IMVO ZABANTSUNDU (NATIVE OPINION) JANUARY 14, 1892. 3

Ingxoxo yako ayinancasa ; ingatakaze- lwa ngumntu ongaqondiyo. Amanene ase Lusutu akuwapanga mpendulo ityebileyo, kaupinde uwapendule ngenye indlela kunale uwapendule ngayo. Elicebo uteta ngalo, de ulililele ngokuti lipangwe ngu qebeyi asililo elako, licebo lika qebeyi elo, kuba nguye oqale wali- hambisa pakati komzi ontsundu, waza wena walandelisa izipango nentolo emva komnumzana u qebeyi ukuba uko lo qebeyi. Kwabonakala ukuba, ukuba ubungalifumanayo ituba or umzuzwana wokumpangela u qebeyi ubungakwenzayo oko.

“ Ayimanga xesha into leyo” utsho wena, njeugokuba ingamanga *xesha into leyo* ka qebeyi, lixesha ngoku kuwe lokuba ube ngu fudo (tortoise) elocebo ulitabate ulihambise kuba kaloku uqebeyi umpangele uzakufa; kakade icebo lika qebeyi ingelilo elako, lisesandleni sako. Ukuba hlelinje uzamana no qebeyi ubaleka iresise (race) nabo, ipepa lako le Mvo liza koyikwa ngabantu, balilahle bati liputile, alina ziqamo, kuba Imvo ifanele ukuzala ibe namatole. Ipepa le Mvo liko iminyaka i 7, kodwa alizali libe namatodlana; liti namaxa belingxamele ukubeka itolana Imvokazi ilikote buputuputu elotole iti—nanku u qebeyi endipanga amacebo. Tina sitanda ukubona amatole alemazi iyi Mvokazi—or liduna le Mvo—inkunzi nayo iyazala. Ukuba Imvo ilikwange mayiyekwe, ngumzi; nokuba ke Imvo yinkunzi or imazi ebala lihle, asinanto nayo kuba ayizali; api amankonyana ayo? Ukuba kunjalo ndi oh, manditi, nomfazi

??? ongenabantwana, abubonakali zibuhle bake, &c., &c. Imvo ingena mntwana nje, andiyitandi lonto, ndaye nditemba ukuba baninzi abangayitandiyo lontlalo yayo. Imvo mayiyiqonde into eyenzayo, izipelisa amandla ngokunokwayo xa ingavumaniyo nabantwana. Okundibangelayo ukuteta ngoluhlobo zinteto zako Mhleli, azilunganga kanye zirwela abantu. Besilitanda elipepa lako, silixasa nje sifuna ukuba lityebe, libe namaqanda, liqandusele. Wena Mhleli ngewusiti wakubona kuzanywa pepa lilimbi ulixase elolinga, liti lakuwa elopepa ungahleki, nlile kuba elopepa litolana le Mvo. Kakade, kakade bekufuneka amanye amapepa kuba nawe ungumntu ngomso lo uya kufa, isizwe sishiyeke nobani? nokuba asisiso isifo, ngomso lo ungadliwa, lomhlambi ungaka ka Nkulunkulu upatwe ngubani? Kau- cinge kakuhle Mhleli, ndoyika ke mna.

Ukuba ulumkile wena kanye Mr. Editor ngewuzama ukuvuselela ukuba kumiswo amanye amapepa endaba ecaleni kwe ofisi ye Mvo. Wenzela ntonike, ukumbulela okungekehli, kuba kambe uzibiza ngokuti Ungumtandi Wohlanga. Musa ukujonga kulo tikana ingenayo kuwe, kodwa kumbulela ixesha elizayo mfo ka bawo xake wena sewute shwaka. Wena bawo Editor linga ukuqeqesha udodana kweli shishini lokuhambisa amapepa ukuze batabate indawo yokuha- mbisa uhlanga xa wena sewungaseko. Kunjani ke? uhlala usifundekele nga “ amagama, amagama, amagama,” unanina ungake utsho ukutl: “ Amadodana apina ahambise amapepa, amapepa, ama­pepa endaba?” Ndikubongoza ukuba undisizele, lamazwana afunelwe indawo epepeni lako, abonakale kulo. Owako,

Isaac Motaung.

Queenstown, 11 January, 1892.

[Umhlobo wetu, obhalo ngobushushu ngenxa yepenana ati zingena ezingxoweni zetu, nge-engatsho ukuba ubebazi ubutsupelele esiquba ngabo, ngetuba lokuba umzi usebutataka ukuxhasa into zawo; esingaba senza esomntu oti uyibambile ingwe— ibambe yena—xa sitembisa impumelelo kulomsebenzi nati .sisaulingayo kungekabonakali ndlela. Mayelana nenye inteto yalom’bhaleli singasuka siyipendule ngazwinye—latna- nyange—inteto yonko yako, eliti “Ubude abusukelwa.” Yiyo lonto siyakunga- ngati kwabanye asisukeli pezulu uku- pehlelela into esingagqiblyo ukuyiqonda imihlaba ezisekwe kuyo nokuba sifikilena kwixesha lazo, kuba amaxesba nemizuzu enganikelwo bantwini, ekufuneka ke etobe igazi, wayicwabela epolile yonke into ayilingayo ukuze ingabi ngu bhanga- cinii—umlilo wenkanga.—Ed. Imvo.]

INDABA

JONONOSKOP. NATAL.

Impilo.—Mhleli iseyelungileyo okvveli
xesha, nakuba noko kungasweleke ziga-
neko zemikuhlane ekute kwenye indlu
kona apa watabata intombazana kwixesha
elingengapezulu kweyure ezimashumi
mabini anesine. Esinye isiganeko seso-
mfazi ote ebevela etywaleni ehamba
nomnye, kwahlwa bengekafiki ekaya,
yaye imvula isina, kumnyama ; balahle-
kana, kanti omnye uye watyibilika elu-
dongeni waya ngentloko ezantsi wabeteka
ngentloko elityeni yapel’intwebitetwa.
Obhala lemida ukunjuzwe sesisiganeko
awaye kuteta nababantu kwintsuku ezi-
ngapambili ebahambele emzini wabo
nge Cawa ebacenga ukuba mabayeke,
balahle konke, bakonze Opezulu. Kwi-
ntapane yokuteta okuninzi abakwenzayo
kuye, angabalula inteto eyati,—Hai tina
asinako ukukolwa, asitandi nokuba use-
nzele icawa ngenxa yokuba soti sakuko-
Iwa ungabi sasivumela ukuba sisele
utywala. Kanti ke omnye wabo besitsho
nje selelengalenga pezu kwengcwaba
ngetuba lotywala. Oku kwenzeke kwe-
fileyo.

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Ke kwatika ezindlebeni zombhali wale
migca inteto yokuba kuko iqela labavumi
abantsundu eliyilwayo, liyilwa ngabelu-
ngu abatile ngomgqaliselo wokuba baye
kuvuma e London pambi kwe Queen;
kodwa ke waneliseke ngakumbi akuva
ngomnye wabeloqela okokuba udaba olo
lunganeno kobuxoki, ade ke ngoko wa-
Imza negama eliya kubizwa ngalo iqela
elo, kuba kambe ziko i Jubilee Singers,
ne African Choir, elike iqela kutiwa yi
Zulu Choir. Ababavumi inkoliso yabo
basuka e Edendale, bako ke ngabanye
nangapezulu abavela kwezinye izipalu-
kana zeli lizwe. Apo basahlanganiselwe
 kona okwangoku kuse Driefontein, esiva
 ukuba boka bahlale kona inyanga ezi-
matu beqeqeshwa, bati ke ukusuka apo
baqonde ku Queen. Abanye bati asiku-
kuvuma kupela into abaza kuqeqeshelwa
yona, kodwa kuko namatywambilili atile
obuhedeni abaza kuqeqeshwa nakuwo
ukuza bawenze pambi ko Mntan’ omhle,
nokoke le into asazi nokuba ingaba ise-
caleni kwenyaniso na ; kodwa tina besi-
ngavuya kunjalo. Eletu tina siti—soso-
ndela yakopulwa.—Imvula iyana pantsi
kwalentaba, bayalima, okunye sekupa-
ndle, nakuba besiti ine ixesha selihambe
kakulu.

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Ikoloni endala iteta ngo Manyano olu-
yilwa e Bhai. Indoda eteta ngomanyano
Iwa Bantsundu make ize apa kweli letu
ilizwe, iya kulubona ngokucacileyo uma-
nyano; nditsho kuba kuko amazwe
Abantsundu apa. Izikolo ezininzi ziqi-
niswe lolu manyano; kuti kwakuvela
umhlaba otengisayo, amadoda ahlangane
ngawo awuhlanganyele awutenge. U-
ngayibona intlalo ombi kumaqaba, abantu
abangqondo zaxinanayo nakwizinto ze-
ntlalo yobubomi; kuba iqaba nokuba
selinamakulu enkomo alicingi, alipupi
nokupupa ngokutenga umhlaba lichite
impahla yalo. Ungafika ke apa amaqaba
ehlala ezifameni zama Bhulu ; abanye
bahlala ngokubhatala ngemali, abanye
bahlala ngokusebenza ngeziqu zabo na-

bantwana babo ; aboke abanako nokuya kuzisebenzela imali kuba abasebenzeli mali basebenzela ukuhlala. Oke wenza isiposwana esincinane nokuba mhlaumbi ute wabizwa kanti akako ekaya, mhla wabuya lityala, uzakuhlauliswa, okanye agxotwe. Abaninzi bahlala bengena ezinkatazweni zokugxotwa ngokusuka abantwana babo bapule lomteto. Kanti ke yonke lonto yezontsizi ayiwavuli amehlo eqaba, ayiyishukumisi nengqondo yalo. Umbhali walemigca wayebaliselwa yonye yamadoda ahleli ngale ndlela ’ efameni yomlungu, iti yatenga inqwelo ingamazisanga u baas wayo, ute ngenye imini u baas wabona sekumi inkunzi ye bhokuva eukundleni, wabuza ukuba yekabanina, yati indoda leyo yeyam ndiyitengile, ute ke u baas, O ! uzenza ijentiman, ukuba uyatanda ukuhlala apa ndingabuyo ndiyibone apa inqwelo le, nanamhla lonqwelo yasiwa ngulowo mfo kwenye indoda.

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Ke ngoko Mhleli tina apa sinokutsho ngapandle koloyiko ukuba amadoda ano- kukanya apo e Koloni angaza kulufunda kuti Umanyano Iwa Bantsundu, kuba tina ukufika kwe Gospel kuvule nengqondo zokuba siyilungiselele nentlalo yeli lizwe ngokumanyana sitenge indawo zokuhlala. Ingaba imihlaba exhonyolwe ukutengiswa e Ngqushwa yowa pantsi na kwinto zo Njokweni, nento zo Ngcuka, nezo Mpahla, nezo Kawa, nezo Mqanda, nento zo Maqolo, nezo Ncapai, nezo Ntutu, nezo Mzamo, nezo Myataza, nezo Kwababana, nezo Sipika, nezo Mageda, nezo Gongxeka, nabanye ? Lamadoda ke ngamadodo angati xa ate amanyana enze into ebingaba luncedo olukulu kuwo nakwabanye abantu.

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Idolopu esimelene nayo apa yi Lady­smith, yidolopana; ngokutelekelela: umzana wase Ngqushwa ungakabini kube nesiqingata kuyo, une Post ne Telegraph Office, nendlu yamatyala; awunalo ipepa lendaba. Nakuba apa kuko umteto otintela umntu webala eku- seleni utywala, ubunxila nobundlavini obukoyo umntu angabulungisa nobase Strand Street e Bhai; lonto ibangwa kukuba kuko inkanti ezenziwayo ngaba Ntsundu, batenga ilasenisi bamise inka- nti Zotywala bamazimba, kutengiswe, kutengwe, kuselwe, kunxilwe, kudlavukwe.

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Tina kweli lizwe singo Baby, okanye abafazi kwinto zolaulo, asinazwi tina be- bala, izwi linabamhlope bodwa, nemiteto apa ihamba ngemikondo emibini, uko owabelungu, uko nowabamnyama. A- bamnyama bapatwa ngomteto waba- mnyama, ade abo umntu upumile kowa- bamnyama umteto wangena kowabelungu, nakuba Imvo yaka yayikuza lonto ibona kwi *Government Gazette* kushuriyayelwa ngokupuma komnye emtetweni wabebala engena kowabelungu, yotuka yati: “ Nolima nedwa elozwe lenu leqayiya.” Ofikayo apa evela kwi Koloni endala akanakungayenzi lonto yokungena kowabelungu umteto; ongahlalayo ngobehleli njengomfazi kakade kwinto zombuso, obenezwi yena akanakungangeni kuba nakuba lonto ingandule imenze abenezwi lokuvota, imnika isitunzana sokuba apatwe ngokomntu angapatwa ngokwenja yona ungasuka uyifake intambo emqaleni uyiruqele apo utanda kona. Benjiwanjalo ke apa abangapandle komteto wabelungu, nokuba u Rulumente ubatsalela pina abanakumpendula kuba ngomteto wabamnyama umntu akabi sateta xa sekutete inkosi. Simi ngokunjalo ke tina kweli lizwe. Kausale ke Dear Mr. Mhleli, wobuye undibone mbayimbayi.

EZASE TYUME.

Imigcobo ye Krismesi nonyaka ibise- nzelwa kwa Nosesi. U Nosesi ungabi wena ngu Mxosakazi. Hayi. Yintokazi yezapesheya kolwandle eyazifumanela elogama ngokuhlala isilile, amadoda epila kona. Kekaloku ibikona i Krismesi : kubalekiswa amahashe, kunatwa, kunco- kolwa: zitontelene izizwe ezimhlope np zintsundu. Kute ukumka kwelanga, xa amagazi afudumeleyo, aputumana nga- manqindi nezabhokwe ama Ngesi yangu- ntlitintliti, ityomfutyomfu, ati ukukaba- na oku asadulelana, zanga zinkabi zamahashe! Libe lidabi elikulu kunene, elimnandi kuti bebeboncla bebucala nale nto—safunda into entsha eyokuba kanti nama Ngesi anedabi lamanqindi, into zona ezidala ingongoma endaweni ye nduma.

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Ibhola ezi kutiwe piti zizo kweminye imilambo ayicingwa nokucingwa kweli lalapa. Wati mhla omnye walilanganisa amadodana wateta ngayo, imambane yapendula ngeliti:—Besiba uza kuteta ngonomtatsi nebhekilana.

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Tina apa sivelelwe yinto yokuba umntu osileyo anconywe ubudoda, enziwe mku- lu ngamatuba amaninzi. Esinye isiqamo sesokuba kuyaqokela ukuti umfana emnye efike wancholise kumizi eliqela abe nokubalelwa kumanene. Lusizi.

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Ewe, umti lo uyatyiwa, utyiwa ka­kulu, kodwa nawo uyatya. Sitsho kuba elinye iledi ebelitate ngobungcatu lali- nganisela, libete akwabiko bani unokuso- ndela emzini walo. Ute ode walinga, lamkumbula ngenkunzi yebhotile lambe- ta yapukela entloko, obekupakati kwa yenza yayilonto.

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Bayapawutwa kanti nabantu. Ndi- tsho kuba ndibone umfana ondlebe icala nye, ndeva ukuba nyawulwe ngamanye kube kutyiwa. Le yanamhla ilandela ukuba isanela imilomo enco abati kulapo uba kona umtshiso wento le inkulu xa ifuna ukwahlula abayo kumatempile.

EZASE HEALDTOWN.

Intlalo-Mbi.—Tina apa e Nxukwebe
akukuhle ukuhambiseka kwezinto, solokb
wati wavela lomnyaka udluleyo, isifo
senkomo, umbendeni, sizibulele kuneno
inkomo, ingqolowa ebilinyiwe ife yagqi-
bela. Bambalwa abantu abakuzuza imfa-
kaxana zengqolowa, nako kwintlobo ezi-
mbini, ku *kalikopu* ne *blue corn.* Kute
ukuyekakuka manz’abomvu ezinkome-
ni kwangena idolosi. lyazitshayela ke
namhla. Ngoku kungene isifo samahashe,
siyawatshayela. Andingebi sawabala
afileyo kuba bugilegile ukuwa kwawo
ngamatatu, ngamabini, ngezinye imini;
amanye afela ezindle amanye emakaya.
Ito imvula yana ayanika xesha, wesuka
umhlaba wagangateka ukudla akwapuma
kakuhle; kuko nesifo secesine nakuba
singekenzi lubL

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Inene Ngenene.—Kuko inene lase
Bhofolo elitanda kakulu ukulungisa imi-
sebenzi yabantsundu, u Mr. W. Wilson.
Wake indlu entsha yesikolo sabantwana
bakwa Gontsi ngendleko zake. Nokuba
bangaba bako abamncedisileyo, yindlu
entle kunene ifulelwo ngezinki, ute aku-
va ukuba i Nxukwebe izakwaka indlu
yesikolo kwa Qaka waselerola ishumi
leponti elitumela e Nxukwebe kumfu-
ndisi esiti uyancedisa kulondlu, wati ke
usaya kuncedisa ngapezulu ukuba ide
yagqitywa indlu leyo, wati ke uyakuti
ukuba intlanganiso yabafundisi base
Wesile irole ishumi leponti ukwenzela
imali ye titshala eyakufundisa kweso
sikolo sakwa Qaka wati naye uyakurola
ishumi leponti, ukuba barole £15, naye
uyakurola £15. Mandipete ngeliti umntu
omhlope uyayiqonda apo indyebo ikona,
ibekelelwe kona, apo ivela kona. Ma-
nditi ukuze lendawo ivisiseke, umntu
omhlope uyayazi apo ibhanki ikona xa
sukuba esenza imisebenzi elunge necala
lakwa Tixo erola imali yake uyibeka

endlwini yokwandisa ebhankini. Kutiwa owenza imisebenzi elungileyo uyakubu- yekezelwa ; ohlwayela imbewu yake em- hlabeni uyakubuyekezelwa ngokuninzi. Owakowetu akaziqondi ezizinto, kunqa- bile ukuba barole imali yemisebenzi ka Tixo.

QUEENSTOWN.

Umnyaka Omtsha.—Namhla sikom- nye unyaka, omdala umkile kunye ne zinto zawo; azi namhla lendoda intsha sinayo yosipata njanina tina apa e Komani, Iona ixego elisishiyileyo belisipete kakuhle betu.

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Amatempile,—Ngomhla we Kilisimesi yayingumhla omkulu apa e Komani kuma Tempile, kwakuyiwo endle emdlaIweni oyi picnic, lomdlalo wawuyole kunene uzolile, kuviwana, kudlalwa kamnandi, wayoliswa lomdlalo kakulu ngo Messrs. Gazo, Ntlebi. T. Mapikela, Gantsho, Balfour, no Rev. S. Mvambo, namanenekazi, nomtinjana, siyakuncoma kanye ukuzipata kakuhle kwalo ulutsha olwaluko ngalomini.

E Lady' Loch.—Umhla we Nyibidyala ye 1892 awusokubehle ulityalwe, sipantse sati awusokuze ulityalwe, sabuye. sazi- nqanda ngokwazi ukuba sise kwelilibala into ezinkulu. Imbizo yakwa Lizwi enkulu ngoluhlobo amehlo etu akaqele kuyibona kweli lizwe lase Batenjini. Impumelelo yayo ite ga ngapaya koku- lindela k waba memi naba menywa nga- nge nani lokuba kunqabile ukufumanp nokuba abemnye umntu ongalileli ukuba akwabi imbizo zoluhlobo bezininzi.— Ukufika msinyane kwezizwe yenye yezi- nto ezibangele impumelelo esinayo. Inqwelo zafika ngolwesi Ne, asilazi kamnandi inani lazo, kodwa siziqashela kumashumi amabini. Ibukekile kakulu into yokufika kwenqwelo zine zilungise- lelo zazo zibe luncedo emzini lokuba uti usenza izikwa zako kube kungeko ma- ngxatshi-ngxantshi anto. lyasivuyisa lento kuba bekuko uloyiko kunene kwi- mpi yase Lady Loch lokuba akuyi kuba- ko mpumelelo. Uloyiko Iwalwendele ngangokuba kwiveki pokupela wada wacelwa umfundisi ukuba awuroxise umsebenzi.—Umantyi wafika kwango- Iwesi Ne naye, Ngokumayelana nezilu- ngiselelo ubete umfundisi wacela ixego u Mandyu ukuba lize lixhele inkomo no Mr. Malgas, hayi lamatshawe omabini aqube njengoko azikupa inkomo ezimbini, waye umantyi etumele igusha zokuxhela zantlanu.—Uqalwe umsebenzi ngo Iwesi Illanu, January 1, 1892 emini nge Nkonzo eyayipetwe ngu mfundisi, kwa- kuko iqela elimnandi labamhlope lipahle umantyi. Ipumile inkonzo kubuye kwangenwa ukuza kuqutywa umcimbi wetyala. Isihlalo sitatwe ngu Mantyi u C. J. Lovey, Esq. ote wenza inteto efuna ukuyelelana nawaka wayenza ukuvalwa kwezikolo zase Seplan yanesihlomelo osimnandi sakubone ekuhambeni kwake no Rulunoli ukuya kuti ga e Natala; wa­ti akufika kubafana abangamavila wadlavula. 1 ngxelo yomfundisi ibonise uku­ba ityala ekuhlangenwe ngalo yi£108; intonike ibe lityobo elinye nje, ngenteto emfupi: latiwa dywanga elotyalana.— Kuse ngo Mgqibelo kungenwa emidla- Iweni nasezonwabeni ezaba zihle kakulu, sancotulwa yi *Tsatsiyon* ngokuhlwa.

Umhlati wa Barwebi.

Imakike yase Qonce, ngo Mgqibelo, Jan. 9,—Ibhotolo 4d to 1/4 ngeponti, Amaqanda 7d to 1/ ngedazini, Irasi eluhlaza 1/4 nge kulu, Ihabile 1/ to 2/4 ngekulu, Itapile 2/9 to 8/ ngekulu, Umbona 3/8 to 4/ ngekulu, Inkuku 10d to 1/3 inye, Amadada 1/8 lili- nye, Amatanga 1/1 to 1/3 ngedazini, Um- gubo 14/ to 18/ ngekulu, Imbotyi 11/6 ngekulu, lertyisi 11/ to 15/ ngekulu, lnkuni 7/ to 45/ ngeflara.

Imarike yase Komani, ngo Mgqibelo, January 9,—Inkuni 43/ to 57/ ngeflara, Amadada 1/1 to 1/5, Irasi 8/ ngengxowa, Itapile 5/3 to 10/ ngengxowa, Ihabile 1/9 to 5/ ngekulu, Istroyi 11/ ngeflara, Umbona 5/ to 7/ ngengxowa, Amazimba 4/ to 6/6 ngengxowa, Inkuku 1/2 inye, Ingqolowa 18/6 ngengxowa, Ibhotolo 5d to 9d ngepo­nti, Amaqanda 1/ to 1/6.

Imarike yase Kimberley, January 8.— Lomsito ube nento eninzi etengiswayo. Umgubo 25/ to 30/ ngengxowa, Umgubo wombona 12/ , to 17/ ngengxowa, Umbona 12/ to 19/ ngengxowa, Ihabile 6/6 to 8/ ngekulu, Isomile 6/ ngengxowa, Ihabile ezinkozo 11/, Itapile 5/ to 7/ ngengxowa, Itswele 16/ ngengxowa, Ibhotolo 9d to 1/ ngeponti, Amaqanda 1/6 ngedazini.

Imarike yase Ncara—Ngolwesi-Ne, 7 January—amaxabiso kulomsito ayemi ngo- luhlobo :—Ibhotolo 4d, 7d ngeponti; Isemile 3/9, 4/ ngengxowa ; Amaqanda 9d, 1/1 nge dazini; Inkuku 9d, 1/2 inye ; Ihabile 3/6 ne 4/11 ngekulu ; Umbona 10/3,12/ ngengxowa; Umgubo 34/, 41/ ngengxowa ; Itapile 7/6 ngengxowa ; Inkuni 12/6, 18/6.

That was a considerate reporter who, in writing, of the demise of a spinster of eighty, said : " She died at an advanced youth.

A little learning in a fool, like scanty powder in a large gun, will sometimes make considerable noise.

Native Opinion

THURSDAY, JAN. 14, 1892.

*PONDO AFFAIRS*

A

N evidently inspired article ap-
pears in the *Cape Argus* on

the Pondo situation ; from which
we gather that Pondoland is being
“ smelt out,” since it is alleged that
the slow progress of the Cape
Colony and of Natal is due to the
existence of Pondoland. We call
this pure “smelling out; ” for we
do not believe Pondoland has even
a feather’s weight in determining
the progress of the Colony and of
Natal. An attempt seems, therefore,
to be preparing to override treaties
as in 1878 when, by a stroke of the
pen Sir Bartle Frere, ignoring the
covenant entered into between Sir
Peregrine Maitland and Faku,
issued a Proclamation deposing the
Chief Umqikela. This time it is
proposed to set aside the instrument
of 1886, concluded between Mr. W.
E. Stanford, as representing the
Government, and Umqikela. We
read :—“ An altogether new light
promises to break upon these treaty
relations. We believe—speaking
under all reserve—that the High
Commissioner and the Governor of

Natal, as also our own Government, are practically at one now in regard­ing the question of Pondo independ­ence as having been greatly modified, however little the fact was suspected at the time or intended, by the wording of the well-known Pro­clamation of 1878. By that im­portant action the Maitland Treaty was entirely done away with, and, this being so, Pondoland sank into the condition of the other territories included in the sphere of British control. We shall wait with inter­est the development of the new theory based on this view of matters — a theory obviously capable of being used in a way that might be as unpleasant for the present nominal ruler of Pondoland, as it might be beneficial to the prospects of a better organisation of the native territories of which Pondoland is at present the curse and the hope.” So says the *Cape Argus.*

; We would be the last to paliate ; or excuse Pondo breaches of faith I wifh adjoining states, but if the Pondos must needs be dealt with by her more civilised neighbours it would be proper to compel her, even at the point of the bayonet, to abide by treaties honourably and solemnly entered into rather than by trampling them under foot and taking a mean advantage of them. Such a course would scarcely re­dound to the credit of tho country that elects to adopt it; and we do sincerely hope the Cape may not sully its reputation by resorting to tricks and devices in dealing with an uncivilised and weak people like the Pondos.

*HOLIDAYS OVE1L*

rpiIE holidays over, there is I noticeable a disposition to re­turn to the Franchise controversy. This time it is not so much the Leader-writers of the press who are in the fore-front of the discussion as the correspondents. A Mr. M. II. Theeman has commenced a series of articles in the Diamond Fields’ *Advertiser* violently assailing Mr. Hofmeyr’s proposals; and in the *Cape Argus* there figure the irre­pressible Mr. R. J. Crowe and a “ Frontiersman.” In regard to both the *Argus* correspondents it may be said that Imvo seems to be looming largo in their purview, rendering it impossible for them to take a comprehensive view of the subject. For example Mr. Crowe and “ Frontiersman ” strangely mix up the large question of the repre­sentation of the people of the whole Colony in the constitution with that of the non-registration by grossly prejudiced Field Cornets of a few Natives in three or four wards in the district of Kingwilliamstown. It would, of course, be doing Mr. Hofmeyr an injustice to assume that it was this paltry miserable object he was straining himself to compass; and we are sure he will not welcome the assistance of helpers who seem incapable of taking a view of so important a question which does not extend beyond the horizon of a Field- cornetcy in some secluded corner of Kaffraria. So, although the long- winded disquisitions by the *Argus* correspondents appear as eminently aimed at drawing us, we scorn to enter the lists with such controver­sialists. For the rest, there seems much sound sense in the suggestion of the *Daily Independent* (Kimber­ley) as to what might be done by the Government in disposing of the whole franchise question, at any- rato for the present; and we could not do better than close this brief review of the discussions of the week, bearing on this subject, by reproducing the hint our contem­porary throws out :—

Attention does not seem to have been sufficiently directed to the possibility that !the Government having scored a manifest success in connection with the Vaal River agreement, may feel justified in resting content with that success, leaving more contentious matter for subsequent con­sideration. The fact is not to be over­looked that, amid all the various utter­ances on the subject, in the press and elsewhere, not a few have been in favour of leaving the matter alone. That policy of leaving the matter alone is without doubt one of the possible policies open to the Government, not only with a view to strengthening its position, but also with a view to satisfying the general feeling of the country. If it should seem that on the whole the country would be content to see thepresent year signalised by commercial progress, and intricate constitutional problems left over for future considera­tion, then the Ministry would be justified in adopting that policy. There are times Yvhen to do nothing is the highest realiza­tion of the statesman’s art.

 Topics of the Day.

 The advisability of con- no special session vening a Special See- of sion of Parliament to

parliament, discuss the Railway

agreement entered into by Mr. Sivewright, on behalf of the Cape Government, and the Government of the Transvaal, has been under the consider­ation of the Cabinet; and has been dis­missed as inadvisable. The general consensus of opinion iu the country is in favour of the course decided upon by the Ministry.

The following record is native from the *Alice Times*  Any progress one travelling through our ; ' Native Locations would be

pleased to observe that the Natives are now cultivating largely oathay and wheats Some good crops are being reaped.’’ And we may add that it only requires that some one in authority at various points should take an interest in the progress of these people to en­courage them to do more.

Each week seems now the rumour to have a rumour of of the week its own concerning the “ Happy Family.” Happily all of them, spelling disaster, have crime to naught. This time it is that Mr. Rose-Innes is to retire from the Attorney Generalship over the Franchise proposals, and that Mr. Esselen, Judge of the Transvaal will succeed him. This gentleman is said to be just now visiting Capetown on important business. Mr. Esselen’s name was mentioned in connection with this office when the Ministry was formed ; but nothing came of it. It is to be hoped that nothing will come of the rumour now. We concur in the observation of *Grocott* that Mr. Innes’s retirement would be an evil omen in political affairs.

 We understand that a native Labour, government official, very likely Mr. Stevens the newly appointed head of the Native Labour Bureau, has hid inter­views with the heads *of* the Native tribes resident in Peddie. The spokes­man of the people was, as usual, the chief and Headman Tyefu, who urged as the reason of the unwillingness of Natives to come forward more readily to take up work the want if pretention for the Native labourer in regard to his pay. He said that the Magistrate was always ready to encourage them to pro­ceed to work, but did nothing to assist them to recover their wages from em­ployers; and while this state of things prevailed it was vain to call upon them to supply labour.

 Some stolen stock, NOT SO BLACK writes *Grocott* was as was painted, discovered on the Mgwali Mission Sta­tion a long while ago and an outcry was raised denouncing the Mgwali native “ so called ” Christians and native Christians generally. The Mgwali native Christians and their teachers smarted under severe strictures which a portion of the press, or correspondents of the press, had passed upon them. The Imvo now points out that the stolen stock was not found in the possession of any of the co called Christians of the Mgwali Mission Station ; nor in the possession of regular and accepted residents on the Station ; and that the discovery of the stock and the banding of the thieves over to justice were the work of the Village Management Board, which is entirely composed of natives.

A well informed friend THE latest from writing us on the 6th pondoland. inst., says that Sigcau and his subordinate chiefs were at Emfundisweni on that day to meet Mr. Stanford and other border Magistrates to adjust some old theft cases. It is very gratifying to be as­sured on such excellent authority that the Pondos are willing to place them­selves under the Imperial Government; and we can quite understand their strong opposition to Colonial rule after the un­pleasant experiences Natives bad under the first Sprigg Administration. We gather, moreover, that in the event of the Cape authorities insisting on a Resi­dent in the country they would prefer Mr. Walter Stanford to Mr. Scott. It seems, from those in a good position to express an opinion, that Mr. Scott does not understand the Pondos, nor do they understand him ; and it seems to us that Government would sacrifice nothing by making a change so long as the principle is not affected. We join our friends in Pondoland in the hope that a good un­derstanding may be brought about be­tween the Government and the Pondos. As for Umhlangaso, it would appear that ho has been living with Patukile.

The journal *Town and* the u.s.n.a. *Country* (Cape Town) very wisely suggests the advisability of Mr. Innes’ retirement from the Civil Service. His leaving the Under Secretaryship for Native Affairs is generally looked forward to as a time when Native administration will enter into a new and promising era, especially if his successor possess some genius for Native affairs. Our contem- porary writes .-— “ Another very suitable candidate for the Pension List would be our esteemed citizen, James Rose Innes, Esq., C.M.G. On the 1st of May, 1892, Mr. Innes will have completed his jubi­lee of service for the country of his adoption, and his salary being a large one-^-JBDOO per annum—the ” do-nothing pay ” would of course be in proportion. Not only is Mr. Innes practically unfit for longer service but it is only reason­able that his remaining days should be more fully devoted to the promoting of such charitable and philanthropic asso­ciations as Walton’s Mission, the Salva­tion Army and other similar institutions. No man deserves rest more than Mr. Innes, and no man would better employ his time (as is well known) if only more leisure were given him.”

The Affairs of the African Choir.

LETTER TO THE EDITOR.

Dear Sir,—Some of the Native mem­bers of the African Choir are much troubled at certain reports in the Colonial papers. These reports are, in some cases detrimental to the interests of the Choir, and likely to cause the parents of some of the members great anxiety. At the request of a portion of the Choir I am sending you a few facts which you may, if you so desire, insert in your paper.

Firstly, I must tell you that the Choir is, as it were; divided against itself; be­fore I go further I will say that there has been a strong influence for evil in the Choir in the person of Paul Xiniwe; bis conduct has been trying in the ex­treme ever since our arrival here, and in September he was discharged for mis­

conduct. However, ha did not go, and that passed over ; but bis latest iniquity has mode it impossible that he should remain in connection with the Choir.

Since leaving be has given us much annoyance, inciting the others to rebel­lion: his last action is the taking away of the two little boys we brought from South Africa without our consent. I am much concerned about the children, who do not like him or his wife. She has also been much trouble in the Choir, and has led some of the members into deep mischief; still I attribute that to the influence of her unprincipled husband, and we hope that now we have cast the Jonah out our ship will sail without further hindrance.

I enclose you an account of the prac­tical form of the division in Choir, and will, for myself, say that there was ample provocation for that unfortunate blow. You can understand how such things harass us in a foreign country.

To our notice has been brought an in­sertion in the *Diamond Fields Advertiser,* the purport being that the Choir are not well treated. A letter signed by one of the members (Neli Mabandla) states that he has no comfort, and has not bad the wages duo to him. When asked to explain this letter, Mabandla said that it was a natural mistake, as he was not able to write English correctly; he meant by saying they had no comfort that he did not get all his money.

I shall be forwarding to you in a few weeks time a full report and balance sheet of the African Native Choir enter­prise from the date of starting in Kim­berley. Sufficient to say for the present that we have had a hard battle to bring this Choir prominently before the public, and have had to fight our way up step by step, and depend entirely upon the merit of the enterprise.

Our expenses have been very heavy, the strain upon our resources being as great the first two months that we were compelled to borrow money to keep afloat at all. But steadily and surely our returns have been upon the increase, and everything points that had the Na­tives been but a little longer patient our mission would now have been fulfilled.

Our business circumstances have been from time to time, fully explained to all members of the Choir, and they dis­tinctly understood and approved that travelling and hotel expenses should be the first consideration.

The members of the African Choir have had every comfort since they came to England. We have stayed at the most comfortable hotels, and they have been treated with every consideration. They have all received monies from time to time, and had they exercised moderate patience all would now have been settled.

I am sorry to say that the affairs of the Choir have been for some time in chaos owing to the insubordination and rebellion rife in their midst. We do not wholly blame even the members who have foolishly allowed Xiniwe’s influence to cause them to make complaints so wholly without foundation.

Paul Xiniwe asserts he is guardian of those two little boys. They have been good children, and a great credit to us.

Later, Mr. Jabavu, I will send you a fuller account of the African Choir and future welfare. Most sincerely do the promoters of this Choir regret they ever took Paul Xiniwe from Kingwilliams­town.

For myself I left Africa with the Choir under the same agreement as tbe Natives, and have thoroughly enjoyed the pleasant journeyings we have bad, and the kind reception of the English public to the African Choir. The pro­moters of this mission were strangers to me and have fulfilled, to the letter, their agreement, as far as in their power—for the Natives equally with myself. Hop­ing you will do your best to reassure the parents of the few disaffected and truth­ful of our Choir,

Yours faithfully,

Lilian Clark.

Trevelyan Hotel,

Corporation Street, Manchester, December 17th, 1892. -

DISPUTES IN THE CHOIR.

Police Court Proceedings’,

The following appears in a Manchester newspaper;—At the City Police-Court, before Mr. R. A. Armitage and other magistrates, a. case was heard in which two members of the African Native Choir, which has recently been singing in Manchester, were interested. A young Native woman, named Manye, was charged with assaulting Eleanor Xiniwe, another member, on the 15th December. Mr. Edward Action appeared for tbe com­plainant ; Mr. Grace for the defendant. Mr. Action stated that there had been quarrels among the members of tbe African Native Choir. About 1:30 p.m. on the previous Tuesday tbe members were at dinner at the Trevelyan Hotel, Corporation Street, when the defendant, who was hitting a little distance from the complainant, got up from her seat and without provocation seized com­plainant by the collar. Complainant called out that she was choking her. Defendant then struck her a severe blow in the eye. She was got out of the room, but returned and struck complain­ant again, giving her a black eye. The complainant gave evidence in support of this statement, though her command of the English language did not appear very wide. Miss Clark, an English lady travelling with the Choir, was called at the suggestion of the. magistrates, in order to see if she could throw light on the question. She stated that there were several parties in the Choir, the mem­bers of which belonged to different tribes. One of the two women before the court was a Basuto and the other a Kafir. The defendant on Tuesday asked complainant what she bad been saying to her solicitor, and whether she had said that it was on account of defen­dant’s presence that she was leaving the Choir. Complainant called out that de­fendant was choking her, and defendant struck her in the eye. Defendant, in answer to the magistrates, said she was willing to apologise to complainant and ask her forgiveness, but complainant declined to forgive the defendant. Mr Armitage said the magistrates bad failed to bring about a settlements and they would bind the defendant over to keep the peace towards the complainant for three months in one surety of *£5,* and order her to pay the costs.