ikoliwe nguye. Ayina kutata igama lomntu osiweyo ngabantu, ngapandle kwemaziyo yona ngokwayo. Kesacela nokuba ike isinike abo babe bhalwe ngokugqitileyo, baza ngalomteto mtsha bafumaneka bengena malungelo emfanelo, yala. Ayabi nako ukupumelela kwindawo yokuba kunganina ukuba angabamkeli abemi ibhulasi, naba sezi

fameni zakomawabo. ’ ’

Nali eletu icebo:—Ukuba amadoda lawo abeye kwi Feltkornet anayo imfanelo, mawalinde ide iwabonakalise i Feltkornet amagama ewabhalileyo ukuze ke atumele amapepa ezaziso ashiyiweyo. Lamapepa aya kubonisa mhla kutetwayo ukuba lamagama ashiywe ngabom. U- tsho umteto.

E-DIKENI.

Umhlobo okulo mandla usibalisela indaba zentlanganiso ebise Sheshegu ngolwesi-Hlanu olungapaya, yokukangela imicimbi yokungeniswa kwama gama. Izibonda zendawo ngendawo zaziko ngapandle ko Ngobe no Mzayi- dume. Mayelana nomcimbi ekwaku- hlanganiswene ngawo kuvakele ukuba amadoda abalulekileyo ase Sheshegu seleke awesa amagama awo kwi Felkornet yawo. Isuke yamkela amadoda ane taitile, bati abangena kuvelisa itaitile ezinamagama abo balatiswa indlela. Siyifumana ihamba ngapandle komteto

Felkornet ngesi senzo. Ngomteto kwanele ukuba umntu abe kumhlaba otile oxabiso kunye nendlu li £25. Ama- doda kambe ashiyiweyo zi Felkornet aya kubonakala mhla alengalengisiweyo amagama. Maligcinwe eloxesha likaba, ukuze amagama ashiyiweyo atumele kwi Felkornet izaziso zokuba angeniswe ngama pepa amiselwe lowo msebenzi. Lomapepa ngalungiselela inteto

IBALA LABA DLALI

*I Editor yelibala ingavuya abadlali bemana ukuyitumela indaba.— Address: Imvo'' Sporting, Editor, K. W. Town.*

Sifumene lencwadi ku Badlali bhola base Kimberley, kodwa masibaxelele ukuba i Rini liti seligqibile kwelokuba i Tournament ibesemva kwe Nibidyala okanye ingabiko:—

“Mhleli wendaba kaufake lamazwi etu Kimberley, besiba kuko umdlalo e Rini we bhola kuba kudala sibhala sibu- za, kodwa asikade sifumane mpendulo kakuhle, kenamhla lipelile ituba, kodwa silusizi yilemigudu yetu ingaka nendle- koezingaka. Savuya sakubona u Mr. Gula egoduka esiti uyakulungisa ekaya. Sati, oh, he, kulungile, u Capt. Gula uya- kusixelela into etetwa li Rini, nokuba sehlena nokuba sesihamba nje ukuyaku- bonela ezinye indawo. Ixesha lipelile Rini, itsho i “ K. N.” C.C.—Robert Cilliwe, Unobhala.”

za kuqalwa kwapantsi ukumiselwa ukuba i District Meeting zahlukane, ingaba lonto iteta ukuba sisaza kutata iminyaka engangale siyihambileyo singena Super­intendent intsundu. Lento ke yile ya- tyafisa ama Sirayeli akubona selepindela kwase Jeputa; yonke lento ibonisa uku- ba mayibe nye i District Meeting ukuze bafunde abafundisi abantsundu. Nditi kwakona, ukuba asimteto ukuba sahlu- kane *don't mend your rules but keep them,* msani ukuyixola imiteto yenu kodwa yigcineni.

Kanjalo nditi, ukuba ngokwahlulwa kwe District Meeting kutetwa ukuba ku- saza kuqutywa kwangalendlela bekuqu- tywa ngayo, ndiyoyika, ngati baninzi abayakupelelwa ngamandla kolujikelezo, kuba impato le xa inekete yidyokwe enzima kunene.

Kuko enye into endifuna ukuyibeka pambi kwamehlo omzi wakowetu ozi Laymen nengqondi’miteto yama Wesile into endibona ukuba iyakubanga ukuba i District Meeting zihlanganiswe okanye zahlukane mpelampela oko kukuti impe- la. Ndifumana kwi Minutes ze Con­ference yalomnyaka we (1887), kwi Appendix VII. page 213, ukuba lonto yayaliwe zi District Meeting zabantsundu yokuba i Superintendent ezimhlope ezi- kwi Circuit zabantsundu mazizuze £80, ngonyaka ipume kwingxowa yabantsundu lonto ingumteto nonyaka, ke ndinga ndingatyilelwa kuba andazi ukuba yaji- kela ngapina ukuze izokuba ngumteto kanjalo kwi page 216 ne 217 imiteto ngo- kwabiwa kwe mali yabantwana babafu- ndisi abamhlope nabantsundu akufani kanye kuko umahluko omkulu, kanjalo kwi page 218, III ndifumana ukuba abona bantwana kubafundisi abantsundu bayakuzuza izondlo ngabo bazelwe oyise sebengubafundisi ababebekwe izandla; bonke abazelwe oyise bezi Candidate ma- nditi abalungiselelwa ubufundisi mhlau- mbi abalingwa ebufundisini ababalelwa ukuba ngabantwana babafundisi ize kanjako neminyaka abayakuyihlala emfu- ndweni abo bate banetamsanqa lokuza- Iwa oyise sebengabafundisi ibe mitatu qa. Ndifuna ukucacisa ezindawo ukuze nisi- bone isikalazo sam. Umteto kubafundisi abamhlope ngowokuba, bangatshati de bayigqibe iminyaka yobulingwa babo. Ngeso sizatu abanakuba nabantwana abazelwe ngapambi kokuba oyise babe- kwe izandla. Ngokoke akuko mntana wamfundisi umhlope uyakuba ngapandle kweli lungelo. Kwelinye icala, umteto kubafundisi abantsundu ngowokuba,— Akuko mfundisi untsundu uya kwamke- Iwa ebufundisini. mhlaumbi engqeqe- shweni yobufundisi, mhlaumbi ebuli- ngweni, engatshatanga. Udla ngokuti umntu ukuba uya kungena kwi Institu­tion enje ngeyase Heald Town nge ngqeqesho, agqibe iminyaka emitatu; *ize* eyobulingwa kwi Circuit, ibe mine; iyonke iminyaka isixenxe pambi kokuba umfundisi abekwe izandla, aze ke abekwe ngowesibhozo, ize bonke abantwana ate wabazuza kwiminyaka esixenxe babalwe ngokuba ngama vezandlebe. Ndiyako- Iwa ukuba nomntu onengqondo ze esile, angabona ukuba eli kete lelangabom. Omnye kutiwa makangazeki ukuze aba- ntwana bake babe namalungelo. Omnye makazeke, abake bangabi namalungelo. Ukuba akunjalo, ingaba ke lemiteto mibini yayenzelwe ntoni? Lupina ke uvelwano ? Ipina i *justice* ne *impartial­ity?* Bupina ubuzalwana ku Kristu? Ndiyakolwa ukuba kuyaziwa ngumntu wonke ukuba intswelo zabafundisi aba­ntsundu zilala *too* ngokwetyali ezilufipa zakwa Folokoco. Ngabo kanye abano- kuti: “ Ndalamba ndaswel’ isoya Foloko­co.” Kubonakala kanye ukuba naba­ntwana bomfundisi ontsundu wase Wesile, lilishwa lodwa. Upina umhlo- lokazi nomntwana ka Rev. J. L. ?

Awokupela am ngala: Yinto embi ukuti ngomnyaka we Jubhili yo Mutan’- omhle, suke qapu lemiteto inje ukuba mibi, ize ubuninzi bayo ibe yeyokutata amalungelo kumntu ontsundu. Njengo­kuba kunjalo kwinto zolaulo, kunjalo nakwezelizwi apa e South Africa. Zipina i *Layman* zabantsundu ? Zipina izityu- wadi (stewards), amagosa e Ramente? Kubonakala ukuba ibiseyi leya mihla yakudala, ebeza kuvunyelwa ingoma zamagwala o “ Ayigqobokina,” no “ Nkomo ziyemka magwala ndini,” no “Soka sibone ukuba amagwal’olalapi.” Ndixolele nkosi, ndingu

Modekai, Wakwa Sirayeli.

ABALIMI NA BARWEBI.

WEDNESDAY, NOV. 30, 1887.

Gross ANYTHING more inju- Tergiversation. dicious than Sir HENRY Holland’s despatch to the Native Com­mittee it is impossible to conceive. It is to be hoped that the friends of justice in the House of Commons will be satisfied with nothing short of a full, true, and satisfactory explanation of proceedings that cannot but seriously compromise the honour and the dignity of Her Majesty’s name in the eyes of the myriads of the Natives of South Africa. Hitherto it has been the cherished hope and consolation of the Natives that if their grievances could but reach the ear of one whom they lovingly and reverently term their Mother, the Queen, they would receive a , sympathetic ’ and patient hearing, with the result that even-handed justice would be done without fear, favour, or prejudice. When, then, the appeal of the Natives was cabled to the Queen’s Chief Councillor in London, the reply was awaited with much anxiety. There were not wanting those who missed no opportunity to inform the people that they were beating the air, and that the Parent Government would decline to interfere. The Natives, however, confidently rested their conduct upon the provision in the Constitution Ordinance for the Queen’s veto on enact­ments of the Cape Parliament that ran counter to the law of England. “ Here,” our people seemed to say, “ here is an “ Act of the Cape Parliament, which had “ been strenuously opposed by all that is “ best in that Assembly. It tends clearly “to restrict the Franchise, and thus to “defeat the principles of Responsible “ Government by setting up an Oligarchy. “ It goes against the drift of legislation “ in the mother country — legislation “which is in the direction of extending “the Franchise, and rendering the Par- “ liament more representative of the “ people. The Act, besides, is aimed at “ crushing a weak and unoffending “section of Her Majesty’s subjects, who “ had been the objects of the Queen s “ solicitude as evidenced by what took “ place when Representative Institutions “ were introduced in this Colony. Surely “there never could be a measure that “ stood in greater need of Imperial “ revision.” Cherishing such sentiments the people gave notice of their appeal to England; and against the expectations of most people in the Colony the Secretary of State decided to hear what they had to say, and informed them by despatch to that effect. He invited them to represent their case. Sir Hercules Robinson, too, was asked to report fully on the Act. Over and above and behind all this in answer to a question by Sir George Campbell, Sir Henry Holland de­liberately assured the friends of the Native cause in the House of Commons that Her Majesty’s Government would not decide the matters submitted to them before considering Sir Hercules Robin­son’s report together with the representa­tions of the Natives. AU this was well- It showed that the Secretary of State was resolved to approach the question in a judicial frame of mind. On the receipt of Sir Henry Holland s despatch a Native Conference was convened in this town to consider the most effective form in which to represent the Native case- to the Secretary of State. The Conference had scarcely concluded its labours when a cable message appeared in the news­papers that, what now appears to have been a notoriously one-sided statement of the case, from Sir Thomas Upington’s point of view, had been referred to the Law Officers of the Crown who, on the i facts before them, arrived at the conclu­

Sir H. Holland and the Natives,

HEALD TOWN.

Umbhaleli wetu okwesi sixeko uvisa i Secretary Yamahlelo ezokuba, “ Ama- gama abantu asaqalwa ukubha1wa, awakabonakali asalayo. Sokwazisa ukuba kuko akutshiweyo.” Sikolwa yilonto, masivisane ukuze kulunge singangi sihlinza impuku.

NXARUNI.

Eyalapa ifuna i Tayitile. Asazi tina ukuba izifuna ngawupina umteto.

Abantu mabangazikatazi kakulu xa amagama abo ashiyiweyo zi Felkornet. Ixesha abaya kuba nenteto ngalo bona kuxa seziwadwelisile amagama eziti zona i Felkornet ngawabantu abanemfanelo, banduleke ukutumela ngamapepa ako- mkulu ukuba bangeniswe. Lelo ke ixesha lokuteta. Sinawo apa amapepa akomkulu, nabanina owafunayo angawa- tunyelwa.

EZABABHALELI.

IDABI LAMA WESILE.

Nkosi, Mhleli we *Mvo Zabantsundu,* —Kaundincede undifakele lamazwana am kwelopepa lohlanga.

Ndibona ukuba kubanjwene ngazo kwi “South African Methodist” ipepa lama Wesile. Isizekabani zi District Meeting ezimbini, eyabamhlope neyabantsundu. Abafundisi abaninzi bamagwangqa bati mazingadibani, nokuba oyikela ukura- xwa livumba lemidaka, andingexeli no­kuba libala nje kodwa andingetsho. Enye indodana ite yona yoyikela indawo yo­kuba abafundisi abantsundu besanda, ke ngoko koti evotini babaqetule abamhlope ize kupate bona, okokuti kupate abantsu­ndu abafundisi. Kuko inkwele nocekiso kulencaso, njengokuba kunjalo kwinto zolaulo, kunjalo nakweze Lizwi apa e South Africa. Into endimangalisayo ku- kuba kungabiko ngxoxo ngalento kwi *Mvo Zabantsundu* ezivela kwi Laymen, Amagosa Eramente, nakwabanye abane- mvisiso kwinto zomsebenzi we Nkosi, suke kwabonakala ukuba idabi lelabafu- ndisi bodwa abantsundu nabamhlope, kanti kuyaziwa ukuba akuko gqira lino- kuzinyanga. Apina amadoda amana ukutandazela ukuba kubeko abafundisi bohlanga Iwakowawo, bebavotela nakwi Quarterly Meeting ukuba bangene. Baka- lipile abamhlope, kuba besazi ukuba i Laymen zabo zingecala labo, ziya kuba- xhasa.

Mandingene engxoxweni yokuhlanga- niswa kwe District Meeting, eyabamhlope nabantsundu: Nditi mna kufuneka zi- dibene, ngenxa yezizatu ezininzi, ngezi- izatu, ukuba Iramente yama Wesile inye, yonke into mayibe nye, ukudibana kuyakubanga ukuviwana nokuvisiswana ukudibana kuyakwenza ukuba umteto wama Wesile amhlope nantsundu ube mnye, ingabi yilenketo ikoyo ngoku, ibenye into komhlope nontsundu, ingabi yile ngxumbungxumbu, ekuti ngamanye amaxesha i Supernumerary iye kupata umfundisi ozeleyo kuba entsundu kunge- ko simbi isizatu kupela eso sebalo into engenakubako kwi circuit zamagwangqa leyo. Ndiqonda ukuba ezi District Meeting zimbini azinguwo umteto kuma Wesile; ke xa zingenguwo umteto kulu ngile ukuba singene emtetweni. Umse- benzi wabantsundu sowukufupi kwimi- nyaka emashumi mabini waqalayo kwi- siqingata sase Rini, kanti ndiqonda uku- ba akukabiko namnye umfundisi ontsu- ndu osefikelele kwindawo yobu Super- intendent lonto ibonisa ukuba ngokwa- hlukana kwe District Meeting abantsu- ndu abafundi nto, ke ngoko akufuneki beneyabo bodwa. Kanjako ukuba kusa-

UMLILO! UMLILO!

Butterworth, October 7, 1887.

Mnumzetu,—I Africa iyatshona iyatsha ngumlilo openjwa kwayiyo. Yinina ukuba ungacinywa lomlilo seutshisa nje? Yinina ukuba ungabonwa? Inxalenye seyenzakele, isikuni esikulu sivutelwa zintokazi zase Africa, ezingayiboniyo ingozi ezikuyo, kwanobubi obulengale- nga pezu kwabo. Hai, ukuba lusizi xa ngaba izidumbu zosapo Iwase Africa azi- sayi kungcwatywa zizihlobo zazo. Hai, ububi xa ngaba amatambo osapo Iwase Mbo ayakuba bubona buhle base Africa. Ziti intombi nonyana bakona babe lihlazo nesigxeko kweziuye intla- nga. Namhlanje i brandy ixutywa no- tywala bamazimba. Into ebete uhlanga Iwakuti alwabinto. Yo! Africa! Yo! mhlaba wakowetu, akwazi nento ngemi- sebenzi yotywala obenzayo ! Kwamanye amazwe apesheya kolwandle kutiwa intsana zicolwa zifile ngenxa yokuswela onina ngokutinjwa butywala. Kuba uti unina akuswela imali atengise nge- mpahla yomntwana wake. Yiyo ke le- nto ibangela ukuba intsana zicolwe zifile; kungenxa yokuba bati kaloku onina ba- kuhluta bafane bazilahle. Ngamanye amaxesha zicolwa zisahleli, zibe zinkeda- ma eziswele abazali. Iti indoda itengise nangebhatyi yayo nokuba ngumnqwazi wayo ngenxa yotywala, ixolele ukuha- mba ze. Kangela ke wena mntu wase Africa ongazi nento ngotywala into obu- yiyo: utywala bubanga imfazwe

nanamhlanje; baninzi abahlolokazi apa e Africa abangabahlolokazi ngenxa yo- tywala. Kupalala amagazi ngenxa yo- tywala, kuzele zinkedama ngenxa yo- tywala. Usapo Iwase Africa inxalenye seyenzakele ngenxa yalomti wase mzini seniwupitikeze nowenu. Awu, mzi wakowetu yikangeleni lento, seyisuke yawupata kepu umzi. Taruzisani ku Sombawo, nakwizipata mandla zalomhla- ba zitintele i brandi zinqamke ukusilwa. Kuba zonke izinto ezimbi zivela kulento ibutywala. Kumnandi kanye ukuva uku- ba isipata mandla selase Mamfengwini sibe senze imbizo, siteta kwalento. Asi- kuko nokuba side sacana eyona nto inkulu ngokuba yiyona nto iyakunqanda umzi akowetu ukuze usinde kwingozi okuyo.

John Kentane.

Eqonce.—Uboya ngezolo, obuhlanjwe em- lanjeni 5 1/2d., obungahlanjwanga 3 5/8 ; obe se- yibhokwe 4d.

E MARKENI.

EQONCE (Nov. 29.)

Irasi elnblaza, 6d to 1/4 ngedazini

Itapile, 1/ to 5/ ngengxowa

Umbona, 2/3 to 2/4 „

lsimile, 1/6 to 2/ ‘ „

Umgabo, 4/7 to 7/ „

Imbotyi, 3/ ngekulu

I.ertyis, 1/6 to 3/ ngekulu

 Inkuni, 5/ to 32/ ngeflara

E RINI (Nov. 25).

Inkuni, 10/ to 27/ ngefiara

Irasi elnblaza, 3/6 to 4/6 ngengxowa Imbotyi, 13/3 „

Umbona, 5/6 to 6/6 „

Umgabo, 18/6 to 13/6 ,,

Amazimba, 3/ to 5/10 „

Ihabile, 5/ »

Inqholowa, 4/6 „

Ihabile, 2/6 to 2/9 ngekulu

Irasi, 9d. ngekulu lezitungu

E DAYIMANI, (Nov. 25.)

Umbona, 13/6 to 16/ ngengxowa

Umgubo, 12/ to 20/ „

,, wombona 12/ to 16/6 „

Amazimba, 9/ to 17/ „

Inqholowa, 12/ to 14/ „

Ihabile, 12/ to 12/6 „

Irasi, 8/ to 8/9 „

Itapile, 5/ to 16/ „

Ihabile, 6/ to 7/ ngekulu

E KOMANI (Nov. 26)

Inkuni, 18/ to 36/ ngefiara

Ihabile, 2/9 to 2/6 ngekulu

Umbona, 2/9 ,,

Itapile, 6/ ngengxowa

sion that the Act was not at variance with the Constitution Ordinance, nor was it inconsistent with Mr. Porter’s ex­planations and illustrations. In other words it was discovered that all the men of light and leading in the Colony, inclu­ding three eminent lawyers in the House —Mr. Leonard, Q.C., Mr. Rose-Innes, and Mr. R. Solomon—had mistaken visionary possibilities for concrete facts. Then comes the despatch of the Secretary of State, the specious arguments of which have been completely exposed by our able contemporary *The Journal.* By this despatch Sir Henry Holland informs the Natives that they may not now go on with the statement of their side of the question; and most unfortunately lets the world to understand that, even if the Natives had proved their case before Her Majesty’s Government, which had en­couraged them to bring it before it, justice would have been denied them. With all humility, we submit that this course of procedure is utterly unworthy of the high position of Her Majesty’s advisers. Sir Henry Holland’s des­patch to the Native Committee would have been in its proper place if it was sent in reply to the message notifying the appeal of the Native people. Coming, as it does, after some farce of an inquiry had been gone through, it is of no value whatsoever. We only lament that through the fickleness of the Secretary of State in this business, the *prestige* of Her Majesty will be damaged in the eyes of the South African Natives. Henceforth, seeing that they cannot hope to secure an impartial hearing of their complaints even when they had been promised an audience by the Queen’s Government, their condition will be one of despair. For the sake of the British name in this vast Continent of vast possibilities, it is very much to be deplored that the affairs of the Queen are not confided to men who would disdain to pander to the prejudices of the crowd, but tread in the paths of exalted statesmanship, which bring credit to a nation and to their frequenters an undying fame.

Editorial Kotos.

We heartily compliment the Rev. E. Gedye on the success of his appeal against the judgment of the Resident Magistrate of Peddie. Mr. Gedye was *criminally* prosecuted for contravening Section 9, Ordinance 16, 1847. This Section deals in the first place with mileage and fees payable to the Poundmaster by owner and a charge on cattle detained, also with the duty of Poundmaster to keep kraals in repair, and lastly with the number of cattle the Poundmaster may detain for charges. An ordinary layman in law could not have read criminal procedure into this Section. The Judges, therefore, very properly allowed Mr. Gedye’s appeal with costs. Mr. Piers, of Peddie, we have always ranked, as a lawyer, among the foremost Magistrates in the Colony. For this reason we were very unwilling to refer to the proceedings before him as given in what we regarded as the highly flavoured reports which appeared in the Grahamstown press at the time. And after reading the report of the case before the E. D. Court we are forced to confess that the prosecution of the Rev. E. Gedye savours more of persecution than anything else.

It is believed that a bomb has been shot into the native vote by means of instructions from the Government for the application of the 10th Section of the Constitution Ordinance relative to aliens or those who are not natural born subjects of the Queen unless they have taken out letters of naturalization. It is said the natives who have been annexed to the Colony cannot claim the privileges of citizenship unless they have been naturalized. This clearly is a sub­ject for lawyers. But it strikes us that the phrase applies to persons who owe allegiance to foreign Governments, who before they can become subjects of the Queen must take out certificates. It would be interesting to ascertain how far annexation falls short of naturalization —which is more essential annexation or naturalization. But, for British subjects to make themselves British subjects, completely puzzles us. Tnis point should be submitted to the Supreme Court.

The news that Zululand has been settled is very welcome; but it depends upon the kind of officers in charge to say how long the settlement will last. The paying of a large stipend to Usibepu and none to Dinizulu and Undabuko will have a bad effect upon the last two. The sudden disrating of the chiefs to the position of ordinary people will never be understood by the people and will pro­bably form the nucleus for future discontent. Firm words are by no means the sure cure of disaffection. Justice and fair and considerate dealing with these people are the only desiderata, and you may be as firm as you like after securing these points.

The Proposed Native Deputation

When the Government informed the Native Committee that Her Majesty’s Government was prepared to listen to the representations of the Natives, on the subject of their disfranchisement, a letter was written, thanking the Secretary of State for his considerate reply, and intimating that the information was being considered by the Natives. Before ever the Natives have made their repre­sentations the following letters have been received:—

*Sir H.-Robinson to the Native Committee.* Government House, Cape Town. 21st November, 1887.

Sir —A copy of the letter signed by Tengo- Jabavu on your behalf as Secretary of the Native Committee, and bearing date the 16th September last, having been forwarded to the Secretary of State on the 28th of September last, I am now directed

to forward, for the information of the Native Committee, a copy *[Cape No.* 108 *24th October,* 1887] of a despatch which His Excellent has received from the Secretary of State in reply to your com­munication.—I have, &c.,

F. J. Newton, Private Secretary. F. Makwena

Secretary Native Committee

Care or J. Tengo-Jabavu

King William’s Town.

 *Sir H. Holland to Sir Hercules Robinson,* Downing-street,

 24th October, 1887.

Sir,—I have already informed you, by my despatch of the 20th instant, that in view of the opinion of the law officers of the Crown, in which opinion I entirely concurred, I should not think it right to advise Her Majesty that the Cape Registration Act should be disallowed. I considered it desirable to make known this decision at the earliest possible op­portunity, so as to prevent the deputation to which you refer in your Despatch No 165, of the 28th September, from incurring the trouble and expense of coming over here to place before me the views of the Natives and their protest against the Act

But I should not wish it to be supposed by the Natives that I have not given careful consideration to the points, beyond the purely legal and constitutional ones which have been raised on their behalf by Mr. Hutton and others. I am not prepared to admit the validity of their arguments: but even if I had been dis­posed to concur in them, so far as they bear upon the alleged hardship and injustice inflicted on the Natives by this Act, and the injurious results to the colony generally, from a political point of view, which would result from the working of it, I should not have thought it my duty, in the circumstances, to advise a disallowance of this Act. The subject is one of purely local character, and is clearly within the jurisdiction of the Cape Parliament, and interference with their action would have been, in the present case, inconsistent with the principles of Responsible Government.

I have thus fully stated the position with a view to show the Natives and their supporters that, even assuming their con­tention, other than the legal one, to be correct, I should not have been able to have met their wishes.

Their case must be urged before the Cape Parliament, which is the proper body to consider it, and to remove the hardship, if any, which will accrue to them from the working of the Parlia­mentary Voters’ Registration Act, 1887- but I would add that if the effect of the Act is to remove from the register the names of persons who have been placed upon it through a careless and improper reading of the Constitution Ordinance, the meaning of which is now better understood, such removal can hardly be called disfranchisement.

I have, &c.,

(Signed) H. T. Holland. Governor

The Right Hon. Sir H. Robinson, GCMG., &c. &c. *&c.*

*(From The Journal.)*

It is not convenient to Sir H. Holland to receive a deputation from the natives of the Eastern Province. To hear both sides of an argument is useless trouble, when you have already made up your mind. The Secretary for the Colonies would gladly be spared the annoyance of being shown, by long-winded but cogent Kafir pleading, that he has betrayed the cause of the weak, and sacrificed duty to expediency. He has a good precedent for his unwillingness. When the British Government handed over 700,000 of its loyal and contented subjects in the Trans­vaal to a state of serfdom and oppression, it was very inconvenient to listen to their indignant protests; and the chiefs were told that they could not be allowed to speak. Sir Henry Holland (doubtless duly instructed from this side) is therefore on the right track of *modern* English pre­cedent in declining even so much as to hear what the natives can say for their claim to the franchise, of which they have been robbed by Act of Parliament. The old English plan was to protect the weak; but we have changed all that. It comes to the same thing, of course, if their com­plaints are silenced, either by the old plan of remedying them, or the new plan of refusing to let them be uttered. Still Sir Henry has a consolation and a remedy to suggest. Let the disfranchised natives urge their ease before the Cape Parlia­ment, which is the proper body to remove their grievance. True, it is the Cape Parliament that has just inflicted the wrong complained of: it seems a *little* unreasonable to suggest that that body i\* the proper refuge for native sufferers to appeal to. It is like recommending the ewe to go to the lion’s den to complain that he, the king of beasts, has eaten her lamb. By all means let the natives go for redress to that Parliament, two-thirds of whose members regard the Kafir as a soulless animal, created for the special purpose of buying brandy,—and wonder at their own moderation in having left him any rights whatever. It is a hopeful quest to send him upon—something like the proverbial April commissions to simple children to go and buy a penny­worth of incle, or a pint of pigeon’s milk. Even Sir Henry on second con­sideration, thinks not much is to be got out of his suggestion. He “ would add that if the Act only removes from the register the names of persons who have got on it through a wrong reading of the Ordinance, that can hardly be called Dis­franchisement.” *If,* indeed! But suppose this is not the true interpretation? Sup­pose there is another side to the question which Sir Henry refuses to hear ? *If* on the other hand, the effect of the Act is to deprive the natives of a franchise which it was assuredly the intention of the Ordinance to give them; if this too is done to prepare the way for the oppression of the natives, for the weakening of loyal and English influence, and for the rivet­ing upon the Colony the fetters of a retrograde and dishonest faction—then Sir Henry Holland has done a great wrong in betraying the cause of the native people, and his action will have its result in future evils to this country.

 [NOVEMBER 30, 1887 IMVO ZABANTSUNDU (NATIVE OPINION)3