*1*

IMVO ZABANTSUNDU (NATIVE OPINION) DECEMBER 5, 1894.

Umlisela Nomtinjana.

“Inkazana Entsha” engu mahlal’eko  
kwezimini yintonina? Bali kambengala  
azenza amadoda, atate imisebenzi yawo  
e Lizwini nakweze blabati, okuvota  
njalo njalo. Rule misebenzi lenkazana  
intsba ayikoni nto njengokuba sifunda  
kakulu nje ngayo. Iko pakati komzi  
ontsundu? Kokwetu ukubona ngati  
iyasicotela. Amanene antsundu ane-  
venkile afake lamankazana matsha kwi-  
zikolobhana ebezifanele amadodana.  
Sine Sinaia zomtinjana, into ebingeko  
nase Ngilane kwiminyaka e 45 egqitileyo.  
Ipnma kwezi Sinala ke nangoku ipete  
ubukosi nje e England isicotela nati kweli  
lizwe.

Nakaba abafazi aba benganikwa tuba  
lokwenza ngokusemhlotsheni izinto, baya  
zigqiba namadoda abo. Umfundisi uti  
kanti equba kakuble nje kungenxa yatna  
cebo omkake, wumbi equba kubi nje  
kukwa ngenxa yake. Amadoda anaba-  
tazi abaqabukileyo angati xa bekugqitywe  
entweni etile entlanganisweni—ngaku-  
mbi kweze Lizwi—kuti kudityanwa  
ngolulandelayo ustiku kufumaneke kuko  
isanxu esigwilikileyo, yintoni ? Sibhunge  
nomfazi ! Ngati bekungakuhle beyekiwe  
bazipata ezindawo bangasiteli emva kwa  
madoda; zaba ngomashini kodwa wona  
okusebenza,

Ngu Mapostilo umfundisi wokuqala  
owanyasha imvato egqitileyo kwabase  
Korinte. U Dr. Darwood wase New  
York, kutsha nje, ubeyipete imbengwana  
impi ebapulapuli etyalikeni ngdkuti :—  
Ngabafanyauli abaminwe izele imisesane  
yegolide, iiokuvata okugqitileyo emgceni,  
Uqale ngabafazi wabatsho kunene ngoku-  
ti: Ifashoni endlwini ye Nkosi zibeyi-  
mbangi yokugxota izisweli e Tempileni  
yo Pezu-Konke. Uchaze amadoda we-  
nza uzungu wati inkolwana yawo yinko-  
hliso yodwa. Uqube wati—ukuba umntu  
woluhlobo ubengati afekwisituba seyure  
enye ubengati akufika kumasango e  
Komkulu lezulu angawe golide abhaza-

lale ukuyibuta ayifake ezingxoweni zake !

Nali ibalana labafanyauli abibini—  
intombi esityebikazi nendoda esiguli.  
Lentombi yafelwa ngabazali bayo ababe-  
tyebile, yaza yashiywa elugcinweni lo-  
mntu otile eyayingamfuni. Ifune iqinga  
1okwahlukana naye. Icinge yacinga, ekuyeni

Abantu Ngabantu.

NGAMABALA ABAFUNDISI.

Nkosi,—Ndicela isitnba kwe’opepa Jako  
lidutnileyo ukuba undifakele i-lemigca imba-  
Iwa. Ndiyifande ngenyameko ingxelo enge  
“ Nkutazo Mfundo ” eteta ngentlanganiso  
ebe ise Zeleni lika Mr. Dwasha nge lwe 9 ku  
November. Ndavuyiswa yimigudu yoku-  
qubola pambili imfundo ne Lizwi lika Tixo  
pakati kwalomzi. Koko kubeko umoya  
ombi kanve, pakati ekuqutyweni kwalomsebenzi (ukuba umbhali wamanqaku lawo ubhale njengoko anjalo) endicinga ukuba  
lixesha kanye elipakamileyo lokuba umoya  
ololuhlobo ukalinyelwe. Umoya endisingi-  
sale kuwo ngozibonakalise kulontlangan'so  
ngokulihlazo kwinteto yomfundisi u Mr.  
Kawa. Kuyinto eknvunyelwana ngabo  
b ake ukuba ukukankanywa kwamagama  
abafundisi abadala kuba ngemfanelo nesi-  
tozela esiknln ngenxa yomsebenzi abawe-  
nzayo pakati kwabantu bakowetu ; eziqamo  
inxenye zazo ze zikankanywe ngu Mr. Kawa ;  
kwave kwelinye icala zibangeke iziqamo  
nkuba zibeko ngenxa yemvume eyayiko  
kwabo babefundiswa yokuha bafundiseke.  
Kungeko nteto zinje ngale yomfundisi  
ezintlnganisweni zento ze Lizwi nakuzipina

Umkosi ne Vangeli eshunyayelwa ngu  
mfundisi u Kawa kwi Anivesile yese Zeleni  
yeyobuzwa kwapela, engamfaneleyo knnye  
umfundisi we Gospeli ka Krestu nokuba  
livintonina ibala lake. Zide zinyamezeleke  
ezizinto kancinane zakuvela kumatsha  
ntliziyo la nsemqulwini woluntu.

Amava ka Mr. Kawa ngezikolo ezipautsi  
kwahafnndisi abantgundu nabamhlope nka.  
sekwe pezu kwamhlaba uqinileyo. kuba  
noko naye leyo indawo imoyisile kwapela;  
xa azame ukubonisa ukwanda komsebenzi  
wabantsundu abafundisi nbike indawo  
abakuzo, waza wati xa ateta ngoknncipa  
kwamanani nemfundo nokuya kupela  
kobukolwa kwizikolo ezipantsi kwabamhla.  
pe abafundisi akabala, axele ngapambili,  
ukuzs ziziqondele ingqondo—kupela uka-

ukuba ukutunyelwa akuteti nto nye  
nokutunywa. Nakoba buqitala audi-  
nyelisa ngabo inteto yam izama ukwa-  
hlula umtunywa esitunyweni ; kuba  
akuwufeza umtunywa umsebenzi wake  
uyakululeka, kanti sona isitunywa no-  
koba siwufezile lowo asina kukululeka,

sobuye situnywe enye into ngomso.

Ndinosizi ukuba u Hadi angayiqondi  
into esemhlotsheni kangaka, U-i u Haai  
elilizwi liti isi Hala ngendilalamanise  
neli liti ama Hala. Bendingatiuina  
ukwenjenjalo lamazwi engeko mkondwe-  
ni tnnye nje ? Kuba eli liti isi Hala liya-  
quka, kanti eli liti ama Hala licalula  
inaui, nokuba ngama Hala amabini,  
amatatu, njalo njalo, kusinina, Xa ku-  
njalo ke kakade kungeze kwatiwa isi  
Hala sasizinkosi ngexesha lika Mtirara,  
kuba ngeloxesha ayeko ama Hala asema  
Mpoudweni, nasema Mpondomseni, na-  
kwa Bomvana, lawo kengoko ayenge  
nkosi; yiyo ke lento kutiwa *ama Hala,*kuba kucaluI wa inani elitile elo lalizinko-  
si ngeloxesha, nokuba ke elonani laiinga-  
nanina. Kwangokunjalo akunakutiwa  
isi Ngesi sizinkosi, kuba eli lizwi lino *ist*nje liqnka yonke into, kanti ke kuko  
nama Ngesi angenkosi. Ibingaba yimpw-  
siso enkulu ukuteta ngalendlela u Hadi  
azekelisa ngayo. Kanjako amahashi ase  
L itnt i akomelele onke, yiyo lento singe-  
nakuti isihashi sase Lututu somelele. Ke  
ngokuka Hadi kubonakala ukuba ngenxa  
vokubi elinve lisetyenziswa futi maiibe  
ke ng oko elo linewonga ngapezu kwolo  
lingasetyeuziswa futi. Ukuba akuzilwa  
kwakutyapaka iliso lomntu, okanye kwa-  
kuqezuka iziuyo lake, njengoko u Hadi  
atshoyo, kungazilwa mhla kuqezuka u  
*isi* entetweni yesi Xhosa; kanjako u Hadi  
uya kufumana ukuba eli inzwana li vintsi-  
ka eyoinelele kunene ngangokuba lingabi  
nakuqezuka. Makake alinge aliqezule.  
Ndingowako ngenyauiso,

C. Nyombolo.

[Ngokupatelele kumagama ati ubizwe  
ngawo umfundisi, abe kwizibougo. I-  
mbongi ke kwilwimi zonke, yinto enikwa  
imihlaba; ati umntu awayeke amazwi  
alate umphunga. Asibina kakade ’de  
kutiwe umntu obongwayo uyatukwa?—  
UmHLELI.]

: ngamtembileyo ukuba akuko ngxaki injalo

U Ms RHODES : llungu elibrkekileyo  
livaposisa: kupela kwento angayitetayo.

U Mr. J C. MOLTENO ute kupela into  
ahayichnsileyo kukuba ezitaitile ziye ezi  
ofisini zabo. Imfanelo ;.amawaka abantu  
ngezibhalwa kupela kwi ofisi zemant.yi,  
kwanjengokuba kunjalo mayelana namawa-  
ka ase Transkei.

U Mr. RHODES usuke wati liyaposisa  
ineue elibekekileyo ukuti oyiutloko yono  
canda utinda amapepa eziqiniselo. Aba-  
gcini nantonina engapandle kwemigaqo  
yempato ye ofisi yabo. Oko ilungu elibeke-  
kileyo laye lingeniswa ngu TengoJatavu  
ukumela elaba Tembu lahambela e Gala,  
apo.adumana abanynli abaninzi abanemi  
hlaba. Ke kuyintonina ubungqina bonoca  
nda owaoanda lomihlaba. elabnnika Ibhunga  
Lsmavda? Elonene Inti lucando olurabaxa  
kupela olwendwayo koua, indleko yaba kwi  
£ I 33. ngomhlaba.

U Mb INNES: Nalomihlaba izi morgen  
ezilisbumi linantlanu umnye.

U Mr MERRIMAN usuke wati uyayiro-  
reia kanye inqubo yoyintloku yabalauli.  
I up izistini ilihlangabeze inene elibekeki-  
leyo ugomoya omhle.

U Mr. RHODES : Kuxesha liniza ?

U Mr. MERRIMAN : Lixesha iiuiua!

U Mr. RHODES (ekangela entsimbini  
yamaxesha) : Ewe.

U Mr. MERRIMAN ; Kungumhla wesi-  
tandatu ku August; kodwa andiyiqondi  
eyoaa nto kubbekiselwo kuyo.

U Mr. RHODES ute into endibhekiselele  
kuyo kuknmoshwu kwexesha.

U Mr. MERRIMAN: Inene elibekekileyo  
lingaba liteta ukaba ukuxoxa lamaqondo  
kukumoshwa kwexesha na ? Ukuba lingaba  
litsho, ke angasuka ati kuyinto elihlazo  
ukuba lize kuteta into enjalo apa. Lona  
ngokwalo Iitate imihlaba emibini eyahluki-  
leyo ngayo lo Bhili, elimane ukufuduswa  
kuyo yonke ngamaneue asemva kwalo.  
Lingiqopi nje omane eboniswa into amaka.  
yenze ngamanene asemva kwalo. (Uku  
hleka.) Asingabo abamoshi bexesha, kodwa  
benza imfanelo yabo yodwa ukawuxoxa

kwizibhedlele, yaketa  
obesencanyiwe kwabafayo, yati mavi-  
tshatiswe naye inetemba lokuba wobelde  
afeizipateko xa ingumhlolokazi. Beyi-  
tshatisile umfo upile kwangokoko  
watabata impahla yake wasinga emzini  
wentombi. Yinikaloku le! O, intombi  
ijike yamangalela ukuba lomtshato ubu-  
ngena ndlela, yagwetyelwa! Kubonaka-  
la ukuba inqeberu le ibifumaue yaqota  
kwazibhedlele ingenanto.

Kuhle kakulu ukuba kubeko ikwaya  
zokuvuma ezityalikeni zetu. Kekaloku ,  
into engati iyakuzipelisa yinqubo entle   
“ nencomekayo yabafundisi abatile abanje-  
ngo Mr. Gabashane wase Blomfanteni  
owazimiselayo ukuba abavumi babe nga-

jnaramente. Um’bhaleli wotu ose Blom-  
fanteni apo uti, wati akuwisa elozwi  
umfundisi lowo yatshaya ngelandelayo  
yangumpati kupela. U Rev. E. Parker  
Magaba oko wayese Qonce wakawiyiti  
nti lendawo, kwabonakala ukuba luva  
kuhluzeka ulutsba, noko yayingasakuba  
sesase Blomfanteni tin’ apa.

Akukuhlekade ukuba inkonzo ikoke-  
lwe ngamaraxoti abepambili ezonweni  
ze ibe kwaugawo apambili nase Lizwini.  
Kekaloku amadodana afundisiweyo ako-  
Jise ngokubeta kude kwezakwa Tjxo  
izinto, kusondela lawa avela eburwadeni :  
angafundisi weyo atate indawo zawo.  
Nalapa e Qonce kunjalo kangangokuha pezu kokuxakeka okukulu kwamadoda   
apete imisebenzi emininzi yomzi neye  
ramente kubonakala nenkonzo zokuvu-   
misa zisiwapezu kwawo ngenxa yokumi-   
sa kude kolutsha. Lixesha ngoku ukuba   
avuke amadodana afundisiweyo atate  
indawo zawo eziwafaneleyo

Baba bona kulungile ezingqondwe li  
zabo ukubalekela e Monti xa bafuna uku-  
tshata, kulungile kuyinkonzo yetu ka-  
njalo esifaneleyo ukuba sibayuse ngo-   
inteto okoyo, oti: Kufuneka umntu  
ogqibe iveki ezintatu kwindawo aknyo  
xa avela kwenye patnbi kokuba atsha-  
tiswe nokuba ig'ama libizwe katatu. Ika-   
kulu into epambili kukuba abe uhleli  
intsuku ezi 21, zingafezwanga ezindawo   
nomfundisi nempi leyo bangasentetweni  
xa abazali betanda. Kuko umfana e  
Qonce apa osongela ukuyenza lento xa ndade wabo ebaleke wakwela e Monti  
wati efika baye belihlokotnisa igama kuba  
ingazintsuku ezi 14 kupela. Lumkani ke  
mpindini ningahilwa

Inzwakazi zakowetu ziti ngoku ukwenda  
knkupumelela uviwo! Ite enye intokazi  
ivela kuldaknla kusasa yahiamba inyawo.   
Ute noina: Wanantsi, uhlamba nje kanti   
uzakubuye uve kuhlakula ? Ite ukupendula.  
wenziwa kukuba sewapnsa wena. Mna  
audit ako ukuta ncingcblumbi kuba andika- past.

*‘‘*

Kulondawo ntokazi zakowetu. Zipateon  
nasezimilweni njengabajonge ukupasa :

kuba indlela elula yokupasa kuzibamba  
endaweni eziuamadunizelo asiteleyo apelela u  
ekuveliseni amahlazo.

AMANANI EZINTO.

NGEVEKI EGQITILEYO.

Emarkeni e Rini.—Ngo Mgqibelo 1 December Irasi, ngengxowa, 5 6 ne 6s ; Ibhotolo, ngeponti, 1s no 2s 4; Isemile, ngengxowa, 4s ne4s 6d ; Amadada. lilinye  
2so; Amaqanda 8d ne 1s ngedazim ;   
Ihabile, nge 100, 2s 6d ne 3s 3d; Inkuku   
lsne2sinye; Inkuni 15s ne 30s ngeflara ; Irasi eluhlaza 9d ne 1s 3d ngedazini; Izi-kumba zenkomo 1 ½ d ngeponti; Amazi- , jnba 10s ne 12s 6d ngengxowa; Umbona BO.s ne Ils ngengxowa; I-oreji 3s ne 12s   
mge 100;Itapile 6s ne 8s 6d nge l00 1eponti;  
Ikwakwini 5s inye.

-

Emarkeni e QONCE.-Ngo Mgqibelo 1  
December:- Inyama yenkomo 1 ½ d ne 5d  
ngeponti, eyaba 4d ne 5d ngeponti,   
eyehagu 3.1 ne 4d ngeponti. evetyuwa  
yehagu 6 ½ d ne "d ngeponti; Ibhotolo   
Is ne 2s 3d ngeponti Amaqanda 9 ½ d nge-   
dazini; Irasi eluhlaza nge 100 leponti

Ihabile 4s 3d ne 5s 9d nge 100 eponti ;

Umbona 5s 6d ne 5s l1d ngekulu leponti; -  
Amazimba 4s 3d nge 100 lepnti; Inkuku  
1s ne 1s 3d inye: Amadada 1s .d ne 2s  
lilinye; Ikwakwini 4s 1d no 12s inye; .(i.  
Oranisi 2s 6d ne 2s 9d emnye; Isemile .

4s ngengxowa ; Imbotyi 10s 3d ne 12b nge ,  
100 leponti; Inkuni 5s ne 21s ngetlara.— en;  
Kwakona lomini kutengiswe )empalik»:

Inkabi yenkomo nge £6 10s. nenye nge j  
£0 5s ; Itokazi lenkomo nge £2 10s; Ihagu  
enye nge £1 7s 6d; Amahashe amabini "  
nge £30; Unoxesha we kari yezinja £11.

oxhonyelwe E????— U Jonas owagwe-  
tyelwa ukuxhonywa zi Jaji u Kroustat ngo ka  
kubulala umfazi wake, uxhonyelws pezu  
komlambo. Kwaba mntu, ntsapo kwayilonto  
Umbulali waziswa enqweleni xhonyelwe tu   
angabalindi bake ababeliqela; u Rev. Mr. van  
der Lingen wenza ugxwagxwadu lomtandazo epe  
omde kunene. badinwa abantu. Umxhomi   
ngati ebengakwazi kakuhle kuba isipata   
mandla sahlala uzungu etyeyeni. Owayeko kub  
ati warwitshwa lomntu

nkanye esase Ncemera, ate " Siyintonina  
namhla ngapandle kweirora lika Rubnsana,  
eko pofu lowo wayefunwe liqela elitile  
lomzi.”—Zonke ezi azibalileyo u Mr. Kawa  
pantsi kwabafundisi abantsenda kuvata-  
ndabnzeka okoknba kuko esifikileyo kweso  
sase Ncemera ngamnnani, njzemfando, nje-  
ngoko zingabooiea njalo ingxelo zakomknla  
knde knze kwi “ Namhla ” ateta ngalo u  
Mr. Kawa—sibushiya tina ubu Kristu,  
kuba siba tina singebafandisi ingxelo,  
npqayiya ngabo kumhla kunyukelwa Nga-  
ntla.

Uti oka Kawa “Ngati imini ikuftip’,  
nkuba ayiselifikile. okokuba imizi entsundu  
ipatwe ngabafundisi abantsundu.” Ukuba  
ingaba yi Vamzeli eshnnyayelwa ngabifu-  
ndisi bebala leyo yokubasa umlilo pakati  
kwezizwe; bakwenze oko kwesi situtyana  
sokuba bevMe izolo—bengekabipi nangeni-  
ni, nangokome’ela; ndingasuke nditi nga-  
pandle koloyiko lingaba Inekude ixesha  
endaweni yokuba kufupi.

Njengomnye wabantsundu omelwe kuzu- '  
za Bmatamsanqa namashwa awapezu k hla- .  
nga lwakowetu ngentsebenza yalo; noko   
iyinto engekapnkapu ukuteta ngobubi  
tibenziwa mrabafnndisi. T.n into kninelwa

ukuba itintwe. Lakaba lifikile ixeaha  
 lokuba imizi entsundu inikewe yonke pantsi kwabantsundu abafundisi kuya kwe, zska  
oko ngapandla kwengxolo ezinj^ ngezi —  
knbangwe ngu Tixo yedwa ngokuvntisa  
ixesha nabafuodi.’i abantsundu—kung^ktiko ukuxelwa kokubuma kwentsimi esabonwa  
ngumniniyo yedwa.

Ako amadoda enene pakati kwabafundisi  
abantsundu kwangokunjalo pakati kwaba  
mhlope abafundisi, kanti kwelinye io ila  
abanezipako nangabafumana kulamacala  
omabini.

Sendinexesha ndibuna izinto. Ndnndise  
mboniselweni pezu kwalo mahlati ama

Gqubushana mhla rge duli kwnkulo eli Zsle  
mhla kwaqub’sana eka Dwashu no Din-  
ngwana—mhla kwakutetwa ngolaulo lwe  
 Mfengu no Mxhosa njengokuba namhla  
ingxoxo ingo ntsundu no mhlope. Ndayi.

bona’inxenye ipuma ilincaraa ikaya e Dipe.  
nde isiya kungena e Tshatshi ko Mr. Kawa  
abo. Senamexesha noko ndibona. Nda

ndikwasemboniselweni pezu kwe Donqaba  
 nyakana ngonyikimo olnkulu Iwendla ye Sikolo Sentombi e Ncemera emva komsebe ,  
nzi omhle nomkulu weminyaka emininzi   
kunene obe usenziwa lixego u Mr. Birt, ;

i nenenekszi lap°sheya u Miss Sturrock— :  
 mnndiyeke. Ungciba ezontanda utnfo ka zenzeka ekwelakowabo.   
 I ituba ma Africa; akatnaninzi amadoda  
 abengazitywin yo ezontsnda ksv situba  
sonyaka, njengoko ndandizibosile mna,

NJ ENDA LA.

ISIZINZO SENTETO YETU.

Nkosi yam —Incwadi ka Hadi esepe-  
peni lomhla we 17 ku October indotuse  
yandidanisa. Ndandiba mna into anga-  
yenzayo kuknzama ukubonisa ngendlela  
esemhlotsheni indawo endiposise ngazo  
entetweni yam kupela, ndingazi ukuba  
angasuka ayiyeke lonto apange kum esi- i  
qwini. Kulencwadi yake, itabate indawo  
yomqolo wonke epepeni apa, utabate  
indawo ebanzi, ehamba elalamanisa ne-  
 nto ezininzi igama lam —ozixwila zituta  
amasele emlanjeni, omakwebula, oma-  
hlankomo, omitinjana ingavumi ukwa-   
ngiwa kuk’onina, ozingxangxosi zingco-  
tsholo, nozingxangxosi zipepayo onobiya, *ozi Acrobats,* nozi palanga—wada wateta  
I nangamazwi anje ngobugxebok usba no-  
buqitala. Ngazwinye ndingati ngenteto  
eyazekayo yesi Xhosa, “ usuke wandifa-  nisa nezilwanyana ezi zonke.” Wayenza   
kanjako lento ngentliziyo ekululekileyo  
engena kuzibamba, kuba uyenza lento  
ezigqubutele tu ngomnweba wake, ku   
ngavelanga nendawana le angamfanisa :  
ngayo umntu. Ukuba ke, Mhleli, nam   
I bena ingumntu osesimeni sokwenza lento   
ayenzileyo naye—ndimfanise nazo zonke   
izilwanyana ezi ndizicingayo—beiingaba   
semngeipekweni ongakanina ipepa eli?   
Konke ke oku ukuteta kuba ndisuke ,

Ibala Labadlali.

Lencwadi iyazitetela:—Gxebe, Nkosi  
 Mhleli, hlal’ uhleli. Kaundivumele oko  
 kuba ndibhekise olamemezo kwabako.  
 nxiweyo—impokela zabadiali bobhola abate-  
 sa kwelimiweyo lipela. Badlalindini, bhotani  
 Indawo endingu ningayikangela ni-  
yifunele umchazi omkulu wokuyinyanga  
sisifo esikoyo ebholeni—sokungavani. I  
Qonce liyindlu esikana yodwa, alinakuba  
lingapanzi ke. I Qonce ne Bhai sesanyoka  
nesela. Yiyona ntoni ke leyo ? Ukuba  
andiposisi i Rini laka lasikohlela. Ati ke  
mna, kubi kukulu xa kunje, kuba nale  
tumente iyakuba se Monti nonyaka nje  
ayikiyiwa ngabatile e Qonce kungalungiswa-  
nga indawo ezibnhh ngu ngeyayise Qonca   
Badlalindinii lebholaa ndibeka indawo yokutia   
kunyulwe i Komishoni yokucikida esisifo  
Bibi kangakanana, kulingwe indlela yoku-  
sipelisi. Nditi i Komish mi ifuneka shusho  
konaki-lo. Kungalunga nmenZeleleli wayo  
utukulii ingu Rev. I. W. Gawler, ougati  
azifnnele amadoda awaqondayo ikangelwe  
lento. Ngenxa ke yokuba tina siogabantu  
abatunda ukunyuia, bendingati maze kunga.  
biko mdlali kuie Komishoni; kuoelwe ama-  
doda unjengo Messrs. Rubnsana, Ncobo  
w?se Nxaruni, Ntshona (nangona engumdlali  
asisifo ungemka namahehama), njalo-njalo, ,  
abe mahlanu. Lo Gawler Komishoni ngati  
kum ingenzi, ukulunga okukulu, kugqitywe   
ekubesi iklala zonke zihambe nges gq bo  
sayo. Apo ke into ifele kuna, nditeta nje-   
ngom Qonce—ilapa e Qonce, nokupakamisu isitende esitile e Bhai.

Upuna u “ Hadi,” kaubonge ababadlali   
bakowenu, hlezo kanti mhlaumbi bangabuya  
ngezitende bavane. Nci; hi, au !— Ndingo-  
wenu, u D. GUDULA,Vice President Frontier  
C.C. e Qonce.

Nge Inter-Border Tournament e Monti uti  
u Mr. Junies Mudaba, lion. Sec. B.C C.: —   
Kwinqaku elib maisele kwi Mvo Zabantsu-  
NDU malunga ne Cricket Tournament eya  
kunase East London ngo December kwi  
tawuni ezimenyiweyo i Qoncce lishiyiwe yi   
East London. Kubizwe i club yanye,   
Champion C.C. Noeda uwazise umzi ukuba   
kuketwe io club apa e Qonce, akubuwanga   
Qonce; kuba xa i Champion idliweyo kuya ;  
kuba kudliwe i Qonce Lmke. Ke umzi   
kufuneka uqande kakuble : ukuba kuvakuba kudiiwe i Champion, ingelilo lonke i Qonce.

i

Ibandla Nabantsundu.

Ngokwedinga esalenzayo siyakumane  
ukupakela umzi onyamekele ezombuso  
izimvo zamadoda e Band's lase Kapa   
njengoko azityile xa kwaye kupezu kwe ngxoxo yomteto ongeniswe ngu Mr. b  
Rhodes, ojonge ukumisela imigaqo yoku-   
aliwa komhlaba ngabantsundu base Glen   
Grey nabezinye indawo. Umteto lo  
wona sewupunyeielisiwe ; sekulindeleke  
cupela isandla sika Kwini kuwo. Kodwa  
licinga ukuba kuyimfanelo yodw& ukuba  
imawetu abekwe enqineni lokuza kwa-  
nkelwa kwawo.

UKUCIKIDWA KO MTETO.

Kwapezu kwecebo lika Mr. Merriman   
okuba babelwe amalungelo abantu enda-  
zeni yokuti bapiwe, iqutywe ingxoxo  
gu.

Dr. BERRY ote umnqweno wabantsu-   
du ngowokuba banqatyiswe kwiziqiti „  
bemi kuzo, yaye nokuba kungayipma  
idlela ekwenziweyo oko bengekatati  
eqosha elinye. Akakulungiselele kanye ;  
kwatnkela njengento eyaneleyo ilizwi ivi Nkuhi yabalauli, waye eva ububi  
kuba ukuza kuti-ga kulendawo bakuyo  
imnanto inkulu kukubalandulelakupela.  
U Mr SAUER ute uyatemba ukuba  
ti i Komiti iyamkele iuguqulo eyenzi-  
a limngu elibekekileyo lase Namaqua-

umgca ngamnye walowo Mteto, Kungaba  
yinto eluugileyo ukulivala iaamnku ilungu  
elibekekileyo iase Wodehouse (Mr. Orpeu)  
elingumhlobo omkulu wabantsundu; ote  
ngoku wablala ngokute cwaka ngokwempuku  
esoyika ukuqumbisa oyintloko ; kodwa  
mayingacingi ukuba bona kwelo cala labo  
le Bandla buyayoyika into enjengckuliqu-  
mbisa.

U Mk. RHODES usuke wati elo linqaku  
elingelilo labunone. Uyakubuye azohlwaye  
ngalo.

U Mr. MERRIMAN : Linjalo. Ke sendi-  
yaknti xa ndifuna ukuqoncuswa ngendlela  
yokuzipata ngobunene sendisiya koyintloko  
yabalauli. Uyindoda eyiqonda kakuhle into  
yokuzipata ngobunene yakuba inewowo  
elikulu labaxhasi emva kwayo. Kodwa yona  
lenteto audinantloni ukuyitsho ukuba ufake  
ifadukwe etnlonyeni kwilungu elibekekileyo  
lase Wodehouse.

UMPATI-SIHLALO: Imigaqo. [ ngxo-  
kozelo eti, “ Ah !’]

U Mr MERRIMAN : Intoni ?

UMPATI-SIHLALO: Amalungu nge :engateti ngendlela engalifaneleyo i Bandla.

li Mr MERRIMAN : Yiyipi engalifane  
leyo i Bandla, kukuti uvalwe isamuku ?  
Nditoyika umhlobo wam obekekileyo aka-  
kazifuudi ingxelo zengxoxo ze Bandla lela  
ma Ngesi okanye ubengeti ukuvala isamu  
ku kuyinteto engelifaneleyo i Bandla.  
(He, ke.) Uti ilizwi eliti uku-ala aliiifane-  
le i Bandla ?

UMPATI-SIHLALO : Ilizwi eliti uknva-  
lwa isamuku asililo elingapandie kwemfaue  
lo yenteto ye Bandla.

U Mk. MERRIMAN ute ukuba ntsho ke !  
ndiyakulisebenzisa. (Ukuduma nokuhleka.)  
Uqube wati lenqubu yolucando lulula lu-  
tshipu alufunayo belungasakuba siso nesiqi-

ngata sesitandatu salendleko yenziwayo.

*(Isaqutywa.)*

Imfazwe “ Engcwele.”—I Mahdi iku-  
pe isaziso sokuba izakulwa imfazwe  
 “engcwele” nama Italy emantla e Afrika.  
Ama Arab aselezilungiselele nga 12,000,  
Kukutini ukuti “yengcwele”

Ofakwe Emlilweni.—E England iyanda  
into yokutshiswa kwezi dumbu zabantu ba-  
kubhubha ; suzeke beyolele njalo. Ekn.  
ngewatyweni kwenene eiingu Edmund Yates  
umfundisi emi pambi komlilwana lowo ute,  
kwukuba kumazwi ati, “ ngako oko siwushi-  
ya, emhlabeni umzimba wake ; wati, ‘ ngako  
oko siwushiya emlilweni umzimba wake.’ ”  
Ababeko ahayitandanga lonto. Ude walu-  
ngisa umfundisi kuba umlilo asimhlaba.

Undlambe ne Ngqakaqa.—Umamkeli we  
Mvo olapa uti ngenqaka ebeke labonakala  
kulo elipepa :—“Ndinosizi ukubona epepeni  
lako into engasekoyo apa malunga nengqa.  
kaqa. Asiseva noko amnye oaenayo apa  
Emncotsho nase Mntlabati ; asiva nto ngayo.  
Asazi ke ukuba uza kuyimisela yipina  
ikampu leyo. Into esiyivayo tina ngabantu  
abapilileyo abafuna bekutshiwe ukuba  
bahamba pakati kwabanye abantu nqokuba  
bspilile ngoku. Siva njalo tina apa” Hai kuhle.

ngokupambanisa nangokugwenxisa  
ingeingane yake, into endiyenzileyo  
mna kukusuka nditabate inteto yake  
njengoko injalo—intelo ke leyo endiuga-  
kjinge ndizame nakancinane ukuyichaza  
nokuyitolika—endingaziyo kc, nkosi  
yam, ukuba obubugxebekusha bugwe-  
nxisa inteto yake andidubula ngabo ndi-  
benzele pina. Eli lizwi lomvalezwa  
angene kulo ng ku lelinye ilizwi eliteta  
into eyodwa. Umyalezwa ngumntu oya-  
lezvva indaba kodwa, ebezih unbela indle-  
la yake; akanakuba mtunywa ke ngoko,  
engenakuba situnywa kanjako, kwanje  
ngokuba engenakubi sigidimi, Ulwazi  
Iuka Hadi lufanele ukubitya, kuba le  
ndlela ayifunde ngayo inteto—le yokula-  
nda ingcingane ebumbayo njalo njalo—  
yindlela enokuqondwa nguye yedwa;  
ndaye ndingenako ke, nkosi yam, ukuti  
ngenduku yam entle, yomsimbiti, enge-  
naqhina ndingene emdudweni ngendlela  
ka Hadi engena kuqoudwa mntu, ndiyelfe  
eyam endiyiqonda kakuhle, nabangandi-  
visisa kakuhle abantu ngayo. Lama^wi  
ati u Hadi nditete imfeketo ngawo ndino-  
sizi kuba engabonakalanga ngeyona  
ndiela ebendiba angabonakala ngayo  
epepeni. Eyona nto ndanditeta yona  
yile: umtunywa uyatunyelwa, Isitu-  
nywa siyatunywa,” nakuba ngati kuya  
kuba nzima ku Hadi xa nditshoyo, kodwa  
ndiyatemba ukuba naye anganakana

Uyakolwa ukuba nbuninzi baba-  
f ntu abantsundu abafuni zinto ziyingxa-  
kangxaka ekuyimeni imihlaba yabo.

Ucinga nkuba ilungu elibekekileyo (oyi  
Ntloko-Balauli) lifumane lalibalekela  
ilungu elibekekileyo lela Maqwelane  
(Mr. Merriman) eseloko lavisisana no-  
kwabe wa umhlaba kwabantu okungapa-  
ndle kwezindlela zetaitile ziti makenze  
ukutanda ngawo ubani. Eteta ngendle-  
ko ezibekwa pezu kwe Netevu ngalo-  
mgaqo walate ukuba kweiase ba Tenjini  
imoxgen zingasibhozo, indleko zisheleni  
ezisitoba, eti kunye nerafu yendlu ye 103.  
ibe li l‘Js. Kodwa pantsi kwale Bhili  
imihlaba iyakuba zi morgen ezine, ixabiso  
line 15b.sihlako kapela zi 4s n e morgen  
edne. Akavamelani nento yckuba abantu  
batwa’iswe eZinZima ziagapaudle kwemfr.  
nelo

U Mr J. C. MOLTENO ucebise ukuba  
lento ingngqitywa kakuhle ngokuti tanci  
umhlaba nmkelwe ehantwini ngamapepa  
ashicilelweyo Ziknii emva koko, ngokutanda  
kwabo e Bhungeni lesi Qingata bavakalise  
ukutanda kwabo mayelana nokwenzelwa  
ifaitile ezifezekileyo. Ngebo kulamkela  
ukuba ungati umieto onje ngalobawanaka-  
lise ngokuwutwaliaa into ezininzi ezingxfa  
nekiyo; kodwa jeebo lepguaulo lelijrign  
elibekekileyo lola Muqwelane lelengqondo  
entle ; kwuye oko lomcimbi ubupambi kwa-  
bo ebegqibele Oyintloko Yabalami engati  
akayichasile lento ingeniawa lilungu lelama  
Qwelane, into ekute gangxa kuyo ibingati  
ngamadoda apete i ofisi yetaitile. Ke uva

*EZIN YE INDAB A KWIPEPA* 4.

NATIVE OPINION

(Published every Wednesday) Threepence.

*Posted to all parts of the Colony for* 3s. *6d.  
for Three Months or* 13s. 6d. *per annum,*ESTABLISHED 1834. ELEVENTH YEAR OF PUBLICATION

WEDNESDAY, DEC. 5, 1894.

Topics of the Day.

Singular and Satisfactory

We note a singular and satisfactory  
thing in regard to the discussion of the  
! Swazi question. The Colonial newspapers  
are up in arms against any surrender of  
the Swazis to the Transvaal. This atti-  
tude cannot be without its effect on the  
negociations that are yet to take place.

A Statesman on the Native Territories-  
The views of Mr. H. T. Tamplin,  
M.L.A., on the aspect of affairs in the  
Native Territories beyond the Kei, pub-  
lished in the *Journal,* will no doubt be  
read with considerable interest at the   
present time. They are deserving of a  
longer notice at our hands than space   
permits us to devote to them to-day.  
To say that Mr, Tamplin’s views breathe   
a nice sympathetic spirit is to state a truism,

A Sign of the Times.

A Steytlerville reader of our columnsinforms us that there was a Bond meet-  
ing held there recently addressed by  
two members of Parliament represent- ing Uitenhage, of which Steytlerville  
is an electoral appendage. The outcome  
was that Mr. Bellingan, M.L,C., was o  
tccorded a vote of confidence, whilst o  
Dr. Vanes, M.L,A., had to go without  
me, We suppose the rock on which  
.he Bond has split there, as elsewhere,  
s the Scab Act.

The Aboriginies’ Protection Society-  
 This much-abused body of philan-  
thropic public men in the Mother  
country have, it will be seen from the  
following excerpt from the *Express*(Bloemfontein), come in for blame for  
inaction from an altogether unexpected  
quarter. That paper writes : — “ The  
Aborigines’ Protection Society has  
sounded the last blast in defence of  
Swazi interests. The worthy Society  
comes too late. The weakness of its  
cry and the lateness of the hour are no  
doubt due to a bad conscience. And,  
indeed, the A.P.S. has ceased to enjoy  
the reputation of being honest, although  
ignorant. The position it has taken up  
in the Mashona and Matabeleland  
matters clearly proves that the Society  
represents a lot of Jingoes and humbugs,  
who are anti-Boer and do not care a  
tinker’s-curse for any aboriginee who is  
slaughtered for such speculative pur-  
poses as may affect the pockets of Dukes  
and Bishops and other city friends. The  
future title of the precious Society should  
be the Aborigines’ Protection Exploded  
Society—abbreviated, the A.P.E.S.”

The Free State Native Cricket Business

We are glad to find the .following in  
the *Friend of the Free, State,* completely  
exonerating the officials from cruelty on  
unoffending Natives :—“ When the *Ex-  
press* published as original news a para-  
graph, which it now admits was cribbed  
without acknowledgment from a Colon-  
ial paper, to the effect that Mr; Wol-  
huter, the Landdrost of Bethulie, had  
arrested and fined a Native cricketing  
team from Venterstad for being on Free  
State soil without passes, we ventured  
to remark that, *if it was true,* it was a  
mean thing to do. We are very glad to  
find, from a letter to the *Express* that  
Mr. Wolhuter denies the whole s0ry,  
which he stigmatises a concoction oflfes.  
Mr. Wolhuter naturally wants the *Ex-  
press* notist to have the statement sub-  
stantiated or withdrawn, but he shelters  
himself behind the Bedford *Enterprise,*which however, *more suo,* he did not  
quote in the first instance.” The tone of 1the Free State Press on such matters ’  
inspires us with confidence.

An Old Missionary Friend-

It has been a real pleasure to us to  
receive news from an old reader of ours  
about one whose name is to this day  
held in great respect for his work   
among our people—Rev. Canon Green-  
stock, formerly of St. Matthew’s Mission .  
at Keiskama Hoek. It is a satisfaction to learn that he is still living, and,   
although in a distant land, in the far East, he often thinks of the old days,  
and still takes a great interest in   
Missions, and is pleased to hear any ;   
news of the people who for years were  
under his charge. It will be in the   
recollection of some of our readers that,   
after leaving Keiskama Hoek abouteighteen years ago, Canon Greenstock went to Port Elizabeth for a time, and   
thence to Natal. Later on he went to   
England, when he proceeded to   
:he kingdom of Siam. He is now „  
Chaplain to the British Legation at  
Bangkok, where he continues the good   
work to which he has consecrated his   
life. We but echo the feelings of our  
people in wishing him well.

THE BROKEN BRITISH REED.

TIME was when the British  
 name was alone a bulwark to  
the weak and oppressed. But,  
alas! that seems to have passed  
away. The wail of a Native corre-  
spondent in Delagoa. Bay has  
strongly emphasized this fact. For  
there, according to this writer  
whose veracity we have no reason  
to doubt, all black men have been  
nursing the idea that, with the  
British Power firmly established in  
South Africa, there was not the  
slightest possibility of minor States  
like Portugal treating the Natives  
badly. The people in the South-  
Eastern Coast of this continent  
have, however, been rudely dis-  
abused of the illusory character of  
this fond belief by the open practice  
of slavery under the very noses of  
the British Government. It is this,  
our correspondent assures us, that  
has made the Native Chiefs in the  
Portuguese possessions of Delagoa  
Bay to take up their arms. Had  
the British Government but done  
its duty, and insisted upon Portugal  
giving up the practice of slavery,  
we should to day be spared the news  
of the disturbances on the Portu

guese coast. The way the slavery  
is practised is graphically described  
in the communication we print else-  
where in our Kafir columns. Its

meanness is intolerable, and alto-  
gether unworthy of even the civili-  
sation Portugal boasts of. Common  
Natives are always being seized for  
no crimes whatsoever and trans  
ported to Mozambique where they  
: are made soldiers, or in reality  
s’aves The practice has so horrified  
the Natives throughout the Portu-  
guese possessions, that they ulti-  
mately resolved to resist the oppres  
sor ; and the raising of the tax has  
been, we are informed, laid hold of  
as a pretext; while the real grava-  
men of the complaint is this slavery.  
It is a very common thing for Na-  
tives to be seized by Portuguese  
authorities, be kept in prison without  
a trial, and at the first opportunity  
to be transported to Mozambique.  
Sick and tired of this the people  
have risen ; and we lay the whole  
blame on the British authorities, as  
a Power with a mandate to protect  
the defenceless, laying themselves  
open to a charge of gross dereliction  
of duty in not demanding, under in-  
ternational laws, the reason why  
Portugal permitted such revolting •  
deeds. There has been talk of

Portugal sending forces to the rescue  
of Lorengo Marques; but our readers  
will be astonished to learn that these  
forces have but been naked Native  
slaves, caught hold of in the manner  
described, and some hailing from  
the interior of Africa. The Natives  
in revolt are understood to be de-  
sirous to be taken over and become  
British subjects to escape these  
Portuguese enormities; but it is  
every day becoming clearer and  
clearer that the British Power is  
losing its great and good name in  
the world as the defender of the  
weak ; and when we have that same  
Power talking of handing over a  
whole Native tribe like the Swazis  
to the Boers, between whose treat-  
ment of the Natives and that of the  
Portuguese there is not a pin to

Current Opinion.

THE SWAZI QUESTION.

The *Critic* (Johannesburg).

And so the Swazi deputation has been  
shipped back to the place whence they  
 carne as “ Returned Empties ! ” Our back  
allies in time of war have been snubbed  
 and sent about their business! Lord

Ripon’s answer had been read and trans-  
lated to them and its purport is that,  
notwithstanding the Treaties of 1881 and  
 1884 between Great Britain and the South

African Republic, notwithstanding Sir  
Francis de Winton’s statement that the  
independence of the Swazis must and  
would be secured and that “ never would  
they be allowed to become subjects of the  
Transvaal,” they are to be handed over,  
body and soul, by Sir Henry Loch to a  
people who have no conception of how to  
treat Natives, and are told that if they  
resist there will be Imperial troops ready  
to mow them down? Was ever greater  
ingratitude shown ! Has England lost  
the last shreds of her former prestige?  
Surely there can be but one termination  
to this shameful betrayal of our friends !

*The Wynberg Times*

The return of the Indunas which may  
now shortly be expected, marks a further  
stage in the long vexed question of the  
Swaziland question. The action of the  
Imperial Government in bundling them  
off home, without an answer to their ap-  
peal, does not inspire one with unappre-  
ciative sense of the dignity and power,  
which might with propriety be attached  
to the name Imperial. Without explan-  
ation It. looks contemptuous and weak,  
not to say mean, to treat the represent-  
atives of the unfortunate Swazis in this  
unsatisfactory manner. It is quite true  
that they represent a mere tribe of savages  
or uncivilized people, and that as such the  
lesson should be taught them that in this  
country, the representative of the Queen  
should be all sufficient to them, for the  
settlement of any matter whatsoever, still  
having been received, it would have been  
more straightforward, and more likely to be understood by them,

choose, we fear the Tonga tribe  
are leaning on a broken reed. Bu  
it is time the old patriotic spirit  
among the British were revived ii  
South Africa; and the English  
name for justice and right dealing  
with all be upheld; for the country  
is fast drifting to the day when all  
the black people will lose confidence  
in the British Government—that  
confidence which has been the sheet  
anchor of the peace under which all  
the pioneering movements m Africa  
have been carried on without blood-  
shed amongst most tribes on this  
Continent.

NON-BOND COMMUNITIES.

FR.S ” in the *Natal Wit*

*ness* are familiar initials.  
If it be not improper to decipher  
them they represent no less an  
important personage than Mr.  
F. Reginald Statham, a gentle-  
man who has enjoyed a long and  
varied experience of South Africa.  
His writings, therefore, command  
respect, and, as might have been  
expected, are generally well in-  
formed. He has been lately calling  
attention to the most recent aspects  
of Cape Colonial political life,  
notably the outrage on public  
decency perpetrated at George.  
Then, after endorsing Mr. Sauer’s  
scathing criticism of what is earning  
for itself the designation of the  
Northern Bubble, he proceeds to  
place his finger on the weak spot

I ham seems to us correct in stating  
that, at bottom, the non-Bond  
people of this country are with the  
Opposition; but he might have  
gon? farther and stated that they  
are blessed or cursed with souls  
too craven to stand up manfully by  
what they believe. He, however,  
remarks that “ the difficulty the  
Cape Opposition have to contend  
with is the want of unity among  
non-Bond communities.” “There  
is,” he goes on to say, “the Bond  
party, a compact minority, oc-  
cupying for the most part a  
limited district, animated by the  
same interests, holding the same  
prejudices. It is this concentra-  
tion that makes it formidable,  
The non-Bond communities are  
scattered over the whole Colony,  
and are not infrequently divided by  
sharp local antagonisms. Hence,  
though all have interests which are  
opposed to the retrogressive policy  
in the Bond, it is quite impossible  
—at least it has hitherto proved  
impossible—to get them to work  
together.” He puts Cape politics in  
a nutshell; and it only requires a  
few more speeches like the one  
ately delivered by Mr. Sauer,  
rhich has added so much solid

knowledge to the sum total of what  
people know; political trips like  
the one Mr. Merriman is stated  
to be contemplating to Port Eliza-  
beth ; and speeches such as Mr.  
Innes is contemplating delivering  
to his Cape Division constituents  
shortly—it requires, we say, efforts  
like these, directed at opening the  
eyes of the non-Bond people to the  
advantages of their position, to  
bring about a swing of the pendulum.  
The Wobbler type of politician  
must be utterly extirpated, and he  
should be cleverly substituted by  
straight men with convictions on  
public affairs if the country is to reap  
the fullest possible advantage from  
its institutions. People are under the  
nightmare that Bond domination  
cannot be thrown off: but as a fact  
it is nothing of the sort. The

bogey will be laid low when an  
organisation among a few cleverer  
politicians inside and outside Par-  
liament takes place, which will  
place elligible candidates in all  
non Bond constituencies, bent upon  
a common purpose—that of achiev-  
ing the highest good for the country  
by banishing from its politics the  
jelly-fish sort of politician who  
oscillates between parties without  
views.

if the decision  
of the Imperial Government had been

then and there given. There would have  
then been no chance for them to assume  
as they new probably will do, that they  
have been duped ox- at any rate trifled  
with. Of course the vast, the immeasur-  
able difference between the position and  
power of the Queen, of the most powerful  
Empire of the world and the delegates of  
a more handful of barbarians, makes it  
., ridiculous to consider that anything  
*t* like diplomacy, should attend the  
8, relations between the two, but then it is  
because of the vast power of our Empire  
that its glory should be jealously pre-  
in served from tarnish, even in the obscure  
outskirts where its fringe comes in con-  
 tact with the least advanced among the  
 races of the world. *Noblesse oblige.* It  
 is the duty of strength to be kind. And  
anything like a misconception imparted  
a- to the Native mind is to be deplored,  
d True Britons can never forget that since  
our first contact with the savage nation  
 those people have been our- faithful allies  
 through good report, through evil report.  
„ Through the advance of the English,  
o through the days of the disasters of Isa-  
 ndlwana and Majuba, consistently they  
have ever been our friends. When the  
 Boers dare not have set a foot in Swazie-  
 land, Englishmen were welcomed and  
 treated with loyal courtesy. It ill be-  
’ comes a great nation to turn back upon a friend ho we vex- humble, and of whatever colour, for matters of state policy,  
or for any other reason. The very  
e contrast drawn of power and weakness  
0 imposes upon us a sense of our re-  
[ sponsibility and honour. That Swazi-  
land should be handed unconditionally to

the Transvaal, we devoutedly hope will  
not take place. Such would be glaringly  
, against the will of the people, and a  
glaring act of inconsequent weakness if  
perpetrated by the Imperial Gevernmeat,  
which would to a certainty bear with a

3 direful retribution. Not perhaps from the  
poor barbarians themselves, but from that  
, cause which brings retribution to the  
strong when they allow considerations of  
 policy to blot out of sight their just duties  
in the protection of the weak. Nor must

it be thought that any section of the  
Native races, however humble and  
[ limited, can be treated indifferently.

Although not possessing our newspapers,  
post offices and telegraph lines, news flies

fast among them, and weakness shown in  
the case of the Swazis will soon become  
a household word throughout South  
Africa, amongst the millions of coloured  
people. Of all other things the name of  
England for fearless and impartial justice,  
undiluted with any matters of policy  
whatsoever, should be jealously upheld  
even should this necessitate the unsheath-  
ing of the sword.

JOHANNESBURG NATIVE LABOUR.

To-day, according to the official returns^  
the Natives employed upon the mines  
members 39,118, a figure which—especial-  
ly as Mr. Klimke has lately shown us  
that his calculations are not infallible   
may be taken roundly at 40,000. These  
men and boys are receving on an average  
£3 a month and their food, or about 25  
per cent more than the average wage of  
the agricultural labourer in the Eastern  
and Midland districts of England, In  
other words, £1,440,000 is being paid  
annually to Natives employed in the  
mines; and if in any way wages could be  
reduced to an average of £1 per month,  
an amount of £960,000 would be added,  
every year to the net profits of the in-  
dustry. The doctrinaire economist will  
experience no difficulty in advancing  
objections to any schene for the artificial  
or arbitrary regulation of wages, the  
force and cogency of which might be  
frankly conceded if we were dealing with  
white men. But the orthodox political  
economy supplies no clues to solution of  
the problem with which are here con-

I fronted. Under ordinary conditions, level  
for any length of time, labour becomes  
plentiful. Here, the converse obtains,  
and we are face to face with such inverted  
conditions that it may be accepted as  
an axiom that the higher the wages  
the less plentiful is the supply. We  
are not dealing with the Caucasian, who to  
some extent proportions his desires to his  
means, but with the Kafir, whose am-  
bitions are fixed and immutable. He  
requires so many cattle to purchase so  
many wives, who can keep hitn in com-  
fort for the rest of his life. If he gets £3  
a month he xnay reasonably hope to  
satisfy this ideal on two years’ work ; if  
£2 a month, probably in five; if £1 amonth, be will average rn effective work-  
ing life of about ten years—surely notan  
unreasonable period. Unhappily, the  
only one factor which at present restrains  
the Native from leaving the Rand after  
two or three years stay, and sunning him-  
self in bis kraal for the rest of his natural  
term is drink. It is the universal experi-  
ence of managers that the only boys who  
remain long enough to become really  
Elective miners, and actually earn their vages, are those who are unduly fond of  
he ghastly compounds retailed along the  
ine of reef, and who consequently never  
lave enough money to return to their  
craals. It is paradoxical, but none the  
ess true that the more flagrant varieties  
TCape smoke are the most potent in-  
luences in retaining on the fields a cer-  
ain small population of Natives who  
lave been at their work long enough to  
now it. Otherwise the labour supply is  
iregular, only partially efficient, and  
jonstrously dear.