pondos. The territory held by that nation is comparatively small, and is just sufficient to sustain its present inhabitants. So that if it were to fall into the hands of the Colony to-morrow, nothing pecuni- arily would be gained by the acquisition; for the Government would be bound to hold it in trust for the Pondos. It surely cannot be jealously of the power of the Native Chiefs, as that is not even equivalent to one-tenth of that of the Colony. The Pondos can by no strain of the imagination be regarded as a menace to the Colony. Nor do we think that the wi«h to govern the sable inhabitants of Pondoland is at the bottom of the oft-hinted an- nexation of that country, because Government does not appear to have as yet made up its mind as regards the manner the Natives now under its charge are to be governed. The deliberate concession of rights of citizenship to the Natives to-day, and their withdrawal without suffi- cient cause to-morrow, can hardly be regarded as stable Government. And while Colonists do not know exactly what course they are to pur- sue towards the Natives now entrus- ted to them, it is not wise to add to their difficulties the task of govern- ing the Pondos also. It is often urged that the Colony as a civilised state has a right to interfere in Pondoland. We confess we fail to see the right of the Cape Colony to arrogate to itself this coveted posi- tion, since reactionary influences, totally opposed to whatever improve- ment of the Natives, but working their demoralization by brandy and by thwarting education, are domi- nant in the councils of the country. Under the circumstances there can be no mission for the Colony in Pondoland, and the benefits annexa- tionists expect to reap are shadowy. Whole dissertations have been writ- ten in the Colonial Press on the ad- ventures of Herr Nagel, and Herr Einwald and others in the territory of the Pondos. The first has even succeeded in secure- ing some tine tract of land where- on to settle German immigrants from the Fatherland. These trans- actions may have been entered upon by the Pondo leaders with the object of setting up relations with the German Empire; but the extent of Pondoland is too small, and over and above that it is too much hemmed in by British Possessions and Protectorates to tempt Prince Bismarck to think for a moment, of giving a slap in the face to the British Power, if that were his settled policy, through Pondoland. To our mind then the worst that can be said of the German settlers near Port Grosvenor is that they will be a model of industry and thrift to the Pondos just as the settlers from the same country have been to the Natives of Kafiraria. Such being the State of things we should be sorry indeed if the proposal of the Government to establish a diplomatic agent was prompted by the ulterior motive to undermine Pondo inde- pendence with a view to bring about annexation for the mere sake of symmetry, to enable some to dash the pointer over Pondoland in indi- cating on the map the limits of the Cape Colony in South Africa. In saying this we do not for one moment contend that the adjoining Governments should not have even diplomatic relations with Pondoland. By all means let these be encouraged. Let the terms of treaties be rigorously adhered to on both sides ; but let us not cherish vain delusive hopes that the annexa- tion of Pondoland will bring us in- creased happiness. The debates in Parliament on Pondoland would to us have been dissappointing reading but for the outspoken manly states- manlike speech of Mr. van den

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (July 3).

Irasi eluhlaza—10d to 1/1 ngekulu Ihabile,—1/3 to 3/ ngekulu

Ihabile ezinkozo,—4/5 ngekulu

Itapile,—1/9 to 7/ ngekulu

Ise mile—1/9 ngenxhowa

Amatanga—1/3 to 2/4 ngedazini

Umgubo—4/ to 7/ ngekulu

Inkuni.—7/ to 18/ ngeflara

E KOMANI (June 30.)

Ihabile—3/ to 5/ ngekulu

Irasi eluhlaza,-1/ to 1/6 ngedazini Umbona—5/6 to 6/6 ngenxhowa Amazimba—6/6

Imbotyi—11/ to 15/

Umgubo—8/ to 13/

Isemile—2/ to 2/6

Inkuni—18/ to 52/ ngeflara

E DAYIMANI (June 29.)

Isemile—5/ to 6/ ngenxhowa

Irasi,—9/ to 10/

Imbotyi,—12/ to 14/

Ihabile—9/6 to 18/6

Amazimba—11/ to 14/

Umgubo,—14/ to 21/ ,

Umbona—12/ to 13/

Ihabile—12/ to 13/

Itapile,—7/ to 16/

Inqholowa,—12/ to 18/

E RINI (June 28.)

Inkuni—10/ to 21/ ngeflara

Ihabile,—12/ ngenxhowa „ —3/ to 3/4 ngekulu Umgubo—12/ to 14/ ngenxhowa Umbona,—9/

Itapile—5/6 to 8/ ngekulu

Inqholowa—4/ ayatengiswa

HERSCHEL.

[NGUMBHALELI WETU.j

Kumagaxagaxa apa lutuli lunye uku- lungiselelwa intlanganiso eyoba kwa Nkosi u Manxeba, ngomhla we 6 July, ngolwesi-Hlanu. Kambe elo loba ilixe- sha neleholide, ngako oko i titsbala zikangelwe kakulu ukuba zobako ukuya kuncedisana ngokuchaza izinto ezifauele ukulandelwa ugabantu bakowetu aba- ngeka qondi luto okwangoku. Zoti ukuba ziyile ititshala zise ziceba nelazo iqinga lokwenza umanyano ngokwazo oluya kuba kanye ngonyaka. Kuvakala ukuba lento kade ziyiceba, into eselinqa- bile zizenzo, okwenene ezo waka wateta ngazo u Mhleli mhlan’ apa wayesenza umtyangampo ngomanyano. Nditi ke mna ezotitshala zitanda ukusibeka pezu kwetafile isibane ukuze sikanyisele bonke, maze zizame ukuba sihlangane e Bensonvale ngo September lo uzayo ngexesha le bolide ye *ten days;* kuze ke kucetywe imigaqo (constitution) yokublangana kwayo intlanganiso leyo eyoba kanye ngo nyaka. Malunga nentlanganiso yomzi le iyakuba kwa Manxeba ndingabuye nditande uku- cela kwa wena (Morena) Mhleli ukuba usihlahlele indlela tina bantu bayinqwe- nelela impumelelo. Nditeta ublobo enga- qutywa ngalo malunga nezinto ongazi- ngaxoxwa, kuba kambe ziko nezo Tung’- umlomo indawo. Neze Mbumba Yama- nyama obe uyinokoza nezo nyulo oluya- kubako yakucbiteka i Palamente. Neza- maqaga abanyuli. Siyatemba ukuba wo- sinceda kuba le ngati yoba yintlanganiso enkulu kunene asitandi ke ukuba ize ingabi naziqamo. Besekulixesha singa- sahlangani savuya ke ukuze nawe utume- le indaba zako esihlala zivuya ngenxa yazo kuba zisenza ukuba sihlale saba- nento esiyenzayo. Nangoku sesicinga ngokuti sishiyiwe ngokuba i Dayimani limane lihlokomisa inqubelo pambili kuwo onke lamapepa e *Mvo* afika futi. Zipina ke idolopu ezinkulu ezinye? Kwaneminye imizi entsundu ?

EZABABHALELI.

U MXABELA NABAFUNDISI.

Mr. Editor,—Inteto esepepeni lako andiyiva kakuhle. Andazi ukuba uti masipendule ntonina entetweni enje ukubola. Ngobanina abo bahlalele uku- cita amaxesha abo ngenteto ezinje ezifa- kwa epepeni kuba zivuyisa abo bafana nazo. Tina Mr. Editor silindele izinto zokuhambela pambili emapepeni, asise- keleze madywibiba anje. Akunayo na i *waste paper basket,* lento unganeli kufaka amaphupha anje o Mr. Mahashe, ude ubuye umeme umzi ukuba uxoxe ama- fene anje? Ukuba sifana no Mr. Mxabela singam’misa ze—kodwa asikwazi tina ukugxeka. Ukuba indawo ezigxeka abafundisi bohlanga Iwetu ziyakutyu- mbatyumba wena yazi ke ukuba kuko ezibatunukayo, ndingomnye wabo mna SlLWANGANGUBO.

[Sibe singalindele ukuba ingangu “ Silwangangubo ” ongati, ukuba akana- wo amava ka Mr. Mxabela nawetu,

UMHLA XII.—12 JUNE.

IMPATO YENTOLONGO.

Imicimbi ebisingetwe ngowe bandla laba- ncedisani ngemali nowempato yezilo.

UMHLA XIII.—13 JUNE.

Namhla ingxoxo eveleleyo ibe ngempato yentolongo engeniswe ngu

Sir T. UP1NGTON owalate ukuba bange- nisa umteto wokuqinisela imiteto eseyiko mayelana nempato yentolongo. Ute waye- lichasile icebo lika Mr. Innes lokuba kunyu- Iwe amadoda atyelelele intolongo, kodwa ingxelo yalomanene iyencomekayo.

U Mr. IMNES ute into eyakupelisa ubura- larume kwinxenye yentolongo kukuba kubeko umhloli wentolongo wakomkulu. Unike isa- ziso sokuba uyakungenisa icebo lokuba lom- teto mtsha wokupatwa kwentolongo unike- Iwh ikomiti iwuqulunqe, lo komiti ibe ngo Sir T. Upiugton, Mr. Hofmeyr, Sir T. Scanlen, Mr. Merriman, Mr. Theron, Mr. Sauer, Mr. Innes.

Ingxoxo iquty we ngo Mr. Ayliff, no Sir G. Sprigg, no Sir T. Scanlen, oyenze umbeko.

UMHLA XIV.—14 JUNE.

Indawo ezingakankanywayo kwingxoxo zanamhla yengeniswe ngu Mr. Sivewright ngomcimbi wokutinjwa kuka Binda ngama- phekepheke. nomcancato wase Mbashe obe ungeniswe ngu Col Griffith. Intimbo inike- lwe e Komitini, alamkelwa icebo lo Mcancato wo Mbashe kuba kuseza kwenziwa ezinye ibolorokwelo lipesheya kwe Nciba.

IBALA LABADLALI.

Ibuto elidlala ibhola lase Australia liqubisene nelase All England, lalidla nge 10 wickets, liqokele ngelase Marylebone elilidle nge 14 runs. Kute kwakuqubisana nelase Yorkshire lagalela ama 357 runs, ekute i 115 zenziwa yinto apa abati ngu Bonner

We are very pleased that our Queens- town contemporary has come to the assis- tance of the Natives on the important subject of allienage. Referringto remarks on this question which appeared in these columns the *Free Press* observes:—“The *Imvo* has a leading article on the question of naturalization of natives, who have been made subjects of the Crown by an- nexation. Captain Veldtman who was declared an alien, is about applying for letters of naturalization, and (says *Imvo)* as it involves a certain expenditure it will deter many natives from availing them- selves of it, and that the Act of 1883 was surely not intended to meet the peculiar case of the natives referred to. We agree with *Imvo* that if such is the case Parlia- ment should at once remedy the evil; the fact of those people becoming subjects of the British Crown by annexation is suffi- cient naturalization, without it being compulsory for thousands of them ex- pending money in getting letters of na- turalization, and we hope that some Mem- ber of Parliament will take the matter in hand at once.”

Mr. Hutton has called for the papers in respect of the issue of a retail liquor li- cence and the establishing of a canteen at Annshaw. He alluded to the tergiversa- tion that characterized the conduct of the Government in this matter, in promising in response to the chief William Kama’s petition to revoke the licence, only to break the promise at the first opportunity. The Secretary for Native Affairs pleaded in extenuation that the recommendation to revoke the licence was made to the Go- vernor in ignorance of the fact that the canteen was outside Kama’s boundary. This excuse appears to us as a very lame one. for Middle Drift is merely a military post in the centre of Kama’s Land. Mr. de Wet’s contention would open the door wide to the abuse of the Act. For instance a person holding a title to a few acres of land in the centre of a Native location could say that he was not amenable to the operation of the Act seeing that his land was distinct from the location land, al- though it may be known all the time that his canteen was set up to serve the location Natives

The *Natal Mercury* appears to think with us that the present Zulu crisis might have been averted if a capable official had been placed at the helm of affairs. “ Had there been a Sir Marshall Clarke in Zululand,” says the *Natal Mercury* “ matters might have gone differently.” This shows that the blame for the existing condition of things lies more at the door of British maladministration, and less at Dinizulu’s determination to be trouble- some.

Mr. Martinus J. du Pdessis, the Bond member for Queenstown, has commenced an inquiry in Parliament in the matter of the Registration as Parlia- mentary voters of the Natives of the Glen Grey ward of the Queenstown division. He has moved for the production of the record in connection with the recent case of Mr. Botha, applicant, Mr. Garcia. Civil Commissioner of Queenstown, respon- dent, relating to the compilation of the list of voters. The judgment of the Supreme Court so far as it went entirely exonerated Mr. Garcia from all the charges of gross misconduct laid against him by his Bond detractors. All that judgment did was to make it clear that from even the most rotten decision of the Civil Commissioner in registration matters there lay no appeal to the Superior Courts. It is for Parliament to remedy this defect in the Regisiration Act as it is monstrous to leave issues involving the vital principle of the liberty of the subject in the sole discretion of an inferior Court. If Mr. du Plessis’s object be to get this state of the law altered he will make our people his debtors.

Heever, who sketched out the only policy for Native territories, which has the promise of solidity and stability about it. We note Mr. van den Heever’s speech with interest, because it comes from a quarter we least expected, for Mr. van den Heever is a Bondman We are in sympathetic agreement with the remarks he made to the effect that :—

The honourable members were discussing the question of placing a man as resident minister in a country where the colony had no authority. It appeared to him that there was another ulterior plan, and he wished to warn hon. members against it. Pointing to Basutoland, he would remind them that the annexation of a native country was of no benefit to this colony. Such countries were a great expense to the colonists, who, on the other hand, had no right to make use of the land. For his own part he should like nothing better than that all the native territories should be taken over by the imperial Government. (Oh, oh.) Yes, he would repeat that such was his sincere desire He would also say that this was not a place of worship, but hon. members had soon sent to this House to express their opinions, aud if any member were to say one thing and think another he would make himself guilty of a serious dereliction of duty. He would give expression to his political opinions wherever he was, and he would warn hon. members to be careful in acceeding to the proposal made by the Secretary for Native Affairs,

It gives us pleasure to state that on this Pondo question we have found ourselves compelled to support the pacifiic policy of the present Government in the face of in- cendiary counsels from the Press, and we trust they will be fortunate in selecting a Resident who, while loyal and faithful to the interests of the Colony, will show that he is a friend and firm sympathiser with the Pondos.

[JULY 05, 1888 IMVO ZABANTSUNDU (NATIVE OPINION) 3