IMVO ZABANTSUNDU (NATIVE OPINION) AUGUST 9, 1893. 3

bebala behleli ebandla, 'nento engabance- dayo, kukupuinelelisa lomteto woluhlcbo. Uyikangele yonke lengxoxo njengoyo- hlobo olunengozi, engati ayisokwenza kulunga elizweni. Uyatemba ukuba lo mteto awusokupumelela.

U Mr. SOLOMON ute useleteta ngenxa yenteto enelishwa eyenziwe ngumhlobj nomlingane wake ongu Mchazi-Mteto. Ebengeko ebandla ngemini engapambili xana u Mchazi Mteto ebetetelela i Pala- niente yase golongxeni, umhlobo wake obekekileyo inakabe ucinge, xana ebetota ngokokuhlwa, ukuba longci- ngane ipumelele. Uinhlobo wake obeke­kileyo selewuxelile unigaqo wake Ngomcimbi Wabantsundu. Ngumgaqo wawo nainanye amalungu angu Rulumeni na? Umhlobo wake obekekileyo u Mchazi- Mteto ute bona bangelinye icala balucha- sile ulaulo olucalulayo. Yeua (mteti) akaluchasile ulaulo olucalulayo, kuba lufuneka mpela, kodwa into ayichasileyo ngumteto obekwayo ngohlobo lokulaula ngocalulo, kodwa ungocinezela i Netovu, utetelela izizatu ezifana nezivakaliswe ngu Mchazi-Mteto. Umhlobo wake obe kekileyo ungenise ebandla umteto woku- biwa kwempahla, abonakele ebukali komnye umgca obizwa ngokuba “ Ngu­mteto Womkondo.” Lomgca ubhekisa kwi Netevu, ngumteto oswele kunene ubtrijmgisa. Kanjaqo, umteto ungenisi- we ohg-emihiaba ese Glen Grey, abafuna bekhnsela abantu ukuba i Netevu zase Glen Grey mazingafumani zitayitile ezi- ngqjengisa ngazo imihlaba yazo. Lu- laulo olucalulayo olo. Abaluchasile ulaulo olucalulayo, baluchasile xana lubandezela abantsundu. Uyavumelana nelungu elibekekileyo elingenise lomteto. (Hear, hear.) Akaboni ukuba kunganina ukuba i Kapa lahluke kwezinye i *tawuni,* ngezivoti ngane. (Hear, hear.) Kodwa lixesha eliugafanelekileyo ukungenisa umteto wOluhlobo. Ukuba ufuna ubu- ngtjW.i ukuxhasa inteto esezenziwe ukuba lonrteto uveliselwe ukuvalela umntu otile ngapandle kwe Palamente, obo- bungqina ounganela ku Mpatiswa-Koloni no Mchazi-Mteto, kuba ekulingeni ukufumana inxaso kulomteto bade babhenela kwi ‘ misindo ’ epeleleyo yabaxhasi, njengokuba bete, “ ukuba niyawuvumela ukuba upumelele lomteto yongena indoda emnyama e Palamente.” Akakungxamele kakulu ukuba kubeko indoda emnyama e Palamente kuno Mpatiswa-Koloui no Mchazi-Mteto, kuba ecinga ukuba amalungelo abantsundu amelwe kakuhle ngabamhlope abavelana nabo, kunoko abantsundu bangawame- layo ngokwabo. Uvumelana nelungu lase Kapa ukuba yinlo eyingozi ukumisa umteto ojonge umntu otile. Uwuchasile lomteto ungeniswe lilungu njekodwa, ekuchasile nokukatazana nomgaqo wo mbuso. Ukuba umgaqo wombuso ufuna ukuhlonyelwa—ngu Rulumente omake- nze umteto wokuwuhlomela. Ukuba elilungelo lezivoti zine alilunganga, njengokuba ecinga ukuba kunjalo kwi- siqingata sase Kapa, likwanjalo naku- nyulo Iwendlu ye Ngwevu. Ngoko ke ukuba elilungelo liyapeliswa e Kapa malipeliswe kuyo yonke i Koloni ipela. (Hear, hear.) llungu lase Kapa bziva- kalise ngobuciko izimvo zalo xa belisiti yinto eyingozi ukungenisa lomteto wo- luhlobo pambi konyulo oluzayo, xana besazi ngenteto eziwileyo ukuba lomteto asinguwo owokunceda i Kapa, kungenga- ko nokuba ukufanele ukuhlomela i Constitution, kodwa ngowokuvalela i Effendi ngapandle kolaulo. Eyona ntsha- yelelo kulomteto ngeyiyile: “Ekubeni kufanelekile ukuvalela um-Effendi e Bandla, ngoko ke maknmiselwe.” (Hear, hear.) Uyakuvotela ukuchasa ukuxoxa kwesibini kwalomteto. Nge engalika- tazanga i Bandla ngakwenza manqaku kuba ixesha lanele uxoxwa lomteto, ukuba bekungenganxa yenteto enelishwa yo Mchazi-Mteto. Akanqweneli nomzu- zwana ukuba kucingWe ukuba izimvo ezonakeleyo zo Mchazi-Mteto zinento eziyenzileyo kwindlela emazipatwe nga- yo i Netevu, ukuba zizimvo zabanyuli bonke base Kimbili. (Hear, hear, kwa dunywa.)

U Mr. HAY ute akuko nto ike yeaviw ngenguqulo yemigaqo yombuso de kwayimini qsemva kokuba i Effendi ivakalise ukuba izimisele ukumela i Palamente, waza ke wabuzwa ukuba angakuvotela ukubulawa kwelilungelo levoti ngane. Abo bangenise lomteto, bawungenisele ukutintela i Effendi ba- zixhamle, baye bengakulingayo noku- tshayela amanzi olwandle oluyi Atlantic. Ukubonise oko ngamabali okuvalelwa ko Mr. Bradlaugh no John Wilkes kwi Palamente yama Ngesi ngemini zama- ndulo—into engapumelelanga. Ate nale ayiyikupuinelela ekupeleni.

U Colonel GRIFFITH ute wanelisi- we lilungu elibekekileyo lase Wodehouse elitembeke mpela ekungeniseni lomteto, abezimisele ukuwuxhasa, kodwa ernva kwainanqaku ashushu nangqabalala atetwe ngu Mchazi-Mteto, akwezelela izimvo zobuzwe e Bandla, abetemba ukuti zacitna, unosizi ukuti uzimisele ukuwuchasa lomteto. (Hear, hear.) Akavisisani kanye noluvo lo Mchazi- Mteto, eso sesinye sezizatu zokuba awu- chase lomteto. Wanelisiwe kanye ukuba umhlobo wake i Nkulu ka Rulu- ineni ayivumelani nalamanqaku. Ukuba bekungenjalo yena (Col. Griffith) ube seleya kusifudusela ngaposheya isihlalo sake atabate indawo ngelinye icala e Bandla. (Hear, hear, kwadunywa.)

U Sir GORDON SPRIGG ute ak.ku- chaeile ukuba lomteto ungeniswe lilungu njekodwa. Ngalo lonke ixesha elide ese Bandla ubone amaxesha amaninzi umgaqo wombuso uhlaziywa ngenxa yelungu nje­kodwa. Kwimini zobutsha bake uke wahlangana namadoda awaye nesandla ekuqulunqeni umgaqo wombuso, waka waxoxa no Mr. Porter ngezizatu zemignqo etile kummiselo wombuso, pakati kwezinye sesi singezivoti ngane c Kapa • isizatu wati ku'juba kwacingwa ukuba kuyafuneka ngeloxesha ukuba kwenziwe isibaml iso sckumelwa ngokufanelekileyo kwabebala e Kapa. Kwacingwa ukuba amalungelo ale bala angati angakatalelwa ngabamhlope, ukuze ke ngoko abebala bahlungane bafu- mane uu meli wato. Angati ucingaukula inqubo yalomhla yesizelekayo. Ngalomhla babona i Bandla lonke lipelele lipumele umzikizikana womntu omnye. Kunje ngo- tyumzela ibhabhatana evilini.

U Hr. MERRIMAN : Umhlaumbi inu- ndn nangayipina indlela.

U Sir G. SPRIGG uqnbe wati akazilu ngiselele-kuwuvotela lomteto, kuba akaboni Into kiVxs. Ukuba ilungu elibekekileyo belingetp (umteto wokululala levoti ngane kwi KolyPyonke ipela, ibingayinto eya- hlukiKjo,

U M^hCRPEN: Ubungavotela Inbloto luni

U SiTG. SPRIGG ute uzichaee mpela ezivoti zine. Uziva engenakuwuvotela lo mteto, kuba unentloni ukusebenz sa amandla anawo, kupela ngendlela yokutintela umntu omnye. Akacingi ukuba kuko netutyana elincinane lokuba u Ahmed Effendi afumane isihlalo ukuba ezivoti ngane baziyekile ukuba bazibulele. Ngenyaniso akangeze angamvoteli kuba engum Mohamed, angeze kanjalo amchaee ngalonxa.

Ernva kekuhambiseka kwengxoxo, ukuxo- xwa kwesibini komteto kupumelele kwa- kwahlulelwana—o Ewe ba 40; o Hai ba 24. Bmalungu ama Bhulu avote calanye onke kwiqela elona lininzi. Ngawo la amagama :

0 Ewe (39)—Sir J Sivewright, Messrs. Basson, Beyers, Dempers, De Villiers De Waal, J P Du Plessis, M J Du Plessis, A H Du Toit, P J Du Toit, Faure, Frost, Bockly, Hofmeyr, Immelman, Krige, Lange, Le Roex, Luttig, Maruis, Norton, Orpen, Paton, Rhodes, Rautenbach, Robertson, Schreiner, Smith, Steyn, Theron, Van der Vyver, Van der Walt, Van Heerden, Van

Rensburg, Van Wyk, Van Zyl, Weeber, no Weg—Ababa 1 i : Messrs. Juta no Joubert.

O Hai (21) — Sir G Sprigg, Messrs. Bra­bant, Douglass Griffith, H iy, Hutton, lunes, Ji n-s, Luing, Mackay, Mertitnm, Onleson, Palmer, Pearson, Sauer, Schertnbrncker, Solomon, Smuts, Tamplin, Trower, Warren. —Ababali: Messis Moheno no O’Re I y.

IZINTO NGEZINTO.

Umqikela.—Kutiwa sewuqalile ukubona- kala umqikela kwisikolo sase Betani e Free State.

Ukupumla Komantyi.—U Mr. Wright, imantyi yase Cumakala upunyuziwe emse- benzini ngu Rulumeni ; “ utsala ipensile.’

Ingulube—E Greytown (Natal) umntwana we Kula uhlangulwe seleqwengwa yihagu, yamsusa impurnlo yenza nainanye amanxeba.

E Rautini.—Abazalwana ababini abango Botha bate xa babuya emngcwabeni womhlobo suka omnye wabonwa selengquleka esitilatweni kwakupel’ oko.

Inkosikazi Eiiambileyo.—E Monti kuxelwa ezokumka elizweni kwenkosikazi yomfundisi okudala wemkayo elizweni u Rev. R. Giddy oyakwaziwa kunene kwelase Herschel.

Ingozi Kaloliwe.—E Manderstone kwe lase Natal inqwelo ixinge xa ibinqnmla umgeqo kaloliwe; ite k^nti itreni iyeza yefika yayigila yalityobo, akwenzakalanga mntu.

iLtsHWA LE Ndevu—Kwiqela lamasoldati elalimieefwe ukupahia i Duke of York ngomhla womtshato wabegazi kwayalelwa ukuba amasoldati anendevu ukuze angabiko kwelcqela.

I President e Tsomo.—Eyile e Tsomo u Rev. J. Thompson, M.A., Umongameli watna Wesile, ngesipitipiti esikoyo erementeni, impi j omzi ay ibangako eu' langanisweni ebi- bizelwe kuyo.

Abebengene Imviwo.—Inani ebelingene kwi *Jilemcntary* nga 2,896, kupumelele 2,286. Kwi *School Higher* kungene 525, kwapumele a 439. Kwi *Matriculation* bebe 304 abaviwa, ekupumelele 214.

Isiposo,—Kuse Baltimore (America) apo kukutshvve umteto wokuba kungaqhu- tywa lutando kwi Park yakoua—kunge- kona e Bloemfontein njengokuba beku- tshiwo kwelegqitileyo.

Umvulo Wetyalike e Bholotwa —Itya- like entsha yase Tshatshi (St. John Baptist) iyakuvulwa yi Bishop yat-e Kii.i ngolwesi- Tam, ng< tnhla we 30 August 1893 Kuya kubako neuk nzo yokubekwa kweZaudla. Umzi ouisundu uyatneuywa ngu Rev M. A. Maggs ukuba uze ubeko, ufake izandla,

E Tshab o—0 Revs H. J. Batts no H. Gutsche base Q >cce bebequba utnsebenzi ozukileyo wobaptizesho, utnteudeleko, noku bekwa kwezandla ku Rev. J. Adams wakona nangaui wayesifa kakulu—ulapa e Qouce ngezintsuku ngenxa y okungnpili,—Sekuqa liwe kona ukwenza imitandazo ngesisibeto senkumbi.

Ilishwa Lebala.—Amabhantinti a nabini, uWdliam Young (i Ngesi) no Kleinbooy (i Lawn) abaqt-keze intolongo e Rautini, ngokuvula ngezitshixo zobusela ebezizezika Young; bebai’jiwe u Young (oyena menzi wayo yonke lento) unikwe inyanga 6 nemi vumbo 10, u Kleinbo y umnyaka nemivumbo 25 kuba emnyama,

E Mtata.—U Wi liam Conjwa ubepambi kwemantyi emangalelwe ngetyala lokona kalisa intombi ate uyise wayo makahlaule isixenxe senkomo. Imantyi ite tnakahlaule £14 nendleko.—Ngobusuku bolwesi Hlanu knqekezwe isitora sika Mr Hibbina kwabiwa izihlangu, iwotshi nezinye intsirnbi —akuka. banjwa inntu Amasela alinge ukuqekeza i ofisi ka Mr. Henke's kwakona nge Cawa.

Peeltox.—Sivakalisa ubukulu nokusikele\* leka kwe Ntlanganiso Yonynka ebe iko apa ngolwesi Tatu, 26 yemiyo. Kungene Itimiti kusasa yayitninikelo ngokuhlwa. Kwaba- mhlope ababeko yayingabafundiai o Rev.

1. J. Batts no Rev. J Harper; kuko no Mr. W. A. Lord wase Qonce. Jmali eyazuzwayo esandleni yaba mayela kwi £20; aye amaditiga engenza ukuba ibo £30 uomvo idityanisiwe. Bati abadtda iselimayela eshumini iminyaka ingisabiko intlanganis > enje ukuyola nemoya mnye nekutumekelela ukunika u Tixo.

Inguqulo YASE Ngcobo —Inowt-di eziSki- leyo zanele ezincorna inguqulo yeqela lase Ngcobo ebimana ukuqutywa kwi Mvo, zaye zifumbete nezigitshimi zokuba ababhalayo brzitunyelwe xa seyibotshiwe yay inewadi. Kuloveki igqitileyo sifuniene umyalezi obukali weqela lenewadi ko Messrs. Wm. Savage & Sbns bezifunela iveukile zabo ezipakati kwabantsundu. Indawana emba- na seyikukuba zingekngqitywa ukubotshwa. Okwangoku onke amngama -ifikayo abizi- funayo amkelwa pgcinwe enewadiui, ukuze kuqalwe ngawo ukwabelwa.

Umjikelo we JaJi —lyaknjikeleza ngolu- hlobo i Jeji :—E Rafu, ngo Mvulo, Sept. 4 ; Tinara, ngolwesi Hlanu, Sept. 8; e Bhai, ngo Mvulo, Sept. 11 ; Somerset East, ngo Mvulo, Sept. 18; e Nyara, ngolwesi Tatu, Sept. 20 ; e Bhofoio, ngolwesi Hlanu, Sept. 22 ; e Qonce, ngo Mvulo, Sept. 25 ; e Monti, ngolwesi Ne, Sept. 28; e Katikati, ngo Mvulo, October 2; e Komani, ngolwesi Tatu, Oct. 4 ; e Dordrecht, ngolwesi Tatu, Oct 10; e Cala, ngolwesi Ne, Oct. 12; e Gcuwa, ngo- Iwesi Tatu, Oct. 18; e Mtata, ngolwesi I'atu, Oct. 25; Kokstad, ngolwesi Tatu, November

I.

Rouxville.—I Report yesikolo sase Rouxville e Free State esipetwe ngu Rev. W. N. Somngesi ebesiviwa nge 21 June 1893 ngu Rev. W. Hindes wase Smith- field— kulungile ukuba abafundi babone uhlobo Iwezikolo zabantsundu ezise Free State angavumiyo ukuzixhasa u Rulu- mente kuba zizezabantsundu noko babi- zwa kangaka irafu. Yiyo leyo ngobunjalo bayo

On the Register 89

Present 86

Standard IV. Presented 5 passed 4 „ III. ,, 6 „ 5

„ H. „ 14 „ 8

1. „ 21 „ 14

Esi sikolo asinabancedisi sitwelwe yi- titshala enye, asinamtungisi ngokuswela indlela yokumxhasa ukuba akudanga kushukume i “Committee” epesheya exhasa letyalike; akuko temba lokuba koza kubeko mneedisi xa sikangole kuba zitiywe ngokwenene izikolo zabantsundu kweli.

AMANANI EZINTO.

Imarike yase Qonce.—Ngo Mgqibelo, 5 August, amanani ema rigoluh hibo : — Ibhotolo 1/3 ne 3/11 ngeponti; Amaqanda 4|d ne 8£d ngedazini ; Ihabile 3,6 ne 4/10 ngekulu ; lhabile eziukozo 5,8 ne 5/9 ngekulu ; Itapile 5/ ne 10/8 ngekulu; Umt.ona 6/3 ne 6,9 ngekulu; Amazimba 6,3 ngekulu, Irikuku 8d ne 1/3 inye ; Amadada 1/9 ne 1/11 lilinye ; Ikwakwmi 4/6 inye ; Amatanga 1/ ne 2/9 ngedazini; Imbotyi 4/ ne 9/3 ngekulu.

Tntokazi entsundu kwi lokeshini yase Rin i;e uliaiiiwana abatatu; ama- kwe .ale aiuaiuni neniombi. loe sisi- gaueko esinjalo c Kimbili kwinyanga elileyo.

NGE GLEN GREY.

INTLANGANISO EBISE GQEBE.NYA.

Amadoda omsebenzi ezipalukana zonke zesi si-Qingata sikuln, kuko ne Nkosi u Mlanjeni, abe yingqungqutela ngo Mvulo, 31 July kunvi ka Mr. Klaas Makasi e Gqebenya. Ngendlela yokunqwenelwa babeko o Rev. J. Mahonga no Mr.Tengo- Jabavu base Qonce.

INTO KBEKUNGAYO, ibikuqwalasela umcimbi woknlungiswa ko. mhlaba njengokuba uscndezwe ngu Mpati. swa Bantsundu pambi kwe Bandla e Kaps, kwanokukungelela iluugelo yabantu kwicebo lika Mr. Frost acela i Palamente ukuba imqinisele Iona.

INT HAYELELO.

U Mr. Hendmck Kalipa usuke wavaka- lisa ngentlungamso eyayise Lady Frere ngo Mvulo owandulelayo, ete kodwa ayabiyiyo kakuhle ngokuti ingabi nabantu. U Mr. D. Matsolo wayt-ses hlalweni kulontlanganiso, ayakucela yena ke ukuba avise amadoda into ekwiye kungayo lomiai.

itai ile zokuchita.

U Mr. Matsolo ute into eyayisingetwe yintlanganiso ateta ngnyo u Mr. Kalipa yayikukukangela uknba akuko lizwi na litigenziwayo mayelana nodaba abalufume- neyo e Kapa lokuba ti Rulumeni ungenisa e Palamente ukuba banikwe icaitile ezivumela ukuba nabati! atengise ngomhlaba—ingozi ke leyo kubo kuba bona seloko bati utengiso 1 wetaitiln abangalwamkelayo lolunokuhanji. swa pakati kwabo bodwa. I ntlanganiso yo Mvulo ogqitileyo ibe luvo lunye ke kulomcimbi ukuba kubouiswe ukungalungi kwento engeniswa ngu Rulumeni e Palame­nte, yagq bi kwelokuba indulule abatunyvva ukuba baye e Kapa balate ingozi eyakuhlela umzi.

ISIXHOLOXHOLO.

Kute k wakuba kwesisituba kwangena uku. ngevani entetweni pezu kombuzj ka Mr. J. M. Pe'.em asekelwe kuwo ngu Mr. Titus M-'h > mayelana nokubi lentlanganiso inga- ntonina, kanti ij-a besekude kwatunywa yeyase Ladyfrere. Kubehle kwabonakala ukuba kuhleli kuko utanda emzini olubange ukuba izwi lawo libe njengelentsimbi eqekekileyo. Ekuhambisekeni kwentlanga- niso kubonakele ukuba umzi sewumacala mabini :—aba Ternbu abalunge e Dodreri eebebalelwa ukuba bangabauye — bahlukile kwabavota no Komani Akuseviwana ka- mnandi ngamatuba anjalo. Kakade ke uyonakalelwa kunene umzi wakuvukelana ngemimoya erara enjalo, kodwa wonke obekuleut langaniso uvuyiswe kukuba ya- hlukane sekubouakala umoya w >kubuyelana k luvo, ukuba ube ntonye kanjaqo. Kwa. nga kungahlala kurjilo ke nto zakowetu — anyatelelwe pant si onke amakwele, kwano- kupakamisa into Zimakwe'e pakaci kwenu.

ISIZA1U fENTLANGAN1SO.

U Mr. Tengo Jabavu tide exesheni wesu- ka wacacisa mayelana nemibuzo ngokubako kwem latiganiso levo, ate ufumene ucingo ese Q nice knmhlobo wake u Mr. Kalipa lok ba mnkadibane naye e Komani njengo- mtunywa e Kapa, ubhekise imibuzr nge- ndawo zokul.ingiselelwa kwenteto yaba. tunywa, kuqala, mavelana nokuba azisiwena amalnngu amane esiqingata ease Glen Grey ngocingo rgentlanganiso nangabatuny wa ukuba liayaya ; okwesibini, utunyelwena umtandazo e Palamente, okwesicatu, zi- hlckony isi we aa indaba zomcimbi lowo ba wusingeteyo — ukwenjenjalo fs^nzela nkuba baze bnngawuq ibuli umzi ngenteto obungazilungiselelo ngayo. Imibuzo yake ityile ukuba azilnngiselelwanga ezindawo, acinga yena ukuba ngapandle kwazo izihlabo zabatunywa ziyakuba zezityafe kunene. Ezizinto usati ziyafuueki. Ku­njalo ufumene isicelo sokuba eze kulentla- nganiso, wnbake uyenyuka nomhlobo wake u Mr. Mahongi angati uceba naye ngayo yonke into enge Glen Grey njengokuba ese Q ince.

INTO EMAYENZtWK KE.

lyitnk zele'e iutlanganiso lempendulo kubeko inteto rude mayelana nokuba ulahlwe na ke ngoku urtsebeuzi wentlanga- niso yase Ladyfrere ukuba le iqale owayo ; londawo is ngetwe ngo Nkosi u Mlar jeni, no Laho, Pe'ern, Mahe, Mba, G. Franz, Kalipa, Matsolo, Juqishe n.banye, igqitywe ngu Mougame'i (Mr. Makasi) nge'.oKuba lentla. nganiso iyeyokuhlaziya indawo ekwagqi- ty wa kuz >.

EZINYE IZIGQIBJ NGOM -L^BA.

Itikosi u Mlanjeni inge ungabuye uxanjti. Iwe wonke umcimbi wohlobo lokumiwa kotnhlaba—ukufuneka nokungafuneki kwe taitiie, w’ayiyeka londawo akuba ebong-zwe ngo Messrs Tengo Jabavu no Pelem abalate ukuba kungangeuisa ingozi enkulu ukuba abantu bati kwelixesha kwelinqanam bave- lise inteto eyahlukileyo kweselipambili enja- ngeyafunjatiswa i Komishoui neyauikwa u Mr. Innes. Bangakangelwa njengamayilo bekwenzile ck>.

1ZIGQIBO

zenziwe ngazinye izigqibo. (1) Esokuqala sitesesokuba umzi weuze ngenteto owayi. nika u Mr. Inties ngohlobo Leando oluya kuba luncedo. (2) Makubhalwe umtandazo ubekwe igama lomongameli egameni le ntlanganiso, inteto yawo ibe yileyo yanikwa u Mr. Innes, usiwe e Palamente. (3) Ku- singiswe ingeingo kumalungu omane esiqi- ngata—o Messrs. Orpen, van Itcnsbui'g, Frost no M J. du Pitssis. (4) Kundululwe abatunywa (<> Messrs. Tengo Jabavu, Kalipa no I’eletn) baye e Kapa ukuya kumela inteto yomzi ngeziudawo.

Into ebambezeleyo mayelana nehambo y^batunywa ibe kukuba ingxoxo engalomci- mbi ibimiselwe ukuxanjulwa ngolwesi-Hi nu (4 August) bangati bangafika ernva kwe ndaba. Ngolwtsi Hlanu e Bandla, u Mr. Richard Solomon weuze inteto ende emele amalungelo abantsundu, esal.ta ingozi zetaitiie ezingena migqalis lo; ingxoxo icelw-e ngu Mr. Innes ukuba yenziwe umbeko, akubou’ ukuba unike isaziso ugece- bo emakuqutywe Iona ngalomh aba nange minye imihlaba yabantsundu. Ngo Mvulo (7 August) u Mr. Frost ucele ukuba imiselwe Umvulo ozayo ingxoxo. Kwavu- ny wa.

Abatunywa banduluka ngokuhlwa namhla.

UMQALA, ICESINA,  
Nobutulu Obusuka Emqaleni

UKUZIPILISA NGAPANDLE KOGQIRA.

Iziguli zeti zifo azazi ukuba ziyasulela, nokokuba zibangwa bubuko bamatuku ematateni. Ukuqwalaselwa nge felkekile kute kwakubotiisa oku ukuba kuyinene, isiqamo soko ke sibe kukwenziwa kwe- yeza abangati abafayo ngendlela elula nengena nkatazo babe nokuzinyanga ngokwabo etnakaya ngeveki ezimbitii. Incwadana echaza ukusetyenziswa kvvalo mchiza mtsha inokutunyelwa nakuba- nina ote watumela i stamp se 2H ku A. Hutton Dixon, 43 & 45 East Bloor St. TORONTO, Canada.—*Scientific American*

Ukupiliswa Kanye Kobutulu.—Inene elazi,- pilisa Kubutulu nasekutini “ Nzi ” kwe Ntloko ckwakuse kumzuzu linabo, ngendlela entsha, liya kuvuyiswa kukutumela incazelo ezeleyo, kwane- nteto zabancedakalayo. njalo-njalo, ngokuti atume- le izitampo ezibini. Ukusetyenzwa kobutulu nge­ndlela engumangaliso engazange ibonwe. Kubha- lelwaku Herbert Clipton, 51, Upper Kennington Lane, London, S E., England.

Native Opinion

WEDNESDAY, AUGUST 9, 1893

Topics of the Day.

The rumour is being re- the vived that the Chief political Justice of the Colony arena. contemplates descending from the Bench, which he so much adorns, to enter the political arena. The disappearance from the highest judicial position in the land of •Sir Henry de Villiers would be regarded, far and wide, as nothing short of a calamity, as no Chief Justice has had placed in him such implicit confidence by all in the country as lias been reposed in the present occupant of that exalted position.

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We are rather surprised MINISTERIAL that in a country enjoying defeats. Responsible Government the defeats sustained by the present Cape Government in connec­tion with most of their Bills andessential amendments to Bills, should have been taken both by Ministers themselves and by the Press as a matter of course, and not as occassions for a Ministerial crisis. If ever a Ministry put forward all its strength to accomplish anything it was when they put forward their best man, the Attorney-General last week to advo­cate certain amendments to Mr. Innes’s Criminal Law Amendment Bill, but on a division in which Ministers voted like one man they were routed by a majority of eight. It would thus appear that al­though their Bills and amendments come and go, still Ministers remain. And vet this is called Responsible Government!

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The Grahamstown *Jour~* mischief *nal* which, since the abroad. change of Ministry, has been disposed to trust “ narrow-minded politicians like Mr. Schreiner” begins now to see that the country gains nothing by having its affairs in the hands of “ narrow-minded politi­cians ” Our contemporary wrote last week:—'flie effect of this rush to alter the Constitution of the Colony, in order to exclude a coloured candidate, can only be to put distrust and even contempt into the minds of the Malay population, and notofthem alone; while the sentiments uttered during the debate by narrow­minded politicians like Mr. Schreiner, were condemned on the spot as being regrettable and mischievous. They were a cleir intimation of the unjust and oppressive intentions that find' room in some men's heat t towards the coloured and the aboriginal populations of the Colony. There are lines of exclusion upon which Parliament may honestly and wisely legislate: but Englishmen at least are bound to condemn the attempt to shut out a man simply because of his colour.

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The Native inhabitants of glen grey Glen Grey are taking the again. greatest possible interest in the settlement of their land question. On Monday week they assembled in large numbers at Gqebenya to protest against the unrestrictedjtitles which Government is trying to force down their throats; decided to petition Parliament in the matter, and to send a deputation to Capetown to urge their views. The feeling of the country, in so far as it may be gathered from its Press, is unanimous m favour of safeguards being adopted in giving out titles to Natives. When journals like the *Cape Tunes,* the *Cape Argus,* the *Kaffrarian Watchman,* the Queenstown *Free Press,* and *Representative* join in a chorus demanding restrictions on Natives Land titles to prevent their dispersion, it is well Government should pause to con­sider, and we take it that the motion of the Secretary for Native Affairs for the postponement of the dis­cussion <?n Monday last till Monday next, after there had been a disposition last week to rush matters, is promising that wiser counsels are gaining the upper hand in the Ministry. And so mot it be. On this we congratulate the Government.

A FALSE MOVE.

WHETHER the Moslems of Capetown should have a representative of their own class and religion in Parliament is a subject that has been warmly discussed in the House in connexion with the passage of Mr. Orpen’s Constitution Amendment Bill to abolish cumulative voting in Cape­town. The debate that has taken place bids fair to be the most notable of the present “ funny ” Session. Questions have been raised, while it lasted, of a variousand varied description, the importance of which cannot be gainsayed. That a Bill dealing with the matter of the abortion of the cumulative vote should lead to a stand-up fight over the whole range of the Native Question, is an incident for which Natives have to thank the coloured people of Capetown. They foolish­ly demonstrated their ineptitude to discharge political functions by beginning the election campaign months before the proper time ; and the ostentatious parade of the cumulative vote as the means by which Ahmed Effendi would get into Parliament is rewarded by the introduction of this Bill with its concomitant in the nature of a discussion which spells no good for the peace and good will so essential among the population of a well- ordered State. The Malays and the other coloured people of the West are blameworthy for action that they should have known before­hand would set the “ barbarians ” of the Colony white and black by the ears. We speak of the “ white and I lack barbarians” advisedly)

for no properly educated persn, well instructed in the teachings of the history of nations, would see any useful purpose in causing bad blood over race distinctions among people of the same state. But everybody knows that the people of this Colony have not yet been educated up to the level of dis­regarding such barriers. Hence our stand against the Effendi’s candidature as such. We could have understood, and even sympa­thised with it if the Malays, as a class, suffered from special dis­abilities under the political system of the country which Ahmed Effendi would be supposed to be entering Parliament to deal with. These people, if we may be per­mitted to take them as a class apart from the rest of the community, have been uniformly treated by our Legislature as Europeans; and have been carefully guarded from the operation of statutes dealing with Natives, who are invariably described in the laws of the Colony as “ Kafirs, Fingoes, Basutos, Hottentots, Bechuanas,” and other aboriginal inhabitants of this country. The Effendi’s candidature, therefore, appeared to us as a piece of pedantry, which would perhaps be entertaining to some were it not so positively injurious to the in­terests of the real Natives as it has proved to be the case in this dis­cussion. From this point of view we regret the action of the coloured people of Capetown in this matter.

THE SILVER LINING.

FROM another stand-point the  
debate on the Effendi has

been useful to the Natives. It is  
well now and again to have such a  
shake up among members of Parlia-  
ment over the Native Question,  
as it enables our people to discern  
the mental attitude of the various  
representatives towards the much  
maligned Native. The debate  
on the Effendi’s candidature has  
served a good purpose in again  
placing before the Natives the  
fact, that has always been cheer-  
fully acknowledged in these  
columns whenever an opportunity  
offered, that in Mr. Hofmeyr they  
have a gentleman who has acted  
the part of the good Samaritan  
towards them time and again. We  
recognise that having a bucolic  
following to control he must needs  
put on a forbidding appearance  
towards Natives sometimes, but  
it must be remembered to his  
credit that in times of the  
Natives’ sorest need he has more  
than once come to the rescue of our  
people. We shall never forget his  
stand, side ny side with Mr. Saul  
Solomon and Mr. Sauer, against  
Sir Bartle Frere’s grim policy of  
Native disarmament to execute  
which that proconsul secured Mr.  
(now Sir Gordon) Sprigg. Again  
it must be remembered that  
the only monument, of an avowedly  
benevolent piece of legislation on the  
Statute Books of the Colony—the  
Native Voters’ Relief Act—was the  
result of Mr. Hofmeyr’s handy-work  
at a time our people were being sorely  
exasperated by Sir G. Sprigg’s  
Disfranchisement policy. And now,  
when some politicians thought it  
a popular thing to sneer at the  
Natives—saying they would not  
like to see him in the House—Mr.  
Hofmeyr has come forward as a  
gentleman of high culture, and,  
while demonstrating the utter in  
utility of the movement to put in  
the Effendi which is self-evident,  
this colonial statesman has made a  
declaration of his principles towards  
the Natives which the budding  
politician in charge of the Attorney-  
General’s department would do well  
to mark, learn, and inwardly digest.  
Mr. Hofmeyr is reported to have  
made the following important pro-  
nouncement :—“ His objection to  
“ colour was not so strong that he  
“ would object to see a well-edu-  
“ cated man like the Effendi sitting  
“ in that House. If the Effendi  
fi was elected by the Malay com-  
“ munity, and he fMr. Hofmeyr)  
“ had the good fortune to be  
<l re-elected- -of which he was not  
“ quite certain—the Effendi was  
“ quite welcome to a seat by his  
(( side. That was a feeling which  
“ did not seem to actuate many  
“ other members of the House.”  
It is sentiments like these which  
serve to build up peaceful com  
munities that last. Would all were  
actuated by them I as the wretched  
distinctions of classes, in a com-  
munity destined by Providence to  
live together, while embittering  
relations, can result in no good.

UNDER A CLOUD.

IT was quite to be expected that  
the Tembu Tribe would be

suspected for starting any move-  
ment on National lines ; and we  
are not a bit surprised that the  
attempt of Nehemiah Tile to  
combine that people, ostensibly for

religious purposes, should create alarm more especially as that in’ dividual sought to propagate it by appeals to sentiments of nationality. The successors of Tile may deny its connection with the tribe—as they have done again and again and again -but the building at Mqeke- zweni, the Tembu Great Place, cannot be explained away : and we have told the tribe before that so long as it stands there not attached to any one of the already existing religious denominations, so long will they labour under a suspicion of propagating a political movement under the guise of religion, and so long will they be watched.

Now, it may not be generally known that the Tembus, as a tribe, more particularly the great heathen section of the people, loathe the movement very much, as they fear it places them under a hateful *espionage* in respect of the Govern­ment ; and the Chief Dalindyebo has declared publicly that he had nothing to do with the movement, which, since that declaration, has ceased to disturb the Native mind. It never was considered, although it once threatened to be something; and it is, if anything, dying from shere inanation. This should be borne in mind when our public men. and the press seem inclined to place a whole tribe under a ban for the indiscretions of a few misguided individuals—themselves not of con­sequence. It is as well to mention here that allusion has been made to the movement in Parliament in connection with the debate on the abolition of the office of the Secre­tary for Native Affairs, and com­ments made on it by responsible organs of opinion like the *Cape Times* and the *Eastern Province Herald*; and in the face of these facts it is as well that we should give the truth about this matter in the hope that misunderstanding may be re­moved once and for all.

CURRENT OPINION.

Some of the items given below although written some time back, possess a lasting interest:—

victoria west messenger.

We have rarely heard of such a re­markable change, as the late alteration in the *personnel* of the ministry. It is usual when a leader is deserted by some of his colleagues that the vacancies are generally filled from the ranks of those who have supported him, but if our memory does not play false, no more regular voters against the measures proposed by the lion. J. C. Rhodes could have been found than Messrs. Laing and Frost and above all Sir Gordon Sprigg. It says very little for the estimation in which Mr. Rhodes holds the rank and file of his party that he has gone outside it to fill up the four vacant portfolios. We should have thought that he would have secured the services of the Hon. H. J. Hofmeyr, and some others of the Africander Bond, in preference to throwing himself in the arms of his late opponents. The only conclusion we can arrive at is that he feared that the abilities of Messrs. Sauer, Merriman and Innes arrayed in opposition against him, if joined to Sir Gordon Sprigg and his late colleagues and sup­porters, would be so overwhelming that he had to make a choice either to decline to form a ministry or else to make an entire change of front, and coalesce with those whom three years previously he had helped to relegate to the cool shades of opposition, and as he has important works still to carry out which are assisted by his position as Premier of the chief state in South Africa, he has preferred the latter course and amalgamated with his old opponents.

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Poor Sir Gordon Sprigg! (remarks the *Port Elizabeth Telegraph)* His one ambition during the past three years has been to get back to office, and now that he has once more entered the Government all his past utterances are being quoted in evidence against him. The *Cape Times* rakes him down fore and aft. The new Treasurer-General forms a good subject for the exquisite satire of our influential contemporary, and the opportunity is not allowed to pass. The fact is, during the life of the late Cabinet Sir Gordon attempted to retain a discreet silence in the hope that a split would take place in the old Ministry and allow of a place being found for him. “ Hope deferred,” states the proverb, “ maketh the heart sick,” and the split was so long in coming that on one or two occasions Sir Gordon lost control of himself, and said things which he would doubtless give a great deal now to be able to unsay. In attempt­ing to hasten events he completely gave himself into the hands of the Philistines, and they are making merry at his expense. Politics when conducted on the principle of anything for office require to be handled exceedingly guardedly.

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The *East London Standard* comments with wisdom on the “ Ministerial re­arrangements as follows ” :—

With the suggested re-adjustment of the Ministerial personnel, we are not entirely in accord. Mr. Frost is to go to the new Ministry of Agriculture, and Mr. Rhodes will take over the responsibility of the portfolio of Native Affairs. That the former gentleman will make an ex­cellent Agriculture Minister, we enter­tain not the slightest doubt. Our only regret is that he should be lost to the Native Affairs Office, for which he is also pre-eminently well fitted. We had the hope that at last we had secured a man who would bring to bear on Native Affairs some practical knowledge, and put an end to the very unsatisfactory condition of affairs that has for some years left the Natives entirely at the mercy of an Under-Secretary who, not without reason, is cordially distrusted, we might^almost say—detested by them. Mr. Rhodes is not likely, despite his powerful personality, to take a more active part than the more recent occu­pants of the portfolio, and the people most concerned will be distinctly the losers. If we are to put up with a Pre­mier who only uses the colony as a sort of convenient appendage to a much more important concern, it is better that he should keep his finger altogether out of departmental work, than that he should pose as a figurehead for the purpose of sheltering a subordinate official, who is a pastmaster in the art of meddle and muddle.