IMVO ZABANTSUNDU (NATIVE OPINION) JULY 14, 1892.

kokuya kona. I Football ngumdlalo
wamadodana, umdlalo oluna amadoda
omeleleyo, amadoda anezantya, amadoda
akwaziyo ukukaba. Ngumdlalo omasi-
kizi onengozi, kodwa noko ikaba elintsu-
ndu liwunyamekele, kanjalo i club iyacu-
ma ngamanani; ngumdlalo wobusika. Le
midlalo njengokuba iko eyehlobo kwano-
yobusika ifunyenwe into ekade ifunvva
ukugcina ikaba emideni.

Xakalashe.

Port Elizabeth.

UMKOSI WOBUTEMPILE.

Nkosi,—Kuyavuyiseka ukuva ngoshu-
kumo lo Mongameli Wotempile zelasema
Xoseni, ukuhamba ezimisa kwindawo
ngendawo. Sitemba ukuba abafundisi
boba luncedo kwezondawo zinamatempi-
le kuba ngumcimbi omkulu lo Wobuzili
Benene, ukulwa nombhubhisi wengqondo
zoluntu; ngapezu koko zonke itempile
maziziqinisele intlanganiso ukuzingena
ibe kukuzingisa ukutsala abaninzi noku-
pakamisa abeyeleyo kulamagwele otywa-
la. Mandime okwanamhlanje apo.—
Owenu umzalwana,

P. G. T. T.

No. 1 Kwezapakati, Kwinqaba Yokupela.

IRAMENTE NENXASO - MFUNDISI.

Mhleli Wemvo,—Kwipepa lako lo 26
May, 1892, kutiwa entlanganisweni ebiko
e Fort Beaufort u Mr. Congwane “ ufunde
ipepa elibalisa imbali elusizi kunene
yokuhlala kwabo bengenamfundisi imi-
nyaka esitoba,” efanele ukuba ike ilu-
ngiswe kuba banokulahlekiswa abautu.
Ukuba kutshiwo: abo babebavelela lemi-
nyaka bebengengabo abafundisi na? Lo
ubeko kubo apa kuleminyaka mihlanu
igqitileyo wacelwayo nayi Union ebenge-
nguyena umfundisi ukuba ati, “ iminya-
ka esitoba bebengenamfundisi ” ? Udumo
kwabo bafanele udumo, sitsho isiteto.
Nembangi yokuba babe babehleli kolosizi
lokuba babe bebengenaye, kanti babeko
asikukuba bengabagcinangana xa babe-
nabo, babapate ngokuyimfanelo ? Aba-
nye abadange babashiyena ngokungabi
nakubanyamezela ngokungabi nakuta-
swa ngokwemfanelo. Njengokuba nowo-
kugqibela ababenayebamenza lonto, ababi
nako nokumbulela, pezu koko, bambeka
amabala, bateta, babhala okungeyonya-
niso ngaye, okwabonakala epepepi lako
ngexesha elingapambili. Azi lo banaye
ngoku boba nokumgcinana ahlale angall
yindlala? Kungaba luvuyo olukulu
ukuba bamgcinile kakuhle wabanoku-
hlala, waza umzi wabuya wavuka, waze-
nza imfanelo zawo kuye, nasemsebenzini
we Nkosi. Mandipole; bendifuna kodwa
ukulungisa lendawo enokubalahlekisa
abafundi bepepa lako.—Ndingu.

Waziyo.

EPENDULA U MR. WAUCHOPE.

Nkosi Mhleli, — Unyanisile u Mr. Wauchope ukuti incwadi yam imxakile kuba ubezama ukuyipendula yamoyisa. Uti ndiposisile ukuti ndakuyifumana i circular ecela uluvo Iwam ndenze ngayo intlekisa. Andiliva atsho ngalo ukuti, ndenze intlekisa ndakuvakalisa uluvo Iwam ngendlela endivulekeleyo ekubeni ezinye bezivaliwe ngabayili bo Manyano Iwase Bhai. Uti u Mr. Wauchope, “ um- buzo onjalo unokupendulwa zozinye i shareholders.” Utota inteto engena siseko kanye, kuba abayili Lumanyano ' abazinikanga tuba i shareholders lokuba zivakalise uluvo Iwazo, basuke bafuna u “ewe” no “hayi” sebemise usuku oluyakuti Iwakugqita angabi samkelwa nalowo ewe no hayi. Really, that’s not business-like. Ndimangaliziwe ukuba u Mr. Wauchope alindele u ewe ne hayi kumntu ontsundu, kanti waka wasebenza ematyaleni, apo abefanele ukwazi ngo- kwaneleyo ukuba asiyiyo imveli yetu ukuti kwakubhekiswa into emntwini ati ewe mhlaimbi hayi, nangapandle kokuba abo usisityamtyam. Ke, abayili bafuna u ewe no hayi bengalindele mibuzo na- ngxoxo kwabona banini-shishini aba- bambizahlulo. Ngokoke mna, njengo- mnye wabo, ndanyanzeleka ukuba ndiyi- hlabe (criticise) inqubo yabo kulendawo, ndaye ukwenjenjalo oko ndingaciti, nda- ndisalata indawo endiyibonayo ukuba itenxile. Enye into uti u Mr. Wauchope incwadi yam iyakuvuselela umoya wezi- ndlo. Lonto ikwabonisa ukuba akayiva incwadi yam; ngokoke angengafananga wazenza igagu lokupendula into angaya- ziyo. Abantu abapete izinto zomzi ku- funeka bencediswe ngako konke, kanti ke nangapezu koko kufuneka bazi ukuba izenzo zabo zijongwo ngeliso elibukali ngumzi oyakuti wakubona amadlala uwalate ngapandle koloyiko, ukuze si- mise izikonkwane eziqinileyo *singabopi amaxonya.* Ingwe ka Mr. Wauchope u “ Thin end of the wedge” no “ kwakuyo le mali sekusamkeliswa,” ayililo ibala ayibiza ngalo yena. Mna nangoku ndi- sati kwenziwa imposiso enkulu, ukuti lingekavulwa ishishini akutshwe emsebe- nzini wake u Mr. G. A. Ross aqeshwe Lumanyano. Andilulo utshaba lo Ma­nyano Iwase Bhai, ndingumdesipile walo; ndazitata izahlulo (shares), ndazibhatala ndingabazi abayili, ndasuka ndabatemba kwanjengokuba nangoku ndisabatembile. Ndinengqiniseko ukuba kungaba kuku- nyaba okukulu malunga nababambi- zahlulo xa bengayi kuzalata izinto aba- ngaziqondiyo. Ukusitunga kwake imi- lomo asitunga ngako u Mr. Wauchope kundenza mna ukuba nditandabuze no- kuba unazo izahlulo kolu Manyano noko ati yena ungene.—Ndim,

Shareholder.

Inkumbi ne Dip.—Kuko inteto yokuba ukuzitshiza ngedip inkumbi kuyazibhubhisa.

Ulangazelelo Lompati Msebenzi. — A- kwaba bebenokuti abalesi bonke be Mvo” —impi enyatame ngabanye — boyisekele ukuba sebeba ngabamagama asemqulwini wabayitunyelwayo.

Ukupeliswa Kwenxamleko Yokwazisa Izihlobo.— Ngokutumela 2/6 unokwazisa nge “ Mvo ” izihlobo ezikude xa kufike umntu omtsha emzini wako ; kwanaxa koko umpha- nga onga ungabazisa—3/9 ukuba ufuna uba- njiswe kabini; 5/ katatu.—St.

Ikuba Litengwa Ngokubonwa.—Batsho o Misers. Venter & Co. base Komani abane- saziso kwelanamhla kumzi emele i Xonxa, Hewu, Bolotwa nelase Macibini Bananina abanye nakwezinye indawo bangateti ne- venkile zabo zibe nezaziso zento ezimandla kwi “ Mvo.”

Indwendwe Ekayeni lo R. T. Nukuna & Co. ngo June, 1892:—Messrs S. W. Dikweni nesicaka, I. Sishuba, G. Sisbaba, Gentleman, Xiniwe, Balfour, Soga, Bopi, Matumbu. Rev. Mzimba, Marawu, Njikelana, Mateza, Mboni, Mabanga, Mbanabani, Ma- pikela, Pelem, Tshata, Sibeko, Fini (2), Malasi, Dolofu, Nkomo, Thomas, Sixishe, Mpinda. Sixaba, Makalima, Misses Makalima, Mabombo, Sokopo, Matumbu (2) and Rev. Rubusana.

Umzi mauwazalelele umsebenzi ukuba uyenzakala kunene ngokuti umntu angayitumeli kwangexesha imali yake yepepa ayaziyo naye.

Umanyano Lwase Bhai.—Abapati (Board of Directors) Lo Manyano Lwabasebenzi Iwase Bhai abanyulelwe lonyaka ngo Messrs. M. D. Foley, Nisini Mbambani, Geo A. Ross, E. Marela, P. Y. Rwexu, J. G. Kosani, no B. Sakuba; i Secretary ngu Mr. Geo. A Ross ; Abagcini-Mzi ikwango Messrs. M. D' Foley, no N. Mbambani, abanikwe igunya lokwamkela zonke imali ezifikayo kude kupume isaziso sokuvalwa kwe shares.

 INDABA

QUEENSTOWN

(NGU QEBEI.)

Yinile! abaninzi bati kutonina, waya
pina umfo wempawana zase Komani?
Kwoku ! hai umfo ekotama. Ho ! Kum-
nandi kuba namhla uyavuka kwakona,
ngunotshe ukuba u “ Kwini” angavakali.

. \*\*\*

Intonina? Into ekoyo kukuba ingqele
itsho sarwaqela nje sonke, nditeta ukuba
mna itsho nama Saluveshoni kungoku
akasatsholozi ezitalateni; umntwana usu-
ko afane nonina.

\*\*\*

Intonina? Uti manditsho nina, nditeta
ukuba intolongo izala le Migqibelo yonke
ngo kwahla, abati bayazifudumeza, kanti
bayazibulala.

\*\*\*

Intonina! nditeta ukuba mna i concert
ye 18 May ne choirs zase Wesilo ne
Tshatshi, abayiyangi nje abantu benze
isimanga ; seva sesisiti entliziyweni, pa-
mbili mfo ka Nukuna nawe Rev. S.
Mvambo. Ezikwayile ke zivumo isima-
nga—yinto lonto bafondini, ningayiyeki.
Pambilii Queenstown !

\*\*\*

Intonina! sewusitsho emva—i kwaya
ka Rev. S. Mvambo yona ibitsholoza e
Tylden ngo 11 June, yatsho inkuku
yasikwa umlomo ngakumagwanga, ava-
kala esiti, ze nize kwinyanga ezayo, Jeuto
niyenzileyo besingayilindele.

Intonina! nditeta uknba awubanga-
mhle nje umsebenzi ka Rev. P J.
Mzimba no Messrs. Marawu no M.
Njikelana; nanamhla inteto zabo azika-
lityalwa ne xabiso lobutempile liyaqo-
ndwa namhla.

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Intonina! nditeta mna ukuba bati i
Qonce belilapa lize kudlala iutenetya ne
Komani—lasuka ladliwa i Qonce—yinto
lonto Komani.

Intonina! nditeta mna ukuba *oboyana*baxakile kule lokishi—kude kuti kona e
Bhede kube kodwa.

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Intonina! kumnandi nje kuti, kuba
umfo ka Nukuna umbhali we Mbumba
ute mayingene ngoku, nditeta ukuba
ivukile lontlanganiso imnandi yamadoda-
na; ingxoxo ke mlisela, zininzi izinto.
Sobona kambe nqeberu ka Dlova, nantso
into !

KIMBERLEY. ’

[NGU DAYIMANI.]

I Entertainment ka Miss Smith.— Ibe “ grand” kangangokuba bekutiwe yo banjalo ezazisweni, ngakumbi kuma Kimbili, kuba umgcobo woluhlobo asinto iqeliweyo ukubonwa ekay’ apa, nokuba ibifudula ibako seyalityalwa ngokunqaba kwayo ngoku. Ibingolwesi-Tatu, 29th ulto., o Woodley Street Hall; abantu ababanga ngangokuba besibalindelo nga- ngokuduma kwento le pakati komzi, noko indlu ite yala kamnandi ngapambili, yaye i *programme* iluxwobhu olude kunene oluminye iyure zontatu (kanti ishunqu- lwe) Iwapela abantu sebebudikwa kuku- yola kwezinto zayo—“ imvumo ” he *acting* (edale indudumo yentsini eninzi kakulu) ipumelele ngokuncomekayo eku- ngaba kukubandeza ipepa ukwenzela amazwi into nganye eyenziwo ngabadlali. U hadi beludlalwa ngo Messrs. Grendon no Ngcoza kwimvumo emnandi ngenxa zonko yo Miss Smith (otsho ngento eku yola, saman’ ukunambita) no Miss T. Ndwendwani wanelisile kanye; kwaku Miss Maria Manana esingaxamlanga ncasa siyiqolileyo emvumeni yake nge- nxa yokungapili. Atsho kamnandi na- manene ezingomeni zawo sawatanda, yanga ingayinto yemihla. Ukufinyeza inteto eninzi mandidwelise i programme bazibonelo ngokwabo abafundi ; imi ngoluhlobo :—

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Part I.—1. *Song* “Are you going to the ball”—Mr. E. Ngcoza; 2 *Song* “ Juniata ”—Mias A. Smith ; 3 do “ Good­bye”—Mr. J. W. Sepuru'; 4 do “Ella Leen ”—Miss T. Ndwendwani; 5 do “Jemima! Jemima!”—Mr. H. Mzini; 6 do “ Do you take mo for a pillar ”—Miss M. Manana; 7 do “ The Indian Hunter ”— Mr. E. M. Dunjwa; 8 *Comic Song* “The Crackpot in the City ”—J. P. Mshweshwe ; 9 *Song* “Tho Marquis of Camberwell- green ”—Mr. E. Ngcoza; 19 *Comical Duet* “No! Yes! Well you ought to know”— Messrs. Mzini and Mshweshwe.

Part II.—11 *Song* “ Money,” Mr. J. Mshweshwe; 12 *Acting* Dance, Messrs. Mshweshwe and Mzini; 13 *Song* “ Wait­ing,” Miss Ndwendwani; 14 “Sisters Goodbye,” Mr. Grendon ; 15 do “ When tho Pilot takes Command,” Miss Manana ; 16 *Comic Song* “The Masher King,” Mr. H. Mzini; 17 *Acting* “Barber,” Miss Smith; 18 *Song* “ Oh Dem Golden Slip­pers,” Mr. E. Dunjwa; 19 *Song* “All- right Mary Ann,” Mr. F. Shelton ; 20 *Song* “The Ghost,” Mr. E. Ngcoza; 21 *Song* The Bridge,” Mr. J. W. Sepuru ; 22 *Acting* “Counting,” Messrs. Shelton, Mzini and Mshweshwe; 23 *Acting* “The Ghost,” Mr. E. Ngcoza; 24 *Song* “Cherry Ripe,” Miss Smith.

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Itimiti.—Itimiti yokwamkela uRev. D. Msikinya ibingo Mvulo, 14 inst., kwaya- ma Wesile e Malay Camp. Kuqondakele kwakwintsuku czanduleleyo ukuba iya kuba ngumhla omkulu nomnandi kulo mxauka ; ubuninzi babantu butsho akwa- biko nendawo yokuma 1 pulpit namhla, yapupuma indlu kuba impi itapuluke kwinkalo zonke, kuqalela kwase Dane kwada kwesa e Bersheba; impi engaba- ngako “yesalilela imbiza zase Jeputa” kude knzo kulemihla, Isihlalo sivatiswe ngu Rev. J. S. Morris exhaswe emacaleni ngo Revds. W. Pescod, J no. Magaba no D. Msikinya, neqelana lamadyakana na- wamanye amahlelo. Umgcini-Sihlalo u- wise amafupi ukungenisa ekaya u Mr. Pescod (njenge Superintendent entsha) no Mr. Msikinya. Inteto yomzi yoku- mamkela umfundisi ifundwo ngu Mr. J. W. Sepuru ngokulandelayo:—Au! kubi, kulusizi xa kunje ukungabiko kwetuba lokuzicengceleza izinto zalembuto yana- mhla, emakwanele ukuti, ibe mnandi kanye, yazola iyeyase Kimbili xa abantu bebengaka ukuba baninzi. Nantso i address yomzi nempendulo yomfundisi zizitetela:—

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*Kimberley,* 4 *July,* 1892, *Umbuliso ku Rev. no Mrs. D. Msikinya nosapo.*

Kuluvuyo olukulu kuti sonke remonte yama Wesile yesiqingata sase Kimberley nomzi wonke ozo kuningqonga ngoku- kuhlwa ukunamkelela. pakati kwetu. Saye siyibulela ne Conference ete yabona ukuba mawukutshelwe apa; sitemba ukuba yalatiswo ngo Pezu-Konke uku- kunyulela ukuza kusebenza kwesi sitiya sibanzi, sinokuxaka. Ukuxaka siteta ukuba ufike kwintlanga ngentlanga ze- ntoto ngenteto—zabafundileyo nabanga- fundileyo, ekuya kufuneka uzanelise zonke. Umsebenzi mkulu pambi kwako esitembayo ukuba kuyakuti ngoncedo lo Pezu-Konke lomhlambi ube sesibayeni se Nkosi. Pezu kwako konke ukuvuya kwetu ngobuko bako pakati kwetu, asi- libali ukukuyalezela esandleni Sonama- ndla onke, sisitsho ukuti wanga anga- nguye oyakuba ngumcedisi wako kuyo yonke inqubo yako, noyakwenza ukuba umsebenzi ucume wande. Ukuquku- mbela, asiyilibali indawo yokuba nanga ningampilo-ntle ngalo lonke ixesha eya- kuti Inkosi ivumele ubuko benu pakati kwetu.—*Reception Committee:* 1. John Wm. Sepuru, 2. BoyceSkota, 3. A. Cherrie x his mark, 4. J. D. Mzimba, 5. Joseph Mpinda, 6. R. B. Mlilwana, and 7 others —egameni lomzi.

Impendulo.—Bandla lika Tixo, ulwa-
mkelo enindingenise ngalo, kunye nentsa-
po yam pakati kwenu, naiyalwamkela :
ngokubulela nangokutobeka ebusweni bo
Tixo napambi kwenu. Ndilwamkela ngo-
koyika nangokututumela okubangwa
kukwazi ukuba abafundisi aba bezizicaka
zo Somandla nabakonzi kwibandla lake.
Ngako oko kufuneka njengokuba ndi-
ngomnye wezicaka zo Somandla, ukuba
ndiwufeze umsebenzi Wako awupatise
mna kwesi sitiya, ngokukoleka, ngenku-
talo, ngomonde, nangentobeko. “Kuba
umveleli ufanele ukuba ngongena kuma-
ngalelwa, njengegosa lika Tixo;angabi
ngowenza ngokuzitandela.” Kanjako,
kuya kufuneka ukuba ndibanike bonke
abadala, abatsha, abalumkileyo, izidenge,
kwanabafayo lompato endalatiswa ukuba
ndibapate ngayo zizi Bhalo Ezingcwele.
Ngolwazi lokuba ndimiselwe ukuba,
“ Ngumkokeli wemfama, ukanyiselo Iwa-
basebumnyameni, umkokeli wabaswele
ukuqonda, umfundisi wentsana onomta-
nekiso wokwazi nowenyaniso emtetwe-
ni.” Njengosisicaka sika Tixo kufuneka
ukuba ndibapate bonke abantu bake,
njengesicaka esilungileyo esiti siyikange-
le impahla ye Nkosi yaso ngenyameko
nangapandle kokuyicalula. Ngako oko
kuyimtuneko kum ukuba, um-Xosa,
um-Mbo, um-Sutu, um-Zulu, i Lawu,
opakamileyo, ihlwempu, ukuba bati
bonke ngabanye bafumane imbeko ne
mpato enye njengokuba Inkosi iyalela
njalo: “Akuyi kupindezela, kanjalo
akuyi kubamba ingqumbo ngakulo usapo
lwabantu bako, koko uyakumtanda
ummelwana wako njengokuzitanda kwa-
ko.” Ngapaya koku ndiyazi ukuba kuko
umhla endiyakunika “ingxelo yobugosa
bam.” Ke, njengomnye wabakonzi otu-
nyelwe kuni yi Conference, nendikolwa-
yo ukuba ikokelwe ngu Moya ka Tixo,
njengoko nani senitshilo kwinteto yoku-
ndamkela kwenu, ndiyavuya nam ku-
kuba pakati kwenu, ngako oko ndibo-
ngoza amagosa, abashumayeli nabakokeli
kwakunye nalo lonke ibandla elisesi
sitiya: ukuba nindinike amandla ngoku-
ndixhasa ngamacebo, ngemitandazo, na-
ngemvisiswano ukuze uhambe kakuhle
umsebenzi. Nazi bazalwana nodade,
ukuba manxana inkabi zingatati kunye
azinako ukuwutsala umtwalo eziwutwe-
leyo. Ngalamazwana ko bahlobo, nda-
mkela umbuliso, imbeko, nobubele enite
nabona ukuba kundifanele ukuba ma-
nindingenise ngabo pakati kwenu.—
David Msikinya—To Mr, J. W. Sepuru,
Circuit Steward.

Kukuba: kunangoku isalumezisa ama-
zinyo ingxushungxushu yabafazi nge
Sabata mhla nge “fifteen” esangweni
lakwa Mgibisa, ngakumbi ngoku kuti
kubeko amapolisa akwele emahasheni ati
ngelawo anqanda imbutumbutu—pina—
kusuke kugilane nje nalomahashe ibe
sisipontshi esibi kunene kwelosango,
nditeta ukuba mna ngomnye umhla kwe-
zinyanga zimbalwa zidluleyo, bacudisene
wafa pe omnye umfazi ukuf’ oku ukuba
engeko siteta nje. Umalibonje kukuba:
ixesha lokuvulwa kwesango lifutshane
kakulu, abafazi yinkinga, bafuna uku-
ngena bonke, inqaba eneqhina ke leyo.

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Kukuba: namhla umhlabeli walengxo-
xo ingempi yase Post Office sisikelemana
somlungwana ongu J. S. Morgan obengu
mgcini sango lakwaloliwe (ogxotwe nge-
veki egqitileyo nakwesosikolobho) utele-
Iwe shushu ngumfundisi waba Pehleleli
u Mr. Hughes, ekubonakala ukuba yena
ufuna ukuba ezi ofisi zibe yi hospitile
yamagxagxa awenzakalayo nanezivube-
ko ne milwelwe yawo ati ayinakwenza
yimbi imisebenzi, ilungelwe ngulo wase
Posini—isisifalafala lonto kuba umntu
ongeniswa kulomsebenzi uviwa ligqira
kuqala limbuze i *ar' intarantara* yemi-
buzo ngempilo yake—hi au ! ufumane
waxhasa ngeviti lezizatu kulendaba lo
Maneli.

KWA NDLAMBE.

[ngu NTUNGULULO.]

Kanzima, nditsho kuba mna ndilixaxadu.

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Kunzi-nzima, kuba amarwanqa alapa kwa Ndlambe angeva eteta ngesipitipiti kodwa, kuba ngakancinane. ibe sisipitipiti,—kwaye ke kufanele, kuta Ama-Ndlambe ayayima- ngala ityalike nqi; ubangati qasha pi qasha pi u Mr. Gudula nento ka Makwedini, ibe liqele. Kwada kwalamla Inkosi Umhalla, nditeta u Cyril mna.

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Kunzima emadodeni ! Lixapeshu apa nasesapa e Tshabo kuba kaloku u Rev. John Adams ubhekiso amabombo kwelipakati ngokufuna iqosha lokwaka ityalike eto putu. Andazi nokuba esisipitipiti bakala ngaso abo Gidana sikona o Tshabo. Mna xaxadu, nenye inyakanyaka etungululeyo simnqwe nelela uhambo loyolo, oluyolileyo lomyoli.

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Oka Gudula wati akuqonda ukuba Ama Ndlambe alukuni ukulamkela uyolo lwe Vangeli, wawashumayeza ngomsebenzi ka- loku. Nditsho kuba mna o Kunana, no Dumezweni, nenye inyakanyaka yamaqaba, itungulalele omgqabeni,—oko kukuti igalela umgquba emasimini ukuze anyakazele uku- tya. Hai eyomsebenzi ivangeli ngati ayi- sabele kambe, kuba linqaku lentungululo elo asi nzefane.

Kunzima ka mfo ! Nditsho kuba oqoqoqo bamadoda encagu bayakoma konqo, kuba kaloku lento izimba ayiko,—nditeta betu kusendle. Sesinye isipitipiti ke eso ; kuvu- ya mna no Mfixi abangekoyo kweso sipiti- piti. Asazi ke ukuba iqinga yoba y intonina, kuyakuba nzima ezinkukwini, Ndlambe.

\*\*\*

Kunzima ! Ngakubhala ngezipitipiti mna ndifike nditi ngokusoma :—“ There is only one out of them that’s me, yes, there is only one out of them that’s me. Kuba kaloku i Tshatshi no Wesile ezantsi paya kwa Sentse ndikangelo nje mna, isaza kudontselana amehlo, isizekebani yiramante Kuhlalele ukubako obhala intshibilili yencwadi eti “ Ndanihlazisa na? ” Kanti ke mna ndiyi- ngcitana nje etungululeyo ndoti—Napakade ufumane usitsho.

Kunzima! Ewa nditsho, kuba mna lo mhlahlo ka Mr. Patten no “ W. P.” ozinga- la u Mr. Bekwa nge “ nyakanyaka ” *(sharatz* ngesi Grike), no " ntungululo,” ayondele ama Ndlambe amkela Imvo, kuba yingqina aya kuyikupa ninina kulentsunguzi ayipose kuyo oka Peteni nosehlolweni n W. P- There is only one out of it, that’s me, nga- ko oko nditya isixwe-e-xwe sona soyolo.

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Kunzima, ewe okwenene kunzima, kuba kaloku ke ndayilesa mna, yati kuba *yeye- nqubela* kaloku awayigqibi ukuyiqonda angwevu ngezihlati alapa kwa Matanyeli, kuba tina apa singabo *nqwayela emva.* Ndibona nje mna sizakubhala intshibilili yencwadi sibacele baroxe abaguquli ekugu- quleni i Bhayibhile. Ayamkeleki emzini, ngumfiliba, ayiviwa, yeye “ ntungululo'.” Siyanyanisa ngoku! Tina bo *nqwayela* koba nzima kuti. Yeha !

E BHAYI.

[ngu ntambanani].

*Tramtilili:* yafika intaka yezika Ntiba, *tramtilili,* shuba i Bhayi! umoya, imvula, utuli, goodness buyakuba njanina obu busika? Izikepo mazifune i “debele ankara” for u July no August, ukuba zilele, Mfumbata ziyaya e Notende ku :

Nqondolo ka Pondolo, Masikangele u Nkongolo: Ka Dyan Pondolo, No So-Dondolo.

*Tramtilili:* U stemele ogama lingu
“ Raleigh ” wemikosi, site thanks sakuva
ukuba uyemka nje, mfo ! asingo “mana
wo” bakudlala, into ngekutiwa ngokwesi
Xhosa ngamafokotshela propely, into
ezikuginyela amate emini uhamba nene-
kazi emini, kwesi silukuni isitrato. Ixe-
sha eli ebeti afike u stemele wemikosi,
besizinto zokuhlekwa ngabelungu, kusiti-
wa soyika kakubi, abanayo nento le
abanokusenza yona. Kodwa ite yane-
ndawo ejikayo into this time, kwakala
mlungu kwakala mlungukazi yango—
Manawo ! manawo ! futi. Bemke sesi-
kolwe yeyokosa, asabi nakungatsho ukuti
''Vaik Satan, Iwop''

Kwimpi Ehlalele Ukutshata —Ukubi-
kola izihlobo nongebehle uzikumbule nge-
ndlela zokubhala kugqitywa ngesaziso kwi
Mvo nge 2/6 ixesha elinye ; 3 9 ngamaxesha
amabini; 5/ katatu.—St.

Umtati ngamnye makazimisele
ukweyisela ekutabateni ipepa
wonke anokubonisa kwakubona-
kala ituba lokwenjenjalo kuye.

Umhlati wa Barwebi.

Amanani Empahla e Qonce.—Lempahla
itengwe ngalamanani kulomsito ngo Mgqi-
belo ogqitileyo—Ihangu £1 10s to £3 inye,
Inkabi ze Slara £7 18s to £8 2s 6d inye,
Indlezana £7, Amatokazi £5 7s 6d to £6
lilinye, Idyongosi £4 2s 6d, Amahashe 3
£9 15s, £8, no £6 12s 6d. Ziyafuneka
kakulu inkomo ze Slara.

 Imarike yase Qonce.—Ngolwesi-Tatu, 13
July:—Ibhotolo 10d no 2/2 ngeponti; Ama-
qanda 7d ne 9d ngedazini ; Irasi eluhlaza
1/3 no 1/8 ngekulu ; Ihabile 2/9 no 4/ nge-
knlu ; Ihabile ebhuliweyo 5/3 ngekulu ; Ita-
pile 5/3 ne 10,6 ngekulu; Umbona 7/3, 7/7
ngekulu ; Inkuku 7d no lOd inye ; Oranisi 2/5
emnye; Amatanga 2/ no 3/ ngedazini ; Inku-
ni 6/ ne 26/ ngeflara.

Ukuxhaswa Kwelishishini. — Akwanete
 kuwunqwenelela impumelolo umsebenzi
wokumiswa kwo Mvo; kodwa oyena uno-
ncodo ngoyskutumela imali noko axake-
kileyo—St.

Okona Kuxasa " Imvo.”—Kusokola ngako
konke ukuba imali yabatunyelwa ipepa ifike
ngamaxesha eyalatelwe wona. Efike mva
ifika seyinyele imbiza.—St.

WANTED.

F

OR the beginning of the now quarter
(13th July), a competent TEACHER

for the Government aided Mission School at
Cenya Location, division of Stutterheim ; a
married man who can play the harmonium
preferred. Salary £42 per annum, a house,
and garden lot. Application to bo sent to
Rev. W. Bests Stutterheim. 3tl47

Native Opinion

 THURSDAY, JULY 14, 1892

 *UNCOMPROMISING.*

THE *Part Elizabeth Telegraph*appears to be halting between
two opinions on the subject of the
franchise amendment proposals ;
and how long our contemporary
will continue to do so, it would be
hard to say. With us the *Tele-
graph* has not concealed its dislike
of the change ; and at one time our
contemporary was disposed reluc-
tantly to accept the compromise
Bill of the Government which Mr.
Sauer had sketched in his famous
Aliwal North speech. Now, how-
ever, the *Telegraph* has developed a
feeling of bitter antagonism to the
measure submitted by the Ministry.

It will have nothing to do with it
as it is perfectly satisfied with the
*statu quo.* Any way, our friend
does not appear to have considered
the alternative to adopting the
Government compromise. If the
*Telegraph* has done so all that can
be said is that in the desire to spite
the present Government, it is
prepared to smash the cause of the
Natives which it professes to be-
friend. What it is that has happened
lately to arouse both the Port
Elizabeth papers against Mr.
Rhodes’s Administration only the
initiated can explain. The *Tele-
graph* article which has led to these
observations pursues the familiar
and interesting vein of contrasting
the speeches of some of the
members of the present Cabinet—
notably Messrs. Sauer, Merriman,
and Innes—on the Sprigg Registra-
tion Bill of 1887 with their attitude
as regards the Franchise Bill to the
introduction of which they are now
accomplices. It is then urged that,
if the words of these Ministers,
directed against the legislation of
that year are true to-day, they
condemn their association with a
. measure for raising the occupation
franchise from £25 to £75. But
that this style of writing is utterly
beside the question is made clear
by the closing sentences of the
article under notice, where the
*Telegraph,* in referring to Mr.
Innes says that, “ He may plead—
“ be doubtless will plead—that he

“ erases no man’s name from the
'' register. But,” adds the writer,
“ suppose the Bond pressure is
“ severely applied. Suppose Mr.
“ Hofmeyr, who is now admitted
'' a Dictator, were to insist on the
“ excision of the third section of

'' the franchise Bill, can we have
'' any confidence that Messrs. Sauer,
“ Merriman and Innes will resist

''his orders.” It is well that the *Telegraph* recognises the difference between the present proposals and the measure of 1887, that, whereas Sir Gordon Sprigg's Bill, which our friends in the Ministry rightly denounced, was a disfranchising measure, the Bill with which their names are associated now erases no man’s name. All we could wish is that our contemporary made it broad enough, as it would not have willinglycast discredit upon gen­tlemen who have laboured to make the best of what might have been a drastic and clumsy measure of dis­franchisement pure and simple, had Mr. Hofmeyr to deal with the supple instruments that he had to work through in 1887. Besides, it is not very clear to us why the *Telegraph* should doubt the sincerity of the Ministry to stand by one of the cardinal points of the Bill, in fact the Bill itself, viz., that no man’s name be erased from the Register; except it be because it has already lost confidence in Ministers without any apparent rea­son being assigned.

*THEFTS LEGISLATION*

M

R. VINTCENT, the much
 respected Member for

George, spoke to the point in the
House of Assembly the other day
when he said that ''no end of Acts
'' had been passed dealing directly
'' or indirectly with the question of
'' stock-stealing.” What led to
these observations was a proposal
by Mr. Warren to increase the
punishment of persons convicted of
stock-thefts by fixing a minimum of
five years and a maximum of ten
years imprisonment. As may have
been expected, the Bill met with a
favourable reception from the
farmer members; but Mr. Vint-
cent, in conjunction with some of
the more level-headed legislators
like Mr. Fuller and Mr. J. H.
Lange, urged that before the ex-
treme step suggested was taken
further inquiry was necessary. For
ourselves, the matter of punishment
has always seemed a secondary con-
sideration. Certainty of detection
appears to us the pivot round which
the problem of the suppression of
stock-stealing turns. Hence we
have more faith in the efficacy of
proposals for ensuring the appre-
hension of thieves. As such we
regard the motion of Captain
Brabant to organise a regular de-
tective department in connection

with the police forces of the country.
It would be time enough to regu-
late punishment when the arrange-
ments for catching the victim to be
punished have been perfected.
There seems to us to be much rea-
son in the contention that extrava-
gance in punishment generally
defeats its own end, as it raises a
certain morbid sentimentality in
favour of the criminal, and is fruit-
ful of failures of justice. With the
view, then, of rendering the tracing
of thieves tolerably sure, we should
be pleased if Parliament would de-
vote attention to Captain Brabant’s
plan for the multiplication of de-

tectives ; and in this connection we
find ourselves in entire accord with

Mr. Hofmeyr in thinking '' that
'' three or four white men might be
'' employed, having under their in-
'' structions thirty or forty Kafirs.”
We should go further than the
Member for Stellenbosch, and sug-
gest that a regiment of Native
Policemen, versed in tracking stock-
thieves by the spoor system, be
organised under well-tried and trusty
*Native* commanders. The officers of
such a body to be directly respon-
sible to the Chief Commissioner of
Police, who should, as far as possible,
give them *carte blanche* to run
thieves aground. If the utility of
such a plan is doubted it might be
tried as an experiment in one dis-
trict only; and the area most in-
fested with stock-thieves might be
selected. Plans like the one
sketched would go far in the
direction of effectually dealing with
the stock-stealing evil, than a litter
of enactments passed every year,
which are so many dead letters on
the Statue Book.

Topics of the Day.

Kimberley has lately KIMBERLEY taken an interest in

and the the introduction of the

franchise. Ballet in the elections in this country. Hence the large and anthusiastic meeting in Diamondopolis on Friday last to advo­cate the immediate application of secret voting and against the deferred Govern­ment proposal was what might have been expected The speakers—who in­cluded “ men of light and leading ” like Dr. Arnold Watkins, Mr. J. B. Carrey, Mr. Duncan and Mr. Davis Allen—did not attempt to conceal their disapproval of even the Franchise provisions of the Government Bill although the meeting was ostensibly called together to deal with the Ballot. No doubt this mani­festation of public feeling will have its due weight with the members.

 On the subject of the direct the premier representation of Na- misreported, lives in Parliament, on which we commented last week, it now turns out that we acted rightly in preferring to await the news­paper report of the Prime Minister’s remarks. The honourable gentleman’s allusions related to the direct represen­tation of Natives in the Cabinet, through the Secretary for Native Affairs; and this is certainly a more harmless state­ment than the one received by wire.

Lord Salisbury’s
COLOUR " black man ” has at
NO bar. last been returned to
the House of Commons
by the constituency of Finsbury, and
we are right glad of it. Mr. Dadabhai
Naoroji is an educated Parsee who
takes the deepest interest in the Gov-
ernment of his people. With Mr.
Lalmohun Ghose, he has for the past
two elections tried and failed to enter
the British Parliament where they
both hoped as Liberals to have a say
on matters affecting India, which, as
all know has no Parliament, the whole
Government being centred in the
Governor General who is answerable to
the Secretary of State, the latter in turn
being responsible to the Imperial Parlia-
ment. Mr. Naoroji’s return will be
hailed with satisfaction by the coloured
subjects of the Queen throughout the
British Empire as additional evidence,
were any needed, of the determination
of the British people to eliminate colour
in their transactions with the aborigines
under British rule. The event may
very well be termed an epoch-making
one.

 After Mr. Naoroji’s
effect wide- return the promoters
reaching. of the colour movement
in this country, em-
bodied in the present Franchise legisla-
tion, may well indulge in the “ search-
ings of heart.” If it. means anything, it
means that the Secretary of State will
require something stronger than the re-
port that Natives are in the majority in
the country to induce him forthwith to
recommend to Her Majesty the confir-
mation of the Franchise Bill.

 About one of the
tsomo mission questions that have
LANDS. disturbed the Native
mind in the Transkei,
the *Cape Mercury* writes :— “ It; is grati-
fying to learn that the chaos till lately
reigning on the Tsomo Mission Station,
through went of continuity of efficient
rule, has been at. last reduced, and that
the Rev. W. S. Caldecott, who found the
place no bed of roses, has worked affairs
so as to lead one to believe the station
will now progress. All he will want
will be not only due recognition of the
rules which the recent Conference com-
mittee drew up, but their *proclamation*by the Governor—not his mere appro-
val.” We should also be glad if the
matter is finally fixed ; but wo trust be-
fore anything is done to issue a procla-
mation, every consideration will be given
by Government to the representations of
the Natives, who are, or suppose them-
selves, agrieved by what has been done in
bringing about the so called reduction of
chaos. Strong feeling is held by the
Natives concerned on this matter ; and
Government would do well not to go
 into it with a light heart.

We are really sorry

OURSELVES AND that we seem to fail to
the make our attitude to-

FRANCHISE. wards the Compromise

Franchise Bill plain to
some of our friends in the Press ; notably
the *P. E. Telegraph* Our contemporary,
in its Saturday’s issue, has some severe
comments on the attitude of Imvo on
this matter, in which it even goes as far
as to say " Mr. Rhodes’s genius as an
amalgamator has never been so strik-
ingly exemplified as at the present time
by his bringing Mr. Hofmeyr and Imvo
together to bliss his Franchise Reform
scheme.” Now, we have never pro-
fessed to be in love with the Franchise
scheme of the Government. We have
recognised the fact that there are a con-
siderable number of people in thia
country who are for raising the Franchise
besides Mr. Hofmeyr and bis Bond —
shall we say followers or leaders P These
people were quite prepared to raise it
even to disfranchising those who had
made the best use of the privilege by
returning the very best members in the
House. Had our friends in the Ministry
refused to have anything to do with the
matter, there were men enough—swash-
bucklers of the Colonel’s stamp—ready
to come in and arrange to pass a mea-
sure of pure disfranchisement. What
else, then, could we do hut. to choose the
lesser of two evils? Would the *Tele-
graph* please say ?

 TREE PLANTING AND NATIVES.

The following is by a reader of our
recent suggestions about the encourage-
ment of Natives in tree planting : —

In the Districts of Kingwillismstown
and Peddie alone there are 91,500 Natives
who depend on the Crown forests in
these divisions for wood for buts, kraals,
firewood, and for fencing where any
fencing is done. Suppose this wood bad
to bo paid for at, the ordinary tariff rates,
she Colonial Treasury would be the
gainer by over £20,000 per annum under
the head of forest revenue from these
sources alone.

I will give a few figures. There are
91,500 persons, taking 10 as the average
family we get: 9,150 families ; and with
three huts to each family we get 27,450
huts (a good deal below the average).
One cattle kraal to each family gives
9,150 kraal. The firewood consumed
may be set down at 1/2 large load
(wagon) for family *per mensem,* or 54,900
loads. Suppose the 27,450 hate to be
already constructed and no account
taken of them, they must be renewed
about every three years, which gives
annually 9,150 at 10/- : £4,575; 9,150
kraals at 5/-: £2,287 ; 54,900 load fire-
wood at 5/ : £13,725, or £20,587 as a
total. Now each but takes about 1000
young tress—which will give a destruc-
tion of 9,150,000 trees annually in the
two divisions without taking into ac-
count the firewood, kraals, etc.