IMVO ZABANTSUNDU (NATIVE OPINION) MARCH 31, 1892. 3

Izintsonkoto Zamaqalo.

[WAUCHOPE.]

NO. 13.

PUM’ EGUSHENI.

Ingubo yegusha yinto ekusita knnge- na mbali. Ongazange ayambate akayazi into emnandi. Kunjalonje akufuneki nokuba ube nokhuko x’ ulele ngayo; ikwa lukhuko ngokwayo ukuba ulele pezu kwayo waza wayiqosbela. Yala mhlana ulele endle ngokoyika ukubetwa, xeshikweni zitye amasimi inkomo. Ifanelana ilele inkolovane kube kokona ubilayo. Ido isize maxama ubetwa ngu- mfo onomsindo, ekungxamele ngokokude angabinalo nexesba lokukuhluba igusha. Woti ukuba uyite khu ngengqwiniba wa- yenza igwashugwashu abe yena kuko nto uyivayo kanti ubhula egusheni. Kala kakulu ke xa kunjalo nkewu, ude unge uzakuti jace umxhelo. Yona im vil­la—mawo! ingaba ifumana isonza ku mandumba; kuba kaloku yinqu ye *makintoshe.*

Inye into embi ku mandumba—into ebange ukuba kuvele eliqalo—*zintwala !* Kukowazo. Zipuma ngenkankulu ; endi- de nditi kulamaxesha angoku zingalu- ngelwa *yi parafini,* nakuba ingaba yona- kele nayo ingubo yiyo. Yaka enye inkwenkwe yahlaliswa kvvasa ite qu amehlo zintwala. Ivakele ikwina ebu- suku, isiti “betuni ndingumntu oyakude alalo ninina ? ” Ute omnye ukupendula —“lala kwedini, uyeke'zidle zihlute, zozele zilale ; uyazipakamisa ngokumana utwisha, sokuxelela kusasa iqinga lazo.” Inyamezele yalala, isiva pofu ukuba *nhi,* ziyipete. Kusile ute umfo kuyo, “hla- nganisa amalongo nemipa”; yenjenjalo. Bavusitsho umlilo. Ute wakuvuta wayi- tabata wayiti gwa ngomlilo, yatsha nqu kunye nezo ntwala, zinjalo ukuhluta, wati ke kupela kweqinga elo. Kodwa kuko ukuti mhlana libaleleyo ilanga le hlobo, uyaneke pantsi endaweni enelita elishushu, uzeke uhlale kufupi umana ukangela. Zonyamazela zinyamezele, ude ubone enye ivela, ngati iti, “ akuko kul'a kunjani, ndifile-ndifile.” *Ipume egusheni* kaloku ! kade iyinyamezele imita yelanga. Nalo ke apo lisekwe kona eliqalo.

Lamfo kade exinwe ngemibuzo ekanye- la kupelele pezu kwake amaciko, upuma egusheni xa ati “ au, nto zakowetu, aku- ncedi nto ukukanyela, into le ndiyenzile, sendicela itaru.” Imibuzp yimita yelanga obange ukuba axolele ukufa njengentwala. Maxa wambi igusha yintliziyo. Amazwi apuma emlonyeni axela izinto ezivakala kamnandi, kanti agushe isenzo esibi. Wofike umlomo ugwagwise ngobuhlobo, siti isenzo sakutsitsiswa zimeko ezitile sibonise ubutshaba, abe upumile egushe- ni. Emva kwesenzo esinjalo akayi kuba sazifihla, wohlala nawe umazi ukuba lutshaba. Sikwa njalo nesenzo esihle. Kuko abantu ababulihlayo ubuhlobo, abati kanti zizo ngentliziyo, kuze kuti mhlana isabonkolo sitshelwe sicheko, buqale ubuhlobo bupume egusheni. Akwaba kuhlala kunje, kuba umhlaba ungalunga xa kupunywa egusheni nge- senzo sobuhlobo.

Umoni, ohleli ezonweni zake, oti noko axinwe zinene ze Gospile afumane asitele ngendawana ezingena kumfihla busweni bomgwebi, axele o Adam no Efa, bona bafumana basitela ngamatyolo, baxela imfene efumane ibeke isebe obunzi ukupepa imbumbulu, lomoni unjalo usegusheni. Inyaniso ze Lizwi yimita yokumkhupa ukuze adandalazo pandle, ukuze afe uinntu omdala, ancwatywe kunye no Krestu ngo bapatizo, ukuze kuyo ukupila kube ngu Krestu nokufa kube yinzuzo.

Zininzi ko igusha abazimela eboyeni bazo aboni. lyodwa igusha ye RATSHI, ati kanti umntu akasazi nokuba kuko u Tixo ezulwini. Singasateti nto ngohlobo abakangele abanye abantu emhlabeni, kuba onjalo yena uba nguyo yedwa umntu kweli hlabati. Mhla wa- puma kulo gusha kumhla aya kufunda ukuzikanyeza ngenxa yabanyo.

1. Iko negusha yomqala—iliso elibi, eziti zonke ezintsikelelo zinge zingaba zezake. Kuxake alana nesi mungtinyi- gazi, esipikele ukuti, ndipe, ndipe, ndipe. Bako o ngxowa ayibotshwa, abati baku- sifumana isono siqungquluze njengala mahashe azalise intili, qum, bangene bepela, baze bati bakupazanyiswa bavu- ngame benze into endala.
2. Ikwako negusha yoku “ cela ame­hlo,” ati umntu ezibulala nje kanti unga anganconywa-—ukonza amehlo omntu, olilibeleyo iliso lika Tixo elingapanya- ziyo. Tshau ngapa, tshau ngapaya, jezu ngase kunene, jezu ngase kohlo—nfuna iliso! Kupela kwe nkonzo yake. Indle- be yake ibukali. ukupulapula izibongo. Akuko nto imbi kuye njengokuba eve kunconywa omnye, abona amehlo eka- ngele komnye. Linye icala angarwaquli kulo—leli lipezulu lodwa.
3. Singabala sitinina eko nje umandu- mba omkulu—umhanahaniso, igusha elunge xa kubandayo kanti nangelanga lehlobo kuyilungele. Ulovane, into emabala maninzi, elila nabalilayo ihleke nabahlekayo, ituke nabatukayo, itandaze nabatandazayo ; kanti nase kupeleni iya kulilela nkunga ingafa ngokufa kwelu- nga. Into egcine umoya apo uvela ngakona seyiwuza isihla nawo.
4. Mandingayishiyi ingubo yogxeko eyambatwa n g a b a h 1 a 1 a esihla- iweni sabagxeki. Ekuti kaloku emitsha- tweni esusele uinhlabeli ngo “ Wazidala into zonke,’ aqoshelise ngo “ Watwetwa akuwoyikina ameva.” Apo ati umfana xa afuna ukwenza mnandi incwadana zokuputa atyile kwesesine kwi Ngoma ka Solomon. Apo kufungwa Inkosi, ati umntu “ Inkosi iyandiva,” atsho exoka. Esihlweleni sabagxeki, apo zaziwa kona Izibhalo kanti akuko bom buzuzwa kuzo. Yingubo yosapo Iwamakolwa leyo, oluti xa luselayo lungqonge itafile, lumise omnye abe ngumfundisi, luselo i *branti* lugxekisa ngesimiselo esingcwele somte- ndeleko we Nkosi! ’Msa !
5. Mandigqibelo ngegusha yobu ngqo- la. Yimfama ke leyo, into empefumlo utyapakileyo. Andinakuyicaza ingqola; kuba yona “ irola inkohlakalo ngentambo zokungendawo, nesono njengokuugati ngumqokozo wenqwelo.” U Yisaya u- hleli pezu kwengqola xa ati, “ Kobanzima kwabati okukohlakeleyo kulungile, oku- lungileyo kukohlakele; ababeka ubu- mnyama endaweni yokukanya, nokuka- nya endaweni yobumnyama; ababeka uburara endaweni yobumnandi, nobu- mnandi endaweni yoburara!” Yinto egqwetekileyo enjalo ingqola; ingacazwa ngubanina.

Kuyo yonke ke lento uti u Tixo, “ Pu- ma egusheni! xolela ukuwela ezandleni zo Tixo wako ; bulahle ubom bako ukuze ukufumane. Yeka ukwenza okukohla- ke. -o; lunda ukwenza okulungileyo. Yizake nangona izono zako zibomvu- mlusa, zohlanjwa zibe mhlope—puma EGUSHENI.”

Imita yo Moya Oyingcwele yiyo etnku- payo umoni kwelihlati azimelo kulo; yiyo ebanga ukuba apume elila kweso sixeko sakwa Ntshabalala, esiti, “ Ndiya kwenza ntonina ukuze ndisindiswe ? ” Apume apo ebengumpakati netshawo ngokwase nyameni, ave apo ayakuba yincekevu yegqoboka; apume engocita- keleyo, kanti kokona aya kwakeka abe sisakiwo esingcwele sendlu yo Moya ka Tixo. Apume etwele umtwalo wesono ayakuti mhla. ahlukana nawo angene komnye okwanzima wokutwala umnqa- mlezo, aya kwahlukana nawo pezu kodini Iwengcwaba. Apume kondilele, aye ko- ndiyalwa, exobe sonke isirweqe sika Tixo ukuze abe nako ukumisa kuwo amaqinga omtyoli. Ewe, upuma apo kubinqwa ubuxoki uya apo kubinqwa inyaniso ; ulahla umandumba wenkohla- kalo anxibe isigcina sifuba sobulungisa nerele lo Moya. Upumile egusheni yo- kufa wangena ku Ngub’enkulu yobom.

INDABA .

E BHAYI.

[NGU ntambanani].

17 March, 1892.

*It is a fact,* ukuba babuyile abatu- nywa bo “Manyano Lwabarwebi” into ka Folley neka Ross; ngoku ke sesijonge ukuqalwa komsebenzi. Amagogotya apetwe ngo “ Ntambanani ” ngati akuku- de ukuba ati *“ akwaba,”* atsho sekulati; kuba kona betu into le yona ililungelo kumz’ ontsundu, ukuba ayina *ngeniselo* yoba nalo igama kubelnngu lokuba nati singabautu, asizizo inkuku into ezingazi- nto nge business. Siyeza! bekusaku- tshiwo e *volweni* e Tinara kwa Ntaba.

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*It is a fact,* okokuba noko kute cwaka nje ngokuma kwa “Maxamba” isipelo sona kusemhlotsheni okokuba ayafudu- swa; kuba umlungu ude wasimelela pezu kwenkani yeqingeli, elike lokuba selepants’ ukuwugqioa wonke umzi ekutengeni iziudlu ko “stupid goose” abati xa bamkayo bangati abasayikuze balubeko unyawo e Bhayi ngendlela yokuza kufuna imisebenzi; nditet’ ukuti mna umzi sewuhleli ngendawo yokuba ininzi imali engafuneka ipume kwi Town Council ukubuyisa eyokwakiwa kwezityalike zontatu eziyi Tshatshi, Wesile, no Rabe, mabo! *zi quadrillions zo pondo.*

*It is a fact,* okokuba nalo wase Dukula ixesha lokuma kwawo selibupela ; kana- njalo umi nqi umteto wokuba umntu angabazakhele ndlu, nokuba ligxokogxo- kwanana *stop all to geder.* Ze ube wodwa lomteto uti—umntu akanakuqeshisa ndlu yake ; apo ke umzi utike uqonde okoku- ba uyafurunekwa. Kanti ke hayi, lise- mhlotsheni ele Council izwi eliti: “Ni- qesh’ izizi, anitenganga mhlaba ukuba niqube i *business* yokuqeshiselana.” Iti yakutsho ke kubehle kuse kuti no Socrates no Plato.

*It is a fact* okokuba u Stanley waku- tshwa ngu Professor Price kwi “ balloon ascent” awayeyenze nge 5 March. I Bhayi lalipume lonke ukuya kubonela lomangaliso. Okwenene uyenzile into umfo ka Price, kuba ukwele kulobhaluni e Pakeni, yatatyatwa ngumoya lento ya- bheka pezulu, ete yakulunga no damu eli likufupi e Maxambeni wayikulula um- ntana womlungu kule inkulu wasala elengalenga o sambulelini (parachute) waya wakumisa ngenyawo kumhlaba we Wide Awake C.C., ya ibhaluni yona iyokuwa ngakwa Rev. Mr. Pritchard, e Newington Road. Hayi mabancanywe abelungu. Ele.

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*It is a fact* okokuba indlela isagqushile likhaba ukuya e Tinara nge Migqibelo (balata holiday), ze libuye ngokuhlwa kwe Cawa.’ Into likala nge Kaya Laba- ntsundu ukuba lingeko kona, eknfanela- na une cash ingakuncedinto ukuba akuko mntu umaziyo kona, ninan’ ukuhla unyuka isitilato uqubeka kwezivenkilana zo Robi no Selanti ezidla ngokuugabi nayo ne tshintshi-bhiya le yembala. Liyalila ke ikhaba bafondinibaka Tim, nawo mpitsha ka Vaba, ka Mqokolo. Misani Ikaya e Xaba toro.

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*It is a fact,* okokuba umzi uyahlazeka ngokuhlazeka ngokulwa, nokumangale- lana kwamanenekazi, usapo Iwamagqo- boka; sewuhl’ uqonde ukuba “another row again ” wakubona i “silk dukwe” eziliqela ziyakuti *lonji* ko 1). M. Brown, no Shabo amagqweta. *Goodness knows* okokuba amanenekazi azifumana pina izibindi ezinje zokuya kumangala ema- tyaleni, nokulwa estrateni; ke mna noko ityala ndilibeka knbazali. Why not into enje ingasiwa e Bandleni or yenzelwe intlanganiso? Yikangeleni lento bazali imbi yenza *mala fella.*

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*It is a fact,* okokuba siman’ ukukhe si- gxada e Nqweba (Barkly Bridge), indaba ezimnandi kukuba kumaxa kuvunwa umbona nqi, noko lite ilanga lafun’ uku- wuxaka umzi; zifunyenwe ko noko izi- qunyana zokuba bangati o Mnyamana no Lawukazi no Lindapi no Tshom. Indaba ezimbi zezetitshala ebifundisa kona eshiye lomsebenzi yayakwenza *isiko* eseyi “ngqatyana” kwezondada. Shame, is it not? Lomsebenzi upetwe ngoku ngu Miss Marry Ann Mali optima esikuleni esiyi “Shaftesbury Home” eNcemera; umzi usakolwa kanye ngendlela efundisa ngayo le titshalakazi. Pambili ke Nqwe­ba, sobuye sizokukangola.

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*It is a fact,* okokuba ubusuku be 17 March bebuyintlanganiso yokuvulwa kwe “ Union F. B. club,” umdlalo we- ntsizwa wona ofuna amadoda *aneziqula.* Amagosa emi ngoluhlobo:—President, Rev. J. W. Gawler; Vice President, G. A. Ross ; Captain, D. J, E, Kadi; Vice­Captain, W. Tywayi; Secretary, D. Ngwana; Treasurer, Z. Thomas. Kwa- gqitywa ekubeni ibala liyakunxitywe zi “ white jersey ” no “black knickers” with “ white stockings ” ; uze ugcine ke mlo ka Mshweshwo nekhaba lako lase Dayimana ngu “ Yunoni” lo, watsha !

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*It is a fact,* okokuba zoqala kulenyanga izayo i “picnic” zosapo Iwesikula se Cawa, ititshala seziqalilo ukupraktizisa usapo, ingoma nezifundo ze anivestile. Ngokumayelana notndlalo v. osapo, kuhle ukuba nabantu abakulu baye endie ukuya kukutaza usapo ko “boys and gils,” no “macekwa” no “postman”; into eti ibembi, kukuti abapati banga- cingi okokuba abantu abazintloko eku- gcobiseni umdlalo bayifanele i *glass* ye tshintshibiya le injwaxaxa; ndisitsho nje ke, anditsho ukuti bonke ngo “ga- mbalazela,” kodwa ukutiwa *offer* yinto enkulu cmlungwini.

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*It is a fact,* okokuba i “Wide Awake C. C.” ibingeba ibiminisha ukulwa, koko sukuba ibifumenene ne “ngwe” yayo u Fear Not Esq., kuba ubenga kwaza umzukulwana ka Mbongwe ka Makananda esekelwe yiponi olubhelu ka Kwankwa, *no,* yaqobosha i Fear Not yaba ngatwetwa iponi ka Qubuda u Mehlo,' hayi, Iwabangacondoba uswazi luka Yobo, u Mtese, akwanceda nto, 25 all out, “Fear Not Esq.” 56 easy as sixpence; manje angalile mina, qa. Good bye Mhleli, me go work now.

QUEENS TOWN.

Abatunywa bo Manyano lwase Bai.—Ngoko bebelapa baba nentlangani- so ezimbini nomzi. Bagcakamela u Mr. Ross no Mr, Foley into eninzi yemibuzo, esiti ke bawanelisa umzi kuba wangena kamnandi ukutata izahlulo (shares); zombini ezintlanganiso .zazonganyelwe ngu Mr. C. Hlati.

Umkuhlane okoyo.—Baninzi abantu ababanjwe ngumkuhlane apa e Queen, ngokukodwa e Lokeshoni; abanye bati “ ngumfula-wenja.” Bawuncoma ukuba buhlungu kwawo.

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Intenetya.—Kutiwa yangenelwa ngu mbendeni, yinkohla idyongwana ziba ngakonya zixela imiqagana apa yenkuku —ku-ku-ln-ku-- ku! I F. G’s., qutu! Lentenetya yona ayikalungi. Apina amakosikazi? Ngumbendeni ke lonto.

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Umqomboti e Location.—Das vaar! Lomqomboti wase Komani uwaxakile kanye ama Lawu, ungafika edole onke, wakubuza: Yintoni yong—Des Kafoor Beer mij ompie! Kunjalo nje akalwi simanga. Kanti ke zona intokazi zakuti ungafika zilumana, ziqekezana intloko. Kunjalo e Quceu.

Umbendeni.—Esisifo sibi kunene asi- vumi kumka apa e Komani, ngokunjalo inyongo ite kuyo lenyanga yafuna uku- wumisa kubi umzi. Usamana enqoza umbendeni.

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Inkumbi.—Site xasesifuna ukuzilibala inkumbi kwafika kuyo leveki ipelileyo inyambalala esingazange sayibona apa e Komani, kuhle kuba zidlule kwangolo- mini.

Imvo Zabantu.

NGOLOBOLO.

 Nkosi Mhleli,—Ndiyakucela ukuba undifakele lemigcana kwelopepa lama­nene; ndinendawo endinga ndingayiqo- nda malunga nolobolo ezikolweni, nge ndawo endimana ndiyiva e Mveni enga- de ndiyiqonde sipelo sayo; ukutsho ke, ndifuna ukwenza umbuzo, nendawo endingayo. Naku ke apo ndibuzela kona : kulendawo niti umntu makangaloboli, ukutsho kukuti niyakuwafezana amadi- nga abelungu ekungalobolisini kwabo? Ukutsho ndibangwa yinteto endiyive kwi Mvo ye 18 February, 1892, ngolobolo; ukutsho andiboni ndawo yokuba usonto- mbi angalobolisi, kuba uzakwapuka lisoka, apuke yintombi yake; kwaye kunjalonje abafana bakaloku benamara- tshi kosontombi, kuba uti usontombi akuya kucela esokeni: liti ukupendula lityala na. liti, mna ndingakusa ngapa- mbili kuba mna nditshate kade, kuba nomtshato akuyi kuwahlula, into ekovo uyakudleka. Yindawo leyo amasoka akalokunje azidla ngayo; ukutsho kukuti uantso ke indawo, ndiyalenza elam ilizwi: ukungaboni kwam kulendawo kukuba usontombi uqala ngokondla aze agqibele ngokutshatisa, kube kudleka yena kulamacala omabini. Nditsho ndi- siti, usontombi makazuze kwasekuqaleni; naxa isoka liloboleyo alizilahli ezonkomo ebukweni balo, nalo loti lakuswela liye kucela ebukweni, ahambelane lomacala omabini; ukutsho, anditsho ukuti maku- cinezelwe esokeni, kodwa, malisivelise isandla salo kuyise. Alioanto isoka nokuba latwala ihabilisaka lasinga e Ligwa, noyise naye watwala ihabilisaka ukuze lomntwana abekonje. Noko Mhleli ndinga lendawo ungake undivele emaneneni apo luze uluvo Iwam luqonde, kaloku uyazi nawo ukuba nasempini apa kuko izingxami ndiyilondodana iyintlola, kuba nentlola le yinto eti yakuvela empini ike ilwe, kanti impi yosuka ngedumasi lezitonga. Mhleli uze undixolele, kuba ndenze lemigcana mide kangaka, ndibangwa yindawo esentliziyweni eluveni Iwam. Mandi- tshonele okwanamhla.—Ndim,

Jovil Landu.

Johannesburg,

18 March, 1892.

Umhlati wa Barwebi.

Kuko uloyiko kulo lonke ukuba ngenxa yembutho ebangwe zinkumbi nalilanga, nonyaka umbona uyakunqaba, aze okoyo afumane amanani apezulu.

Izitora ezitenga uboya kweli zirola 51d ngeponti yoboya obuhle obuyigrisi bama- fama.

Kuko i Netevu kweli ezite ngomcebo wo- kugqibela zabuweza ngesitora esitile uboya bazo zavuyiswa kukuva ukuba bufumene 8d . ngeponti kumsito wase London.

Imarike yase Komani.—Ngo Mgqibelo, 26 March :—Inkuni 32/ ngeflara; Ibhotolo 10d ne 1/6 ngeponti; Itapile 7/6 ne 8/6 ngengxowa ; Amaqanda 1/7 no 1/8 ngedazini ; Inkuku 9d ne 11d inye.

Imarike yase Qonce.—Ngo Mgqibelo, 26 March:—Ibhotolo 11d ne 2/6 ngeponti; Amaqanda 1/5 ne 1/6 ngedazini ; lhabile 2/6 no 3/1 ngckulu; Itapile 4/9 ne 7/6 nge kulu ; Inkuku 9d inye ; Inkuni 8/ ne 30/ nge flara.

*IMVUMI ZAKWA ZULU.*

Eliqela livume apa ngolwesi-Bini kwa- da ngolwesi-Ne,latsho kwabanda. Sipaule kakulu ukungqurnshela kuka Mr. Saul Msane, ne duet yo Messrs. Mzamo no Solomon Kumalo yayola. U Miss Mini, wavuma ngokuqabuka okukulu isima- nga, hai, kwakuhle. Lenjenjeya ukusi- nga kwelipezulu ngolwesi-Hlanu, lipetwe ngu Mr. Ganni umfo owati ngobobusuku bokugqibela wabeta iculo ngentsinjana ezilishumi epelekelelwa luhadi. Bali- shumi linane bebonke. Sibanqwenelela uhambo oluhle de babuye kungabangako shwangusha.

IJAJI e Bhofolo.- Ngomhla we 18 ku March lo u Judge Barry wayesingete amatyala kulomzi, Umtshutshisi-Matyala ingu Mr. Hayton :—*Henry George Barnes* ngobusela bemvutuluka yempahla nge- mpahla zabantu, uzitetelele kakulu nga- bonakalayo ; wakululwa.—*Levy* ngoku- bulala. Amaceba ate unetyala lokufihla uzalo losana. Ugwetyelwe inyanga ezi- ntatu.—Elika *Franz* okwangti *Kolis* itya­la liroxisiwe.—*Tremen* no *Tremen* ngoku- qhaula iqhina lomtshato. Ayivelanga indoda. Umfazi ucele ukuba uqaulwe umtshato kungenjalo ibuye indoda izo kuxasa yena nentsapo. Kugqitywe eku- beni kubhalwe isaziso kumapepa ama- bini ngalendawo, ekuyakuti ingavelanga abantwana babe ngabo mfazi. Gqibi ke.

IJAJI e Monti.—U Judge Barry usi- ngete lamatyala e Monti, ekunyushelwa ngu Mr. Jose Malgas, ingu Mr. Ad­vocate Dulcken Umtshutshisi-Matyala: *—Kentani Dangazeli* no *Mkwento* ngoku- gqoboza indlu ka Andries Magapi, inya­nga ezi 18 emnye esebenza nzima.— *Isaiah Mafongosi,* obesakuba sibonda sakwa Nongqongqo ngokuseselela inko­mo ezine zika Emily Mafongosi, nezi- mbini zika Martha Mafongosi. Umtshu- tshisi uliroxisile elesibini ityala; isi- gwebo 18 lenyanga esebenza nzima.— *Hugh McKenzie,* igwangqa, ngoku xabela umfazi walo entloko ngezembe, umba- njwa ute ukuzitetelela ungumprofiti, kwaye kanjalo kuyimfanelo ukuba ayekwe aye endlwini yake, nenye ke intshwaqela yenteto, amaceba ate ute hili ingqondo. Usagcinwe entangeni.— *Flemin Sibja* ngokuhlaba elisweni u Nofonte; isigwebo sibe ngunyaka esebe­nza nzima.—I Jaji ite ivuyile kakulu ukubona kungeko matyala mabi kwesi- siqingata, kwaba kupela.

INGOMA! INGOMA! INGOMA!

NDIYAZISA. ukuba ndiyayula ekuqaleni kwenyanga u APRIL, e KAYENI LABANTSUNDU, indlu YENCWADI za MAXOSA, ne NGOMA (Tonic Solfa). Ku- mjikelo wam kwelase England ndibe nako ukukheta Ezona Ngoma Zimnandi emtonjeni wazo, neze *Jubilee Singers.* Intlobo zonke betu ziko, nezona Zintsiba.

Ndikwa Ngumtengisi no Mtengiseli wo- lutya (Produce Buyer), &c., &c., no Mlu ngiseleli wento yonke. .

PAUL XINIWE, General Agent,

King Williams Town.

 Native Opinion

THURSDAY, MARCH 31,1892.

 *HONEST v. d. WALT.*

F

EW among those not within
the charmed circle of Parlia-

ment are aware of the considerable
weight Mr. Ignatius Johannes
van der Walt, the Bond M.L.A.
tor Colesberg, exerts in public
affairs. Although the honourable
gentleman is scarcely able to follow
an argument in English, yet by his
transparent honesty, sterling
independence, and simple devotion
to the tenets of Afrikanderism, he
has acquired such an importance
and power in the House that he is
ranked after Mr Theron, Mr.
IIofmeyr’s first lieutenant in the
Assembly. Mr. van her Walt’s
utterances, therefore, claim, and
even command, attention. He has
recently been addressing a section
of his constituents at Hanover;
and from the whole tone of his
speech it is clear that he is not in
accord with the majority of his
party in the matter of the support
given to the present Government.
Mr. van her Walt has never been
reconciled to the change, effected
with the assistance of the Bond,
when Sir Gordon Sprigg was dis-
placed by Mr. Rhodes ; and he
showed his displeasure at the time
by bundling his papers from the
Ministerial side, of the House,
leaving Mr. Hofmeyr, and follow-
ing Sir Gordon Sprigg to the
Opposition quarters. That he has
not carried with him a single Bond-
man in this step is evident from the
fact that even his colleague, Mr.
Matthys Venter is opposed to
him ; but he may yet prove a serious
trouble to the Afrikander party by
starting a cave of Adullum where
all those who do not approve of
Mr. Hofmeyr’s methods of leading
the party might find rest and re-
pose. So much for Mr. van der
Walt’s general politics. When,
however, the member for Colesberg
came to the question of questions,
he touched a responsive chord in us.
We are of those who hold that
nothing had as yet happened to call
for a readjustment of the franchise ;
and we accepted the Ministerial
plan as the least evil, not because
we believed it possessed any
intrinsic merit of its own—
simply because we are unable to
see finality in the principle that
whenever Natives work themselves
up to the qualification for the time
being, then the Registers must needs
bo purged. Mr. van der Walt,
no doubt, on grounds entirely differ-
ent from those on which we depre-
cate the raising of the franchise
question, does not admire the
scheme of the Ministry. He be-
lieves that “an educational test
“ would only incite the Natives to
“ learn, and then the work of
“ purging the list [of Natives]
“ would have to be done again.” It
is well to have honest men in the
Bond like Mr. van der Walt; for,
with the assistance of this straight-
forward man, we get to know that it
is not with a view to exact any
higher standard of intelligence of
the Native electors that the matter
of the franchise is agitated by the
Bond. By no means. Gauged by
the kind of representatives Natives
sent to Parliament, the present
standard left nothing to be desired.
But what the Bond is aiming at is
to clear the Registers of Natives
absolutely, be they never so
intelligent. This is the real issue,
and it is a pity the Bond has not
been joined on it.

 *FREE STATE ''AAPIES.”*

O

F the two Bloemfontein papers
the *Express* has the reputa-

tion of being the organ of President
Reitz’s Government. It has,
therefore, given us satisfaction to
remark in a recent article on our
“ ‘ aapies ’ ” in the *Express* news-
paper a disposition to write fairly
about the treatment of Natives in
that State. It is only fair to state
that the term “aapies” had been
used by a correspondent of ours
who, dealing with the Native'
question in the Orange Free State,
stated that Natives were there
described as “ aapies,” or monkeys ;
it is not to be regarded as a word
applied by the *Express* itself to our
people. The conciliatory tone
characterising the whole article of
the *Express* marks an epoch in the
relations of Dutch States and Na-
tives, and we trust it will prove the
harbinger of better times for both
Natives and the Free State farmers.’
In our estimation no attitude is
better calculated to draw our people
to the farmers. The severe Pass
Laws of the State had been com-
plained of by our correspondents;
and, no doubt, it will gladden them

to hear the paper nearest to the heart of the President urging on the Free State Burghers the wis­dom of relaxing the stringency of the Laws against Natives. Our contemporary, to which we acknow­ledge our indebtedness for its en­lightened advocacy, says:—

“ As far as the Pass Law is concerned, we not only acknowledge certain hard­ships, but we believe that the changed and changing circumstances of the country call, in the interests of both white and black, for a gradual revision of the existing laws. Vagrancy, in a country like ours, represents without doubt—in its connection with stock thefts—a danger to be met only by uniform and sweeping measures, and the fact that the white vagrant enjoys no immunity from the provisions of the law shows conclusively that it is not a partial or one sided measure, which regards the colour of a man’s skin. On the other hand, there is no doubt, that the Pass Law presses severely upon a class of respectable black, and is, besides, a source of trouble to the whites. Without, therefore, de­parting from the spirit of a law that is required to hold vagrancy in check and keep down stock theft, a provision may easily be made for “Ministers, Evange­lists, Teachers, and other loyal and re­spectable natives,” whereby they may be exempted from the “special pass” pro­vision, by registering themselves once for all in a special manner, to he decided upon. Our law rightly gives an opening to certain coloured people to acquire pro perty, and an analogous provision could easily be devised to protect another equally deserving class from whatever is harassing and degrading in the present application to them of the Pass Law. Whether the instances cited in the letter referred, to are facts, we do not know. But we have no reason to doubt the possibility of abuses under the existing law. If, from the white man’s point of view, wo decide to guide our legislation in this matter by pure selfish considera­tions, one can come to no other conclusion than that there should be different treat­ment for different classes of natives. Only by such moans is it possible to attract and reward faithful and good ser­vants. showing the undeserving ones the benefits of good behaviour.

We do sincerely trust the amend­ments recommended by the *Express* to the Volksraad may be brought about without delay.

 Topics of the Day.

 With our contempo- CANTEEN keepers rary the *Cape Mercury* As we are glad to hear field cornets, that Civil Commis­sioners have received circulars from government requesting that in future when Divisional Councils appoint Fieldcornets such officers shall not be men having a license to sell spirituous liquors. Nobody with the welfare of the country at heart will question the wisdom of this action, and indeed all canteen Fioldcornets should have their appointments cancelled.

In regard to tho ad- an “argus” dress delivered by Mr. mistake. Robert- Warren the other day before the Farmers’ Association at Kei Road on the Franchise, the *Cape Argus* appears not to have used its argus eyes to advantage. Mr. R Warren’s name is obviously put down as that of his brother Mr. William J. Warren, M.L.A , and the address of the former made to belong to the latter, a mistake which, no doubt, our contem- porary will put right.

The death at Cradock THE NE CIRCLE of the Hon. W. J Mi-

Vacancy. chau, M L C , on the 21st instant occasions a vacancy in the representation in the Upper House of the North Eastern Circle. Mr. Millian was a Bondman but not of the virulent and rabid kind. He barely succeeded to secure his seat at the General Election last year, being run close by Mr. Fred Wienand another Bondmen who dropped cut because the Independents in the Circle—who are in a minority— managed by the cumulative vote to put in Sir Henry Stockenstrom It would only bo now fair for Bondmen to allow Mr. Wienand to have the seat without putting the Circle to the worry of a contested election.

 That missing Farmers’ WHITE stock does not always STOCK THEFTS find its way to a Native location as is popularly supposed is made clear by the following from the *Cape Mercury,* a journal not unfriendly to the European farmers in these matters:—“About the end of January two men of the C M R , Privates White and Gerhardt, of No. 2 Troop, stationed at Cale, left for Mr. Smith’s farm with a search warrant, the spoor of four sheep, lost by Mr. Kary, having been traced in that direction. They returned, bringing in three prisoners, Mr. J. Smith, Demand de Wet, and Jacobus de Wet. The carcases of four sheep were found at the house, together with the skins and heads, which were recognised by Mg Kary from the ear marks. What farther evidence was forthcoming to connect them with the crime we do not. know, but it is evident that the farmers’ protectors are on the right track in the recognising the patent fact that mean whites exist amongst us as well as rascally blacks.”

VICTORIA EAST CONTEST.

MR. WILLIAM HAY’S CANDIDATURE.

Leading Colonial newspapers, as will be seen, have favourably noticed Mr. Hay’s candidature; and it is hoped electors will confirm.

(From the *South African.)*

Hear that .W. Hay will contest Vic­toria East. Good news. Want some Hay where there is so much straw. Hope Victoria Eastern electors will make Parliamentary Hay while the sun shines.

(From the *E. P. Herald).*

Mr. Joseph Wood’s name has been mentioned, and he is an old Parlia­mentary hand. Another name has, however, also been put forward, that of Mr. William Hay. If Mr. Hay will consent to serve, Victoria East will be fortunate in securing him as a member.

(From the *East London Dispatch.)*

We note that Mr. William Hay, formerly of Kingwilliamstown, is likely to be a candidate for the vacant seat for Victoria East. He will let some day­light into Native Questions.

(From the *Cape Argus)*

When last the representation of Vic­toria East was believed to be becoming vacant by the resignation of the late Mr. Johnson, there was no name amongst possible successors which attracted so much attention as that of Mr. William Hay. Mr. Hay, we believe, will now be asked to stand,—in fact it is understood that he will be a candidate; and we hope that he will be returned. We may not agree with Mr. Hay upon some aspects of Native policy; although we believe at bottom there is not much difference between any sensible Colonists on these questions; but Mr. Hay, personally, would be such an acquisition to the House of Assembly that even his politi­cal opponents might be glad to see him there. To have a clear-headed straight man on either side of the House is something just now beyond any party requirements. Mr. Hay is a practised speaker, and would be heard with atten­tion in any assembly. The voters of Victoria East will not suspect us of metropolitan dictation if we beg of them to give ns so good a man.

(From the *Cape Mercury)*

Mr. William Hay has consented to accept a requisition to contest the vacancy in Victoria East. Though resilient in Capetown he is practically a frontier man, with the advantage of having resided in England for educa­tional purposes. His present position as General Manager in South Africa of the Sun Fire Office makes it necessary for him to visit every part of the Colony and therefore his return to Parliament would possibly be of general as well as local benefit. Now that everything is centralised in Cape town it is no disad­vantage to a constituency to have one member resident close to the ear of gov­ernment. In politics the views of Mr. Hay have been so generally in accord with those of the *Mercury* that we ex­press our own wishes in desiring that he may be returned by the neighbouring constituency.

 (From the *P. E. Telegraph )*

We hear on what we consider good authority that Mr. William Hay will consent to bo put in nomination as a candidate for the suffrages of the elec­tors of Victoria East in place of the deceased respected member, Mr. Stephen Johnson. Mr. Hay, it is true, resides in Capetown, but ho is by birth a Frontiersman, and has never ceased to advocate Frontier interests. He has been accused of negrophilism, but we prefer to call his bias on the side of equal justice by another term—that of philanthropy. We could instance many cases where Mr. Hay when editing the *Cape Mercury* was as severe upon Um- jala—when Umjala did wrong — as the most retrogressive backwoods Dutch farmer could bo. It was only when Umjala was oppressed in defiance cf the most ordinary principles of justice that Mr. Hay took up the club in his behalf and did not lay it down until he had left his mark upon some one or other. We, therefore, consider that the election of Mr. W. Hay to the seat vacated by the lamentable decease of Mr. Johnson would not merely be an advisable step in a generally Colonial sense of the term, but would tend to inspire the entire Native population with a degree of con­fidence that truth to tell has been for some time past conspicuous by its absence. Under these circumstances it is not to be wondered at that the re- joicings of the Natives of Victoria East and Fort Beaufort and Kingwilliams­town are hyper jubilant. The Kafir newspaper Imvo pats its pro ??? the back and advises him to go in and win. The editor now assumes a delight­fully patronising air towards Colonial journalists, and wonders why more of them do not go into Parliament. It is perfectly line that the nature of the business of a South African journalist keeps him constantly well “up” in colonial affairs, but it is not every one of them who can afford to leave that, business to others for three months from purely patrionic motives. Jabavu, with consummate modesty, says : “Editors are far better fitted for the career of politicians than many a man now pursuing it; and here, we frankly confess that we, for one, should have braved the elements long ago, did we not, groan under the sentimental, but palpable, deadweight of our colour.” But colour is now no bar, and if an educated coloured man found his way into Parliament by fair and due election, we fi mly believe that his colour would not retard his actions by one iota How­ever, the editor of the Imvo need not descend into lachrymose lamentations about the unfortunate colour of his cuticle. No native of whatever class or culture could do better justice to his race in the House of Assembly than would be done by Mr. William Hay. Assuming the reports that have reached us to be correct, his return may he regarded as fairly safe, and the native interest will possess an intelligent, fear­less, and conscientious advocate in the gentleman in question.

THE QUESTION OF COLOUR.

From the columns of the *Midland Neu's* (Cradock), we take over the following written by a “coloured man ” which should prove a hard nut to crack for the leader-writer of the *Cradock Register : —*

In last Friday’s issue of the *Register,* I noticed that the writer, in the leader column of the above mentioned paper, eaid : “The education of the natives is a mistake altogether.” With regard to what he ears, I should like to know if it were not for the white man (for the English I mean, where would the native have been ? In is the white roan who has to bring the native to light to civilize him, to educate him, and above all to show him the way of Salvation.

Again he asks: “How is it that the enormous number of coloured boys who started on level terms with poor whites twenty years ago are now ordinary workmen whilst so many of the whites have become master men, large employers of labour, and occupy high