IMVO ZABANTSUNDU (NATIVE OPINION) MARCH 3, 1892.

INDABA

Amanqabaza ase Queenstown.

Unyaka Omtsha.—Tina bafundi be Mvo apa e Komani, Mhleli sikunqwene- lela imihla emihle. emininzi pantsi kwale ngubo ukuyo yokuba ngumhleli wepepa lako elidume kunene, elilwela umzi wakuti ontsundu ; bamba kakuhle sisa- kunqulela, nqeberu ka Jabavu. Lonyaka mtsha ngati uza namadabi amabi, na- shushu, ke xa kunjalo ungashenxi wena emoyeni wako obe usoloko ululwela ngawo uhlanga; ungapazanyiswa ngu Hamani lowo Modekai.

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I Location.—Intoni ke, nditet’ ukuba mna namhla umzi lo umi ngenyawo omaqaba, ngenxa yalomteto mtsha woku- ba makungenziwa mqomboti e Location, iqelana apa elitanda kuneno u Bhungane selihambela pezulu, liyawati, sihlutwa amasi etu. Sobona kambe, amaqela ma- bini, liko eliwuxhasayo lomteto—“yi gutinyuzi” ko kubo.

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Unobhala u Mr. Barnes.—Intoni ke, lomfo ngati usatyeka okwangoku, into mhlaumbi abayakuti abanye bangamta- ndi ngayo kukuba efike kunye nokufika kwemiteto emitsha, ekuya kungati ke kwabangaqondiyo yeyako, kanti naye upatisiwe lemiteto, amakayihambise.

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Ama Wesile.—Intoni ke, into ekoyo kukuba ebesand’ukuba nentlanganiso yawo nje yonyaka; atsho umzi wanzima iveki zontatu, kuba neyamagwangqa intlanganiso ibilapa Intshumayelo ze 77 January, nge Cawa, zaye zipetwe ngo Rev. C. Lwana 11 a.m,, Rev. J. M. Dwane 7 p.m., no Rev. Jonas Goduka 3 30 p.m. ; intoni, yayawa pembelela impemb’ enku- lu ka Dwane. Intoni ke, ngo Mvulo usuko njo umzi wazinyaswa ngoku ngama Gosa, bezilapa into zo Jabavu, Renqa, Kalipa, Mbuli, Ntozini, Antoni, Noboza, Sishuba, amadoda abeko ebekwi 15. Sincoma ukuwutanda kwawo lama- doda, nokuwuvela kwawo umsebenzi we Nkosi.

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Irona.—Lentlanganiso y ok u hambisa onyawo ntle ezizweni ibe ngo Mvulo ; isihlalo sitatwe ngumnumzana owazeka kunene u Mr. M. Renqa waso Batenjini, wasipata isihlalo ngendlela encomeka kunene, nentlanganiso yanikela ngomoya oshushu kanye. Abateti yaba ngo Revs. S. Mvambo (umninimzi), J. Mahonga, C. Lwana, S. Mzamo, A. Mabula (uha- mbani). Kambe ngalo lonke elixesha zona intombi namadodana zazingayeka- nga ukutsholoza ngento emnandi.

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Umvumo.—Ngolwesi-Bini ngokuhlwa kubeko umvumo obalulekileyo owawu- petwe ngu Rev. S. Mvambo; yaba ngu Rev. J. M. Dwane owayepete isihlalo, kunjalonje sasipetwo ngumfo eyazi lento ukuyenza yobuhlali pambili. Into esuke yona imvula yenza isipendu sento, yana kanye, lite lakufika ixesha watshisa yena umfo ka Mvambo kulo eloqelana, watsho mfondini savakala sisiti, hai lemvula ; intoni, zisuke into zase Komani zatsho asahlala njena ezitulweni,.sainan’ ukugu- ngqa mfondini. Intoni ke, kanti useza wona umdakakazi ontsundu ka Marutla, lentombi mfondini safunana kanti noko siyabonana, bubumnandi ke lonto kuba ilizwi limnandi liyakwaziwa nokusetye- nziswa; intoni ke sisuke sanosizinje ukuba inqeberu ka Jabavu ite kanti nantsi ikotame kwa Mr. Ilina. Wapuma wona umvumo oyole kunene. Mahote liyavuma i Komani! yinto lonto !

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Inkumbi.—Kulomandla waso Komani kungoku ziyonakalisa kanye,- kunjalonje azinacala ngeku, ekungatiwa zivela nga- kulo. Enye indoda ite yazitshisa nge parafini, kwasa nayo ifile,, ngati ke amabali anjalo maninzi ngati zitunyelwe pezulu tina sakuqonda.

EZASE DIKENI.

O Norawuzana,

Bati, inkumbi zive udumasi lokuba lomzi wemfundo ngumzi wendyebo, apo kutyiwa ingxowa eziliwaka ngomnyaka, zamemana zonke ukuba ke zize kutyelela.

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Bati, zifike zawuhlola umzi nge 9 February, azenza nto ngenxa yokotuswa ngama Galla asuke azikhuza kuba kumhla azibonayo, azigqeba induma.

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Bati, zidlule, zihamba zicubunga kule, zinge zinganamatela kule, baqumise, zidlule; zada zaya koma Nxukwebe. Zati zakufika kwa Wezo zenza i bolide—zatya amacongwane (!) kuba zifike zixhelelwe —zaxoza.

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Bati, zitshayele kwelase Bhofolo—zabu- ya ngo Mgqibelo ukuzakubhula iminyani. Nge Cawa e Sheshegu zenze ilifu pezu kwetyalike zati kuvunywa “ Ngub’ Enku- lu ” zabe zona zivuma u

Wo-tshiki-tshika-na Wo-sina-sibheke Nkonyana zemfa ’mbele Singo ’fa lutulini Safelwa nga-obaba Sakulel’ emoyeni, Tshiki-tshiki. tshiki-tshiki.

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Bati, zite zibuya namhla ukuza kubhu- la iminyani e Lovedale zafika kulungiswe amagubu e *Galla Band—* amagogogo. Ano ke kuzilungele kanye inkumbi kuba kalokulu “ Inkumbi azinakumkani kanti zipuma zingamabandla,” (Imizekeliso xxx. 27).

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Bati, zifale kakuhle, zaza lamagubu abetwayo zawafunela ingoma eti:—

Kuquma imisi kutenina Kubhulwa ngehlamvu sisidla? Tshiki-tshiki, tshiki-tshiki.

Ayaf’ amkhashe ngumbete Olala encheni kusasa

Tshiki-tshiki, tshiki-tshiki.  
Sityiwa zinkumbi isifo ,  
Kepa ke sigxotshwa nganina ?

Tshiki-tshiki, tshiki tshiki. Babet’ amagubu nge Cawa Bati nqo-nqo-nqo r-r-r-r-ro Yidlani nibeka zinkumbi Uyez’ umqikela ngasemva.

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Bati amahashe wona apelile, kodwa sona isifo siseside ngapambili. Unyanisile umfo ka Nqoro ukuti abona bahleli kakubi ngabo basenawo, kuba bahleli ngesitukutezi. U *Bill* no *Bokisi* basate cu, kodwa lona ixhala kumninawo—hai !

ati. amadoda amakulu omzi wase ramenteni e Dikeni ebeye kukangela isiza sendlu entsha yetyalike neyomfu- ndisi. Alike akolwa ngummango ka Mfama kwezo gcegceya zebala lebhola. Intle kanye londawo, seyinga-ingazuzeka kumabandla esixeko. Ukuba imali iko makubehle kwakiwe ngenxa yezi zizatu : —1. Umfundisi akanampilo ngenxa yo- kuma kwendlu yake emanzini, ekude kwafuneka ukuba apume kuyo aye kwaka umnquba endulini. 2. Lendlu kungenwa kuyo incinane, injalonje iya- wa. Ezo zizatu zozibini zixela ukufuneka kwendlu entsha yonafundisi kwanetya- like entsha.

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Bati, Inqubela Pambili, iyanda. A- malungu ayo angena zonke iveki. Kwi- ndawo zentlalo entle amalungu ayaku- jonga ezincam:—1. Ukucoceka (*civility);* \*2. Imvo (*obedience);* 3. Inkutalo *(indus­try); 4.* Uzimaso (*stedfastness);* 5. Uku- tembeka *(honesty);* 6. Ukunyaniseka

*(truthfulness);* 7. Ukuqabuka *(sobriety);* 8. Ubunyulu *(chastity).*

Ateta ntonina lamagama? 1. *Ukucoce- ka* yinteto nemikwa emihle. *Imvo* yi- mpulapulo, kukutobela abazali, kukuba

nokwalatiswa, uboniswe, ufundisvve, utitywe, ucetyiswe ; kukungabi nantamo ilukuni. *Inkutalo* kukutanda ukusebebenza, ungatyi ulele. 4. *Uzimaso,* kukuti *bhuxe* umise inyawo entweni oyenzayo ; kukuti nesimilo sime nqi ungabi gaxa- gaxa natyefetyefe. 5. *Ukutembeka,* kuku koleka iti gca ihambo yako kungabiko luhanahaniso kuwe. 6. *Ukunyaniseka,* inyaniso, inyaniso yodwa, kungabiko nto yimbi ngapandle kwenyaniso. 7. *Uku- qabuka,* kungankili; kukuhlala unengqo- ndo zako zonke. 8. *Ubunyulu,* kukugci- na umzimba wako ungafeketi ngawo ngokuwungcolisa ngezono nenkanuko zenyama. Ngamanqwanqwa lawo oku- nyuka kohlanga; make siwalinge mzi wakowetu. Batsho ke o Norawuzana.

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He, bati besitsho bebesiti, ama Galla, ngokukodwa ama Gallakazi, ancamisile. Angene kwintlondi endala yokuti “ kwati- kwati o Katile mna andingeke ndifundi- swe Kafile.” Kunjalonje la anxibe ibhu- lukwe atandana ne lokwe. Kambe azole ukuze kuxozwe ezontlondi yimfundo. Sekuko kuwo amamkeleyo u Msindisi nakuba indlela isemtyibilizi. Into efa- nele ukubehle ititywe, kuba iyakuwanika intlalo embi, yileyo yokucasana no kafile ezintombini.

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Bati, kumzuzu u Metu, umfo ka Gingxa elele, esezintlungwini ezinkulu. Ama- Kristu ebefanele ukumtantasa ngemita- ndazo. Isifo anaso noko, singalingwa, ngamagqira e Hospital., Ngumfo one mpembelelo enkulu kwinto ze Lizwi nezo Zilo, esinga i Nkosi ingabuyo,impa- kamise.

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Bati, umbhali wezo Norawuzana base Dikeni uyemka uya e Bhofolo. Ubulela o Norawuzana abebemana ukuza nendaba, xabaze kufuna iziqamo ne tshintshibiya ku Majola. Namhla kuza kuhlala kuva- kala ezase Singqengqeni. Cimi.

E BHAYI.

[NGU NTAMBANANI].

17 February, 1892. Utinina Nzulu ?

*Nditi,* kwelase ma-Xhosoni nditande intlalo, imbeko, uvelwano, noncedwano; intlalo yokuma entle kwabo banezigu- dwana, nemihlatana yokupanda pantsi, apo ati olihlwempu angabonakali bupa- ntsi bake. Imbeko ndiyipaule kulutsha ngendlela olubabeke ngayo abadala, ufike umfana eqhuqha enxibe i *khala,* akutunywa ngumntu omkulu ongapezu kwake;ebizwa upendula ngokuti “ewe bawo” “ewe ma,” not “ewe Mr. and Mrs. So and So” kwinkatavu ye xego ne xegokazi.” Ndingafumana ndizalise ipepa na Mhleli? Ndisuke ndasisinkamamu- nge njena? Mabo! asinto ndiyilibalayo.

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Nditi, kuyatshatwa ngapa, asinto ndaka ndayiva ukubizwa kwamagama alishumi nga Cawa nye, abafun’ ukutshata. Nditeta ukuti i *programme* mna. Umntu utile ngokufa kwamahashe, esiti bendakuko ndibone lento kutiwa ngumkwelo, apo liti libonakale kona ihashe lamahashe. Ukuba lemitshato ibivakaliswa Emveni ipepa lakowetu beliyakuxhaseka zezo zaziso ; kodwa ngati ikhaba liti litshata libe lingangi kungaziwa ukuba lino Mrs. Kungapezulu ngoku intombi zifumene igama lokuba “ ngonomgcana,” maku- tshatwe madoda kuba namasoka sezalise ngo “kilintyi” ilizwe.

Nditi, zibe mnandi i “ tea ” no dinala ezazisenzelwa i team zase Bhofolo, Nyara, Kobonqaba ; zivakel’apo izipitshi zoku- kutaza umdlalo we “ bhola ” nowe “ ntenetya,” kwinto zo Ross, o G. A. nezo Wauchope o William no Peter, nezo Katta o Stephen kwelase Bhayi; iyeka Tembu u Fredy neka Dlambulo; u Samuel e Nyara, iyeka Vazi u Jacob neka Zokobe u Bobi kwelase Bhofolo ndawa- na eyafun’ ibembi yidyongwana apa abati ngu J. G, eyalun’ ukuti ibotoloshe inga- vumi nokuyiva i Chairman, yayimana ukwakama ifunga ama Cira. Kube mna- ndi ke noko kuba zingatwani indlela zika “ *bulakuveni,”* yah.

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Nditi, sibe lusizi ukuba singabanga nakufikelela e Qonce ngokusuke amaha- she adumbe amanqina, kwakubi ukuzi- jik’ intloko sizibhekisa e Bhayi singa- mbonanga u :—

Kolokonxo ka Jabavu

Injini sela ibity’ amalahle ;

Zitsho, zatsho zada zapola,

Zashiy’ i “ Ngqungqutela ” ikonkota.

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Nditi, kuko imposiso eveliswo zibitsha- lana kubantu abangqondo zimfutsbane ngemfundo, ngendlela yokubalahlekisa abantu, ekuguquleni arnagama esi Ngesi. Ndisitsho nje ke ndisingisele kweligama liti “opera.” Uti omnye litet’ ukuti “ama- nenekazi anxib’*ibhulukwe.”* Aliyifanele le “ Company ” isebenza lomsebenzi unje ukuba mhle. Ate ke wona amalungu ayo, nabaseki bayo ; eligama liti “ opera ” ngokwesi Xhosa liteta “ umdlalo onengo- ma pakati.” Gqibi ke. Kunjalonje ku- ngeko nto imbi njengokulahlekisa abantu nokubeka ibala elibi emsebenzini omhle. Madoda masisebenzise i *dictionary* tanci.

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Nditi, i “Ntambanani yati mayenze oluhlasa umtsi ise ma-Xhoseni ngo 26 ka December ukuya kubonela umdlalo we “Ntenetya” owawuse Bhayi, pakati kwalo ne Rini; yatanda ukundiliseka komdlalo, yatanda ukubamhle komhlaba ekwaye kudlalelwa kuwo, wabonakala okokuba ubu *lebelishwa* ngamadoda into zo Ranuga o Joshua, nezo Sinuka o Benji, nezo Boyce o Tivi. Ewe, ladliwa i Rini nge 12 sets to 3. Yalwa intombi ka Ntshongwana nge *reketi,* yaswel’ umnce- disi e Rini; yalwa into ka Mvula ne poni ka James u Amie *mu tu radani;* kodwa kwakusekuko u gilindoda ka Nikiwe no J. M. ka Folley (Mdejana) ne poni ka Pangeni neka Matlala—mrisa kwakuse- kufekile. Wayengabhali, wayeshicilela ekugcineni isi “ kora” umana ka Ranuga, u J. M., Umnkabane . o “ round,” akwa- lahleka no *one* lo.

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Nditi, lomdlalo upetwe ngezipitshi ezimnandi, ezawa kulamanene, Revs, B, S. Dlepu, J, W. Gawler, no Messrs. 'It. Rwexu, (oyi President), J. C. New combo (Umongameli we Location), no J. Phipp wo “Manyano Lwabarwebi,” zaba zezi- kutazayo nezinandipekayo kwabo bako- lwangu Mr. Nqubela-Pambili. Yagoduka impi yonke ebibonela itanda ; yaya yalala ihluti. Cimi ke, latshat’i Taliyana."

FORT SALISBURY (E ZAMBESI)

[ngumhambi kwelo.]

30 December, 1891.

Lomzi uyi Fort Salisbury umi kwinda- wo entle kakulu, ngase ntshonalanga ucotshelwe yinduli ebukekayb kunene, kuba lemizi mibini ndawonye yahlulwe yintlambo pakati — igama lomnye yi Pioneers, omnye yi Fort Salisbury; ngase node nase mpumalanga ikwa zi- nduli ezintle ezinemiti emihle kakulu; ngase zantsi zindada ezinkulu. Umkulu- si, umlambo omhle onamanzi amahle, ncanda ecaleni lomzi ngaso mpumalanga usinga ezantsi, about 8 miles uhlangane nomnye omkulu oyi Hanyane—amasebe amakulu e Zambezi.

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Ngokomsebenzi.—Umsebenzi uhambi- seka butataka kakulu ngenxa yemvula ukuba ninzi kwazo, aziniki tuba, oko zaqala ngo October kude kube ngoku.

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Ngabemi belilizwe.—Elilizwo lelama Suna. Ukusuka kumlambo omkulu abati Lunde kude kuse Emtali.

Intlalo. yababantu. — Isesebumnya- meni obunzulu. Usuku lwe Cawa alwa- ziwa, ziyafana zonke, kuzilwa mhla kufe umntu kupela; kuti kwakugqita intsuku ezimbalwa efile kwenziwe umgidi omku­lu, kusilwe indywala ziyokubekwa edla- keni kutiwa kupiwa iminyanya naye. Uwodwa umhla ke kutiwe kusilelwa “Umlimo” ohlala entabeni, ufuna i Grwagrwa—elo ko ligama lotywala.

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Ukwambata.—Into embi kakulu ku- hamba nqunu kwabafazi mayelana ne- ndawo eziete-ete — sidwashana nje esi- ncinane ngangesandla; kuzintloni. I- ndawo enkulu kungasemva kunangapi- mbili. Namadoda .akwakulomkondo, kusokuba wona ngamavila amakulu. Ukuba uko wasebenza inyanga wamnika ingubo—pinde ubuye umbone emsebenzi- ni, ngunyaka lonto.

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Imo yabantu.—Into abanayo ngaba- ntu abatobe kakulu, namaxa bebodwa ungafika eluxolweni kupela. Ukubulisa- na kwabo ungafika abafazi bebetk izandla bewisa ngamadolo, ati amadoda agwabe izandla kupela, besiti: Zwakanaka—oko kukuti kuhle.

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Ilizwi Lenkosi, — Sekuko ngabanye abalamkeleyo. Imizi emibini endiyakuyo seyilwazi usuku lwe Sabata, ilubeke. Uti umfundisi akukova ukushumayela uve bonko bositi '' Tusa,'' oko kukuti sipe ibhatalo ukuba sihleli wawuteta wedwa singapenduli,—lonto ke isuke icubhule amatambo.

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Kuko amadodana amane ase Tshatshi azinikele kumsebenzi wokuhambisa Ili- zwi le Nkosi pakati kweli lizwe, nenye entsundu yase Wesile epuma e,Potchefs- troom, Transvaal, yeza nomfundisi om- kulu wase Pretoria—u Rev Owen Wat- kins, nomnye.

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NGOKULIMA. — Oluhlanga ama Sana kukolisa ukulima abafazi, bakutele ka- kulu ngase kulimeni; amasimi abo anga- ngalinywa ngenkabi. Izityalo zabo lupo- kwe, ne leyise, namtongomane, nendlu- bu, namabatata, nembotyi, ne tomatoes, ne roses; ne banana ndaka ndayibona komnye umfazi. Into ekoyo apa kwe- minye imilambo zi lemons namakiwane. Ngumhlaba omhle kakulu ekulimeni, uzele - ngamanzi kuzo zonke indawo. Ndisayeka apo okwanamhla.

GRAAFFREINET.

23 February, 1892.

Bati. kanye pezu kwale dolopu kuko induli epakamileyo ebizwe nge ndoda ebiyenze inqaba yayo londuli—u Span­dau—kwindawo enjalo nbupakamo bayo, umntu unako kakuhle ukuwubona lomzi njengoko unjalo.

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Bati. ngumzi omhle kakulu, omiti mi- hle kakulu, omifuno mininzi, kubonaka- la ukuba yinzala yemiti ebilinywa ngu van de Graaff, incenceshelwa ngu Relnet.

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Bati, inkumbi mazibe ziyawutanda lomzi kuba zimana ukumka zibuyelela, ngoku zibhuqa yonke into elinyiweyo.

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Bati, amahashe ayapela sisifo Samaha- she. Ogxwalintloko balele ngandlebenye kwezi zixobo zezi nduli. Ikaba elima ranuga nonyaka liya kubeta ngezakotshi- wo atanda kunene ukukwela.

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Bati, i Bond apa itya amanqata, kuba amadoda alibele ngala mahashe, abazange baye kuvela nokuvela mhlana u Mantyi wayehlela amagama abavoti ; ne Field- cornet amagama ziwalahla ngokonwaba kuba abaniniwo abananto apo. Akunjalo kwawakwa Ntsasana, akulibonina wena inani lawo emqulwini we voters, yehla, d*it is manne dar die.*

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Bati yinto zo Momoti nezo Nqana—iti- tshala, zibeta etyeni elihlokomayi. Imi- vumo ye Concert iyaliyola ngokuyola; Utsho ngoku umtinjana zitshitshe ihadi zelozwe. Lumka bo, andazi ngomso.

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Bati, ulutsha lutintelwa ngabadala ezi- ntweni zokanyo. Ngabo abalahla i Te- mpile namhla imfene ebutywala ihamba pakati kwo kaya libalele. Ikwangabo abazicezelayo intlanganiso zozilo. Ma babe basanyeke eziqilika, kuba namhla ukuzila yinto yabantu abatsha ; ngumze- kelo na lowo?-

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Bati, kulusizi ukubona udodana Iwase mfundweni ubuso bunemitshiso' yamk- nzi atshisayo bangasayi nasezindlwini ze nkonzo. Asinguwo mangaliso nokuba kuti kwakuhlatywa umkosi wokuyila i club ye bhola behle nemicinga, ibe yinto yabo bayiyilileyo bodwa, azike abange- njalo bona bacinga ngokuzilibazisa nga- ntonina, kuba nabo ibhola bayichasile, azi siya ngapina? Abakutazi banga abangencami. Noko lento lihlazo Rafu.

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Bati, sekulungiselelwa i Show eyakuba lapa ngo 30th March ne 1st Agril; ngati iyakuba yenkulu kuba kudala yagqibela ukubako ekayapa. Ngalomini siya ku- lindela ukubako kwe seyibhokwe, igusha nenkomo ezintle ezingabekwa ngamadoda akowetu, kuba kambe nala asebenzayo akazamkeli Imvo Zabantsundu, ngoko imali mayibe itenga ezizinto.

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Bati, u Spandau unyukela kwase ndu- lini wobuye ehle ukuze abuye apakele u Mhleli indaba. Owako, Spandau.

Transkei Teachers’ Association.— Olumanyano ludibene nge 20th January, 1892, ngo 1'30 p.m.,- kuko lamanene:— Messrs. Theodore Ndwandwa (esihlalwe- ni), R. J. Ndungane, W. F. Bassie, J. Nangu, no P. 8; Lnsaseni. Kwafundwa imicimbi yengapambili yamkelwa. *Ama­lungu, amatsha:* Mr. S, Kanyiwe ongeni- swe ngu Mr. J, Nangu, waxhaswa ngu Mr. P.-S. Lusaseni, wamkelwa. U Mr. Lusaseni ucele intlanganiso ukuba ku- nyulwo u Nobhala ekubeni yena exake- kile, ngokukulu ngalomhla, kwenziwa- oko ngokunyula u Mr, W. F. Bassie Kwaxoxwa ngombulelo ku -Captain O'connor, kwemiswa intlanganiso ukuba ize, ibe yikomiti emva kwemini, yenze incwadi yokumbulela u Capt. O’Connor ngomsebenzi awawenzayo malunga nale ntlanganiso; nencwadi eya kufunyelwa ku Rev. W. J. Hacker ukumcela ukuba ngalonyaka abe yi President yalentlanga- niso.—Ingxelo ye komiti ye Compulsory Education e Gcuwa, awenziwanga umse- benzi. Kwayalezwa yintlanganiso ukuba mawenziwe e Tsomo, akabangako ama­lungu ekomiti. U Mr. P, S. Lusaseni ute makuvisiswane ne N.E.A. yase Koloni ngalomcimbi, kwavunyelwana emva kwengxoxwana emfupi. Intlanganiso ipumo ugo 5-30 p.m. okwexeshana, ibuye yangena ngo 8-20 p.m. kwabhalwa ezo- ncwadi ziya ko Capt, O’Connor no Rev. W. J. Hacker.—Kwangenwa kumcimbi Wokubulela u Sir Langham Dale ekubeni epuma kumsebenzi obumfanele kakulu nokuvakalisa ububi esibuvayo ngoku- pelolwa kwake lixesha, nokukhuza ngo- kubhubha kuka Mr, Maconachie. Lo­nke elixesha lipelelo ekubhaleni incwadi eziya kubafundisi beli lonke, ukuba nabo mabatelele ngokubhala incwadi zokumbulela u Sir Langham Dale ega- meni lotitshala base Transkei; ne Pre­sident yalentlanganiso yatunyelwa incwa­di ukuba iyitumele e Kapa ngalomcimbi. —Emva koku kwenziwa amatiletile alu Manyano, yapuma ngo 12 p.m. yabuya yangena ngo 2 a.m. Yanyula i office bearers ezintsha, zema ngoluhlobo:

President, Rev. W. J. Hacker (ete wavu- ma); Vice-Chairman, Mr. Theodore Ndwandwa; Treasurer, Mr. R, J. Ndu­ngane; Secretary, Mr. P. S. Lusaseni; Committee: Messrs. J. Nangu, W. F. Bassie, M. Mbeki. Yavalwa ngo 4 a.m.

ISAZISO NGE “MVO.”

ABAFUNA “ IMVO." — Lixesha kanye eli lokutumela amagama nentlaulo kwabafuna ukungena nokuvela konyaka omtsha, nge Kwata 3 6, mhlaimbi yonyaka 13 6 (kotanda ukuhlaulela eloxe- sha). Ongawuhlaulelanga kwase kuqaleni unyaka intlaulo iya ku- balwa nge Kwata.

ALEXANDRIA.—Kuyawa kuhle esinye  
isihelegu nge 14 January last, samanto-  
mbazana amatatu endadlana kuwo iyi  
16 iminyaka; abeta ngentswazi enye  
 intwazana ekwanguntanga. kuzo yapila  
 i 10 lentsuku yabhubha. Kute xa i 13  
intsuku isedlakeni kwaya igqira eroliwe  
ute ugqira ubona ukutyumka kwamatata  
noduma olopele pezu kwendlu yobuchopo  
 ??? lwaye-uqoqo lokudibana kokaka luhlo-  
hle icobelo zindawo ezikupe umpefumlo  
ke ezo. Isizeka bani umfikazi wazituka,  
 zitsho, wati. zambatisana no Siswapa  
 Sibomvana —ingenguye lowa wafinca  
idam lakudala. Hai, lonyaka ngati sipa-  
kelwe ngaseshweni.—Ngumbhaleli.'

NATIVE OPINION

THURSDAY, MARCH 3,1892..

*CONSCIENCE QUALMS.*

''Ons LAND,” the Capetown Dutch newspaper, which has the reputation of being more under Mr'. Hofmeyr’s inspiration than any journal of its kind in the country, speculates on the chances of the election that is about to take place in Great Britain. This is in view of the great measure, seriously affecting the Constitution of the Colony, which the Bond party are putting forth strenuous ef­forts to pass through the Cape Legislature at its forthcoming Session. It is well betimes to examine such contingencies; and, considering that it is, of all others, in this particular connection that the *critic of* the whole Franchise agitation is to be found, it is, indeed, passing strange how it has come about that; so little attention has been paid tail. There have not been wanting indications lately that, whatever be the Government plan for solving the Franchise problem, the Afrikander party will accept nothing, short Of a measure incorporating Mr. Hofmeyr’s prin­ciple of plural voting. The atti­tude of the Press of that section of the community has shown this ever since the announcement that Gov­ernment had arrived at a decision on the subject. From Graaffreinet a big Bond demonstration is re­ported as having taken place last week and the resolutions passed show clearly that Bondmen have no intention of parting with their pet dual vote proposal; and they will have nothing to do with the Ballot. “ The dual vote : nothing but the (t dual vote,” is their cry. Such being the case, it becomes an im­portant point with them as to what the parent Government would do, in case the measure is carried, as it is to them all vital measures must be referred, and especially those touching the fundamental principles of the Constitution on which our institutions rest. Our contemporary seems oppressed and depressed by a fear that the Liberals shall gain the day; and, according to, this authority, “ The “ Liberals form the Democratic “ Party, who are so zealous in the '' defence of the sacred rights of the “ working man, and who not long “ ago effected the extension of the “ franchise in England. Will they “force,” *Ons Land* asks, “those “ radical ideas. concerning the “ rights of the labouring classes and- “ the franchise upon a Colony with- “ such a large Native ’population as “ ours ? ” From the nature of the question propounded by our con­temporary, one would suppose that the English -'.Liberals were using their influence to have an extension of the Franchise among the Natives of this Colony. But since nothing of the sort has been mooted it is not clear why there should prevail a fear in Bond quarters that Liberals would, in the event of their accession to power, force their ideas about the rights of the labouring classes and the Franchise on the Colony simply to oblige the Natives. Nor have the Natives asked that any such pressure should be brought to bear on the Colony for any such purpose. . But apart from Liberals doing anything of the kind out of pure generosity towards our people, we should have thought that it was of the very essence of Conservatism to maintain the *statu quo,* more par­ticularly in respect of such legisla­tion as is contemplated by the Afrikanders ; and that it would be Lord Knutsford, of all Secretaries of State, to communicate the in­ability of Her Majesty’s Govern­ment to advise the endorsing, by the Crown, of an Act for the cur­tailing of the peoples’ privileges, which hitherto had not been abused.

*PHILIP SOBER*

I

N offering the public the other  
day a frightfully mutilated

translation of a leaderette—itself  
the Kafir version of what had ap-  
peared in our English columns—on  
the now famous 1892 Registration  
Court of Kingwilliamstown, the  
*Kqffrarian Watchman* bubbled  
over, with affected indignation be-  
cause we dared to criticise a portion  
of those strange proceedings instead  
off accepting them thankfully with  
any unquestioning faith as the  
Solemn decrees of so sacred a tri-  
bunal. “Imvo,” we are told, is “ a  
“ paper which,- it was thought was  
“ established for educating the  
“ Natives in the way of improve-  
“ -ment, but which is striving hard  
 '' to cause dissatisfaction at the  
 “ decision.- of. the Magistrate in,  
 the Registration Court,. This  
“ article realty shows that the  
“ Editor of the Imvo will not ac-  
cept the just ruling of the Court,”  
*etc., etc., etc.* our interest in the  
fervid,,admonitions \_of the  
*Watchman* in such matters is  
sharpened by. the. comments if  
passed on a similar Court two years  
ago ; and they forcibly call to mind  
the instructions which .are stated to  
have been given by the crab to its  
offspring to walk straight while it  
did not itself set the young ones  
the example. The quoted expres-  
sions which occur in the article in  
question sufficiently indicate the  
tone of the *Watchman* article on  
the occasion referred. “ The  
“ Voters’ Registration List ’.

“ has again been framed . . *not  
'' however without another farce  
“ being enacted at the Magistrate’s  
 '' Court;”* '.Again; “It seems a  
“ most extraordinary thing that the  
“ Court should be so ready to set  
“ aside the opinion of Fieldcornets  
. . . . and *to, accept* in place of  
“ it the opinion of a Sworn Ap-  
“ praiser ” [Mr. Broster]. By

the way to-day the song in the  
mouth of the *-Watchman* is all for  
“ accepting'’ the Opinion of the  
Sworn Appraiser ! Further of the  
same journal remarked Other  
''*inconsistencies were allowed at the  
'' Court.”* “ What above all,” con-  
tinues this scribe, ''tends to make  
“this final *Registration Court a  
“ sham* is that the Fieldcornets are  
''ignored-'' , Of-course, it may here.  
be remarked the obliquity in our  
contemporary’s vision is due to  
ignorance of the -decencies of the  
Court of Appeal, which does not  
summon as witnesses The occupants  
'' of the Court below,” as their evi-  
dence would be vitiated by a strong  
bias towards- having their actions'  
upheld; and this flavour was not  
wanting in the testimony of  
the quartette ‘‘summoned by Mr.  
Holland before him. “On ,the  
whole,” we are told, “ an inquiry  
“ such as that held on Tuesday *is a  
“ complete fiasco.”'* Could stronger  
terms for expressing contempt be  
more maliciously collated ? The  
*Watchman* will need all the time at  
its disposal to learn the lesson it  
presumes to read us, without at-  
tempting to do more.

Topics of the Day.

The *Watchman,* after value OF LAND, what it has been tell­ing us about the price of an acre of land is this neighbourhood, is not ashamed to report that “Auctioneer Ellis disposed of Lot No. 39, Nyatela Valley near Frankfort, 3.4 morgen in extent, for £150 oh Saturday.” This is not all arable land.' What becomes of the theory of cultivated land being £1 an acre in the light of Such evidence?

In the reported death A CHAMPION gone of Sir George Camp- HENCE. bell, M.P., the abori-.

gines of the various Colonies under Her Britannic Majesty's sceptre have lost a persistent and devoted champion of their cause in and out of the House of Commons. His loss will be mourned more by our people

in this country who, if present indica-

tions go for anything, could ill-afford to dispense with doubghty advocates of the rights of the weaker races like Sir G. Campbell.

cradock It argued no small de- AND THE of moral courage

franchise on the part of Mr. G J.

. Levy-to lead a debate on the franchise controversy before a farmer’s meeting at Cradock ; but this gentleman acquitted himself right man­fully. Cradock District is essentially Dutch and consequently Bond. The townsmen are bound to this extent as to be compelled to look at questions through £. s. d. spectacles. But it is something to have carried a motion against Mr. Hofmeyr in Cradock; and Mr. Levey may be congratulated on having pro voked a hot stand up discussion in which he warmly espoused the cause of one people. He is entitled to all the credit of him who beards the lion in his den. May his shadow never grow less'.

It is gratifying to learn THE that the Natives of

GLEN GREY Glen Grey are on the

NATIVES alert, and are closely

watching the move­ments of those who are conspiring to dispossess them of their lands. Of course it is well known that tp a section of the Boers in the neighbouring districts — Cradock, Queenstown, Wodehouse

and Albert—Glen Grey lands, for years  
in the beneficial occupation of thousands  
of Natives have long been a veritable Na-  
both’s vineyard ; no stone Saving been  
left unturned by the Bond, in and out of  
Parliament to confiscate the Native's  
land. Hitherto these attempts have  
failed ; the last time when the aggres-  
sive party was given the quietus being in  
1889, when Parliament, by a direct vote  
on the subject, not only rejected a reso-  
lution in favour of confiscation, bat re-  
fused to sanction the institution of an  
 enquiry into the matter of these lands,  
as unnecessary; Bondmen never ac-  
knowledge even when they are beaten.  
Hence the necessity of Natives being  
always on their guard.

It is our pleasant duty  
rev. Isaac wau to congratulate our  
chope. excellent countryman,;

Mr Isaac Wauchope,  
on the successful prosecution of his  
studies for the Christian Minisiry at  
Lovedale to the point of taking-over the  
 Independent Native congregation at  
Fort Beaufor.t and Blinkwatar, It may  
not be amiss to say that it was by the  
bounty of the Solomon family that Mr.  
Wauchope was able to go on with his  
Ministerial studies—the sons of the late  
Rev. Edward Solomon in memory of the  
death of their father undertaking to pay  
for their mother £20 a-year for the edu-  
cation of a candidate for the Ministry  
A strange coincidence is reported in this  
connection. When a month or two ago  
Mrs. Solomon died the student she had  
thus supported was sitting at, his final  
examination which he passed with credit.  
Mr. Wauchope has accepted a call from  
the Fort Beaufort and Tidmanton con-  
gregation and is to be inducted in a  
week or two. His past career shown  
him to be a diligent and devoted cham-  
pion of the rights of his people, and  
from his position of vantage in the  
Ministry much is hoped from his labours  
in their cause by his countrymen, who  
wish him well.

*GREY HOSPITAL,*

The subjoined compositions, which  
appeared in the *Cape* *Mercury* towards  
the end of last week, speak for them-  
selves. The first came out as an edi-  
torial in the columns of our contempo-  
rary, and the second communication is  
an explanation called forth -by tbs  
*Mercury* leader:--

Dr.: Blaine deserves sympathy for the  
totally unwarrantable and unjustifiable  
attack made on him in the *Imvo* of yes-  
 terday. Grey Hospital, With all due re-  
spect to its former managements sadly  
needed putting straight to bring it into  
line with modern ideas. Those who  
think the institution was in any way  
what it should be have not had the op-  
portunity of visiting the Kimberley  
Hospital, or many others; where latter-  
day notions,.prevail; There is a wide  
difference between the hospital systems  
of 1860 and those of 1890. Dr. Blaine  
has had anything but an easy task so  
far, and We have been watering with  
some admiration the quiet but masterful  
way in which he has dealt with his diffi-  
culties. The old staff had to go,--There  
was no help for it. They were as great as  
hindrance as were the chronic sick  
bundled off to Grahamstown. But in   
these changes Dr. Blaine has never lost  
eight of the principle for which the Hos-  
pital was founded, and we are assured on  
the best authority that he is personally  
most popular with the Natives. Certainly  
there has been no diminution of outdoor  
applicants for medical relief, and the re-  
duction of inside patients is due to toe  
fact that Dr. Blaine declines to be im-  
posed upon, and wishes to keep down the  
expenditure. For this he deserves praise  
instead of censure. The *Imvo* is either  
totally misinformed or malignantly pre-  
juduced —we trust the former-and it  
will be acting unwisely if it instills  
into the native mind any sense of being  
wronged. The original purpose of Grey  
Hospital has been accomplished, and its  
existence purely as a free institutibn in  
no longer necessary, pr that it should be  
exclusively for Natives. While we trust  
its doors will never be closed to suffer-  
ing humanity of any colour, we do hope  
that the day for petting Natives has  
gone by, and that for the sake of their  
own manliness, government will insist  
upon all Dir. Blaine’s clients paying, for  
advice and medicine—particularly the  
latter—unless they can bring a certificate  
of absolute poverty from some properly  
recognised official. In fact it is  
an injustice to chemists to carry on Grey  
Hospital as a free Native dispensary, and  
Dr. Blaine will be backed up if be pur-  
sues his reforms to the end, even if it be  
at the risk of displeasing the *Imvo.*

Sir,—I deeply regret tn find that  
there was a loophole in the *Imvo* leader-  
ette Grey Hospital sufficient to enable  
you to see in it an attack on Dr. Blaine  
There was nothing further. from the  
mind of the writer. The fact is, state-  
ments were being circulated among  
Natives that the institution was- being  
taken front them. The dismissal whole-  
sale of Native ??? was pointed at  
as the outward and visibly symbol of  
 this. In addition the expressions of  
opinion such as the one which occurs in  
the *Cape Mercury* leaderunder notice  
that, “ the original purpose of Grey  
Hospital has been accomplished-, and its  
existence as a free institution is no  
longer necessary, or that it should be  
used exclusively for Natives ”—such  
sentiments, I say, are strongly calculated  
to lend colour to the reports referred  
It was, however, more with view to  
elicit information than a wish to attack  
anybody that the article was written ;  
and the explanation given that there is  
no intention to make Grey Hospital less  
useful than it has been to the Natives,  
and that the changes contemplated aim  
at bringing it into line with modern  
ideas which govern other establishments  
of the kind is perfectly satisfactory.  
The reference to Dr. Blaine’s appoint-  
ment was pupely incidental; and for the  
main purpose of the article it now ap-  
pears it had been better left out, more  
especially as it was not an accusation,  
hut merely a matter of opinion.. It is  
not absolutely to be despised, however,  
now that it has drawn the most flatter-  
ing testimonials—which cannot be gain-  
sayed—as to the fitness of the doctor for  
the post.

Yours, etc.,

The Editor of “ Imvo.”  
Feb 26,1892.