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.