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 !

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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.