EZABABHALELI.

UMZI OWENZAKELEYO.

Nkosi, Mhleli wepepa lamadoda. ndi-   
vumele nam kendifake amazwana kwelo   
pepa lako kuba natn ndiyindoda, akufu-   
neki ndite tu. Ndine ndawo kwinteto  
ka Mr. Pamla no Sir G. Sprigg, ebonakele  
kwi ka January 4th, abebe nayo e  
Qonce. Ke nditi lomfundisi ngumenzi  
**wezimapha** or wezinto esinkulu; besisate  
**mangayi** **yimbhali** yake abe yenzile yanaa |  
Mfengu **ama** Xhosa. Namhla kuhla  
esinye **isimanga** engekasi lungisi neso-  
kuqala. Ndimangalisiwe yindawo yo-  
kuba ade umfundisi alutate lonke uhlanga  
aye kulutengisa ku Mabhulu. Kazi lento  
atenjiswe yona umfundisi yintonina,  
injanina? ukude ati u mfundisi ngomlomo  
wake kanye: olu laulo Iwalo Rulumeute  
ka Sir Godon Sprigg siyakolwa lulo.  
**Nokude** ati kwayena ngesibheno **asa-  
mkelekanga** kwabanye abantu abantsu-  
ndu abane ngqondo, kupela sesika Mr.  
Jabavu, nguye lomntu umemezayo.  
Ndingavuya ukwazi ukuba ngobanina  
abo bantu ati u Mr. Pamla bane ngqondo.  
Ingqondo zabo zibaluleke enini? Kuba  
mna andibazi, ndikolwa ukuba andide-  
dwa, sibaninzi, tina bantu singa singa  
bazi abo bantu bane ngqondo. Enye  
indawo yile uti, lento yeka Jabavu.  
Ukuba yeka Mr. Jabavu yedwa lento,  
lelanina elilizwi livakala kuwo onke  
amagumbi omhlaba wase Afrika alilayo  
ngesibheno or ngo Tungumlomo? Nditi  
ndakufika kule ndawo ndibe liyilo,  
ukude umfundisi agwebe intlanganiso  
engaka yamadoda ebise Qonce, eyateta  
yabona, yagqiba kwelokuba makubhe-  
nwe, kuba kulungile, kubhenwe. Mhleli  
kaundinyamezele ndikukataze ndituna  
ukupaula lendawana : Kuqala ndifumene  
kwipepa le 18th January le Mvo ukuba  
u Mr. Pamla uyafuduka kwi Mvo *Zaba-  
ntsundu.* Ke nditi u Mr. Pamla maka-  
yibeke pantsi impahla ke kutetwe, kuba  
lento ayenzileyo inkulu ayifanele kufu-  
mane iyekwe, soxakwa oko ukuti kwa-  
kutetwa abe selebalekela empahleni,  
kobonakala ngati lento ayenzileyo  
ibiliqhinga lokupuma *Ezimveni.* Makati  
ukuba uyapuma, makapume ngoxolo,  
lixolile, ipelile into etetwayo. Akayi  
kuqondwa ngabantu. Makutetwe ape-  
ndule, kuba kumelwe ukutetwa ngento  
le, umzi wenzakele. Ndinga angayiqo-  
nda umfundisi lendawo yokuba umzi  
wenzakele yilento. Kanjako ngo Tung’-  
Umlomo lo lenzakele lonke ilizwe, liya  
lila. Xa siwashiya amahilihili, liya lila  
lonke yile mpato ka Sir G. Sprigg.  
Enye indawo u Mr. Pamla ulindele  
imbeko, ezibika kakulu ngokunga anga-  
fumana imbeko; ke makazi ukuba  
imbeko le yona ibingenguye omaka  
zibike, ibiko yona, bonke bebembekile;  
kodwa ke itatwe nguye ngesandla sake.  
**Ndifike** ndixakwe ukuba uya kutiwanina  
ukunikwa imbeko elixa atengise ngo-  
hlanga lwakowabo. Namhla singama  
koboka ngokutengiswa ngubawo wetu.  
Sitinina ukumnika imbeko elixa sililiswa  
zinqwelo kuza kutyabuka izandla.  
Ufuna imbeko u Mr. Pamla, akazange  
eve kutetwa ngaye kakubi ngapambili  
kokuba namhla enjenje ukuteta, besi-  
mbekile lenke elixesha u Mr. Pamla, uti  
makanikwe imbeko eteta lento nje yena.  
Hai iliso ukungaboni ngasemva kwekosi,  
tina apa namhla Amabhulu asina ade  
akhote unyawo ngento eyenziwe ngu  
mfundisi ukuba ntle kwayo. Buyisa  
inteto yako, nokuba unengqondo enga-  
pezulu kweya banye abantu umelwe  
ukuposisa pantsi kwelanga. Manditsho-  
nele ndingu,

Val’ Umlomo.

Kwa Hala.

U REV. C. PAMLA NO SIRG. SPRIGG. Transkei, 23 Jan., 1888.

Nkosi yam,—Andimntu uke akukataze, kaundincede undifakele lomgcana mnye ngenteto ka Mr. Pamla, anchatshe ngayo umzi upela, ukusuke umfundisi awuda- nise kangaka umzi! Tina bantu bam- nyama de ngati siqalekisiwe ngalento yo- kuswela ukuba sibe *zwinye—*ngokuko- dwa esi sizwe sase Mbo, asivani kwase- dwa. U Mr. Pamla ngengatanga nokuba unendawo azitandayo ku Tung’ Umlomo ade awuvule owake umlomo, atsho kulo- mntu wamenzela Utung’ Umlomo uku- bulala tina — kuze ke kanti kunekutsho umntu omnyama kanye ati, uyakolwa ngu Tung’ Umlomo. Yinina mfundisi ulunchatshela nina uhlanga? Yinina ukuba uzenze u Judasi? Kanti yena u Judasi wayebangwe yimali ukuze ancha- tshe Inkosi. Wena ke ubangwe yinina? Ukuba ungaba ubangwe yindawana apa etiwe tshiti ngu W. T. K. yokuba mhla- imbi ungaba unentiyano no Mr. Jabavu. Uyakuzuza ntonina ke kulonto? Ngati kodwa ungazuza izinyeliso nezigxeko eluntwini oluntsundu. Kuba tina asi- kwazi ukulwela kwako uhlangu—yena siyamazi. Shuinayela wena, nango umse- benzi wako osilwela ngawo! Lo wona, hayi akuwazi.

Mhlaimbi uba wena wofumana iwonga (njengokuba ndikwazi ukuba uyindoda elitandayo), ngunotshe, endaweni yalo uyakutobeka. Uxolo Mhleli, buhlungu bentliziyo.

Mteleli.

INTETO KA REV. C. PAMLA.

Mhleli,—Ndiyacela kwelo pepa lako indawana encinane yokuke ndifake imi- gcana embalwa malunga nenteto endiyi bone epepeni lako le 4th January, 1888, ekufakwa inteto ke Mr. C. Pamla no Sir G. Sprigg, abahlangana e Qonce. Ke andifuni kubonakalisa olwam uluvo malunga nengxoxo zabo, kodwa ndituna ukubulela inyameko ka Mr. 0. Pamla ukufuna ukuya kutyila uluvo Iwake, malunga nenteto eyanikwa ngumzi wakowetu. Ke kute kum kwakubi ndakufumana kumhlati wo Mhleli we *Mvo,* inteto eti ichase uluvo Luka Rev. C. Pamla ngohlobo olungaka, kuba lento iyintento esukuba ipakati komzi ati amadoda omzi ahlulelane kakade, anga boni cebo landoda nye, kuba ingcinga yomntu omnye nayo iyeyelisela ngama- nye amaxa. Namhlanje ke kuvele indoda elwela uhlanga u Mr. Pamla, nje ngo Mr. J. T. Jabavu naye olingayo, kuba abambene ke ngale nteto yawo afuna ukuba tina Bambo manisibonise ngale mvaba sifunde. Kangela kwinteto ka Mr. Pamla, *Imvo,* Jan. 18, 1888. Kuko inteto kwi *Mvo* ye 11th Jan., 1888, ka W. T. K., wase Rini, eti—bendingazi, kodwa **ibusitete** ngamalungelo ka Rev. Pamla **kobanakale** ke ukuba lenteto yeyokushwabula. Ke umhlobo **wam** ndimcela ukuba ake afunde *Imvo* ye 4th **January**, 1888, afunde kwintlangano kawku Pamla no Sir G. Sprigg, ayeke **umhlali** wo Mhleli, uya kubona ukuba kwakupendulwana.

Undixolele, ndiya egqotweni. Kaloku  
ke kuko kanjako inteto ka Mr. James  
 Samyala kwi *Mvo* ye 18th inst.—uteta

ngokutyanda igila. Nenteto zika Mr.  
J. T. Jabavu, ayokuteta ngendaba ezilu-  
ngileyo, nangama vezandlebe. Ndingati  
kumhlobo lowo, wakolisa u Mr. Pamla  
ukuzityanda igila, kuba bendingazi  
ukuba nisiquba ngamadolo, ninelizwi  
eliyi Mbhambhamxhelo. Malunga ne-  
nteto ka Mr. Jabavu ndingati,—ukolisile  
u Mr. Pamla ukuba angayipenduli xa  
ebona ukuba ayimfanele, kuba no Mr.  
Jabavu wayebone imfanelo kulo nteto  
yake.

Malunga nendaba ezilungileyo, leyo  
andingayipati kuba oko kiikugxeka  
kuba wayengenzi sono umfundisi lowo  
ngokuteta no Sir G. Sprigg ngama  
vezandlebe. Ndimcela umhlobo **wam**  
lowo ukuba makangele kwi *Mvo* ye 4th  
January, 1888, ku mhlati ka Sir G. Sprigg  
no Rev. C. Pamla, angabona apo ukuba  
lenteto u Mr. Pamla wayiteta ngobuciko.

Ukuqukumbela ndingati, ndinosizi  
ngabantu bakowetu abangcinga imfu-  
tshane, abati ngayo bambangela ukuba  
u Rev. Pamla makabhale lencwadi ayi  
bhale kwi *Mvo* ye 18th January, 1888.  
Kubonakala ukuba tina Bam bo masifune  
lengxoxo yanekwa ngumzi, kuba u  
Mhleli neqela lake banje nge sapompolo.  
Uti umntu akutyila uluvo lwake, kubo-  
nakale ukuba uwile, iti nenteto yake  
igxekwe, kude kuyokufikwa nase mzi-  
mbeni wake, kudlulwe kuwo, kufunwe  
umpefumlo. Mna andivumeli Mhleli,  
kanjako no Mr. Pamla andimvumeli,  
kodwa nditi bayakolisa basikokele tina  
Bambo, ize sizifunele ngokwetu esinga  
mlandelayo ; kodwa silumkele ukugweba  
inteto yomnye kubo ngokuti ayina  
siqhamo. Ungadinwa nangomso mlo ka  
Pamla kukuya kuvela uhlanga lwako-  
wenu ngendawo endizi kankanyileyo  
ngasentla. Isiqhamo asilindelwe mntu  
mhla kutyalwayo; kanjako asityala  
lamtyali nkungahlanzi kointi. Nawe  
mfo ka Jabavu, ungadinwa nangomso  
ukumana ubonisa imfama zakowenu  
amalinga angenziwa luhlanga, kuba  
isiziba siviwa ngodondolo. Kwanje nge  
gqira elinika umntu umchiza, kuba  
lingatsho ukuti uya kumpilisa, kodwa  
litemba amandla eyeza nokunceda kwalo  
kwabanye; adlule umntu, afe pezu koko.  
Elo gqira alilahlwa, neyeza elo alililahli,  
libuye lilinge kwangalo kwabanye. Na-  
we Mhleli **ungatyatiswa** zinteto zetu,  
siya kumana ukuwa ngapa nangapa.  
Vusa wena uxele umfazi onamanwele.  
Undixolele ngendawo endiyitatileyo  
ubukulu bayo, andimntu ukukataza futi.  
Ndingowako,

K. G. M. A.

East Griqualand,

24th January, 1888.

[Idlala emehlweni omzi, kwinteto ka  
Mr. Pamla no Sir Gordon Sprigg kukuti,  
ezindlebeni zelonene, *uyakolwa* yimpato  
abapete ngaye abantsundu u Sir G.  
Sprigg. Lompato **se** yaziwa nguye **wo-  
nke** uburabaxa bayo. Ubona uAutetele-  
Iwa Aomzi AoAo Auncomana lombhaleli?  
Inteto yaAe ayityileAile.—Editor *ImvoJ]*

UMBULELO NGEMBONGI.

Ndiyawabulela amagama embongi akwi “Mvo” ye 18 January. Lamagama nga- wesiqingata esincinane. Zimbi **imbongi** endizivileyo ngabantu zezi—ngu Halom Ngxito, wase Regu, no Nojaholo, e Gxwe- tera. Mqikela Mlwandle, e Gcebula, Ma- xwayana Njokweni, eMpekweni.

Ndive ngati kuko isiqwala esibonga u Captain Blyth pesheya kwe Nciba, kwaye kusitiwa e'Xalanga kuko imbongi engu- mkokeli; bati kukwako enye ngase Nya- ra. Ndibulela amagama akum; nditi ndaziseni ngezi ndizitandabuzayo amaga- ma azo kwezindawo.

Mawetu zipina imbongi? Izizatu zo- kuba umzi ndiwupitizelise zezi:—1. *Ngu- mntu onjanina imbongi?* Imbongi iti xa iwuvulayo umlomo wayo itsho kuqala ngezigxeko ezide ziqumbise, kanti gcina imbuyekezo yalomazwi. Ngumntu onte- to ibanga usizi umhlaimbi uvuyo ; yindo- da etsho ngomtyangampo owotusa nehili- hili. Iti yakutsho imbongi kushukume nengqwala utike selifunga ngati ngumntu oya kwenza into. Yaka yatsho amadoda ashiya inqholowa xa zibhulwayo. Imbo- ngi ihlanganisa imihlambi eyalanayo, itsho amaxelegu namaxumbululu anone- lele izinto zococeko ; itutuzela abantliziyo zopayo, itantasa imilwelwe, yomeleza amaroti, inje ngeyeza elingumpilisi we- nene.

2. *Zonk' izizwe zine mbongi.—*Ndidla ngokuti xa ndifunda incwadi zembongi zase Mangesini, ati kum umlungu “ Uya- yiqondana into oyifundayo?” nditi nda- kuti mna “ Ewe,” aze ati yena “ Hleliwe- nje nakwabantsuudu apa kuko abanomo- ya wembongi na,” nditi ndakuti“Ewe bako,” ati yena “ Zipina imbongi zenu ? ” ndizive ndinyele. Ngazwinye nditi mzi wakowetu sinembongi, ziko, zivu- meleni zibonge. Beziko ebuqabeni zibo- nga o Rili, no Langalibalele njalo-njalo— ziyekeni zibonge de ziti nobobuciko bazo zize kuncoma neli Gosa linyawo zimfu- mfu zinyatela pezu kwe golide.

Lomntu wati ukubonga sisono akwaba bendimazi, ngendingambulisi kuba ugwi- nte abona bantu banoncedo. Ndigqiba ngeliti zikulu zise Batenjini nakwa Gca- leka, zinxiba-mxaka zise lwandle, nani baminweba mihle base mahlatini, ndi- ncedeni ngamagama embongi. Mdisase- benzela ubanjwa-ngazibini, uvele-tshona, endiya kukwela kuye xa ndihamba ndi- zibona kwinyanga ezizayo xa impilo ivu- ma.

James J Bovula

Telegraph Office, Kimberley,

28 January, 1888

INTETO KA REV. C. PAMLA.

Yinto exake wonke umzi ontsundu; nedanise wonke umlesi wamapepa ove- lana nabantsundu ukuva ukuba ehielinje lomfo ka Pamla uyakolwa yena yilampa- to ka Sir G. Sprigg. Apete ngayo umntu ontsundu.

Idanisa ngakumbi inteto yalomfundisi xa wayelinga ukuzitetelela, (lihlazo indo- da engaka) usuke kwaba kukona angati uteta into angayicinganga. Inteto yake yafana neye zibonda zapesheya kwe Nciba ezayenza e Ngqamakwe zitelela ku Capt. Blyth xa waye qalekisa intla- nganiso zomanyano.

Namhlanje wonke umntu nokuba ngo- ntsundu nokuba ngomhlope angatsho ukuti hai umntu omnyama, into enga- soze ibe nangqondo yobuntu (imfene) unyanisile u Mr Tom Watkins inene elibekekileyo nelingazenzisiyo ukuvela umntu ontsundu ukuti xa atetayo ngolu- hlangano Iwalamanene, “ lomfundisi uyi (Nigger) opantsi ongenaku qiniseka ngo- kwenyaniso ilizwi elifaneleyo kwisida-

lwa esinjalo.” Nento etetwa lipepa lase Bhayi—Namatambo ama Bhulu awafayo ayabeta-betana ngenxa yokuvuya yinteto ka Pamla.

Fan’ ukuba inkulu into atenjiswe nga- yo oka Pamla ngu Sir G. Sprigg. Na- kweli lokuti abafana mabaye kuhlala ezidolopini, fan’ ukuba utenjiswe ngo- mhlaba, apo bohlala kona abake onyana. Sinosizi ukuti nonyana wake omkulu wayeko kulento eyiva ngezake indlebe. Lonto ke isibangela ukuba singabina- zintloni inkulu into atenjiswe ngayo lomfundisi emakube nonyana lowo wayiva ete cwaka nje.

Make sibekise uiubuzo ku Mr. Pamla ukuze umzi ontsundu uxole:—Yintoni oyibona ilungile kulempato ka Sprigg yabantsundu ? Sixelele nokuba inye no­kuba zimbini: Kuba siyakuti tina, we­na uvumelana nokuba kulungile ukuba Abatembu mabahlutwe umhlaba uti ma- zivulwe inkanti: ect, ect. Azi okokuba lomfundisi akanelisiwena yinto yokuba ngumlungisi we Ramente kwimpambano ezinazo.

Ngati lomfundisi ufana nenxenye ye- zibonda zapesheya kwe Nciba; “ osiya- bulela.” U Mr Mfundisi u Pamla ngati ubulela lento kutwa yinikisi. Wo- nke ubani ovelana nohlanga wondixole- la ukuntyuntya kangaka. Hamba wena nto ka Jabavu. nawe nto ka Gontshi, be- niba kobanjanina — Kumbulani ngo Moses xa wayesiti unceda abantu bako- wabo (funda Exd. II 13 to 15) mandiyeke. ndim

Owase Ngqushwa.

DORDRECHT.

[IVELA KUMBHALELl]

REGISTRATION.

January 27, 1888.

Imantyi yase Dodoloro iyakutabata isi- hlalo sayo ngomhla weshumi elinesibho- zo ku Ndaza (18th February), umsebenzi uyakuba ngowokuhluza amagama afane- le" ukuvota kumandla wase Wodehouse, oquka i Cacadu, ne Lady Frere. Bayace- Iwa bonke abanebango ukuba maze bangaposisani nalomini ukuza kuxhasa ibango labo. Nantso ke into ebenika- de niyilindele mpindini yase Batenjini. Amagama achasiweyo wona yinkungu ne langa. Into zo Pelem singavuya sizibo- nile.

AMATYALA.

Kuluvuyo ukubona ukuba amatyala obusela aya encipa ngokuncipa apa e Dodoloro. Lento ixela ukuba umzi ontsundu usebenzela pambili.

UMHLANGA.

Lomlambo ungu Mhlanga ubufanele ukudunyiswa, kuba awuzange ube sema- tyaleni ngenxa yobusela kanti umiwe zizizwe ngezizwe—ngamadoda ongati ufi- ke emhlabeni wakona, uti xa ute tu ugqi- be ngeliti umiwe ngama Jamani-kanti asinto yaziwayo kona i Jamani—uli- nywa ungaka wonke, ujikeliswe. Ihabile, ne nqholowa ezilinywa ngamaqabanama- gqoboka ungasuke umangaliswe. Izibo- nda ezipete lomhlaba zibini, yinto ka Ntsimbani, nento ka Mbele—into embi kulamadoda inye, kuba *Imvo* akayitati— yiyo lento ibange ukuba abemnye umntu owamkela *Imvo,* umfo ka Sibelekwana, obubele buvuza njengamanzi—mdide ndi- ti fan’ ukuba wenziwa kukuba esamkela *Imvo.*

“imvo.”

Into ebanga ukuba ipepa litandeke, ku- kuti eso isitili sibe nendatyana zaso—yi- nto eninzi ebangwe ngalamanqaku uku- ba imane ukuqubeka kwi Gosa lalapa ifuna ukwamkela *Imvo,* i Gosa selineqela lamagama amatsha afuna ukwamkela *Imvo,* koko i Gosa liti lifuna imali nga- pambi kokuba liwatumele amagama: uze lenqwelo \_ye *Mvo* ihambe. Singa- tabata uke wasixelela ukuba lo ngumteto na? [NguwoEd.] Singati kanti sityelw’ indlala li Gosa. Baninzi abatembise uku- ba iyakuti yakufa lenyanga batumele inkozo zabo.

IKAYA LABANTSUNDU.

Singavuya kakulu kuke kwako *indoda na* engake yenze ikaya apa e *Dodoloro.* Siyatemba ukuba ingapumelela, kuba lo ngumendo wayo yonke impi epuma e Transkei isinga e Dayimani; yinto esuke ibembi ukubona abantu bedinga ngolu- hlobo, ukufuna indawo zokulala kwane- zokutya, inani labantu abagqita apa be- vela e Dayimani kwanabasayayo: ngemi- ni inye libakufupi kumashumi amahlanu, kwanezikulu zase Batenjini ungahka zidinga. Mayike ivele indoda, ike ize kwenza amalinga, yoti ukuba ayipumele- li iyeke. Lento ili Kaya Labantsundu, ibifanele ukubako kuzo zonke idolopu— kunjalonje yonke lempi igqita apa imipa- kato yayo ngati ilungile. Singatakazela kakulu sike sabona owebala letu esiza kwenza amalinga anjalo apa.

Nge-Cawa ye 15 Jan., 1888 e Rabe, ku- sasa inkonzo ibanjwe ngu Rev. James Lwana. Emini ibe ngu Rev. B. S. Dlepu, ngokuhlwa ibe ngu Rev. E. Magaba. Zayola zancamisa zontatu. Eyakusasa ipulwapulwe njengesiyalo kumzali. Eye- sibini yayola ngobushushu bayo nokupe- ngulula intliziyo. Eyesitatu amandla ayo kukuba *practical.* Emva kwayo si- pume sizifuna ukuba singawona ama Kristu

**Native** **Opinion**,

SATURDAY, FEBRUARY 4.1888.

The “King” LAST week we ven- m.p.’s on the | tured to pitch the situation. , , P ,

key-note ot the speech that Mr. Solomon was about to deliver at Kei Road on Saturday last. If he did not see the article, then by some intuition he must have caught the note, for Mr. Solomon delivered a very peppery speech against the actions and con- duct of the Bond school of politicians with whom the present Ministers are closely identified. Mr. W. J. Warren, the senior member, opened with a rapid review of the measures of last Session, criticising what he considered were their defects as he went along. He dwelt at some length on the Registration Act which, not to mention other reasons, he opposed as the recrudes- cence of the Sprigg policy of stirring up the Natives. He carried the farmers with him when he reminded them as a class of the fruits of that policy as they wit- nessed them in the last wars. It is a pity this bit of ancient history led to almost endless recrimination among a section of the audience, which showed that Mr. Warren’s shot had told. Mr. Solomon fol- lowed in a lively and energetic speech, in which he did full justice to the topics of the day. The Rail- ways, the ultimate extension of which he said lay with the Free State, came first. He favoured the shortest extension to the Gold Fields from Burghersdorp *via* Bethulie, but rumour has it that the Colesberg extension was preferred by the Free State Under the circumstances he would advocate such a junction as would place the Frontier on a fair footing as regards access to the

Gold Fields. He expressed a trust that the Government would be courageous enough to introduce a measure embodying the Lesseyton- Conway junction and not leave the matter to be scrambled for on the floor of the House. All fair-minded men will acknowledge with Mr. Solomon that this junction is not only in the interests of the Frontier but also of the Colony at large. He called attention to the lamentable blunder of the present Government in rejecting the overtures of Presi- dent Kruger as regards railway extension to the Transvaal and a Customs’ Union,—action which had made the Transvaal Government to be disgusted with the Cape Colony and to turn its attention towards Delagoa Bay. After combating the silly reports, insidiously circulated by his political enemies, that he was inimical to the interests of the farmers, and of his constituents, Mr. Solomon entered into a long and convincing argument to justify his attitude of opposition against the present Ministry. He argued, with truth and force, that the Sprigg Ministry was in office but not in power, and that all the power was in Mr. Hofmeyr’s hands from whom Ministers obtained their marching orders. His experience in the House confirmed him in the opinion he expressed when he was sent to Par- liament that the Ministry were un- worthy of his support. ‘‘ I held the “ opinion then, and I do so now,” said Mr. Solomon, “ that the Gov- “ ernment is carrying out the policy “ of the Africander Bond. You “ may prefer the policy of the Bond. “ I don’t. I hold that that policy is “ prejudicial to the best interests of li South Africa, and while I hold

“ that opinion I cannot, as an honest “ man, support a Government which “ carries out that policy.” This is to the point, and we only wish we had in the country more politicians as honest and courageous as Mr. Solomon. The curse of the politics of this Colony has hitherto been the

lack of politicians who had the courage to express their convictions. However few these may be in the beginning, banded together with a common object, and fighting in the interests of justice to all, they would accomplish a great deal. Well, Mr. Solomon, proceeded to make good his charge against the Bond Party in Parliament. The fierce light of honest criticism was directed towards the important document which Mr. Hofmeyr sent to President Kruger, recounting the occasions on which, when the interests of the Colony and of the British power came into collision with those of the Boer Republic, the Bond party invariably espoused the cause of the Republics. “ It “ has been admitted,” he said, that “ all this was the policy of the

Bond in the past, and I don’t “ expect better things from it in the “ future.” In this task Mr. Solo- mon scored at the meeting, and we have no doubt that his remarks will profoundly impress the country. When Mr. Solomon went on to picture the attitude of Ministers with respect to Sir Chas. Warren’s Expedition, the Registration Bill, Free Trade, the Excise, the Liquor Traffic, the reduced rates for car- riage of Stellenbosch and Paarl brandy along the railwaj^we felt that he had proved his esse up to the hilt that the Ministers were mere marionettes of the Bond. We were somewhat disappointed that the speech closed without a special appeal to the country to be careful in the selection of representatives in Parliament, and to draw a sharp line between members who are :or enlightened progress and justice to all, and those who gener- ally favoured the Bond policy of Government for the sole benefit of Bondmen, and the neglect, if not the positive dragooning, of the interests of the *rooinek* and the *schepsel.* Here is a question on which politicians might take sides, and we congratulate Mr. Solomon on having placed the issues so plainly before the country.

Apostolic Fights **SINCE** the time at Port Elizabeth. when Mr. JOHN Macpherson was appointed Super- intendent of Locations at Port Elizabeth—some eight years ago there have been several tribal fights, all said to originate from similar causes, either Kafir-beer or the demon of lust. At one time it was hoped that the last of these riots had been witnessed, and the Town Council was thinking of cutting down the item of expenditure of some £200 or £300 per annum under the head “ Superintendence of the Natives ” when, last year, another native riot curiously sprung up, after five years quiet. The cause, as given on oath at the pre- liminary examination held by Mr. T. E. Wright, A.R.M., in March last, hy Mr. Macpherson was, that two young men—a Fingo and a Kafir named respectively James Gazi and John Seya had fought over a young woman named Leah Fani.

These young men were arrested as the two ring-leaders on each side. The woman, Leah, was also ex- amined and in her evidence intro- duced the name of a third man, Mhlakwaxelwa, a Fingo, as another ring-leader. All these men were ordinary store labourers. In the newspaper reports of the evidence given by all the witnesses the names of Mr. Macpherson, Mr.. Wauchope, the Interpreter, and some of the police were mentioned as having done their best to stop the fight. We were informed at the time that Mr. Wauchope never had a wink of sleep for two nights,, walking up and down between the camps trying to make peace. The Revs. S. Ntsiko and J. W. Gawler also played their part in the interests of peace, for it was at their instance that Mr. Wylde, C.C. and R.M., was brought to the scene.

Mr. Macpherson then filed affi- davits setting forth the nature and origin of the disturbance and charg- ing the young men mentioned above with public violence, and that they were the prime instiga-. tors of the riot.

ABAHAMBELI E BHAYI.

U Rev. John Msikinya ufikele kwa Mr. Wauchope ngo-Mvulo 16 Jan., selevela kumninawe wake e Tinara. Ebusweni akuko nento umahluko, kuba kusantshu- la lamijila yo 1875. Ngengqondo yindo- doda ejiyileyo. Sinive xa ashumayelayo e Rabe nge Cawa 22 Jan., ukumka kom- hla, seva sinomona, wanga ulahliwe ngapa e Alvani. Singa “angandlela ntle” ukusinga ekaya, nakuba silila tina base Bhayi ukuba esuke weza yedwa apa, wa- lushiya e Dikeni usapo Iwake. Kumhla alibonayo i Bhayi

U Rev. Elijah Makiwane usekwanguye —betu nguye epela. Incoko elikulu, esi- hleke kwada kwa buhlungu intumbu. Kodwa ute akudibana nento kaSilwanga- ngubo xa ibalisa ngamabhenu-bhentsu amhla kwadibana nentokazi ka ma-

lunga neqina **lomtshato**, waqengqwa pantsi umfundisi—wake wamiwa yintsi- ni, wada u Mrs. Silwangangubo waputu- ma ibhotile ye jinjiyhiya. Ute akuvuka umfundisi—esahleka—u Mr. W. Lembali bendiba yindaba yakwa mkwekazi imna- ndi, kawuyibalise emapepeni, inesifundo esikulu. Eloxa ke u Mrs. Silwangangubo umana ukuti—“ Yes, I got you nicely dear—just in time to undo your plans ”— banduluke okunye abafundisi.

Intshumayelo yokuhlwa kwe Cawa e Rabeyenziwe ngu Rev. E.Makiwane—ya- mnandi kanye. Zombini zibe zisalata pezulu—eyokuqala ixela ikaya lokupumla eyokugqibela indlela yokuya kona— umntwana ozelweyo ongu Yesu.

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