IMVO ZABANTSUNDU (NATIVE OPINION) DECEMBER 8, 1892.

INDABA.

E BHAYI.

(NGU XAKALASHE )

Ngenye imini xana ndandibhala ngo Frank Makwena, udati umntu udla ngokuyenza into efuna ukwenzakalisa abanye abantu ngenxa yekwele nomona, isuke lonto ibnyele kwakuye imenze ingozi. Kananjalo ndabuya ndati tina apa elwandle asifuni kuteta, ngenene akubanga kade kufunyenwe ukuba umzalwana lo ebenyelisa abapati bo Manyano wenza ubumenemene obukulu ngokubuta impahla yakwa Blaine & Co. apo abesebenza kona esi storeman. Na- mhlanje usetolongweni, watiwa nka nge- nyanga ezintatu ngobusela ; usinde nge­nxa yokutandazelwa ngumfazi ngele fuinene iminyaka nokuba mibini njenge nteto yemantyi. Nanamhlanje ndisati tina asifuni kuteta apa elwandle sikangele ngamehlo.

Kuko inene lase Maxhoseni elinesandla balo ekuzameni ukungxwelera u Manyano; linencwadi elati cita Nantsi nam ndiya kukuncedisa. Abantu mabalum- kele ukubhala ngabanye incwandi zanga- pantsi zobutshijolo kuba koba nzima xana ezoncwadi zivelileyo. Elinqaku ndilibhala ukuvusa umzalwana lowo ukuba makazilumkele incwadi zake ziyaziwa zingambambisi emgibeni. Asi­funi kwenza nto, siya kuvusa kodwa.

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Kusoloko ndati ndaman’ ukubhala apa, kuvele izanuse, esiyazi, kwanabavumisi, abati bakubona ukubhala kwam kwi *Mvo* bavumise. Nditeta banukanekube lutuli, uve esiti uinntu ngunauts lowo ukweli nqaku, inde ke lonto.

Uboya base Ngqushwa nobase Xesi ngalomcebo udluleyo butengwe lu Manyano. Lemizi mibini yenze umzekelo onihle esitembayo ukuba kumcebo ozayo uyakulandelwa nazezinye indawo. Kumnandi ukubona amawetu ekwazi uku- velana, ukubona imfanelo zawo ngok tengisa kwabo imveliso kwababo. Aku- kabipi mzi wakowetu kulondawo ninga- yeki. Amawetu ekubekeni kwawo ma- kalumkole ukubahlulahlula uboya njenge ndidi zabo, obamaxwane bungadibaui nobe gusha ezinkulu.

Ekuhambeni kwam ndihamba ndingqawa uboya, ndifumene ituba lokwazi nokubona ukuxokiswa kwabantu bako- wetu ngabatengi boboya abamhlope. Banendlela yokubabiza abantu abantsundu ngokuti kubo tiua sinika amanani ase Dikeni nawase Qonce ayi 9d. neser lb. yoboya, nditeta abantu basuke ati piti yilouto. Lamanani ngamanani omlomo, awesikali woua yi 3d ne 4d. per lb. nge *Grease,* aze nge *Fleece* abeyi 4d. ne 5d. Lento umntu wakowetu yena akayazi eve inani eliya lixelwa ngumlungu, kanti iqina elinamandla akalazi indlela elisetyenzwa ngayo—isi- kali.

Lamanani omlomo umlungu akawabizi kumntu amqondayo ukuba unofifi ngento zasemhingwini kuba esazi ukuba uya kubonelelwa. Lake lati ngenye imini iqaba lafuna umfana wasesikolweni uku­ba alitengisele uboya halo. Ute lomfana wangena kumlungu otile wabuza inani ngeponti yoboya, weqapu inani lomlomo umlungu eliyi Is.; wancuma umfana wati ngoku manye kuti “ balance the scale,” nditeta umlungu walwa wabomu, esiti akunditembina. Unkabiwayeba akazi nto eba ikwa liqaba, wotuka xana umfo seleteta ngomlingo ; oboboya akazange abutenge kuba ebouelelwe.

Lamanani omlomo okubiza abantu ayi 9d. ne 1s. nge Grease akafunyanwa nase England apo umsito omkulu woboya ukona. Lamanani angezantsi ngawo Messrs. Finlay, Durham & Brodie, Lon­don ngomsito wokugqibela we 14 October, 1892. *Scoured:* Extra Super Is. 4d to Is 5d ; Super Is 2id to Is 3Jd; Medium Hid to Is 2d ; Inferior ld to 1d. *Fleece Washed* : Super 9d to ld, Medium 8d to 8|d, Inferior 6Jd to 73d. *Grease:* Aus­tralian breed 7d to 8Jd, Superior Gid to 63d, Good Medium 5d to5id, Short, heavy 4d to 43d.

Baucoma i concert eyayise Wesile kulenyanga ifileyo ukuba mnandi, kwa nokuba nabantu kwayo. Abantu kulo mvumo bapume no Miss Mxabela, bati amanye amanonekazi azatne nzima akanceda luto noko. Nam noko ndandi- ngeko ndiyakolwa kuba lomntu unco- nywa yenye intombi, asibantu bafumane bancomane abo.

Akuko bantu banocuku, bacukuzela- nayo njengomtinjana, ude ucuku ulubo- nise nasetyalikeni. Yiya ekwayareni xana kutandazwayo, wova kupela ama- dumdum, ubone kusinekelwana kuse- nzelwana imisondlo. Yoti ukuba enye yamantombazana ekwaya ingene rnva yoseliyi twala impumlo, kuba iza kujo- ngwa ngolunya zezinye ide ihlale.

Indawo zouke zine “Etiquette” yazo, iko eyasendlwini, eyasematyaleni, eyase- midlalweni, eyasezimbutweni, ewe, ne tyalike nayo ine “Etiquette” yayo. Kuko inteto evakala manyumnyezi xana ihlokoma epulpitini, eyakuze ngenye imini ikupe abantu etyalikeni, kuba ingena kunyamezeleka ngapandle kwase zimbutweni zendlavini. Amadoda ashu- mayelayo makayiqingqe inteto, kananjalo afunde i “ Etiqustte,” lamaxesha ngama- nye; ngamaxesha okumisa into ngendawo yay°’

E Rabe bekuko imvuselelo ezinkulu ekute kwaguquka into eninzi yomlisela.

Ininzi inteto pakati kwalamahlelo ma- tatu e Bhai ukuti into etile ibonelwe kuti, ngenene abanye sebebhedesha lonto. Wati omnye, nina i gas nayibonela kuti, ukulungiswa kwetyalike nakubonela kuti —nditeta ke lonto inde. Inyaniso yona akuko nto ingabonelwayo nokuba yinto- nina, yimvelo yomntu ieyo ukubonela eselusana ade alupale.

Ndaka ndeva omnye wase Tshatshi esiti komnye, tina singewaba sedwa, asinakudibana nabahedeni ama Wesile nama Rabe. Kuyimfuneko ukuba ababayazi into abayibhedeshayo, banga- baman’ ukuteta into efe amanqe.

Kutiwa u “Xakalashe” uyaziwa, ungu mhleli wendaba zase Bhai. Abanye bati baza kutabata i “Mvo” zeke bamnike naye. Ngamana benjenjalo ngenene, nam ndingaqonda ukuba ndinoncedo eudi- Iwenzileyo ngokuvuselela, nokuba yi- mbangi yokufundwa kwepepa apa elwa­ndle.

Andibhali ntsomi, ndibhala izinto eze- nzekayo nezincoko zembuto zamanene namanenekazi; andinanto neziqu zaba- ntu. Ndinencwadi endizifumeneyo kutsha nje zabantu ngabantu, kutiwa mhleli nanzo xakazela nazo kwi *Mvo.* Indaba ezizizo ndiyakuzingqina, ndizilungiselele isimanga esinamapiko; kodwa ezingcolisa izimilo zabantu andinanto nazo, kuba zizimanga ezinesikondo esinesiva.

Enye yenewadi iti, manditumele isaziso kwi “Mvo” sokuba um’bhali lowo ufuna ukubhalelana neledi elinobom, elinyawo ntlanu ubude, elikwaziyo uku- peka, nokuxola ingubo, njalo-njalo. Abafunayo ukwazana naye botumela imifanekiso yawo kum, naye sele odole idazini yeyake. Unkabi akazixelanga ukuba ungubanina.

NditE ndakuzixela ezindaba zingentla komnye umhlobo, wati kum, abafana aba ngabaHedeni bokuqala nok igqibela, uyapoxa nje ninina ukuzalisa incwadi yake yemifanekiso qha. Lumkini zintomb ukupoxwa ngabafana. Kunjalo ukudiiwt kobom, ezizinto asinakuzitini, zazike kwamzuzu, savela nati ziko, ziseko, ziyaya kubako kude kube niui.

I Committee ye Liso Lomzi iyakudiba na ne Town Council ngelwesi Tatu, 1 December, 1892 .ukwaneka izikalazo zo mzi. Asazi kambe; huku, sobuye sivt yakubuya. Ngamana iviwe betu; umz; uyonakala, kunzima kanye.

Amanqaku Ngezombuso

Inteto zika Sir Gordon Sprigge Kim­berley azanelisi, kuba kwisixwexwe senkonzo yokuvulwa kwetyalike ya Bape- hleleli ute: Abany’ abantu bazidlakakulu ngomawokulu babo. Kanti ke yena unesanqawe esimbalasileyo sokuba omnye wokotiobake waye ngumfundisi ka Oliver Cromwell. Lo Oliver yomazi impi eyaka yaroba kwimbali yama Ngesi okokuba waye ngento, ijoni nje elazamisa umzi ngohlobo olubq watshutshisa iramente wafa mhla ngoqwitelokaz; olukulu sele ngumnyashwa nangabalandeli bake.

Inxalenye yamapepa ama Ngesi izipi- tizelisa ngomcimbi onge Netevu, okokuti azi siya kuzitinina i Netevu, zopelela ekubeni zibe yintonina elugqatsweni lokudliwa kobom kwelipakade. U Mr. O. Busse wase Ngqushwa, ufike ayipe- ndule yonke lenkatazo nelixhala kumzi omhlope nak winxalenye yezilauli ngati: —“ Ndapimisela ukuluxela olwam uluvo kwi Ngqungqutela yamafama eyayise Cradock okokuba lomcimbi utyaluseleyo nge Netevu akuko nento le kuwo kuba eyona mbunguzulu kukuzizamisa imi- hla nezolo i Netevu ngenxa zouke. Kuba ziti zakuqala ukuwunakana umteto zakuwuqonda nokuwuqonda nanko ! zibuye zigwexwa kwakona. Ndisamise inyawo kwakoluluvo nakaloku.” Sekuli- xesha sagqibelayo ukufunda inteto eqave ngoluhlobo kuba kade tina sasoloko sime pezu kwelinqina likakuba i Netevu zozi- bonakalisa ngokwazo into eziyakuba yiyo. Izilauli zetu nabanyhweba ikwezombuso esiteto sazekayo siti, “Buyanele imini obayo ububi,” singabalungela besenze isanqawe sabo, bazixolise ngokuwuquba ngomoya opolileyo wonke umcimbi oxakileyo opatelele kwindlu eutsundu.

Ngentlanganiso awayenayo nomzi o- ntsundu e Qonce u Mr, Sauer, Uinpatiswa Koloni, i *Mercury* yase Natal ilikeyeuze isibhebbe senteto ngokubonisa ukuba kungokuteta nazo i Netevu ngomlomo angati umutu aqube nazo kakuhle. Itsho iti,indedebe zase Indiya kutetwa nazo, i Pitso (iinbiza) zase Lusutu kupela kwento eyenza ukuba uzimaseke umse- benzi, uhambe ngesonti. U Somtseu naye wayenalo nqubo, imntu udumileyo nje. Ipeta ke ngati kwezimini eyonanto kulaulwa ngayo lipepa namagunya obu- rulumente, into ke ongazaziyo umzi ontsundu. Lamanqaku asisala kumhlobo wetu u Mr. Sauer ngokungasinyashi kuba siyindlu cmnyama.

UXUNYANISELWA NGE BHAYIBHILE.

(NGU daniyeli.)

Intwana-ntwana apa, nentwana ntwana paya, ngendawo ezivakala kakubi kwi- ndlebe zetu zangapandle, udiyatemba ukuba zingamkeleka kumanene ayonde- leyo lenqhina ikoyo nge Bhayibhile. Ngokwenjenje ndifuna ukubhengeza inyaniso ezitetwe ngabafundisi ngoku bebolapa e Qonce, ezizezi;—1. Bonke b i- ngajwejweza ngoguqulo noko akusayi- kubanceda nto kuba abasayikuwuyeka ngalonxa umsebenzi. 2. Elowo onenda- wo angazipuhlisayo augaya kubabonisa xa badibeneyo, angamkelwa ngovuyo olukuiu. 3. Abantu bayakuchulumanca bakuyibona *eyona* nguqulo intsha. Bati ke abafundisi, kunganiua ukuba onyana baka Adam bapitizelebengekayiboni nje? 4. O Tsefanya no Hananya nawo onke amagama ano *nya* aguqulelwe ekubeni ngo Hananiya. ‘Amampungo,’ ‘ ne- mihadi’ isahleli. 5. Bati umzi ma wuqonde ukuba bazite mfi ukuba abasayikusilahla isi Greek nesi Hebere inteto ezabhalwa ngazo Izibhalo, ngoku- kunyushwa (original). G. Umzi ubunga- nceda ngokutumela iziposOxa base Qonce, kanjalo ababhala kwi “Mvo” *nom de plume* (benkonqile) abazmanzi inteto zabo. 7. Eyase Ngcobo ayisayikubatintela, have bengenanto nayo; basate ga ngeuewadi yo Mpolotiti u Daniyeli. Zezoke iziteto zabafundisi. Ezam zezi: (a) Baguqula be- ngenayo eka Appleyard i Bhayibhile. (6) Babengatyunjelwangaukwenzai Bha­yibhile ye Coercion babalatelwe ukulu- ngisa indawa-ndawana apa napaya. (c) Incwadi zababhaleli be ‘Mvo’ nge Bhaibhile bayazinyasha. *{d)* 1 policy of silence ka Mr. Rubusana ayamkeleki neka Dr. Kropf. (e) Ndikwanqiswe kukuva ukuba lomenzeleli yena uyi Netevu mu engena kukanyelwa bani, akaboni nengqombelana kule Bhaibhile, kanti he is one of Lovedale's best students in Lovedale’s best days, ikolo kwinxalenye yomzi kulengxingongo. Ngu Rev, E. Parker Magaba oyakuba ngumbaml eli ka Rev. E. J. Barrett xa sukuba engeko no Mbingeleli wase Gwaba abnke baman’ ukunqomfa amagama oburharha nawe- nqubela. Ndite ke ngokomelez.ela ukubabuza abafundisi abo ndafimfita oku kungapezulu, yaba ke itshayile. Nazo ke ingqombela nto ka Bekwa, mfundisi Patten, nawe Allan K., Ulomankonq’ Engcobo unyanisa *hona teng.*

AMANANI EZINTO.

Imarike yabe Qonce.—Ngo Mgqibelo, 3 December :—Ibhotolo 61 ne 1/8 ngeponti ; Amaqanda 6d ne lOd ngedazini; Irasi elu- hlaza 6d ne 1/6 ngfkulu ; IliaLile 1/9 ne 3/6 ngekulu ; Itapile 10/ ne 12/6 ngekulu ; Umbona 8/ ne 13/4 ngekulu ; Irasi ebhuliweyo 7,9 ne 8/3 ngekulu ; Inkuku 6/ ne 1/6 inye ; Oraniei 2/11 emnye ; Amadad i 1/7 ne 1/9 lilinye ; Ikwakwini 4/6 ne 9/ inye; Issmile 4/9 ngengxowa; Umgubo 15/6 be 17/ nge kulu ; Imbotyi 12/3 ne 14/3 ngekulu ; lukuni 6/ ne 30/ ngefl ira.

Imarike tase Komani—Ngo Mgqibelo, 3 DecemberIbhotolo 8d ne 1/ ngeoonfi; Imbotyi, (imidnmba) 3d ne 61 ngrqelana; Isemile 2/9 ne 4/ ngengxowaf; 1d ibeji 1d ne 9d inye ; Iminqate Id ne 3d ngeqelana; Amadada 1/5 ne 2/2 lilinye; Amaqanda 1/ne 2/ ngedazini; Inkuni 45/ ne 52/ nge. flara ; Ihabile 2/9 ngekulu ; Ihabile, nge 100 lezitungu, 10/ ne 14/; inkuku 1/6 ne 1/8 inye Itapile 6/ ne 13/ ngengxowa ; Ikwakwi ni 3/6 inye.

Kwa Ndlambe.—Kwifuxwexwe sentlanga. niso yendedebe nezitwala zala zakwa Ndlambe ebise Mncotsho ngolwesi Tatu lwepelileyo ade avuma amadoda akuba yakiwe ityalike. Ebeyimangala wonke logama ngokuti iya kubiza amagqobhoka, uhlanga augalufuniyo pakati kwawo.

Abaginyelwe ngabafazi.—Izanxu zama doda ziginyelwe mu zizatsutsekazi ezibini e Malta ngokuti elowo makangenise imali yake ebhankini yentokazi ezo. Esinye si-rwabize samka nayo, kwesinye kufunyenwe £1000. Asikuko kunchwata oku kwala madoda kukufa ukwenjiwanje ngabafazi!

IZINTO NGEZINTO.

U Rev. C. Fred patten.—Lomfundisi ulelo pantsi nzima yiceSine. Siyateuiba ukuba bovelana naye abahlubo bake.

Uburagqigqi.—U Rev. Canon Baynes w.ise Twickenham, uminyaki i 58 utiwe fatsha nje kodwa ngen^ bugana ezi 18 enkongolweni ngokugonyamela unodyuwa- zana.

INYUSHU Endlinini — Kumzi ka Mr. Hughes e Tyume kubulewe into enkulu lenyushu ebingene kwindlu yokubonda. Ifanyenwe ubude buzinyawo esixenxe ne *intshi* ezine.

Idabi Entangeni.—Isapatshane sedabi sihle kwintanga yase Klerksdorp. Ababa- njwa abamhlope batyidene ngamanqindi nzimi kwenzakala inxenye. Isizekabani kokusiwa pantei kwempumlo.

I “ Orsmord."—Amayeza omhlobo wetu u Mr. W; E. Orsmond abelungiselelwo ngu Mr. G. E. Cook wase Qonce angeniswa kumnyhadala oyi Exhibition e Kimberley afumene imbasa ey i *Silver Medal* Sivuya nabo.

Isapontshane Ngosana.—E Durban, Natal a 30 ama Kuli anepambi komantyi wakona ngokwenza isapontshane ngosana plufelwe ngunina, elowo esiti lolwake; akugwetye- Iwanga nalinye. Kutiwe ukuba abuye apinda ayakohlwaywa nzima.

Opiwe Iwonga.—U Cardinal Lavigerie usitele kukufa ngomhla we 27 kwelase Yerepe. Indiu emnyama esezibilinini ze Afrika ilahlekelwe yitidoda kule Cardinal kuba nguye owavusa ama Yerepe ukuba alinge ukupelisa umsebenzi ombi kunene wez'gqili (amakoboka).

Esimatonts’ Abanzi.—Sifunyenwe ngu- mhlolokazi wase Connecticut, kukuzi olu­kulu kunene olupants’ ukumnemita afe. Usindiswe kukubuka kwentombazana vake sekunzima. Isizekabani kukusuke luze kudlelela inkuku zake ukuze alubete, kuvuke ke efisipoutshane.

Ingozi yompu Emzimvubu.—Kwicweba lo Mzimvubu kuxelwa udaba lonyana ka Mr. V. Morgan, u H. Morgan otate umpu esiya kudubula ingwo. Ukuteke elityeni waya wawa wadubula umpu. Imbumbulu ingene ebucotsheni, afunyenwe ngemini elandelayo selalala umbete.

Kubamkeli be “ Mvo.”—lyancla into yokutshictshwa kwamagama abantu ngapa- ndle kok'isazisa. Lento ko ide yadubula ekubeni abantu bafumane i accounts ngambini—okanye ati ehlaule afumane i ac­count yetya'a alibhatileyo. Abaxasi mabasazise xa sukuba bewatshintsha amagama abo.

Inkau ne Mali. — Zisezodwa emhlabeni apa inkau zase Siam ekuhleleni imali embi. Kwelolizwe ininzi kakulu imali enjalo, iti ke ngoko inikwe inkiu eti iyifake emlinyeni ze iti ukuba iluugile iyibeke kakuhle, iti ukuba ayilutiganga iyilahle ngainandla ibe lugcalagcala kuba kupoxwe ngayo ngemili embi. Ungafika zic,pe evenkileni ziquba elosebe lomsebenzi.

Osunegkileyo.—U Mr. J. A. Vena undo, hike kwelipakade ngomhla we 21 ku November, 1892. Bekusekuyiminyaka egula. Baninzi abalaziyo igama lake, kuba nbeke ene botele yabusebenza ebidume kunene ngemihla yayo. Ute pakati kwuleminyaka mibini idluhleyo wayibhangisa ihote'e wami. sa ivenkile ; nakulo umsebenzi ufike wacu-nyelwa kunene. Ubelilungu kwintlauganigo ye “ Liso Lomzi,” amanye amalungu amazi ngoknba ibingumfo otshela ezwini like. Kwimid'alo yolutsha nbengumkutazi omkulu, webhola, ntenetya, nja- lo njalo. ngaleleke apa e Bhai ngo 1885 Ngokwenkolo ubeli. lungu le Bandla lase Tshatshi ; inkutalo ne situnzi sake saziwa nangomneinane kona. Waka wanyuselwa ekubeni ligosa ngamnya- ka utile : ute kwesosimo wazamkelela udumo nentembeko enkulu. Ebandleni lakowabo izwi lake beliluncedo; enekwele ngomzi wakowabo. Umzi ontsundu manutate isifnndo kulendodana, sokokuba iukutalo nokunyanisi, ngabaki bendoda, ize ibukwe ngamacala onke omzi. U Vena undubuke ebalulekile kumawabo nakubelungu. Umhlolokazi wake umshiya engap dole, kodwa enesondlo; ubunkedama ubupungule. Nango umzekelo madodana antsundu ! Naye ubetabate umzekelo ko Mr. Fushy no Mr. Mbambani. Umnacwabo wake ube ngomknlu kakulu; indidi zemisebenzi ngemisebenzi zamebandla ngamabandla zawupclekeleia umkumbi ukuwusi engewabo ti—uvisiswa- no enje ibo yinto esisigaqele kuyibona apt. —R I. P.

Kumafama e Gusha Nabafuyi bo Mpahla base South Africa.

Ngambalwa sivumeleni ukuba ke sitsalele inyameko yeuu kwezika HAYWARD IDIP ZEGUSHA na MALUNGISELELO OKU- ZINYANGA (Veterinary Preparations), asele setyenzisiwe kuwo onke amazwe ane Mfuyo Yempahla kuleminyaka i 50 igqitileyo, esite kengoko ngenzuzo esiyifumeneyo ngenxa yolwazi Iwetu ngaleminyaka m ninzi ekade siwuqwalasele lomcimbi nnngokunge. nisa inqobo ezigqibeleley o ekwenziweni kwezi Dip, sibanga indawo kakuba sibeke kwimisito ngemisito awona malnngiseleto afezekileyo nakaulezayo anokwenziwa. Ipe. tshana elizeleyo lencazeli, elinika inyaniso ezingena kupikwa bani ngamacala onke ukuba i Dip zetu, njalo njalo, zisatshauhele, zinokufunyanwa kwi Arente zetu.

OKA HAYWARD UMQA OYI DIP- Inkonxa nganye ine 1,200 gallons Zokuhla- mba.

EKA HAYWARD IDIP EMANZl (Liquid). Nge | (halafu) kugalelwe i gallon enye, 2, na 5. I Gallon Enye yenza ikuln le Gallons Zokuhlamba libe namnndla alo epela. *Zombini ezi Dip zixutyive namanzi abindayo zilunge mpela.*

*Izaziso zika Rulumeni wase South Africa nge Dip zika Hayward emva kokulingwa ngokomelezela nakwi Ntshiyiselxno ne Dip zonke ezidumileyo.*

ISAZISO S1KA RULUMENI No. 161.

I DIP JZAZEKAYO ZEGUSHA.

Biyaziswa abafuyi be Gusha okokuba i Dip ye Gusha ka Fayward ihlonyelwe elu-lwini lwe dip ezazelwa ubunto ngu Rulo, meni — emsyisetyenziswe ngokwendlela ezinikelwe ngabaniniyo (Vendors) nges’qu shulwana ngas’nye.

A. FISCHER, *Unobhala Wokulima.* Kwisebe Lokulima, e Kapa, 20 May, 1891.

ISAZISO SIKA RULUMENI, No 448,1891

Kwi Ofisi yo Mpatiswa Koloni, E Kapa, 21 May, 1891.

Le Dip ilandelayo eknsebenza kwamke. lekayo yongezelelwe kuluhlu Iwezibhenge- ziweyo kwi Zaziso Zakomkulu Nos. 711 no 847 ka 1888.

HAMPDEN WILLIS, Umpatiswa Koloni Ongapantsi.

I DIP EYAMKELEKAYO EHLONYE. LWEYO.

No. 9 i Dip ka Hayward.

Emayisetyenziswe ngokwemigqaliselo e- kutshwe ngabaniniyo (Vendors) nesiqushulu ngasinye esitengisiweyo.

A. FISCHER, *Unobhala Wokulima.*

I Arente ngo BAKER, BAKER and CO., E-QONCE.

NATIVE OPINION

THURSDAY, DECEMBER 8, 1892

*OUR ILLUSTRATION.*

WITH the present number we  
present our readers with a

lithographed picture of the late Mr.  
Saul Solomon. Both as the greatest  
statesman South Africa has ever  
produced and an unswerving  
champion - of Native rights ever  
seen in this land it is meet that  
the subscribers of this journal should  
have and keep a kind of a memento  
of this great and good man.  
There can be no better way of  
dealing with the picture than to  
have it framed, glazed and hung up  
on the walls of the houses of Mr.  
Solomon’s numerous worshippers  
and admirers—and they are legion  
—among our people. We had oc-  
casion two or three years ago to  
issue with *Native Opinion* an illu-  
stration of our popular Governor,  
Sir Henry Loch. It has been a  
pleasure to us to find that the pic-  
ture was much prized by those who  
obtained it; and that it adorns  
many a Native homo. There can  
be no question that the picture of  
the late venerable Mr. Saul Solo-  
'mon will be very highly appreciated  
as that of one to whom, more than  
to any ether man, Natives owe a  
heavy debt, for the steady and  
steadfast championship of good rule  
and government. It is in this firm  
belief we place the picture in the  
hands of our readers.

*DR. MUIR SPEAKS.*

rpiIE oracle has spoken. There-  
I licence of the new Superin-  
tendent - General of Education  
hitherto has been very marked, but  
was felt to be wise, and, so far, an  
agency for good. When a. man new  
to a country, however experienced  
and able, takes the helm of a great  
department like that of Education,  
an early expression of opinion were  
premature, and for a time “ silence  
“ is golden.” Dr Muir has re-  
cently travelled over an extensive  
region of the Colony, and made  
himself acquainted, generally, with  
the condition of Colonial education  
—to some extent also of Native  
schools. He has seen with his own  
eyes and heard with his own ears ;  
has learned what the real needs of  
the people are in the matter of edu-  
cation ) has observed the working  
of the existing system, and quietly  
noted both its excrescences and de  
fects; has formed his own con-  
clusion as to its adaptation or other-  
wise to the educational necessities of  
the country, and has at last seen fit  
to break silence. At a banquet  
given in his honour at Graaff-Reinet  
on the 25th of last month, he made  
a speech which will be closely scan-  
ned by all interested in education  
throughout the Colony.

The Superintendent-General of  
Education holds a peculiar, and, in  
some respects unique position among  
heads of departments ; for in a cer-  
tain sense *he is* the department.  
He is not a politician but a profes-  
sional man, who has under him, not  
a set of officials, but a body W pro-  
fessional men, whom he has to  
stimulate, encourage, and inspire,  
and whose work he has to direct  
and regulate. A large personal in-  
fluence must therefore be allowed  
him ; a great deal is necessarily  
left to his discretion ; his ideas bear  
sway ; the legislative and executive  
are united in his person. For our  
national system of education has  
been till now, and is still, *in the  
making*—a state of things which  
implies that large powers must be  
entrusted to the head of the depart-  
ment. Hence the necessity of the  
greatest care in choosing a man for  
such a post; and we think the  
country has reason to congratulate  
itself on the selection recently made.

Although Dr. Muir did not re-  
fer directly to Native education in  
his Graaff Reinct speech, the ideas  
he holds and has now expressed  
will probably find an application to  
Native schools before long ; for it  
cannot be said that his criticisms  
have no bearing upon them.

He rightly emphasizes the need  
of union in developing a national  
system of education, complains of  
the existence of cliques fighting  
with each other, and points out how  
fatal the continuance of division  
must be to success. We trust his  
words will be noted by those whom  
it concerns. We may bid farewell  
to the prospect of a national system,  
or indeed of good education on a  
large scale, if denominationalism is  
allowed to interfere; and we trust  
a firm stand will be made against  
all attempts to introduce that sol-  
vent, from whatever quarter they  
may come. But what would the  
Superintendent-General say if he  
understood the extent to which  
Native Mission Schools—which are

practically denominational — have been multiplied ? It seems fixed as a law of nature that each Mission shall have its own school, where- ever it has a handful of adherents : with this result, that districts over­lap each other, and half a dozen miserable schools struggle to keep alive where one or two good schools would serve every purpose. This state of things ought not to con­tinue. It would be well for mis­sionaries to set their houses in order and face coming changes, desirable in themselves, and necessary if they are to enlist public sympathy and support in resisting the efforts of the extreme Bond party to carry out a more sweeping resolution.

When Dr. Muir says (l that the “ system of education that we now have is not fit for the wants of “ this country,” we do not under­stand him to be reflecting impli­citly on the system established by his predecessor. For he disclaims elsewhere being a revolutionary Superintendent-General, and main­tains that a national system must grow from what already exists. The creation of a national system in a new country is necessarily a ten­tative work. It cannot be made to order, or leap forth like Minewa full armed from the brain of Jupitor. Certain broad lines are laid down ; the most has to be made of the mate­rial available, for meeting existing needs, supplying actual demands and educating the country up to the point of demanding something higher. Modifications have to be made as new wants appear, and as the real necessities of the bulk of the community come forth into clearer relief. Moreover, the sys­tem must be elastic enough to be adaptable to the changing circum­stances of a very varied population, so far as adaptability is consistent with the preservation of its national character. The national education of this Colony is still in a state of development. Dr. Muir means that we must look around and revise its provisions where revision is necessary. Ho indicates plainly his. opinion, that to give a smattering to all of what constitutes a liberal education such as is ncedlul for the professions, is less important than to fit the majority for discharging the ordinary business of life as well as possible.

We are glad to find the Super­intendent-General speaking with healthy plainness of speech of what ho calls the *Eramination Craze.* Examinations are valuable in their place as an instrument of education subordinate to the main business of instruction on the teachers’ part and leaning on the pupils. They are necessary a’so ns an occasional test of progress. But, carried to the extent with which we aro too familiar they cause the vitality of all true educational work to wither away. The whole process is apt to become mechanical, on ths side both of teacher and scholar. Every one who has had to go over exami­nation papers knows that this is the case far too largely. The memory is at work, not the mind. With so many examinations in the course of the year, the most intelligent and conscientious teachers can hardly escape feeling, with a pain­ful sense of humiliation, that after all, they are taking part in a huge process of *cram.* If Dr. Muir can bring about such an understanding between the University and the De- partmentof which he is the head, that the examinations superintended by each shall fit into and supplement, instead of sometimes really clashing with each other, he will confer a lasting benefit on sorely worried teachers and scholars.

*KIMBERLEY VACA*N*CY.*

N

OMINATION day in con-  
nection with this event

comes off on Saturday next. There  
is overwhelming evidence to show  
that it is a sure thing for Mr.  
Richard Solomon. From the  
start he has been the only candidate;  
and although rivals have been often  
trotted forth they have been as  
rapidly trotted out of the electoral  
arena. Only one gentleman—Mr.  
J. S. Gowie—has now the hardi-  
hood to suppose that he can still  
give trouble to Mr. Solomon ; but  
anybody with the slightest ac-  
quaintance with contests of this  
kind well knows that Mr. Cowie  
cannot, except by some unknown  
magic, alter electoral facts into  
electoral fiction; and the fact re-  
mains that Mr. Solomon is most  
influentially and powerfully sup-  
ported by all in Kimberley but a  
few hare-brained devotees of the  
effete faith in the impossibility of  
the Mining and Commercial in-  
terests of the fields being repre-  
sented by one man. It should,  
however, not be beyond easy  
demonstration to show these be-  
nighted electors that Mr. Solomon,  
as, for that matter, anybody else '

can stand for both the mining industry and the town interests, since hardly any question affecting either can be settled by his *ipse dixit,* pure and simple, in the House. Besides questions raising such issues are happily rare. Clearly, therefore, the electors may well give up their anxieties on these heads and insist upon some other general qualifications in their representatives; and in this respect there can be no question that the high reputation Mr. Solomon enjoys throughout the land as a gentle­man, a sound lawyer and discreet debater, simply consigns to the shade whatever merits his present opponent might possess. There would be nothing to compliment Kimberley on—on the contrary it would be to its everlasting disgrace in the estimation of the country generally—to reject Mr. Solomon and prefer Mr. Cowie ; for to in­stitute a comparison between the two is to attempt a thing as vain as to compare infinity with zero. However, there is no fear of any­thing of the sort happening; and we may therefore expect to see next Saturday or shortly after that, Mr. Solomon installed triumph­antly in the seat vacated by Mr J. II. Lange in the House of Assembly, for the representation of the very important constituency.

The Late Mr. Salomon.

From English papers that have come lo hand we make the following extracts touching on the demise of this great and good friend of the cause of justice and of the Natives. The *Christian Leader* writes:—“The death took place at Kil- creggan on the Clyde last week of Mr. Saul Solomon, the distinguished South African statesman and champion of the Native race. Born at St. Helena 75 years ago, he spent most of his life at Capetown, where with a brother he founded a pros­perous printing and publishing business. He was repeatedly asked by Sir Bartie Frere to become premier, but he always refused, believing he could do more good out of office. He could have had knight­hood and other honours if he had cared for them, lie had been living at Bedford for several years for the education of his family. There he attended the ministry of Rev. Dr. Brown, Bunyan’s biographer. He once met Robert Moffat at the house of Mr. Spicer, the wealthy Congregation­alist. The venerable missionary, taken by surprise, astonished the company by embracing him and exclaiming with tears, “ Africa’s best friend ! ” It is not a little remarkable that no notice has appeared inotirdaily papers of this notable man, except an anonymous letter to an editor. His remains were interred at Eastbourne,

Topics of the Day.

The Hon. J. W. Sauer has MR. SAUER reason to be thankful to makes an hear that, according to the impression. *Chronicle* at Cathcart, “ There is very little doubt but that the Colonial Secretary made a favourable impression here.” The Press throughout the Frontier says the same; and we heartily congratulate the hon. gentleman on the impression he has left.

The replies sent from replies To the England to the Coloured franchise People engaged in the

agitators. Franchise propaganda

contain nothing more than bare acknowledgements:—

1. Downing Street, Whitehall, 29th August, 1892.

— Ally, Esq.—Sir,—I am desired by Mr. Gladstone to acknowledge the receipt of your telegram relative to Cape Fran­chise Bill.

I am, Sir,

1. SHAND.

10, Downing Street, Whitehall, September 14th, 1892. Mr. Robert Grendon,—Sir,—I am desired by Mr. Gladstone to acknowledge the receipt of the telegram from the coloured people of Kimberley, of which you enclosed a copy on the 22nd ultimo, and to inform you that he has communi­cated it to the Secretary of State for the Colonies.

I am, Sir, SPENCER DE WITTON.

The following is the *E. F,* stock *Herald* rejoinder to the stealing, attack on us on the subject of the public:—" When the committee on stock thefts was sitting, we understand that the Commissioner of Police expressed an opinion in favour of the employment of Native police rather than Native detectives. We gather from *Imvo,* however, that it is the Native detec­tive force which is being increased. Now, the Native detective is of but little good. He is soon discovered, he is hated as a spy, and not only loses the respect of his fellows, but his own. A Native police­man, on the other hand, is a Government man, and he is looked up to accordingly. He is highly respected, and everybody who warns to stand well with the Govern­ment will go out of his way to give information to th® Native policeman. Experience supports the idea that the Native as a policeman will do far more than the Native as a detective, though both branches of the work should be attended to.”

All phases of political a sign of the thought are represented in times. Kimberley, as well among the community as in the local Press. The *Independent* finds plea­sure in supporting Mr. Rhodes, while the *D. F. Advertiser,* if we rightly under­stand it, is a would-be Spriggite (what­ever that may mean iu present day polites). The Bond, however, to empha­sise its dissatisfaction with both these parties, met the other day and passed a resolution, which is significant enough. It is:—“That, seeing that the Bond at Kimberley and in the district is in a large minority with regard to the election of a member for Parliament, aud that the politics of the majority of the electors in Kimberley do not agree with those of the Bond, and that the views of the local press do not coincide with those of the Bond, this meeting resolves not to nominate any condidate or to support anybody, but leaves it to the discretion of the electors to vote for whom they please.” Is it worth ivhile for non­Bondmen, whether they be believers in Mr. Rhodes or not (like Mr. Sehermbruc- ker) to shut their eyes any longer to the fact that the Bond does not care for either Mr. Rhodes or the Colonel’s people, however, much the latter pretend to better the same school of politics with the 3ond.