IMVO ZABANTSUNDU (NATIVE OPINION) MARCH 17, 1892. 3

Ibenye ke into ebefe yayitshitshisa
yonke into entle ebibonakala, into ete
yabang’ usizi kakulu—into yokubona
abantu abanjengabase Mdloti abadala
Elizwini—besima ngazo zombini inyawo
ukukhusela utywala ukuba bungapumi
pakati kwabo, angabi nantloni umntu
ukulivakalisa ilizwi lake kwinteto eti
“ ngapandle kokuba kupeliswo obabelu-
ngu utywala—andisayikuze ndahlnkane
nobakowetu.” Kakade Mhleli, nendlebe
ngokwayo iyipulapula nzima, ngemba-
ndezelo inteto enjengale, ngokukodwa
ipuma kubantu esek ukudala bese Lizwini,
lonto bayibonakalise kwintlanganiso
yozilo ebisenziwa kwozontsuku.

\*\*\*

Kubo buhlungu kumbhali walamaca-
pazana ukunyauzelwa ukuba abuyele
kwasekaya kukugula engafikanga kwi
ndawo ekutiwa inengcwaba lika Tabaka.

\*\*\*

Uknza kuyeka manditi ke Mhleli, ne
pepa lako apa tina silifunda ngenyameko
njengokuba kwase kutiwe kaloku tina
apa singo baby (intsana) kwinto zombuso,
sisamana sibonela nokuteta kwamadoda
esimana sikufunda apa Emveni ; nengqu-
ngqutela siyibasele amehlo, into esiyi-
kalazelayo nati yilenteto ingaka ngayo
ekusuke kungati kuxatyenwe, kanti
ayisabonakali into ekusabanjwene ngayo
—ise imi intlanganiso; into eseyipambi
kwetu nesiyilindeleyo ngoku ziziqamo.
’Zwana limbi elingenziwa siti tina babo-
nela bepezu kwentaba—lelokuba sesape-
lelwa ngamatemba kwintlanganiso zolu-
blobo, esingasuka siti nayo le njengezi-
nye yoka ibe nebubu kwixesha lowoku-
qala, nowesibiui mhlaimbi nowesitatu
umnyaka, ife njengezinye, Yaya pina
Imbumba Yamanyama? enditembayo
ukuba xa yayite yema yasebenza pantsi
kweligama layo, ngesekude kwako ne
miteto ede yavunywa nangu Rulumeni
yokuchasa ukucalulana kwentlanga yo-
kuchasa isiko lokwaluka. Eyo Manyano
nge Mfundo sekubonakala ukuba ivele
ngonwele eludakeni, yintlanganiso ke
leyo eyati ukusuka kwayo pantsi yanga
kukukhula kombona wenxowa ngexesha
lemvula eninzi; yaza yati ukuhla kwayo
yaxela ukuvutuluka kwenkozo zomsintsi
zakoma. Kwaye kunjalonje ikonje mna
soloko ndafunda ingxelo yodwa apa
Emveni ; andikazanga ndifunde nto ngo-
kwanekwa kweziqamo zayo. Abalum-
kayo ngabase Ngqusha bona bangazange
bayibhengeze eyabo bazigcinela njalo
i Fingo Association yabo yaba yinto
eyaziwa ngabo bodwa, kodwa nditeinba
ukuba nayo seyilele ngomblana apo
ikona. Yonke ke lento kobonela epezu
kwentaba yalata ukuba tina bantsundu
intlanganiso ezinjengezi seke sanazo zafa,
azikasifaneli, okanye lingaba selisemnya-
ngo kodwa, alikafiki ixesha lokuba sipu-
melele kuzo njengabamhlope, bekusalu-
nge kwalanto ibisalatwa ngu Mhleli we
Mvo, (Iwaziwa ngumzi wonke uluvo
Iwake ngentlanganiso), andingelutsho ke.
—Hlala kahle ke Mhleli otandekayo.

Imvo Zabantu.

NGOKULILELA EMSINI.

NKOSI Mhleli,— Kawundifakele kwelo pepa lamatshawe akowetu kwa namatsha- wekazi akowetu. Ndiyayivuma into etetwa linene lase Victoria East, linyani- sile ukuti kuko ukulilela emsini. Uku- lilela emsini asikuko okubangwa yimi- tshato yamagunya yodwa, ulilela emsini nokuba ute wakutumela indaba zako ku Mhleli akazifaka ulilela emsini ke ngoko, zonke izinto zelihlabati xa zine- nkatazo ulilela emsini ke ngoko; ukuba akunanto yakondla abantwana bako ulilela emsini kengoko. Kwano Mvo xa ingena baxhasi ulilela emsini umni- niyo ngokuba efuna ixhasiwe. Mande- njenje kuni manen.e namanenekazi ase Mazantsi nase Mantla e Afrikas elipepa liyi Mvo, kuti tina bantsundu liyintshi- nga ngokuba lipepa letu, ngokuba Imvo le ingunozala, izele i Banki e Bhai, ndi- tsho kuba Imvo le oko ibingekabiko be- kungazanga kubeko nto iyi Banki yaba- ntsundu ; ngenxa ye Mvo iko impucuko. Masenze ilinga nge Mvo ukuba mayi- ngatshabalali, sibayeke abo bati ufumana itiki; asilopepa lo Mhleli kodwa, leletu tina bantsundu. Mandiyeke ndingantyu- ntyi ndixele intyuntya.—Ndim,

Wm. Fairlie Y. Mdledle.

ICEBO NGO QEBEYI.

Nkosi Yam Mhleli we Mvo,—Ndivu- mele ndenze amazwana ambalwa maye- lana nale ngxoxo enge cebo lika qebeyi, owati wena licebo lako, ingelilo. Namhla ndisafuna ukupeudula umhlobo ozite wambu ngegama lokuba ngu “Ndive Ndabona,” nangani ingasinguye yodwa ofanelwe ukupendulwa, baseko nabanye abatatu, o “ J. B. wase Cala,” no “Um- Jansenville,” no “Ndingumfo Wase Zants’ Apa.” Ndiwapulapule ngotozamo amazwi abo, kodwa andizimiselanga ku- bapendula bonkenamhla; ndingati mhla- imbi ndihambe ndiboleka emazwini abo.

U “Ndive Ndabona” uxhasa Imvo ngokuti, ifanele ukuteta njalo ngepepa letu, ukuba ilibize ngo “qebeyi,” igama elibi, ongenako ukubiza umhlobo wako ngalo. Ligama elinikwa umntu otiyeki- leyo, osidlwengu, odinisileyo ngentlondi zake. Wena mhlobo “ Ndive Ndabona ” xa utelelayo njalo emazwini Emvo, lonto yodwa ibonisa ukuba akucinganga ngo- kute tye. Ubungevuyi nawe ukuba elozwi belibhekiswe kuwe, kutiwa ungu “qebeyi”! Encwadini yam kwi Mvo 14 January, 1892, ndatsolisa ndati, “ ingxo- xo ka Mr. Jabavu ayinancasa.” Ndaye ndisitsho ndisenziwa ngamazwi ake okuba andibize ngo qebeyi. Ndaqonda ukuba ugqibile ukulwa nam. Andizange ndimve elisebenzisa elozwi kubaxhasi bake benene. Ekungalunekiyo ke ukuba elogama alinike elinye inene elinjengaye, aze ayaneke emapepa, ayisasaze kuvvo wonke umhlaba, aba??? abafunda ama- pepa bazakucingela ukuti, ndingumntu onegama elibi kunene, de ndifaniswe nento apa enezote uqebeyi! Ke uqebeyi sisilwana esinobuhlungu njenge *ramba,* umntu olunywe nguye akadli ngakusi- nda pezu kobuso behlabati. Kunganina ukuba Imvo indilinganise nesilo esinjalo, esipalaza umpefumlo womntu? Makube wena *Uve Wabona* waza wabhala unga- qondanga.

Mandike ndiyishiye londawo ndingene engxoxweni eyona ingamandla. Lendawo uyitetayo yokuba ndikaulele inkawu zisiya kusela, ngokuti ndibambise ipepa lesi Xhosa nesi Sutho ndingacelwanga, bekucelwe Umhleli we Mvo, akuteti nyaniso; ude uqokele uti: “ndandulu- ??? sisicelo” se Mvo ukuba ndishicilele elopepa, uti “ lonto ibingeko ” ezingcinge- ni zam ! Ngunotshe, ndiyalipikisa elo nqaku. Umkumbulo wokushicilela ipe- pa. bendinawo ukususela kumnyaka we 1887 ukuba u Mr. Jabavu angakumbula, angandigqinela, ndaka ndambhalela eku- twaseni kuka 1888. Asiyongcinga indi- fikela bumini njengokutsho kuka “Ndeva Ndabona.” Ndati ngo August 1890, ndabhala emapepeni ndisazisa uku- ba ndifuna abaxhasi bepepa elitsha, ndi- funa ukulishicilela ngenteto ezimbini, nge Sixhosa ne Sisutu. Ngo September 1890, yaqala Imvo yanditetela ngamazwi abuhlungu, andizange ndiyipendule, ndayeka. Ngo October, 1890, yaqala Imvo yafaka Isaziso sokuba ifuna aba- mkell abatsha, kuba ifuna ukwandisa Imvo ibe nkudlwana, icinezele Isixhosa, Isingesi, Isisutu. Kungak’ oko nditshoyo ukuti, elicebo asililo ele Mvo, licebo lika “ qebeyi” ukuba usapilile u qebeyi lowo. Namhla ngelilizwi Imvo iyapinda uku- ndigibisela emhlatini ngembokotwe, andibanga namonde, ukuba ndingayi- penduli. Andizanga ndayichasa Imvo kusenjalo nanamhla, kodwa indilwa ngapandle kwesizatu.

Omnye umhlobo “Umfo Wase Zantsi ’
opendula ngokundibonisa Utung’ Umlo-
mo ne Pass, uti ziyinzala, ewe, amatole
Emvo, akuko nto injalo. Utung’ Umlo-
mo ne Pass, njalo-njalo, mna nditi zizi-
qamo ze Mvo; ndifuna amapetshana
amancinane anentsobi ye Mvo. Kuba
nantsi Imvokazi ishwabanisa ubuso xa
ibona itole livelisa intlokwana eqandeni?
ide ilibize ngokuti lingu “qebeyi” elo
tolana? Ndifuna nindixe'.ele isiposo
esenziwe lipepa lam. Ndingatanda uku-
ba amanene akowetu, ayikangelise kaku-
hle lendawo, ndiyatanda ukuba ndiboni-
swe apo ndiposise kona, kodwa ke
ndidlelwa indlala ngu Mhleli no “ Ndive
Ndabona” nabanye abanumzana.

Anditsho nam ukuti, ndiqine ngonapa-
kade ezwini lam, kodwa ndifuna uku-
qondiswa ngu Mhleli nabamgama, kuba
bona bandibona ngapezu kokuzibona
kwam. Amanye amadoda ateta “ nge-
soya” se Mvo, nam ndiyavuma inaso,
kodwa asifezekile. Inyama ayinancasa
ngapandle kwetynwa ; ipepa ukuze isoya
salo sifezeke malipahlwe ngamanye ama-
pepa ateta inteto yalo, ancedisane kubeko
ne *opposition,* ukuze ke ipepa lipumele
kwezo ngqandende. Hleze kanti kuza
kuvela ipepa elibhetele ngapezu kwe
Mvo nangesoya. Mhlaimbi namhla
ungade ufunge uti Imvo inesoya ngapezu
kwamanye amapepa, kanti uyazikohlisa.
Mandishiye ngokupela kwexesha, nango-
kucela unyamezelo ku Mhleli.

Isaac Motaung.

Queenstown,

19 February, 1892.

[Ubushushu balomzalwana ngokupa-
twa kweqalo elingo qebeyi singasuka siti
busuka ekungendelisini ukuyiqonda
inteto ye Sixhosa, kuba iyinteto enge
yamsindo nakucapuka — iyeyobuucoko
kwapela. Mayelana nendawo ati lom’bha-
leli kwatetwa ngamazwi abuhlungu ngaye
kwelipepa singasuka siti, ilipupa lonto,
kuba kungazanga kwabako nentliziyo le
kuti yokwenjenjalo. Uyaposisa kwakona
ukuti inteto engesicelo sabe Sutu yavela
kwi Mvo akubon’ ukuba selekupe isaziso
sepepa lesi Sutu. Umqulu obotshiweyo we
Mvo sinawo. Walata ukuba isicelo sa Be-
sutu sokuba Imvo ikutshelwe kwi nteto
yabo satiwa capa kwipepa letu lo August
7,1890, kute ngo August 21,1890, savela isa-
ziso ngepepa salendoda lesi Sutu, Umemo
ngokwandiswa kwe Mvo luxele kodwa
ukuba bangati betumele amagama ano-
buqela obulingeneyo sikangelelwe inda-
wo isicelo sabo. Nakwakubeni ukungxu-
ta kulomcimbi kungenanto kunokuwu-
ngenisela yona umzi, masenze asentloko,
amhlope, ukuti alizange lipatwe nange
gama ipepa lika Motaung kwi Mvo; kwaye
kungazanga kwabako nolangazelelo loku-
likankanya ngokoyikela ukungavisiswa.
Esi sijwili ngo qebeyi salata ukuba sahla-
ba sikangele.—Editor Imvo.]

UKUFANELEKA.

Nkosi Mhleli,—Ndivumele ukuba
ndike ndenze ambalwa; imbangi ngu
qebeyi, ukuva ukuba u Mr. Isaac Motaung
ulwa kakulu kukuba ati Umhleli ungu
qebeyi, kuba wati Umhleli, site sisacinga
ukuvula inteto ya Besutu, sapangelwa
ngu qebeyi. Ke ndifuna ukwazi ukuba
ngetenina Umhleli ukwazisa abantu uku-
ba akasenako ukukupa ipepa la Besutu
kuba Umhleli wacelwa nga Besutu. Ke
wada wavuma ukuba uyabamkela a Be-
sutu, ke Umhleli waba uyayazisa ngama-
pepa ukuba uyasamkela isicelo sabo ; ke
ute u Mr. Isaac Motaung akubona eso
saziso sika Mhleli wavula elake ipepa
la Besutu. Ke mna ndifuinana limlu-
ngele eligama lika qebeyi. Ke umzalwa-
na lowo andiyazi into ayilwelayo. Ke u
Mr. Motaung akanakulwa kuba ungu
qebeyi no gqadambekweni oka Nomeva,
kuba a Besutu abakucelanga, bengakwazi.
Ukutsho, ute wakubona ukuba oka
Jabavu ubavumile a Besutu wati gqada
pambili ngelako ipepa. Into enjalo ngesi
Xhosa ngu qebeyi no gqadambekweni
oka Nomeva, nditsho kuba nam ndaka
ndatumela ku Mhleli a Besutu. Ke ndi-
yanicela manene ukuba akamfanelena
lamagama umzalwana wase Komani,
nanga: u qebeyi, gqadambekweni oka
Nomeva ?—Ndim,

Mswela-Ntloni.

Kimberley,

15 February, 1892.

UMANYANO NGEMFUNDO.

Nkosi ebekekileyo,—Kaunditele gxwa
kwelo pepa lako lamazwana alandelayo.
Sibone kwi Mvo ye 4 February, indawo
eti—Umanyano nge Mfundo luyiyalele
kuti intlanganiso yalo eyakuba ngo July.
Kekaloku sinombuzo esinga singake
siwubhekise kumalungu alo, ongulo :
Niteta kangapina ntlanganiso-ndini?
kuba ukutsho satumela izwi letu ngo
Nobhala u Mr. Ncapayi kwintlanganiso
yase Debe lika Mr. Njikelana eliti—uku-
ba Umanyano lubone ukuba intlanganiso

mayibe kuti uze uti—Kulungile siyava-
mkela. Satumela elozwi ngokwazi uku-
ba kumzuzu singqungelwa ngentlanga-
niso le, singayivumi ngetuba lendlu;
kungoke esati yakuba namhla iko indlu
satumela ngo Nobhala. Impendulo ke
ibeye yokuba Umanyano alulamkelanga
izwi letu (pofu kube njengokutelekelela
kwetu, yaposwa kwakuti intlanganiso)
ngezwi elite intlanganiso ayina kusiwa
kwilungu elingekoyo entlanganisweni,
kusitshiwo yi President eyayiyiyo oko,
yavuma nentlanganiso. Namhla ke
iposwa kuti, pofu singabangako kweyase
Mkangiso, engoko ke masibuze lombuzo
ungentla, uti—Niteta kangapina ntlanga-
niso ndini? kuba nagweba ngezwi lalo
President yapumayo ukuba intlanganiso
ayina kuya kwilungu elingezanga entla-
nganisweni. Qondani malungu ukuba
elozwi lenziwa pezu kwezwi letu esilitu-
meleyo ngentlanganiso. Umoya elate-
twa ngawo elozwi asigqibi kuwuqonda
ke ukuba yayingumoya mnina, Eloku-
pela ke malungu nali,—Ukuba Umanya-
no lunokusazela ukuba nati siyapefumla,
noko singumzana opantsi maluke lulu-
ngise londawo yasibinzayo sasiya kunika
impendulo entle. Masitshokele ngeliti
asivuli ngxoxo ke ngalamanqaku, sibhe-
kisa kumalungu odwa abantu balomci-
mbi. Owenu olilungu kunye nani,

Peter Tyamzashe,
Egameni lamalungu alapa

Mngqesha Mission Station,

February 23, 1892,

INKONZO YOMPANGA WASE RINI.

*Inkonzo yo mpanga ka Mr, John May
ebinge Sabata, 6th March,* 1892, *kwi
Tyarike ya Mawesile, ipetwe ngu Rev.
G. Kakaza. Kumazwi ati’.—“ Gqala
ofezekileyo ukangele ofezekileyo; ngo-
kuba isipelo somntu onje siluxolo,”*Iculo: xxxvii, 37.

Inkonzo eloluhlobo yinto eyenziwayo
xa umntu obhubhileyo ebebalulekile
ngesimilo ukuba sihle, nangemisebenzi
elungileyo. Ebe njalo ke lomzalwana
usisbiyiieyo. Lomtb wase Batenjini wa-
guqukela e Badesi kwa mzuzn. Akaza-
nge ake alahle. Abanye abantu baye
bamane ukupuma bengena e Bandleni:
ngokuwa ezonweni, mhlaumbi ngokupi-
kela into eyaliwayo ngabo bapete umse-
benzi. Wati vena akuba eguqukile waba
uguqukile. Wati akuba eguqukile wahla
wamiselwa ekubeni ngumshumayeli no
mkokeli. Waba ngumntu ke ngoko ono
msebenzi e Bandleni. Ke lomfo ebe
ngumntu onamabala amahle kunene esi-
milweni sake, endinga ndingawabalula

namhlanje ukuze sibe nokufunda. Xa asapilileyo umntu akutandeki ukumnco- ma; kuba abanye abantu kuyabenzakali- sa ukunconywa. Kodwa xa selebhubhi- le umntu akuseko loyiko lokumenzaka- lisa umntu ngokumncoma; kulungile ke ngoko ukuzibalula indawo ezilungileyo esimilweni sake sisenzela ukufundiswa kwetu.

Isimilo somzalwana u John May besi- baluleke ngendawo ezininzi ezintle. 1. Ebengumntu olulame kunene. Mhla­imbi elibala beli wongamele onke amanye amabala esimilo sake esihle. 2. Ebengu­mntu onobubele obungazenzisiyo, obe- bubonakala emehlweni ake, buvakala esandleni xa akubulisayo. 3. Ebengu­mntu olinono, nditeta umntu otnvo zicikizekileyo. Ebelinene ngemvela, ebekwazi ukupata abantu kakuhle. 4. Ebebaluleke ngokunyamekela umsebenzi awupatiswe li Bandla lakowabo ; ebewu- katalele, ewenza ngokuwueoselela. 5. Kanjalo ebewukutalele umsebenzi awu- patisiweyo. Lamaxesha sikuwo abalule- ke ngokubako komoya ombi, wokuwu- kangela ngokuba umsebenzi wase Ba­ndleni ngowabafundisi nowabavangeli apo sukuba beko: ufike ke ngoko aba- shumayeli bengazitabati indawo zabo zokushumayela ngokukodwa ukuba zi- kude, nabakokeli bengateni kakulu kukuzingenisa iklasi zabo. Eomoya mbi ebengenawo umzalwana u May. Yeha! kwi Bandla lase Wesile, xa ngaba lomoya mbi uyakukula, kuba alinakupu- melela ngapandle koncedo Iwamadoda angengabo abafundisi, laye kanjalo landile libangelwe luncedo lwawo. ko- dwa ke lomoya mbi. wokungatandi ukuxamleka ngemicimbi yase Bandleni, nyanda. 6. Ebengumntu otembekileyo Ebandleni lakowabo, elo laqala lamfuna ebunyameni. Waguqukela e Wesile, ubhubha engum-Wesile. Abanye abantu bati bakungevani nomfundisi, besazinje ukuba uzakubuye emke, sebesuka bechila besinga kuma Bishopu, mhla­umbi, e Rabe. Kanti nalapo abasako- nwaba. Koti kwakuxoxwa ezintlanga- nisweni, akufun’ ukubaxina ngemibuzo ebonakalayo, bavakale besiti abasweli- ntloni: “ wayemke ngantonina kona kowabo?” 8. Waye engumhlobo omku- lu wabo bonke abafundisi abaka beza apa. Kuye yena, ebantwini, nakubalu- ndisi, bekungeko Mfengu na Mxosa. Abanye abantu noko bangamakolwa banaso esisahlulo, ndinosizi ukuti naku- bafundisi bako abanjalo. Ukuba umfu- ndisi yi Mfengu, womfumana eyigqugula imicimbi ye Bandla nabakokeli abanga- ma Mfengu bodwa, ufike nezindlu ahamba kuzo izeza ma Mfengu zodwa. Ati ukuba ungu Mxosa umfumane egqugqula Maxosa odwa, ehamba kwe- za Maxosa odwa izindlu. Waye engenalo elikete umzalwana u J. May. 8. Kanti ke noko waye engumntu onjenjenje ukulunga, intshaba zona wayenazo. Waka wandibalisela ibali lokubetwa kwake ngenxa yokushumayela Ilizwi, xa ashumayelayo kanye, yapuma pandle indoda, yangena seyipete iuduku: yayi- faka kuy’ apa.

Ezindawo ke zonke ndizibalulela ukuba sifunde.

 UMBANE KWA BHULUNELI.

Ingozi elusizi ihle ngo Mgqibelo kwa Bhuluneli e Qonce emva kwe dinala. Ngesipango salomini umbane ubeteinto- mbazana (Miss Mangcu) icala lonke; wayitshisa nendlu. Ibingamantombaza- na amabini eno nina abesendlini; ayiva- kali kwenzakala enye, kodwa yotuke kakulu. Into elusizi ayifaki nento etyi- wayo lentombazana yenzakeleyo, kusuke ukutya kupume ngernpumlo. Kukwako nendawo erazukileyo emqaleni.

I e fiva bati ukuyibiza ngu *mfulawenja* yenze izimanga e Mncotsho: kanye entla komzi womfundisi banuke u Tunu into yase Mazizini. Tina siti lixa elilungileyo ke ukuba abantu banxibe u Kristu ukuze ba- nganukwa.

Vital statistics show that men bear pain with less fortitude than women, that they die earlier and oftener, and are a sourvy lot anyhow.

Native Opinion

THURSDAY, MARCH 17,1892.

*MR. SAUER AT ALIWAL.*

THE long-looked for declaration
of the intentions of the Gov-
ernment in respect of the Franchise
was made at Aliwal North on Satur-
day night by the Colonial St cretary.
Mr. Sauer stated that ever since
Parliament rose the matter “ has
“ had the most careful, the most
“ deliberate, and the most anxious
“ consideration of Ministers,” the
result being that they have deter-
mined to deal with the question.
When a party such as is led by Mr.
Hofmeyr, comprising quite half
of the Assembly, loudly demands
that a certain question should be
considered, no responsible states-
man can afford to treat such a de-
mand with indifference. But
whether what is asked by so com-
pact a party is what, with a due
regard to fairness and justice, might
rightly be conceded, is quite
another thing; and in regard to
Mr. Hofmeyr’s proposals the Gov-
ernment have not, for example,
deemed it right to adopt the “ dual
“ vote ” nor has it a desire to
legislate on the subject in any
anti-Native spirit. Now, here we
have the groundwork of the Minis-
terial policy, and it differs from that
of Mr. Hofmeyr’s in that, while
the latter’s would have placed
checks and counter-checks against
the Natives, that of the Government
drops the Native as a factor to be
legislated against, and proceeds to
place the matter on a basis which, in
Ministerial estimation, appears the
most defensible in the interests of
the country as a whole. As to
whether the basis selected by the

Government is the correct one
different opinions will be held ac-
cording as there are facts to support
such opinions. But be the facts
and opinions resting on them what

they may, the Government claims our admiration, and deserves great credit for chalking out a course of procedure in this matter, apart from considerations of class (such as are involved in the principle of the plural vote for the more favoured among the community), and of colour. On this point the calm statesmanlike declaration of the Colonial Secretary may well be reproduced :

I have always been an advocate, and I trust I ever shall be, that in dealing with the great Native population of this country, we should deal fairly and justly with them ; therefore I have always maintained, and shall maintain, that in dealing with this Franchise question in a Colony like this, you must have a Fran­chise apart from colour. You must not have one Franchise for the white man and another for the coloured man ; and that was the reason why in 1887, when a Bill was introduced, [nominally for a better registration of voters, but actually and practically affecting the coloured people, I opposed it from the first day it came to the House of Assembly until we saw the last of it. I say it is not fair to disfran­chise a man because his colour is black, and I shall never be a party to a Fran­chise which goes on colour lines. That was the position which was taken by Mr. Innes, by others, and by myself, on that occasion, and we maintain that position to-day.

Proceeding by the light of the convictions set forth in the above extract, the Government, in the words of Mr. Sauer, “ are pre- “ pared to deal with the future “ and to leave the present alone.” With this object in view, “ All who have come on the register on the “ present low franchise should re- “ main there, and in the same po- “ sition as if no fresh legislation “ had taken place.” Rev. D. P. Faure, of Capetown,—no enemy of the Natives—threw out a like sug­gestion a short time back, and it seemed to commend itself to the fair-minded among the community. Its adoption by the Government will, we are assured, take the sting out of any reasonable change likely to be made. As for the pro­posed alterations, they appear mo­derate enough. The franchise is to be raised so far as future appli­cants are concerned to—it is cur­rently stated—£50. Ability to read a candidate’s name and write ones name will be insisted on these proposals, together with a faint hint about the ballot, would appear to cover the extent of ground the Government are prepared to go in the direction of change. We shall now curiously expect to hear what the country has to say on the Government policy foreshadowed by the Member for Aliwal North. Heretofore Mr. Hofmeyr’s propo­sals have been before the people ; and they appear to have been un­acceptable to the general public, always excepting that section of the community whose sympathies are with the Bond. For ourselves we have opposed them tooth and nail as being unnecessary, and as cun­ningly devised to rob some of the people of rights and privileges which had not been abused. Now that the Government have unfolded an alternative, no doubt attention will be directed to it. The Government alternative seems to us to be care­fully devised to attract moderate men of all parties. It is not to be expected that the Bond will readily accept it as it does not give them any immediate advantage such as they have been for years striving to secure for themselves at the expense of the rest of the population. But it is here that we discern the states­manship of the Government plan, and it is to be hoped they will be able to secure the support of the community as a whole in bringing about a settlement of the business, and a settlement which we trust may be a lasting and enduring one.

 Topics of the Day.

Writing on tho eve of MR Sauer Mr. Sanet’s speech at

AS Aliwal North, the *Fort*

spokesman. *Elizabeth Telegraph* ob- served : — “ There is, perhaps, a certain fairness in Mr. Suer being selected as the member of the Ministry who is to make the great dis­closure. It will not be forgotten that be was the leader of the Opposition at the time the Sprigg Ministry came into power, and that an invitation was ad­dressed to him, in the first instance, to form a Ministry. His position, there­fore, in the Ministry is second only to that of the Premier. Mr. Sauer is also one of the members of the Ministry who have in their past political career endea­voured to support the principles of justice and right in our dealings with the aboriginal races in this c untry. Some have felt that the presence in the Ministry of Messrs. Sauer, Merriman, and Innes are a guarantee that those rights will continue to be respected in the legislation of the *country*. It may be that Mr. Sauer will ba in a position to announce that no attack is intended on the true interests of the Native, but his task will bo a difficult one.”

One of the persistent retirement rumours of the day is of the that Mr, Innes, C.M G, U.S.N.A the Under Secretary for Native Affairs, is to retire from official life next month; and of all the guesses about his successor we do sincerely trust that, for the just and faithful administration of Native Affairs calculated to inspire this large

section of the population with confi- dence, the statement that Mr. Walter Stanford would succeed Mr. Innes would prove correct. No official would draw the sympathies and the confidence of the of the Native people to the Native De­partment than Mr. S anfold, and Mr. Faure would do himself no small credit by making so popular an appointment. There are, of course, officials who, from seniority in the service, think them­selves entitled to such a post, but it is to be hoped the permanent headship of the Native Department would be filled by one thoroughly in touch with all the phases of Native life, and imbued with such statesmanship as to be in a position to give good advice to the ministerial heads ; and none has these qualities in a greater degree than Mr. Stanford, whoso name we have been pleased to hear mentioned as that of one likely to succeed Mr Innes.

Among other announce- A SCAB ments made at Aliwal

COMMISSION. North by the Colonial

Secretary is the im- portant one of the appointment of a Scab Commission to go into the subject with a view of rounding the singularities and ??? of the measures now in force. We believe we were the first to make this suggestion in behalf of our countrymen, who, although not op­posed to Scab legislation, found in the working of the present Acts points which appeared unreasonable and unne­cessarily harsh. As Government intends to have upon the Commission a repre­sentative of Bond opinion, nominated by that body, and one of English firm­ing views, also nominated by the farmers, we should earnestly bespeak that one conversant with the circum­stances of the Natives should be put on the Commission to prominently bring forward the special difficulties which beset that section of the people.

AFFAIRS OF THS AFRICAN CHOIR.

letter to the editor.

Sir,—On arriving in the Cape my at­tention was directed to several articles which appeared in your paper, especially one written by Miss Lilian Clark. In leaving England it was Mr. Stephen’s expressed desire that on my arrival I should say nothing to injure the choir. But I was not a little surprised to find that the managers of the African Choir have launched into the Press to vilify me and vindicate themselves ; and there­fore I am compelled to take up the gauntlet, yet with a fair and cool spirit.

The history of this choir dates from Kimberley when about fifteen Native voices— male and female, were got to­gether to go to England. They had two or three concerts at Kimberley which were a financial success, and the pro­motes failing even then to fulfil their engagements to the Native members, the majority withdrew, and thus they left Kimberley with four Natives only, hoping to pick UP others as they travel led south, and depending upon me for the most, part to secure the full number. On arriving here they made us believe that, the four from Kimberley were the *chosen,* instead of only those who *would* go with them. They arrived in this division perfect strangers to me —I mean the four Europeans. I was the means of their introduction to Lovedale, as well as obtaining the majority cf the members of the choir,— as their letters and telegrams to me could easily de- monstrate. To show also how much they depended upon me, they undertook to pay me in the Colonial tour as much again as other members of the choir, and half as much in the English tour. The African Choir fi st consisted of ore European, and then three with another remarkable gentleman travelling in­dependently with the choir to see whether it was a good paying concern before putting his money—of which he had a plethora it was said unto us into the venture, and with him at our backs our craft would go ahead. At Kimberley (return visit) a contract was entered between the members of the choir and the managers. The goose that laid the golden eggs being now at the helm. In this contract they engaged inter alia to pay us so much per week or per month and pay *all* extras ; and yet when it came to going unpaid for. months, and we demanded our salaries in England, they quibbled by saying — they understood that we were to be paid out of the proceeds,—a fallacious argu­ment if not a gross ??? presentation of truth — because it, is logically true that if we were to share in the loss, wo had also to share in the profits, and thus became partners in the affair, which was not the case.

As to the Technical Schools, that was simply a fine rolling phrase, and a con­venient expression to catch the unwary. Some Cape Journals have correctly described that—although when these statements appeared we were told with solemnity by the Boss of the show that “ the *Cape Argus* has cabled an apology,” and in still more thundering terms that “the publishers of the *Graff Reinet Advertiser* will be given no quarter.” We were not a little amused one day (11th Nov. last) at Darlington when in a reception Alderman Pease—who was in the chair—asked the manager or con­ductor to give particulars about this Technical college—How much money was wanted, how much had already been obtained. and where this college was to be built, and the amount of donations ? Our man was equal to the occasion and boldly stated that it was to be built in some central place not known, and the choir is to raise, at least, £10,000, the Cape Government £10,000; and after quoting some handsome donations, closed by saying he had not the books with him as then he would be able to give all particulars. It is true that I made reference to this Technical college in my addresses, but it was a mere per­formance of duty forced upon me which, however, I performed not without some qualms of conscience as ono member of the choir would boar me out, and I was indeed glad when I was relieved of it.

To come to Miss Clark’s letter, she says “ The choir is divided against itself.” It was never actually divided until after we had *all* resolved to leave the managers because they said they bad not a sixpence to pay us for six months salary in arreas, but three

Kimberley girls ratted, and at once became virulent with the managers against us, hence the Police Court pro­ceedings in which Eleanor Xiniwe pro­secuted, and Charlotte Manye was the prisoner ; a most egregious and un­provoked assault which was aided and abetted by the managers. That I in­fluenced the choir is as false as the state­ment Miss Clark made on oath that the quarrel was caused by tribal difference in the choir.

Perhaps sir you may not be aware that this Charlotte Manye is the young damsel of five languages (?) notoriety who enlightened Mr. Stead of the *Review of Reviews* on Colonial social questions, &c , so that she has not only the ext raordinary gift of the lingo, she has also that of the fist. She glories in the latter, and some members of the choir have had a personal and practical experience of it.

It may not wholly be the fault of these Kimberley girls. The managers have always bolstered and pampered them at the expense of others. For instance it was left to the superior intellect of this young damsel to info m Mr. Stead about African things and life. I was one of the three who called on Mr, Stead, but not there whin ‘ progress ’ was reported.

To take up a full and vigorous defence to the attacks on me by Miss Clark’s letter and a paragraph in the *Cape Mercury,* would swell this latter to in­ordinate dimensions and take up your space and my time Mr. Editor. I shall leave out a good deal, but I hope the *Mercury* will do me the justice of taking this letter over. In leaving King I sacrificed my business of general dealer here and in the country, and the " Coffee Shop” formed but a small part of that business. 1 advanced to them £30 or its equivalent, of which they only paid me £5 in the same way as another Native member of the choir lent them £100 at Kimberley, and goodness knows if he will ever recover it.

They say they can show their books and accounts in order to prove that they have been losing money. It is a per­fectly easy thing to put. any figures in the books. Why! You have false balance sheets with banks which are supposed to have strict and proper auditors, how much easier for a body of men who are their own auditors.

If they were open, above board and initiated us behind the scenes, we very likely would have sympathised with them after being personally convinced of what they stated, but not they, when we went for money we were only told “ no money.” To show you, sir, how averse they were that we should know anything of the accounts—Konongo and myself were included in the committee which was formed by Mr. Stephen in the new agreement, but they strenuously opposed these names, whereas a position in the committee merely was not satis­factory, we wanted that one Native should be in immediate touch with the receipts and expenditure.

The venture of the African Choir was a monetary speculation in spite of all the platform declaration, and if as such it bad gone before the public, nobody would say aught against the trio, but the financial expectations were not realised, and as soon as they went to Christian communities they were at once in a falsa position. Such questions as : Who are these men? What are they ? had to be met by subterfuge. They were never previously connected with Natives or mission work. One minister said to me in consequence, the more they went among Christian people the more sus­picious the people will ba of them.

That Neli Mabandla acknowledged his mistake in writing that letter I cannot believe, because what he wrote there is what he has afterwards said to them verbally.

That I have influenced the choir to rebellion is a gross libel. As for myself I would have left- after the first month, or even before, if they had setttled with me, as I could not submit to this hum­bug. And the procedure of the County Court rendered it impossible for me to sue them whilst in the choir. And when they dismissed me in December on a charge they could not prove, I then instituted legal proceedings against them, when Mr. Stephen came forward and asked me to withdraw the case as I may get an empty verdict ; but, fortu­nately the YM ,C.A. who had engaged the choir, had not paid yet ; and some of the members on their own individuality and responsibility resolved to retain the sum of £42 pending the decision of this case, a laudable and Christian-like act to justice done. And I accepted Mr. Stephen’s offer to pay me some money and my passage home.

It is now about three months since I left the choir, but the chaos and dissatis­faction is still rife, because people against their wills and in deference to Mr. Stephen, have undertaken to con­tinue with the Trinity until June next.

The little boys I have through Mr. Stephen’s request allowed to remain in the choir till June. I don’t know whe­ther Miss Clark means to dispute my guardianship, but they are there now through me until further notice from me. The tips of course have gone into my pockets and their mothers have gratefully received them. But now they and their way into the managers pockets, find I am doubtful whether they will all find their way out again. That step was vigorously denounced by prominent members of the choir and some English friends of the boys.

In conclusion, I do not desire to de­scend to the labyrinth of attacking personal and private characters, because I believe it is forbidden by the laws of decency as well ns those of libel. If it were not so I would easily run through everyone and anyone of them, from Minnie upwards to Harry downwards, there’s not one of those managers unim­peachable.

Last, but rot least, we have been very kindly received by the British public, and to some we are exceedingly grateful for many and various tokens of kindness. It has been a remarkable thing to me that one has to go to England in order to realize the warm heartedness, the spontaneous and unwearying generosity, and hospitality, and the striking noble­ness of the British people. Long may Her Most Gracious Majesty the Queen — in whom is developed in an eminent degree these grand characteristics — reign over this notion and over the nations of South Africa.

I am, etc ,

Paul Xiniwe.