IMVO ZABANTSUNDtJ (NATIVE OPINION) OCTOBER 27, 1892.

Malunga nama Kaya Endwendwe, andazi ukuba kulungile ukuba ikaya lendwendwe libe se Qonce kodwa. Ade enza into ebukekayo lamadoda agxabazelayo ukuvula atnakaya nakwezinye indawo kuncedeke abantu bonke ; tina siyababulele o Messrs. Nukuna & Co. Ntlebi kuba xa sisiya e Komani sukuba singayi Qonce. Yinto efanelekileyo umntu ukuyibonela into entle aze ayenze naye, zonke izinto zifuna utnqali. Bekungeyiyo mposiso ukuvulwa kwepepa lase Komani ngo Messrs. Mtanng &. Co., lingelulo tshaba Iwa *Mvo* kanjalo, ibibonisa lonto ukuqubela pambili kwabantsundu, ibinika iratshi tina lonto yokuba sibone nkt.ba siluhlanga sihatnbela pambili, namapepa etu ayanda, njengokuba ku- njalo nakwezinye intlanga. U *Sigidimi* ulipepa elidala ebelifanele ukupapama ngaknmbi, xa kuvela ipepa elitsha, nje “Oom Paul.” Ewe, unyanisile nge Business ebiyilwa e Bhai zinto zo Ross & Co.; nditi ewe, leyo into ibiyimposiso kuba lentlangano ibicelwa ngalamanene ebecela yonke i Koloni, kwabonakala ke lamadoda ase Qonce anekwele nomona ikwayimvela ke naleyo, asiyomfundo. Mayiyekwe madoda imfundo intle im- hombisile umntu ontsundu. Awu, taruni zinkosi.

Umahlal’ Egoqweni. Jamestown.

[Ababhaleli mabalinge ukuyenza mfu- tshane inteto ngangoko banako.—Editor.]

 INDABA

**E BHAYI.**

**(NGU XAKALASHE.)**

Amadoda nabafazi bangoku bayafanana no Adam no Efa? Ndak’ amaxesh’ amaninzi ndanetuba lokuman’ ukubako kule ngxoxo. Ingxoxo yabonisa ekupeleni ukuba u Efa waye lubambo Iuka Adam, kwapela ngabo ke; kodwa umfazi ngale- mihla akaselulo ubambo Iwendoda yake, sekufumane kufuniselwa nje ngalemihla. Imibuzo ekoyo kulengxoxo nantsi1. Njengokuba amaqaba nabanye base zikolweni bezeka izitembu nje oyena ulubambo Iwendoda nguwupina benga- bake bonke nje? 2. Umhlolo xana abuye wapinda ukuzeka kwesibini nokwesitatu, njaio-njalo, oyena ulubambo Iwake umfa­zi unguwupina? 3. Njengokuba amanye amasoka ezeka intombi ezindala ku- nawo nje, itinina intombi enjalo ukuba lubambo lomfo, kuba yabako yangumntu indoda leyo yayo ingekazalwa; ekubeni u Efa yena wenziwa ngobambo Iuka Adam owayeko engumntu kade? Xana umntu asbweshwileyo wada wafa enga- yitshatanga lonkazaua ilubambo Iwake na? Uyakntinina umntu ukuze azi ukuba lenkazana ayizekayo ilubambo Iwake?

**\*\*\***

Kwenye intlanganiso ekwakuko umli- sela nomtinjana omnye wabateti wateta ngobuuinzi bamasoka ngokukodwa ama- dala apa elwandle, waza ke wati imfihlo kukoyika umtinjana. Wati ungati uke wanqonqoza entliziyweni yosoka-dala, wati kuye wetu seluxuba njekutenina, uyakuzeka ninina, angasuke akuxelele mhlope ukuba akanantloni, ukuba kuko- yika ukwaliwa. Ukuba kungaba kunjalo ingaba intombi ziziyekele ngokwazo. lyakuba ninina yona i Leap Year? Chance koyakunqonqoza uyakuvulelwa ngu soka-dala.

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Isimanga amadodana ayalupalaematsha nditeta mna kuko amadodana amatatu amatsha ayaxuba. Bati abanye ngama- nzi nesepa imbangi yokuba apume izimvi. Abanye bati yimfuza. Abanye bacinga gqita u Manyano iuzokwalupaza ikaba licinga nge “business” ngokugqitileyo. Abeva kamnandi ngabaxuba sebenamakosikazi. Amasoka wona ndinosizi ngawo, ayakwaliwa kakubi, kutiwe ngosoka-dala ; babelinde tinaua,

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Kutiwa ababhali bendaba zizimanga ezinamapiko, oko kukuti umbhali yimfi- hlo, isimanga ke, *Imvo Zabantsundu* ngamapiko; kuba ezondaba zika si manga *Imvo* ipapazela nazo kulo lonke, kude kuye pesneya kolwandle. Lumkela izimanga ezinamapiko xana uhambayc naxana utetayo, utsho umntu.

Abapati bo Manyano kwezinyanga zi mbalwa zidluleyo baxambule nzima kalusizi ukufumana indawo yengqesho yokuqubela kuyo ishishini lo Manyano Enye indlu e Russell Road ekutiwa y Oddfellow’s Hall bayihambele inyang! yonke, kuman’ ukungati kuko itemba Bate sekukudala, hai, abantu abantsundi bazakwenza i Coffee Shop. Bate bakuyi qondisiswa eyona ifunelwa yona iudlu otuka ama Ngesi apants’ afa, amangaL kwapela. Nauamhlanje londlu isem ze ayikabi namntu, abafuni kuyinik umntu ontsundu. Enye kwase Russel Read kwenziwe kwa into enjalo. Nditet mna ukusuke kwenziwe uqilima. Nga manye amaxesha imali yomntu ontsundi isuke ngati ikwanguye ukutiywa ngama gwangqa. Ekugqibeleni abapati bo Ma nyano babe necam lokufumana umhlab kweliya tafa lebhola ngase Maxamben bawutenga. Abaki baza kuwuquba um sebenzi wokumisa indlu yo Manyan kwakulenyanga, kuba impahla yo Ma nvano iyakuba lapa ngo December.

Inkoliso ye club zebhola zitumele “ Orders ” ku Manyano ukuba lut “import,” impahla yazo injenge bhatyi amaqina, nebhanti, njaio-njalo—leyo yon impahla selitengisiwe. Ngenxa yokufu mana kwabapati bo Manyano ingxasi entle kubafundisi abantsundu kw “ shipment ” yokuqala kuyakubako impa hla yabafundisi enjenge mitika yabo kw; neminqwazi yabo, njaio-njalo. Abanyi sebelinde ukutika kwazo.

Amagwangqa atile angxamele ukute nga izahlulo ukuba bebenelungelo loko Kumhlana zendibone into yabantu aba ntsundu ingxanyelwe ngabelungu nje ngale.

Nge Cawa edluleyo ibiyimini enkubene Wesile kusenziwa intshumayelo y Ronaskapu ngu Rev. G. Kakaza wase Rin no Rev. J Pritchard wase Bhai. Ngo Mvu! kwakusenziwa inteto kwamayelana inxaso ye Lizwi likaba elitsha “ almost ’. Mdolomba, Marela, Rwexu Ngesi, Ross ; Revds. Messrs Dlepu, Masiz. no Kakaza, Isihlalo sasigcinwe linen elidala lase Bhai u Mr. Ngcoza.

AMANANI EZINTO.

Imarike task Qonce.—Ngo Mgqibelo, 22 otober:—Ibhotolo 6d ne 1/8 ngeponti; .maqanda 7d ne 8d ngedazini; Irasi eluhlu k 1/4 ne 1/5 ngekulu; Ibabile 2/8 ne 4/

kulu; Itapile 14/ ngekulu; Umbona ne 9/5 ngekulu; Inkuku 1/41 inye ;

^da 2/ ne 2/2 lilinye; Ikwakwini 7/6 Isemile 5/6 ngekulu; Ingqolowa 12/11 1; Imbotyi 9/ ne 11/6 ngekulu; Inkulu

 31/ ngeflara.

yase Komani—Ngo Mgqitelo, 22 Ibhotolo lOd ne 1/4 ngeponti;

;engxowa ; Ikateji 4d ne 1/ inye ; ngeqelana; Ikobflawa 6d ne 1/ da 1/5 ne 1/7 lilinye; Atnaqa- Lngedazini; Inkani 25/ ne 40/ tile 19/ nge 100 lezitungu;

f e; Utngubo 12/9 ngekulu; kkulu ; Amatswele 3d ne 4d de 9/6 ngengxowa ; I ertyisi na.

Inguqulo yase Ngcobo

IVANGELI NGOKUBHALA

KUKA MATEYU.

ISAHLUKO III.

K

WATI ke ngalomihla kwafika u
Johane Umpehleleli eshumayela

entlango yase Judeya

1. Esiti: Guqukani ngokuba ubuku-
mkani bezulu sebukufupi.
2. Kuba nguye lo kwatetwa ngaye
ngu Yisaya umpolofiti esiti: llizwi lo-
dandulukayo entlango, lisiti, Lungisani
indlela ka Yehova nenze imendo yake
iti tse.
3. Lo Johane ke ingubo yake yayi-
yeyoboya benkamela enegqesha lentlo-
nze esinqeni sake, nokutya kwake kwa-
kuzinkumbi nobusi basendle.
4. Kwaye kupuma kusiya kuye yonke
i Jerusalem nayo yonke i DEYA kwa
nawo wonke umandla wase Jordane.
5. Baza bapehlelelwa nguye emlanjcni
oyi Jordane bevuma izono zabo.
6. Kodwa ute akubona abaninzi baba
Farisi naba Sadusi besiza elupehlele-
Iweni Iwake, wati kubo: Sizukulwana-
ndini se nyoka ngubanina onivusileyo
ukuze niyibaleke ingqumbo ezayo.
7. Velisani ngoko iziqamo ezifanele
inguquko.
8. Ningacingi ngokuti: Sino Abra-
ham ubawo wetu, kuba nditi kuni unako
u Tino ukumvusela abantwana u Abra-
ham kuwo lamatye.
9. Kanjalo izembe selilalelisiwe ezi-
ngcanjeni zemiti, ngokoke yonke imiti
engavelisiyo isiqamo esilungileyo iya-
gawulwa iposwe enililweni.
10. Mna okunene ndinipehlelela nga-
manzi enguqukweni, kodwa lowo uzayo
emva kwam unamandla ngapezu kwam,
ozihlangu ndingafanele ’kuzipata, yona
wonipenlelela ngo Moya Oyingcwele
nangomlilo.
11. Omnyazi wokwela usesandleni sa-
ke, wayeya kusicokisa kanye isanda
sake, ati ingqolowa ayitutele esiseleni,
kodwa umququ wowutshisa ngomlilo
ongacimekiyo.
12. Wati ngeloxesha u Yesu evela e
Galili weza ku Johane e Jordane uku-
ba apehlelelwe nguye.
13. Kuloko u Johane wamalelayo
esiti: Ndingofanele ukupehlelelwa ngu-
we nje uza kumna wena ?
14. Wapendula u Yesu wati kuye:
Kawukuvumele kubenjalo okwakaloku-
nje ngokuba kusifanele ukufeza ngo-
kwcnjenjalo bonke ubulungisa. Wa-
ndula ukumvumelake.
15. Waza u Yesu akuba epehlelelwe
wapuma kwangoko emanzini, kwabo-
nakala ke kuye amazulu evuleka (evu-
lekile) waza wabona u Moya ka Tixo
esihla njengehobc ehlala (esiza) pezu
kwake.

17. Eavakala ilizwi lipuma (livela)
ezulwini lisiti: Lo ngu Nyana wain ota-
ndiweyo endikoliseka kakulu nguye.

Ibala Labadlali.

[yi sports editor.]

Nakuba sekulixesha iviiliwe isizini
akukade kubeko kudlala kuqinileyo kwe-
bhola apa o Qonce ; olo lutyesho lubi xa
sikumbula ukuba umnyhadala ulapa
nonyaka. Kampteni Zondani, Bobi no
Barnabas, bhexeshani imihlambi yenu
iqinise.

Malunga namalungiselelo e tournament
kute cwaka akuvakali nento betu. Noko
asoyikisi nto kuba ubu Komiti be tourna-
ment bukwi ntloko ezirelerele. Inga
kungati ukuti cwaka kwenqubo yayo
kube kufuzisa inqwelo elayishe nzima
yona ingenzi ngxokozelo, kanti noko
kukulu ekutweleyo.

\*

West End vs. Union.—U “ Xakalashe ”
atumela lamanqaku :—Ngomhla wo 1st
October kubuyekwapindwa imatshi yoku-
gqibela yendebe yesilivere a Bhai, kuba
ingabanga nakugqitywa kongapambili
u Mgqibolo ngokusuke zingoyisani.
Namhlanje abantu abantsundu benze
into zamehlo, badlala umdlalo oinble
kwati peza ngokwamak wenkwana ase
Europe. Ubonge umntu akapeza omhlo-
pe nontsundu, zati zona into ezinyembez:
zisezinkopeni zantywingiza. Ayipass
amakwenkwankwana o Manyano avakale
esiti ama Ngesi: ama Xosa namhlanje
kodwa kulomdlalo ngenene adlala is
Ngesi nqo, Amacwama adliwa isituku
tezi, adana ngati zinto ezi ziyotyiweyo
kuba abesiti indebe yesilivere iya kufu
nyanwa ngawo nonyaka, kanti hayi
Union 3 equal to 6 points, West Enc
nil.

Indebe yesilivere igodukilo ifunyelwe
ngamadodana antsundu, ngolwesi Bini
kuya kwenziwa i “ Invitation' Tea.’
Pambili Union ! Umanyano ngamandla
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I Tournament yase Qonce inento enga
zikangeliyo ezingati zibe yingozi kum
dlalo webhola nakwinxalenye yabadlal
bebhola, Ukumema indawo zide zib-
ntlanu kuyingozi kubadlali, abanti
abanakufumana ixesha elide
Holidays. Xa sitabatela kweyase Bhay
njengomlinganiselo, imatshi iyakutabat
intsuku ezimbini; i Tournament yon
itabate iveki ezimbini zibe nesiqingat
nangapezulu xana utabata imini zoku
hamba inyanga yonke lonto idibene. Umz
maukumbule ukuba singabautu babantu
amakonza ekufuneka into zetu sizenz
ngobungcatu.

Ukumenywa kwe Komani kwi Tourna
ment yimposiso kwimimiso ye Tourna
ment, kananjalo kukucita ixesha elinqa
bileyo lezinye indawo. — Ukumenyw
kwe Komani kuyimposiso kanye ukub
linikwe ilungelo elilodwa kuneziny
indawo. I Komani alinalungelo loku
nyula umdlali wase Aliwal North ukub
alimele kwi Tournament yase Qonce
kwanjenge Bhayi ukuba lingena lunge!
lokunyula umntu wase Tinara. Umnti
akanakunyulwa amele idolopu engelil
ilungu le club zalodolopu, kananjalo ab
ulilungu layo inyanga ezintatu. Ngak
oko wonke umntu onyulwe li Koman
engapandle kwalo, angainiswa zeziny
indawo angadlali, kufaneleke.

Ukumenywa kwe Komani kwindaw,
ye^ibini, kukucita ixesha. Kucacil
ngelilungelo lilenzelweyo ukuba libuta
taka, alikabi nakuzimela pambikweziny
indawo. Alikazingqini nangayipin;
indlela ukuba i tournament liyifane!
emveni kwento elayenzayo kwi tourna
ment yokuqala eyayise Qonce ukuzibon;
ngokwalo ubutataka balo, ne Qonce le
ndawo liyayibona oku lilenzeleelilungeb
lilodwa i Komani. I tournament asiyiyo
indawo yokufundisana ibhola, koko ku
kuvayanyana kwedolopu amaudla azo
Ukuba i Qonce liuomnqweno wokufundi
sa i Komani liugakwenza oko nge matsh
pakati kwalo ne Komani nge Holidays
kuba limelene nalo ngapandle kokuli
memela kwi Tournament.

I club zase Iwandle ziza kuvulaku!
nyanga, noko sekuko esezidlala ezinga
zange zivale zona.

Abona Batshonisi be “ Mvo.”—Ngabayi
tabata ze bangenzi mizamo yakuhlaula,—S

*Utyelelo Lompalisva Bantsundu.*

U Hon. P. H. Faure, M.L.A., ubekangelwe ukuba anduluke pezolo, October 26, e Kapa ukuhambela kweli. Indawo ebalulwayo, kwezinye ayakuzihambela, yi Ngqushwa.

IZINTO NGEZINTO

Umhloli Zikolo.— U Mr. F. Howe Ely uwuquba nmsebenzi wake okwangoku kwi siqingata esipetwe e Mkangiso

Umsebenzi Omhle.—Kutiwa abuzinikeleyo kubu Krista kwintlanganiso zemvuselelo zika Rev. T. Cook e Durbin baku 589.

Ubu Archdeacon base Rini.—U Bishop usinikele ku Rev. W. Llewellyn, B.A , wase Uitenhage isihlalo sobu Archdeacon base Rini. Uaamktle u Mr. Llewellyn.

Abazibuleleyo.—U James Erskine was” Rautini uzibulele ngenxa yenkatazo zemali- U Mooi Jan, umbulali worn Xhosa, nte gwa- nibilizi urntana oyityefu. Lamadoda awu- balekele lomsabenzi ngolwesi Ne Iwengapaya

Abafi.—U Ven. Archdeacon Badnall, D.D., obesakuba yi vice-Chancellor ye Nkundla ye Mfundo kwelilizwe, akaseko. No Rev. Mr. Meaden wase Batisi, owawiswa lihashe mzuzu, sjlehlo.nele kwabaninzi.

Ukubuliwa Kwenkumbi.—Ixhishini loku bhubhisa inkumbi liqutywa ngqongqo e Pearston, apo sifumana kwintlanganiswana ebiko ukuba sekubhujiswe amabuto akuma. sbutni asixenxe enkumbi.

Oqengqeleke Entabeni.—Ipolisa elintsu ndn elitsgu Jamana liwe nehashe xa belisihla entabeni ngapa e Macibini ng«se Queens­town—yanguqukulubotwe ukuya ezantsi. Libhaqwe se'ifile, ihashe lilele pezu kwalo.

Ama Tshatshi no Mteto Womtsha o.—U Bishop Jones ne Bishop zipelele bagqibe ekubeni wonke umntu werarnente ezeke umsakwabomfazi wake ngokwalomteto mtsha akutshwe eramenteni, kuba ungavumelani na Canon Law.

Imisebenzi Yesikukula.—Ngapa ngase Fraserberg-road, esitishi sika loliwe, isiku- kula simke nendlela kaloliwe kuleveki igqitileyo, ete itreni yempahla ebe yeyokuqala ukufika yaka yapuma einigaqweni yentsimbi, yabhukuqeka kanye. Umqtibi wapuke ingalo ngapandle kwokukutuka. Akubanga ko ngozi yimbi.

Otshone Ecwebeni. — Emonti ngolwesi Tatu Iwagqitileyo abasebenzi base Zibukwe. ni bate kusasa babona ngesidumbu Somlu. ngu sidada ecwebeni kufupi nendawo epuma kuyo imp ihla Ufunyenwe ukuba ungowonongqayi (C.M.R) u W. Dixon, ekungaziwayo nokuba weyele ngengozi nokuba kungokuzibulala.

Tshungwana.—U “ Gobidolo ” ubalisa ezi ngesisikolo eikulu sidala, ease Mbo esiva ububi ngentlondi eyenziwa lulutsha kuma- ntombazana : —Sihleli apa e Mbo, into eke yafuna ukutwala amehlo kunyanga ezigqi tileyo kukubiwa kwempahla ebambayo, noko namhla sekuqala ukwehla ubutongo. Kwa- kubon’ ukuba kufun’ ukudamba oko, kute qepu ndlela yimbi kaloku yokubiwa kwa mautombazana — ukugcagca nabafana. Kwefileyo kumke mabini, nanamhla nditeta nje akwamabini ndiyiyeka into yangapa mbili. Kuyabonnkala ukuba amashwa apezu kwetu. Yenza ubuyo mzi wase Tshungwane—kumbula apo uwe kona. Silindele ukufika ko mfundisi evela e England apo wayetyelele kona; ekuya kuba sisimangi ukufika umzi uyilento uyiye.

Ukupiliswa Kanye Kobutulu.—Inene elazi- pilisa Kubutulu nasekutini “Nzi” kwe Ntloko, ekwakuse kumzuzu linabo, ngendlela entsha, liya kuvuyiswa kukutumela incazelo ezeleyo, kwane- nteto zabancedakalayo, njaio-njalo, ngokuti atumele izitainpo ezibini. Ukusetyenzwa kobutulu ngendlela engumangaliso engazange ibonwe. Kubhalelwaku Herbert Clifton, 51, Upper Kennington Lane, London, S.E., England.

native opinion

THURSDAY, OCTOBER 27, 1892

***FARMERS & POLITICS,***

IN politics the non-Bond farmers
of this country have always

appeared willing to wound but
afraid to strike. Their bugbear is
the Bond, of which they are in mor-
tal fear. Although they have then
own Associations, in a sense corres
ponding to the Bond, they do not
seem ever to have agreed as to the
range of subjects to be discussed in
these bodies—politics and antagon-
ism to the Bond being “ the lion in
“ the way.” So to avoid this a pro
posal has been made by the Cradock
Farmers’ Association for the form
ation of an Independent Politics
Association. In theory the thing is
attractive, but in practice the diffi
culty which meets the thirster after
knowledge is where to draw the lint
between questions political and non
political—such as may be discussed
with freedom in such a body as the
Farmers’ Association and those the
should be referred to the Political
Association ; seeing that the mem-
bership of the one will, in the
main, be the membership o
the other. The men who in ;
Farmers’ Association will be afraid
to tread on the corns of the Bond
are not likely to summon courage
at a Political Association to face the
Bond bogey. We observe that the
Tarkastad Farmers’ Association
wisely decided not to countenance the
Cradock movement. At the last meet
of the former Mr. Frost, M.L.A.
Mr. G. J. Levey and Mr. G. King
strongly urged against the new
gospel the drain of energy, and o
the time of the farmers in trotting
between the Farmers’ Association
and the Political Association; and ye
after all, the man has not to this move
ment been discovered who could
definitely that this set of subjects are
non-political, and that political-
agricultural and political subject
being so hopelessly interwoven
each other. As cases in point succeed
subjects as the Scab, the Locust
and the Labour Supply, which a
first sight seem the very quintes
essence of Farmers’ questions, are, a

all are aware at present, the dividing one in politics. All the farmers want is, first and foremost, *one man* —not a new Association—of the type of the late Mr. Saul Solomon, of Mr. Hofmeyr, with some genius for politics, who will centre n him all the threads of political influence in the non-Bond arena, dr. S. C. Cronwright, the guiding spirit of the Cradock propaganda, seems to recognise this, although le strangely speaks of the one man and the Association as convertible terms. He writes ;—

There is no doubt that, unless some we man takes it up, and has himself to succeed, this Association will be k failure, even if it does not become defunct. The performance of anything treat is always due to the genius, the individuality, the energy of one man. Jarlyle says “ ninety and nine public can for the most part be but united rain bearers to the hundredth,” and, as visual, he is right. The leader of this novement would probably be the leader 4 the party in Parliament. At pre- tent that section, euphemistically styled “ The Opposition,” is a disorganised party, containing some splendid men, but lacking cohesion, doily of that party would probably follow on the formation of our proposed Political Association. But this move- Dent wants an *anax andron,* a “ leader if men,” one who can speak “ winged words ” to arouse people, an enthusiast, desperately in earnest, full of his subject, with energy, polite, deter- mined, indomitable ! Hive we such a nan, around whom our party will rally non-place-seeking, unselfish leader? Some such man the movement must lave. Men will not rally around a committee man must do this, or it will fail. Let us hope the occasion will the man. For this reason, the greatest care must be taken in electing leader. There must be no undue last, we must not make a false move. . who are not likely to get much better men in Parliament to represent our interests than we now have. The views if these men are sound enough on the whole, only there is no cohesion in the tasty, If they would only combine, bey would be strong enough to . But they will not, many fighting foolishly for their own bands. It is simply that they need a leader of strong individuality.

Mr. Cronwright need not worry about the leader. As it has been said of poets, leaders of men are born ; not made. Mr. Hofmeyr is now the acknowledged leader of the Bond party, but we challenge any body to tell us when, where, and by whom he was elected. Elected leaders, experience teachers, have proved a curse—-so far from being an aid—to parties that elected them.

**NATIVE LANDS.**

THE Native Land Question has all of a sudden come to the front; and seems to be engaging the minds of politicians throughout the country. The communications and expressions of current opinion we publish elsewhere abundantly show what wo state. The Attorney-General has been to and through the centres of Native population, collecting information ; and it seems to be generally understood that a measure will be introduced next Session to deal with the subject in a comprehensive form. Congestion is rapidly going on in Native settlements ; the lands reserved for this great population in the Colony being small out of proportion to its numbers; and the friends of the country see that matters should not be allowed to drift. All respon­sible politicians, more particularly those of the Bond section, have ad­vocated the granting of individual titles to Natives; but hitherto the Natives have been the stumbling-block. Now, however, the Natives are beginning to favour the titles ; but, see-saw like, here we have Mr. Hofmeyr’s paper, *Ons Land* and the *Cape Argus* hinting at opposi­tion ! What can this mean ? The lands now in occupation by Natives are attenuated enough, and the huddling together of these people on them is something too fearful to contemplate. With our know­ledge of the condition of things around us, it is a difficult matter for us to surmise what can have induced the *Argus* to stand astride in the way of having this question fixed up in the only possible way it can be done ; but *Ons Land,* unlike the *Argus,* gives some reason for its opposition. It is that the conver­sion of what it calls tribal into individual tenure will enable Natives to have votes and therefore political power. To have votes Natives have first to show so much progress and enlightenment; and the Native millions showing both will mean volumes for the prosperity of the country; but, alas ! this is still far from realisation. Natives have a lot of leeway yet to make up before they can be in a position to wield influence which presupposes they must have polices and politics Besides, the giving of fixity of tenure to Natives in two or three districts on the Frontier can only by a severe stretch of imagination be said to mean the acquiring oi the mastery in politics in this land, even if the intelligence which can

inly bring this about were granted. *Ins Land,* then, must be dogmatising on a matter about which its information is scanty and worthless when it dreads the Natives’ votes if Dr. Innes’s measure were carried and we do hope our contemporary will, on seeing the hollowness of the Pretext it has attempted to set up, help in every possible way to have his land affair fixed once and for ,11 in the interests of the progress Of the country at large as well as hose of our people.

Topics of the Day.

Mr. Sauer was to frontier leave the metropolis

ministerial on his journey to the

VISITS. Frontier last night.

The hon. gentleman Fill, it is stated, make straight for his constituents at Aliwal North, where be fill no doubt deliver a political address, .’hen he will proceed down the Eastern one as far as King Williamstown, risking a special study of the stock hefts question. It would appear from he *Gape Argus* that Mr. Faure will pro-ably be starting with the Colonial Secretary ; but in any case the Secretary or Native Affairs will be visiting Pt-d­ie, where he has some questions to dispose of, and other centres of Native population within the next few weeks.

No MEMBER of the THE attorney- Government attracts to general’s VISIT, the present Ministry prestige from a larger section of the people than Mr. Innes, and the Attorney-General has in him he makings of a political leader who among non-Bondmen might rival Mr. Hofmeyr, if he would pluck up enough in to put bis undoubted influence of the test. Mr. Innes has been welcomed healthy by men who have as sincere respect for him wherever he has seen —by the Glen Grey Natives, the Queenstown townspeople, the Kingwilliamstown and the East London community ; been feed at Peddie ; and awned over at Alice; while by farmers he has been monied. It is such visits by a man of the Attorney-Generals standing in the country that increase the popularity of Ministry ; and if his colleagues would end him far the more frequently they would do the right thing

Dr. Muir, the much A HOPEFUL respected Superintend- DISPOSITION. General of Edu­cation of the Cape, paid Cr.-adock and Port Elizabeth a flying last week, and had a look in at the educational establishments in the two owns. At Port El izabeth the Super-intendent-General of Education bad a conference with the directors of education if the port. What renders the interview of special interest to us is the reference it the close of the meeting to “ the subject of education for the coloured masses,” which Dr. Muir staled “ will receive everv consideration from the Department.” Tis statement seems to have been gratefully acknowledged, for the chairman (Hon. H. W. Pearson, M L A.,) remarked “ he was glad to bear that. They desired to provide for all classes.” Hitherto the amelioration of the condition of the coloured classes in towns has been criminally neglected by townspeople, and been taken up by mis­sionary bodies. It will be the begin­ning of a new order of things if townspeople undertake, while mak­ing provision for the education of their young, to take the coloured people as well within their view. And we must be thankful for small mercies, hoping they will return, in something tangible being done by towns for the improvement if our people.

CURRENT OPINION.

INDIVIDUAL TRIBAL TENURE.

Oa the great Native Land Question *Ons Land,* which has the reputation of being the mirror of Mr. Hofmeyr’s mind on these matters, has the following signifloant utterance on this subject:—

According to a Queenstown paper the Attorney Ganeral, Mr. Innes, is prepared to advocate individual tenure on all the large locations with the condition at­tached that proprietors shall not have the right to alienate their lands from the location. Should this idea find its way into Parliament, we fear that it will meet with a rather warm reception there. It may suit certain politicians to secure the higher franchise of the new franchise law for the Native in this ingenious way and to provide for him a means of escape from the well known with clause of the Sprigg Act of 1887 which excludes the tribal lands of a location from the land which gives its owner the right of voting, but we doubt whether Sir Gordon will look on passively whilst bis favour­ite child, politically speaking, is being strangled in cold blood. The Kafirs desire individual tenure. Very well, let them have it, but if they are to enjoy all the blessings let them take all the ills connected with that system of land tenure. The plan suggested by Mr. Innes will vastly increase the political influence of the Native, and at the same time preserve all the evils of the loca­tion system. The plea, that this plan will leave locations as sources from which the farmer can at any time obtain labourers, is too transparent. The far­mers do not care to keep up dozens of little Basutolands in the East.

Oa the same subject under the head­ing “ The Glen Grey Natives ” the *Gape Argus* published in its issue of the 4th inst. the following : —

The Glen Grey natives want to eat their cake and have it. To all natives now the Colony says in effect: “ In which camp will you abide? If you endure as a tribe, with such advantages as attend that way of life, you cannot expect votes and the other privileges of white men ; but if you wish to live as white men you must come into our system entirely, or not at all.” That is the joint effect of the Registration Act and the Native Voters’ Disabilities Act.

Rhe Glen Grey Natives ask the Attorney- General that they may have individual einre of their land; but that there hall be no alienation without the onsent of the community and the tenement. That is to say, they want he security of individual tenure, but hey would at the same time retain the tribal advantages of community, with he result that Glen Grey will be a black ireserve for all time, no matter how much the inhabitants falls short of the capacity to hold their own ground.

**NATIVE LAND TENURE**

**LETTER TO THE EDITOR.**

Sir,—I was very much interested when m Circuit at Cala to notice the steady improvement made by the Natives upon heir allotments. It is high time that the Government gave these peasant class, individual title. One is reminded how n the past the Europeans who came to his Colony obtained land upon loan tenure and how in 1813 Sir John Cradock ound necessary to grant title for the greater encouragement of agriculture, stating that “ this encouragement chiefly depends on the certainty of tenures, and he confidence connected therewith, that 11 improvements of the soil and all increase of fertility, should indisputably, along to the holder as his own, and that, in the ordinary course of things, all his arrangements, as well in respect to the produce as to the land itself, should by the laws be exclusively secured to him, his heirs or representatives.” This is quite as true to-day in regard to the Natives of Cala as it was once in the Colony in general. The certificates of occupation are not satisfactory, and worse till they are not what the Natives were ed to expect when they paid the survey sees. There seems to be a disposition on the part of the present government to rant individual title, if it is asked for; and I venture to think now is the time for the Cala Natives to agitate for what they indoubtedly want. My view is that title should be given with power, for the present at any rate, to alienate only to Natives; and as survey expenses have been paid for the rough survey of the now held on mere certificates f occupation, it would only be fair that these expenses should be deducted by he government from any charges which . more detailed survey might necessitate

I am

Victor Sampson.

Grahamstown, 19 October, 1892.

**THE GLEN GREY CONDITIONS**

We subject in a memorandum which the Hen Grey people approved and adopted is embodying their view on the land question for presentation to the Hon. he Attorney General during his recent —

The majority of the Glen Grey people will accept titles to land under the following conditions :

1. Lind first be divided into commonoges and titles given to the commonages.

2 That the people be allowed to election board of management from among themselves, such board to regulate com­monage irrigation rights, ,

3 That no trader be allowed to erect shops, garden plots, &3., without the consent of the people and boards of management.

4 That the land granted under the above conditions will not in any way be security for debt, and that no newcomers be admitted without the consent of the people and boards of management.

1. That no one be allowed to sell the ground without the consent of the people and Government.
2. Thot the land be the property of the grantee and his or her heirs, except in case of rebellion when the same should be forfeited to Government.
3. That in case of the grantees demise without survivors or heirs the land should fall into the hands of manage­ment board who would in conjunction with the people and Government deal with it according to circumstances.

The majority of the people are well satisfied with the late Glen Grey Com­mission Report, and only wish for the addition of the foregoing.

**Church on the East London Scandal.**

Resolutions carried unanimously by the Provincial Missionary Conference of the Church of the Province of South Africa, sitting at Queenstown on October 18th, 1892.

Present: The Lord Bishop of Gra­hamstown (President), the Lord Bishop of Pretoria, the Lord Bishop of S. John’s, and the Lord Bishop of Bloemfontein ; the Archdeacon of the Cape, the Arch­deacon of Kimberley, the Archdeacon of S Mark’s, and the Archdeacon of Kokstad ; the Rural Deans of Port Elizabeth and Queenstown, and representative Missionary Clergy from the various processes of the Province.

1. That forasmuch as the harmonious relationship between the various races of this country can only be maintained upon the basis of strict justice and general respect for the low and the Forms of procedure guarding its administra­tion, and guaranteeing equal rights for all;—This Conference desires to thank its President, the Right Rev. the Bishop of Grahamstown, for his reference, in opening Address, to the recent proceed­ings at East Loudon and elsewhere in connection with charges against Euro­pean farmers of gross and grievous ill- treatment of Natives whom they sus­pected of stock theft. It desires also heartily to thank the Judge on Circuit for his outspoken comments upon the miscarriage of justice caused by the verdict of the jury in this case. It fur­ther would record with thankfulness the fact that sympathy with the verdict of the jury is confined within extremely □arrow limits, and that the public opinion of the Colony in general, and of the Frontier districts in particular, desires that the honour of the Colony should continue to be vindicated by the administration of impartial justice to all resident within its limits, irrespective of class, creed, or colour.
2. That a copy of the foregoing Re­solution be forwarded to the Most Rev. the Metropolitan, to H.E. the Governor, t) the Secretary of State for the Colonies, to the Premier of the Colony, and the Secretary for Native Affairs.

I certify that this is a true extract from the Minute Book of the Provincial Missionary Conference.

A. T. Wirgman, M.A., D.C.L., Rural Dean of Port Elizabeth,