JULY 7, 1886 IMVO ZABANTSUNDU (NATIVE OPINION) 3

gqugula labantsundu laza elolungu beliya  
kunyulwa lilo laselinikelwa kwaku dunku-  
nku lwabanyuli; oku kodwa akasakukuvuma  
nako de kube kungeniswe into yokuba abemi

emhlabeni nje ngobuzwe, ngapandle kweziqi-  
niselo bangabi ngabaayuli bamalungu e Pala-

mente.  
U Mr DYER ute woba lomteto mtsha  
awafezekile ukuba Amamfengu esika Blayi  
awanikwanga Inngelo lokunyula njengaba-  
zalwana bawo abanganeno kwe Nciba.

U MR. MERRIMAN ute okwangoku nge-  
kakangelwa izitili ezikolise nga Mangesi zi-  
nikwe ilungelo lokunyula, keziyekwe eziko-  
lise ngabantsundu. Ngati ulapo umoya  
wamalungu amaninzi eli Bandla. Ukuba u  
Rulumeni unemeko yokuba ilungelo lokuvo-  
ta lifunyanwa nangubanina ngenxa yokuba  
ncinane kwento elindelweyo komakabe ngu-

mnyuli makabeke pambi kwe Bandla umteto  
wokulinyusa kungacalulwa bala kodwa. No-  
kuba kufunwa imfundo komakabe ngumnyu-  
li lonto yodla kwigwangqa idle nakontsundu.  
Yena akangi inkita yabantsundu inganikwa  
ilungelo lokumelwa e Palamente ngenxa  
yokuba oko kuyinto elungileyo. Sebeke

balonakalisa na abantsundu ilungelo loku-  
nyula ? Ngu Mpatiswa Micimbi Yabantsundu  
yedwa onokuti bakwenzile oko. Bake batu-.  
mela amalungu angafanelekileyo na kwelo  
Bandla ? Sebebonisile abantsundu ukuba ba-  
cuba amalungu alungileyo odwa. Yenzelwa  
nina lento yokucalula ibala pesheya kwe  
Nciba-into eyakudala intiyano nokukalaza  
Kwikaya lika Mr. Upington ngesiqu yaka  
yenziwa lento yocalulo kona kwacalulwa  
abonqulo lwase Roma. Namhla ke bavuna  
izupitipiti. Ukuba nati namhla sicalula ama-

bala abantu soba senza kanye lonto yenziwa

??? katazo nati.  
 ??? pesheya kwe Nciba abantu  
 ??? nganikwa lungelo lokunyula Ma-  
 ?? kwenziwe izitili ezibini pesheya kwe Nciba :  
 ??? ala sibe seso songanyelwe ngu Nda-

??? esiquka o Madadiele, Indenxa necweba  
lo Mzimvubu. Ezindawo zinento eninzi  
yabamhlope kwanabamnyama abakufaneleyo  
ukunyula amalungu. Isiqingata sesibini  
masiquke ela Batembu kwakunye nesixeko  
saseMtata, Amamfengu angake alinde. Le-  
nto uyayibeka pambi kwamadoda neyokoba

iguzulwe kanye yona eyokucaza oyakuba ngumntu omnyama.

U MR. UPINGTON ute kanene eziziqingata zibalulwe ngu Mr. Merriman zonyulwa amalungu amabini, kotatyatwa kwezina Mangesi zodwa. Makaliwise mhlophe u Mr. Merriman elokuba ontsundu okwezizitili akasakuvota yena

MR. MERRIMAN ute akatsho ukuti ontsundu makanganikwa ivoti; kweziziztili azikankanyileyo yena ontsundu wavota nomhlope ngaphandle kwekete. Ngu Rulumeni ofuna ukumcalula ontsundu.

UMR. LEONARD ute ngabamhlophe abapesheya kweNciba abacele ukuba banikwe ilungelolokumelwa ePalamente; baninzi abantsundu abakanyiselweyo ilungelo lokuvotela. Intetho yokuba abantsundu bavota ubudenge-into ebangayaziyo, lonteto yeyokufumana imhlazise ontsundu; kodwa abakona abamhlophe abaquka kwa ubudenge obunjalo? Ngati amxhelo 'mnye onke amalungu ngendawo yokuba akunqwenele nganto ukuba kufunyanwe kuleqwe iziqhu zabantsundu ezingazi luto ukuba zize kuvota; into yena anga angeva ixoxwa kukuba kuhle ntonina ukuba mhla kuzokudalwa i-atlukwano komnyama nomhlophe pesheya kweNciba, kanti nganeno apa akunjalo.

U MR. J. A. DE WER ute akuko loyiko ukuba ontsundu okweli linganeno apha angade amgqite omhlope ngobuninzi bamanani kanti eTranskei kuko abantsundu aba 325,000 kanti abamhlope ba 12,000 kupela, koba njalo kube nanini kubakungaseko mhlaba. Kolunga ukuba izwi labamhlophe bapesheya kwe Nciba ligqukwe yinkita yabantu abamnyama abanjengabo base Transkei- abantu abangacacelanga bani ukuba banikwe ilungelo lokutumela amalungu e Palamente? Into efunwa ngu Mxosa into yokUmelwa ePalamente. Icebo lika Mr. Merriman liyakudubula ekubeni abona bantu abakanyiselweyo bangabi mam'meli ePalamente- Amangesi a 800 nabantsundu aba 118,000. Abantsundu banganeliswa ligquguka labo kwapela.

U MR. LEONARD ute ulinene lisand' ukuteta lifumene lawagalela ngotuli emehlweni amadoda. Akukho mntu uke wait abantu aba 325,000 abantsundu base Transkei mabanikwe ivoti, ababaninzi abanganalo kunjengokuba kunjalo nje nganeno kwe Nciba. Akuko nto ayalatileyo u Mr. De Wet yokubonisa ukuba ilungelo intsha ingeniswayo.

ABALIMI NA BARWEBI

E-MARKENI.

E QONCE (July 6) Ibhotolo to 2/ ngeponti Ihabile, 2/3ngekulu Itapile, 1/7 to 4/3 ngengxowa Umgubo, 7/6 ngekulu Inkuni, 13/ to 25/ ngeflara

*Messrs. F. W. CROSS CO., Queen’s Town, are* A*gents for “Native Opinion’ ’ (Imvo) to receive Subscriptions and Adver­tisements intended to reach the Natives of Kamastone, Ox Kraal, Lesseyton, and Tembuland, where this journal largely circulates. “Native Opinion” can also be obtained from them.*

WEDNESDAY, JUNE 7, 1886.

A prominaent Among the many

Figure in our midst.

acts of kindness

with which providence

has blessed our land this year, and  
of which we should be thankful, we  
cannot lose sight of the return of the  
Hon. C. Brownlee to this the land

of his birth ; this the neighbourhood  
in which much of his official life was  
spent. We welcome him back again  
to this country, to King William’s  
Town, where with Governors, State-  
men, Generals, Ministers of religion,  
and Merchants, he shaped and  
fashioned the future of the country,  
which is the progressive present of  
to-day, though stricken by a pro-  
tracted mercantile depression. But  
this also is progress; for we now  
hunger for things that we knew not,  
and aspire after honours which  
dazzle the eye in their magnificence,  
of which we did not dream. Sei-  
zures of stock have now subsided,  
and we can afford to put aside  
irritation and alarm and think of  
the thing that is equal.

It cannot be forgotten, with the  
fall of the Gaika tribe, the important  
parts “ Charles ” played in the  
past history of this tribe, and among  
the native races generally; of all  
European sons whose lot has been  
cast among us, who can compare  
with him in intergrity of purpose,  
in purely administrative powers,  
and—with unfeigned love to the  
people of his charge—in staunchest  
fidelity to his soveriegn ? It is un-  
usual for us to sing the praises of  
any living man ; but we must be  
pardoned if taking Mr. Brownlee’s  
 retirement from active service as a  
first? death, we record the influence  
of his past service as a “ thank offer-  
ing ” to Him to Whom all moral,  
actions, even those purely recipro-  
cal, are the fulfilling of His law.  
We will not attempt to give a  
minute narrative of ''our Charles,”  
but will content ourselves with such  
notices of his administration as have  
had the most powerful influence in  
our admiration of him. As a  
warrior he was fearless and brat e  
and withal exhibited that studied  
magnanimity which would feed an  
enemy during secession of arms,  
making prisoners amid clashing of  
steel while yet the ground is crimson  
with gore. It is said that one day  
whilst marching up the Seven Kloofs  
a stray Kafir started out of a bush  
close to them and went up to them  
thinking they were his comrades;  
but stopped short when he dis-  
tinguished white faces in the column.  
Mr. Brownlee called out to him to  
come up, and having enquired of  
him who he was and where he was  
going*,* gave him provisions and bade  
him”go back to his chief, and  
tell all those that were hungry to  
come out of the bush, and they would  
be fed in like manner. The effect  
of this was the general exclamation.

" Ndase ndincama okokuba bawuta-  
“ tile umhlaba.” In his administra-  
tion there was this assurance ever  
present in the mind of the governed,  
“ Though thou art fallen thou shall  
not taste of death.” At the same time  
that he subjected people to his so-  
vereign, he left them to feel that they  
were not thereby losers in conse-  
quence ; he respected their customs;  
countenanced such as were harmless,  
and even winked at the most repul-  
sive when he espied that they had  
too strong a hold on the national  
mind, trusting to time and to his  
own meagre effort for the triumphs  
of civilisation. Who would think  
of a Brownlee attending the cir-  
cumcision cermonies of Rili's  
heir-apparent, with presents avow-  
ing himself one of Palo’s sons?  
But this act had the effect of calling  
out from the self banished Para-  
mount, the important avowal, “ I am  
“ the child of the Government.” but  
by attending circumcision ceremonies  
(not idly be it remembered) he  
aimed at destroying the cursed rite  
he so much hated, like the great  
apostle of the Gentiles who revelled  
in the Athenians’ feasts that he  
might point out to the *peoples* that  
thronged the City the Great Un-  
known. He prevailed over all those  
chiefs and headmen, whose sons he  
was the means of sending to Cape  
Town for education, not to trouble  
them any more with the rite.  
“ Charles ” was not afraid of en-  
riching men lest they be mightier  
than he. Of all white men, who  
can boast of as many rich men as

he has made? He reclaimed even  
the Robinhood of Kafirland and  
made him the richest Gaika now  
living.

Theoretical men such as Dr.

Philip, Saul Solomon, Robert  
Gray, N. J. Merriman, J. J. Irvine,  
Parson Chalmers and William  
Hay have done all that is to be done  
by voice, and pen, but Mr. Brown-  
lee has demonstrated that that  
which they have expounded is  
practicable. He took and arrogated  
to himself, by the force of unstained  
official morality only, the power of  
the chiefs, without degrading them  
in their social position. Brandy  
was no tempting bait in his hand,  
he set them an example to stir the  
man within them, and reprehended  
sharply any trait of character which  
tended to a loss of selferspect. He  
was a strong supporter of mis-  
sionaries and missions, and would  
occasionally combine his tour of  
inspection with the rounds of the  
intinerant Preacher. There could  
have been no difficulty in promot-  
ing Mr. Brownlee in his office in  
one and the same sphere of labour,  
by making him Commissioner of all  
Natives in the Colony; possibly  
recent troubles would have been  
averted, and possibly too the natives  
of the Colony would ere now have  
been a sight to be seen and admired  
of all men, and a nation might have  
been brought whole and contented  
under the British flag. But the  
Government of the day, as if envious  
of the beautiful structure he was  
building with most enduring  
patience, removed him against the  
cries of the Gaikas, to a position in  
which he could only be the mouth-  
piece of stringent laws and infuriated  
farmers.

Who can forget that saw it, the  
tall figure that moved to and fro  
amidst the masses of deluded in-  
fatuated Kafirs, engaged in the  
direst and most infamous tragedy  
of a national suicide, unparalleled in  
atrocity and absurdity in all the  
annals of the world until now, and  
is still the greatest triumph that  
infatuation ever obtained over  
sober sense ? “Charles the bearer  
of the message of life Was indefati-  
gable in his endeavours to save his  
people from themselves. His Never  
(Napakade) which afterwards was  
turned into his name, as opposed to  
the false prophecies of Umhlakaza  
will never be forgotten, and posterity  
in this land must ever call him the  
immortal Charles Brownlee, for  
so is he immortalised by his deeds.  
He did not rest satisfied with his  
opposition merely—he set to work  
to prepare for the impending cala-  
mity. He did not desert his *few*that remained, and had taken heed  
to his admonitions, nor Sandile  
(peace be to his ashes I) the darling  
Paramount, be he ever volatile  
(umoya wesibaya) for he had said  
to all who would not hear, you will  
repent it. Around him gathered  
all the famishing, relief was the  
order of the day. The land stank  
with its dead even to his very door,  
and “Upharsin” was written on  
the face of it in indelible letters.  
Even quite recently the remnant  
of the Gaika tribe were saved by  
the question “Utinina yena u  
Tshalisi?” and all others who  
might have followed in their wake  
in the general contagion. Many years  
afterwards when his victory was  
complete, it was not unusual to meet  
families of Kafirs of all tribes with   
their flocks returning from the  
colony with this answer as to their   
destination “ Ndiya kwa Tshalisi   
apondiyakuhlala ngokonwaba kona .  
when the tyranny of other magi-   
stracies had driven other refugees   
to Tembuland or elsewhere. Note  
his pacification of hostile relations   
between RiU Ngangelizwe,   
and by means of arbitration too, ,  
that unknown machinery in Kafir  
politics -.—that one Kafir potentate   
should pay over to another a nu-   
merous herd of cattle without a  
blow being Struck and without   
blood staining the heather, and  
that Ngangelizwe, forsooth I that was wonderful but he had spoken,  
left and the Award was obeyed to  
the letter and strangely enough  
with some enthusiasm. Note also,  
his progress in the Transkeian  
Territories as Secretary for Native

Affairs when all the petty tribes  
therein resident flocked to the great  
Gaika chief to be taken under the  
protecting wing of the Government.  
These and other traits of his official  
career ought to have confirmed the  
lovers of peace and plenty that the  
Charles of the Kafirs was the  
man for the aborigines for whom  
the country is yearning. Is it too  
late ?

It is such a man, educated country-  
men, we call upon you to welcome,  
and it is by such a man, the “ Great  
Isivivane ” on whom our nation  
was rebuilt, we should seek to be  
represented in Parliament It is  
from such a man also we can learn  
that finest trait of fellow-feeling  
called “ Loyalty ” and still preserve  
unbroken the fifth commandment:  
for “He who gave the power to  
“ Augustus gave it also to Nero.  
“ He who bestowed it on Vespasian  
“ and Titus, those most gracious  
" Emperors, gave it also to the cruel  
“Domitian.” “All power is of  
God ” whether it be foreign domina-  
tion, republicanism notwithstanding.  
We can still love our country and  
our kin the best, as the subject of  
these short notices does: for

Editorial Notes,

Breathes there a man with soul so dead, Who never to himself bath said— This is my own, my native land

If such there be

The wretch, concentred all in self Living, shall forfeit fair renown And, doubly dying, shall go down To the vile dust from whence he sprung, Unwept, unhonoured and unsung.

That the Hon. C. Brownlee be preserved to us and restored to perfect health, we dare not doubt is the fervent prayer of the natives far and wide. Amen.

We sincerely hope that the efforts  
begun by some of the leaders of public  
thought in Graham’s Town to organise a  
Political Union for the Colony may suc-  
ceed. A very esteemed friend of ours in  
the City has sent us the Constitution of  
the Union from which we gather the  
object of the Association to be “ to pro-  
mote the political, agricultural, and com-  
mercial interests of the Eastern, Midland,  
and Northern districts of the Colony. The  
Association shall be composed of local  
branches throughout the districts named.  
The duties of the Executive Committees  
of the Branches shall be (1) to attend to  
the registration of electors in their re-  
spective constituencies; (2), to secure the  
return of suitable representatives to par-  
liament ; and (3), to further the objects  
of the Association in their own respective  
divisions.” A branch has already been  
formed in Graham’s Town, and it is  
expected that others will soon be started  
in adjoining divisions. This caucus has,  
we presume, been brought into existence  
by the sloppy and abortive legislation  
attempted during the recent sitting of  
Parliament. If it succeed in ridding the  
Legislature of the worthless element of  
representatives returned by our Afri-  
kander neighbours, the Union will make  
the order-loving and progressive citize is  
of the Cape its debtors. It is fervently to  
be hoped the fate of its more pretensions  
predecessor, the Empire League, which  
perished from sheer inanation, may be a  
Lot’s wife to the Union. We shall watch  
its growth with interest.

To be candid, however, there are one

or two mistakes into which, it seems to  
us, the leaders of the movement have,  
unintentionally doubtless, fallen. These  
mistakes may lead to the “ disruption of  
the Union” of which Graham’s Town is  
so fanatical a votary. The first is the  
implied boycotting of Cape Town and  
such districts as Mossel Bay, George,  
Robertson, Beaufort West, Namaqua-  
land, and others, which must by this  
time be sick to the core of the political  
situation. And if ever there were dis-  
tricts that sorely needed commiseration  
it is the districts that are daily  
vexed and choked with Bond non-  
sense, and to which the Freedom of the  
Union must be an obvious relief. Why  
are they excluded then ? Staunch Glad-  
stonian Radicals that we are in English  
politics we prefer a real union based  
on the good will of the communities  
concerned to one that would still leer  
and begrudge Cape Town and the West.  
To be effective, the Cape Unionists must  
labour with a single eye to wrenching  
seats from Bondmen and trucklers to  
the Bond. This done, the other objects  
of the Association are easily compassed.  
From what we can make out from com-  
ments on the Union, again, it appears that  
its object will be to weed the Parliament  
of the representatives of the East who  
happen to reside in Cape Town. Thus Sir  
T. Scanlen, Mr. Sauer, Mr. Innes, and  
Mr. Hutton are singled out by the  
Graham’s Town and Port Elizabeth Press  
as fit objects for the axe of the Union for  
the sole reason that they reside in Cape  
Town. In this respect the Union will  
do itself harm by embracing narrow  
views, for his place of residence is no  
reliable and safe index of a suitable  
representative. For our part as repre-  
senting the Natives, we should vote for  
Mr. Innes, residing in Cape Town, a thou-  
sand times than for the Johnsons, the  
Nixons, the Du Plessis, who are to be  
tolerated for being local men. Let us  
have a broad and comprehensive platform  
based on sound views, not hide-bound  
by imaginary geographical lines for the  
new Association, and then, and it will

not, we are sure, be untiL then that  
the Political Union will exercise the  
influence and power it deserves to exer-  
cise in the future of the Colony.

“Excalibur” is the title of a weekly  
newspaper just started in Cape Town, and  
from its outspoken and earnest tone on  
all questions affecting the well-being of  
the country it well deserves the very high  
encomiums that have been bestowed upon  
it by the whole of the Colonial Press. Its  
style is simply admirable, and its price  
being only Is 8d per quarter it should be  
patronised and carefully read by such of  
i the Native young men as take an interest  
in current literature. They won’t be dis-   
appointed.

Lovers of what is pure and good will  
take courage and proceed on observing  
that there are a large class of Englishmen  
and Dutchmen of standing, some not  
connected with politics, in the country  
who would on no account remain silent  
when it appeared to them that perfidy is  
getting the upperhand of the popular  
political party for the time being. We,  
therefore, make no apology for re-pub-  
lishing the weighty and solemn words of  
protest uttered by the Bishop of Cape  
Town in a sermon in St. George’s  
Cathedral, which are as follows:—  
“ He said he was loth to speak upon poli-  
tical subjects from the pulpit, and he had  
only gone out of his way in this respect  
twice during the twelve years he had been  
in the Colony, to make such reference.  
He felt political references from the pulpit  
were seldom justifiable, excepting on  
occasions when the doings of the time  
affected the righteousness of a country,  
and when there were threatened such  
things as appeared directly against the  
sense of all right wisdom and prudence.  
He thought, however, that the present  
time was specially one in which it  
behoved them, not only as patriots, but as  
citizens and subjects, to look carefully,  
and try and realise the due weight of the  
events which were passing around us and  
close by our doors. Naming specially  
the recent decision of the Legislature in  
favour of the repeal of the Excise, he  
regarded this as a deed directly cutting off  
one of the best means of revenue for the  
colony. The cheapness of brand v already  
presented a great source of danger, desti-  
tution, and ungodliness among our  
poorer and coloured classes, and the  
greatness of this evil was now to be still  
more intensified. While we had chosen

to put brandy, the bane of coloured races,  
nearer and nearer within their reach, we  
were about to curtail the liberties of the  
franchise as regarded them. They were  
our brethren, creatures of God, having  
souls as we have, but because of their  
black or off-coloured skins we were re-  
solving to limit their freedom, privileges,  
and powers of advancement and at the  
same time were putting greater and terri-  
ble temptations to evil right into their  
grasp, and inviting there to yield and  
take the thing offered. Among other  
signs of downward progress our educa-  
tional grants were being sadly reduced-  
while crime, which all well-directed  
education should be effectual in removing,  
was all too perceptibly increasing, and

our gaols were filling and the convict  
rolls getting longer. These were matters   
regarding which no righteous man. could   
have two opinions, yet in every case we   
seemed to be on the worst side. Some  
men might advance much in favour of  
the view that the present retrenchment  
system, too, was a false economy and  
would work ill for the Colony in the long  
run. The minds of men anxious for the  
good and prosperity of their country must   
be surely deeply agitated and concerned  
in pondering over the other questions he   
had mentioned. He had viewed with  
care, interest, and anxiety the condition  
of the country and passing events in it.  
Sometimes he had watched with hope,   
but on looking round now he was almost  
ready to say he had given up all in.  
despair; everything seemed to point to  
retrogression rather than to progression ;

faint appeared to be the motives for pru-  
dence, wisdom, and right judgment on  
the part of our statesmen and politicians,  
and the acknowledgement of the need of  
righteousness to a country, and of right-  
doing in the sight of God, with a Christian  
devotion, would seem utterly absent.  
The Bishop besought his hearers to seek  
in praver and right-doing the glory of  
God, the welfare of their country and their  
fellow-men.”

Mabandla’s people are far from satis-  
fied with Mr. de Wet’s answer to Mr.  
Innes in the matter of the scurvy treat-  
ment of their chief by the Secretary for  
Native Affairs. It is our conviction that  
the action of the Government in respect of  
Mabandhla will be fruitful of evil in the  
Location of the Amabhele on the Tyumie.  
Mbovane is a hereditary chief and not a  
mere beadman, and the proceedings of the  
Government towards him should have  
been characterized by honesty and open-  
ness, as all the natives are watching the  
case. There is no charge proved against him  
by Government. We challenge anyone to  
state it. The worst that Mr. de Wet could  
say about him was that “ after the receipt  
of Mr. Dick's report further information  
was received of a serious nature as to  
Mabandla’s conduct, and the best service  
his friends could do him was to leave the  
matter alone, for he might congratulate  
himself that he had not been criminally  
prosecuted.” If this chief had done any-  
thing criminal, the law should have taken  
its course; and things have come to a  
pretty pass when a Minister of the Crown  
can be party to the shielding of criminals  
from their deserts, that is if it were true   
that Mabandhla had done anything  
criminal—which we wholly disbelieve.

Colonel Griffith and Mr. J. J.  
Irvine have consented to act as arbitrators   
on behalf of the Pondos in the disputes  
between that nation and the Government.  
Sir T. Shepstone’s answer to the request  
of the Pondos to join these gentleman has  
not yet been received. We hope the  
Pondos will be reasonable, and not expect  
to get all that they think themselves  
entitled to. If they were wise they would  
at once come to an understanding with,  
the Cape Government, and proceed to ask  
the Imperial Government to plant a  
resident like Sir Marshall Clarke in their  
midst, or have themselves annexed to  
Natal. Otherwise Pondoland will con-  
tinue to be Naboth’s vineyard to filibusters  
and their agents, and sooner than later it  
will disappear from the map as an inde-  
pendent native state.