[August 22, 1889. IMVO ZABANTSUNDU (NATIVE OPINION). 3

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I Ruluneli yase Natal.

Ezocingo ezivela Pesheya ngaleveki zezokuba u Sir Arthur Havelock, obeyi Ruluneli yase Natal wabelwe ukuba yi Ruluneli yase Ceylon. Indawo yake e Natal inikwe u Sir Charles Mitchell, j Ngapandle kokonakalisa imicimbi yelakwa Zulu ubu Ruluneli buka Sir Arthur! abunanto bungakankany wa ngayo.

Indleko Zokutuma e Kapa.

I Sivakalisa ngovuyo ukuba Ityume lika Nkosi Mbovane Mabandla, no Matole ka Nkosi E. S. Mhlambiso,—ezindawo sezikutumele ezikufumeneyo ukuncedisa kwindeko yokumela abantsundu. Zintliziyo ezikululekileyo ezinjenge zabantu base Tyume, nabakwa Matole ezikalipisa atnadodana ziwabangeli uku­ba anganditi xa kubonakala uhlanganiselwa engocini umzi. Besekuko abamhlope abebesiti, akusakwenzeka ukuba abantsundu barole nto kulo mnikelo; bazi hangu ezikula ngesikalo kungeko boya j bunokucetywa kuzo. I Tyume no Matole —ezindawo ziqalile ukukukanyeza oko.

Ulaulo lwase France lucela kwi Palamente yelozwe ukuba luvunyelwe ukuchita izigidi zemali ekwakeni inqanawa zemfazwe.

Impilo yo Mpatiswa-Bantsundu.—u Hon. J. A. de Wet, M.L.A., nbeeeloko ese Somer­set East ixesha eli lonke, kwaye kusitiwa nya kusinga e Kapa kwa isentsha leveki.

; Impilo yake ayikabi yiyo entle.

Itola yomcancato we Nciba.— Abalesi bokumbula ukuba saka sati nakuba ipelisiwe itola kulomcancato nakwese Gqili yi Palamente, oko akusakwandule kwenziwe de kufakwe isaziso kwipepa lakomkulu i *(Government Gazette.)* Lomteto ke ubhengeziwe kwipepa lakomkulu leveki egqitileyo. Akusahlaulwa tola ke ukususela ku 14 August, 1889.

Emzimkulu.—Umbhaleli ulila uti Into eyenziwa ngubawo wetu u Rulumente isixakile asazi ukuba uyasirorelana betu, po singazanga simpose nje yinina singabantu bake kunye nje. Nditsho kuba sivalelwe emahlatini nonyaka. Sizakufela ezindlwini ngenxa yengqele kuba akuvunyelwe ukuba apule usasana ngenkabi. Yo ! yo! Sone nina. Bafa abantwana baka Rulumente ngu Rulumente! Manditshone.

Ifelkornet Namatyala—“ Kuko indawo eti Ifelkornet mazibe namandla okugweba amatyala, namhla kwenziwe imantyi ezinina kuba Amabhulu akatazela kade ukuba mazibe nokugweba amatyala Ifelkornet. Mna okwAm ndichasene nayo lonto. Umzi mauyikangele lonto, uhlanga lwakowetu luyakuba lilifa lezabhokwe kuma Bhulu kuba kakade bayabulawa abantu ngama Bhulu. Umzi mauyikangele uyale lonto mandipele, ndingowako.—A. Mazwi, UCradock.”

Imbambano yase Ncemera. — Ngolwesi-Tatu lweveki edluleyo umzi wase Ncemera, wotu ewe zinqwelo zabafundisi o Rev. B. Ross. D. Don, no Mr. T. E. Duckies, abatunywa ngamanenekazi apesheya apete esisikolo sentombi sase Ncemera sidumileyo, ukuya kuva ubungqina bendawo amangalelwa ngazo u Mies Sturrock ngumzi nabafundisi njengokuba soloko kuvakala ukuba kuko ixabano elikulu kulowomzi. Kutiwe mababuye umva, umzi awukahlangani. Owakona uti akulalwa kupehlwa ubungqina obo. Singasemoyeni.

Tamara. — Kulomzi kuvakala ezengozi yenkwenkwe yelali ka Mema ebinzwe entloko engqina yenye inkwenkwe xa iputi licanda pakati kwawo omabini ngo August.. Itsho bupandle ubucopo kwa oko. Yasel’ ipuma ingqina igoduka —Kwanelinye inene lakwa Shushu, omdala wase ramenteni, bekubanjwa amahashe kusiyiwa emgidini wonvana wento ka Mrwashu, kwahlutana ngebashe unyana noyise kuba kuza kuyiwa emgidini; wasimbeta unyana isinqe ukuya kutata umkonto endlwini, wawuqaulela pezulu wati kulakata esipangeni watsho waqukula pantsi, wawuqaula umsipa wes panga. Usalele pantsi ke nyise lowo. Ngumsebenzi womqomboti ke lewo unjalo.

Ukuxhaswa Kwabafundisi Abantsundu. —Lencwadi iyazitetela :—“Imvo ka May ixela ezokupuma kuka Rev. S. Adonis ebufundisini, lento ibonisa ukuba abantu abamnyama abakabi nako nkwayama pezu kwawnbo amagxa ngapandle kwabamhlope. U Mr. Adonig kupela komfundisi ozeleyo wabantBundn nkusuka e Tsomo use Mzimkulu. Ezo Ramente ke bezingenakwenza ikoleke na zinyuse inxaso yomfundisi ? Okunve u Mr. Adonis yindoda efundisiweyo ulandela amadodana akwa Ndlambe amabini ngemfundo. Iminyaka yake efundisa ingapezulu kwe 25—e Koloni nakwa Pini, e Ngxalawe. kwa Matole e Hohita e Sidutyini kwa Mditshwa e Mtata, kwezondawo knlapo italente wayi bhodlisela kona. Mr. Mhleli ukuba abantu abantsundu abanako ukutwala indoda enye ingaba lendimbani ise Sidutyuni nase Mtata ifundela ukuya e Rautini qha. — Umhlobo wom Herschel June 1889,”

Somerset East. — Incwadi evela e Somerset ixela ngokubhubha kwentokazi ebeyomelele ngokudalwa nangompefumlo Elizwini. Omke njengaye akanakulilelwa uti umbhaleli ;— Manditi kuwe mzalwana apa tina kubi, ubusand’ ukuba lapsi, wnda weza kubona no Nonali umka Xuba, intombi ka Sixoto. Lontokazi, ekwangn Sayityi De Bruin ngokwase mlungwini, igqite nge 16 August. Njengokuba nawe usazi isishiye ngoxolo emva kokunyamezela intlungu enkulu, isiti ilindele ukubizwa ayinasitukutezi santo ngesimo ekuso, ayisakuyituma Inkosi ukuba yenze intando yayo kuyo. Kubenjengokutsho kwayo lentokazi. Zaqokelelana intlungu kulodade wazola noko walindela ukubizwa njengoko watshoyo kwangapambili. Ubudala bayo lentokazi bungamashumi asitoba anamihlanu (95) iminyaka. Amazwi ayo ewatete iselukukweni ngala :—Ndisebenze kusesemini, ndisezwe ngahantu baka Tiko ubisi olungangxengelwanga, i Bayibile yam ndiyisebenzise kusesemini, ngoku ndiyibeke bucala, nditya ngoku ezonto ndizisebenze kusesemini.” Omaziyo ubengetsho ukuba u Tant’ Nonali seleyilo minyaka: kanti kube kunjalo. Ubesazisebenzela omelele.

(which is the amount for the fine) may be the hard earned wages of a whole week. What a shame ! We do not care to dwell on the subject at any greater length, in fact we should have been better pleased had not circumstances compelled us to note it. Fairplay and justice demand it, and so we have to bow to duty and bring it to light. King Williamstown has no such regulation in force, we challenge any town to pro­duce more orderly natives than those to be met with here, notwithstanding the large margin of liberty afforded them. We gather from those who are acquainted with the two towns that King Williams- town far surpasses East London as far as order is concerned, with its oppressive bye-law. Order is a striking feature in the former ; while brawls are not wanting in the latter. In a future issue we pro­pose touching upon the whys and where­fores of the success or otherwise of the towns in the management of their Native population.

We hope too soon to call attention to the high-handed procedure of the East London Municipal authorities towards the Natives on the Location involved in their forced removal for what appears a mere whim.

Notes of Current Events.

A very large meeting, consisting of Europeans and Natives, was held at Butterworth on Saturday, 17th inst., to consider the steps necessary to the getting up of a lasting and worthy me­morial to the late Captain Blyth. A cloud of melancholy rested upon all present, conscious as they were of the circumstances which had called them together. The resolutions arrived at were briefly that a letter of condolence should be sent to the bereaved family, and that a fund be raised out of which will be purchased a Memorial Tablet to be placed on the late Chief Magistrate’s grave, the rest be appropriated for scholarships for the education of deserv­ing Transkeian youths. A thoroughly representative Committee was appointed to carry out these resolutions.

On Friday last numbers of Siwani’s people rolled up into King Williams­town in force to demonstrate against the Dog Tax, imposed by the Divisional Council. The members of the Council happened to be in session and an inter­view with them was held, the result being satisfactory to the Natives. The Council is inclined to remit the obnoxious tax ; but it could not do so this year as already a large number of people had paid and it would not do to allow the Natives who had not paid to escape. If, however, they paid this year’s tax satisfactorily, and presented a petition in November next it would be entertained. At this decision the *Kaffrariqn Watchman* is offended, and hard terms, for our contemporary, are employed to condemn the answer of the Divisional Council. For ourselves we consider the reply as the only one possible under the circumstances. The tax is not only not popular among the Natives but it is disliked by the bulk of the white people of the King Williams­town district. It is the people that the Divisional Council is supposed to repre­sent ; and, as we have shown, the people are averse to the tax. It would be para­doxical for them to set themselves against the *vox populi.* As far as we can judge their reply to the Natives is characterised at once by fairness and common sense; and they shall all the more be respected and trusted by the people for it.

It is much to be regretted that a town of presumably enlightened English people like East London should lend it­self to a harsh unsympathetic treatment of Natives, for being Natives, such as is to be gathered from reports of the Town Council and Magistrate’s Court. Our people who labour at the Port are just now uneasy over their removal by the Town Council from a spot where they were allowed by the same Council to establish themselves not long since. That place does not appear to be required for anything just yet. They must shift, how­ever, because the Council desires it. The new place is a long way off' from where they work, nor does it appear that fixity of tenure will be given them even here. These are hard lines indeed.

From an account of \*the proceedings of the East London Town Council of the meeting held on 14th August, we find the following record on this subject:—A memorial was read, signed by a number of “ Christian ” Natives in the location, petitioning against the removal of the location, giving as reasons that as they were in service they would not have the time required ; that there was difficulty in securing material for building huts; and another reason was understood to be that of distance. They argued that though the location was not in the state the Coun­cil would like, and in which it should be. that was no reason why those who tried to improve the state of the place should suffer for others.—Mr. Willets moved that the natives be informed that the Council had fully considered the several points raised by them before receiving their petition, and that the Council did not see any sufficient reason to rescind its previous resolution. — Mr. Brill seconded.—Carried, Messrs. Rees and Stacey voting against.

In the crusade against the Natives that seems to have been started in East London our people have no quarter. Turning from the Town House to the Resident Magistrate’s Court, it is evident Natives have no easy times of it at the Border Port. For a colourless crime of being within municipal limits at the early hour of9.30 p.m., three respectable Natives personally known to the present writer, who reside within the Municipal limits were run into goal and on the 13th inst., had to appear before Mr. W. M. Fleischer the C.C. and R.M., of East London. The following report is unworthy a town in a

EZABABHALELI.

IZWI LODANDULUKA ENTLANGO.

Mnumzetu,—Ndikucela ukuba undincede ngokundifakela lamazwi angumbuzo ngokukodwa kuma Wesile. Ndiba mna lisiko ukuti umntu olunge kwihlelo elitile ngonqulo, ati akuba ehambile, ati kwelozwe akulo ukuba Inkosi itike yampa amandla enze imisebenzi emilile ngegama layo, ahlabe ’umkosi kwelo hlelo sukuba elunge kulo. abeke ngokwenjenjalo ufuna ukuba elo hlelo limncede ngezinto angaba uzifumana zifuneka kulowo msebenzi; kungakataleki nokuba ngonjanina, nokuba ngumntu njekodwa we Ramente. Ndisitsho nje ndenziwa kuba kukade ndihlaba umkosi kuma Wesile ukuba bandincede ngomsetyenzana endiwenzayo nganeno apa. akuko noyedwa oke azikataze andipendule ngalonto, nokubuza ukuba nditinina ukusebenza kwam, njalo njalo Ndide nditi, mhlaumbi akwenziwe kuba ndingaziwa; kuba uhlobo ndizibika ngalo ukuba bendingumfundisi ngesekude kwafika nabanye abafundisibokuza kundincedisa. Kodwa mna, kuba ndingenguye umfundisi, andipendulwa nangelizwi elilodwa; zaye into endifuna zona zingenkulu ku bantu abanentliziyo entle ngomsebenzi we Nkosi. Woqonda apo Mhleli ukuba incinane kakulu into efunwa ndim kukuba ndipendulwe ngento esukuba ndiyibuza, ndinikwe umaqinga okwenza umsebenzi. okanye ndibuzwe ukuba nditinina ukuwenza kwam, okanye nditenjiswe ukuba bayeza ukuza kundinceda ukuze ndingabi sicenge sento zonke—kuba nom Catholic ufika ati ufanele ukuza kum kuba ndokunceda, ndibe burora kuba udisalinde ilizwi elivela kowetu. Nditi ke mna ukuba ndifumaueka ndikwelinye icala kolungana? Botshona ukuti asilahlekwe nto kuba ibingenguye umfundisi kakade. Nokuba batshoke, kodwa mna ndibona ukuba umsebenzi endiwenzayo ukwalunge njengowo mfundisi. Akusenani ke noko, kodwa ukuba banokundinceda ngezwi elinye lodwa, batsho ukuti abakabi nangcinga yokuqala umsebenzi kweli lizwe, ukuze ke ndikwazi ukuwa ??malula amanye amahlelo angxamileyo ukuba andincedise, ndibe ndisazi ukuba ndilahlwe kowetu. Mandipele, ndisesako isicaka,

Um-Wesile Ongaziwayo.

Lourenco Marques,

Delagos Bay, 12 August, 1889.

intlanganiso yase ngqushwa.

Lentlanganiso yalo mandla (utsho umbhaleli) ihlangene e Durban, Peddie, ngomhla weshumi kwemiyo inyanga’ Umcimbi ebingawo ibingowe Rafu ye Zinja, esabona epepeni le Mvo ukuba nalapa e Ngqushwa Ibhunga ligqugula ukuyihambisa. Lentlanganiso imbulela kakulu oli liso le Mvo. Kube yinto emnandi ukubona abantwana be nkosi, kunye nezipakati zazo ezidumileyo, ziqukene zicinga iqinga lokuhlanganisa ubunzima obuza kubehlela. Kwaba yinto embi ukungawuboni omnye umzi wase Ngqushwa namhla ngomcimbi ongakanana. Au, siyoyika ukuti umzi weyele ngelomkono ebutywaleni; kanti ke le Ratu iya kutwalwa nguye wonke ubani onenja. luteto zonke zentlanganiso zibonakalise umoya wokungayifuni nowo kuyichasa le Rafu ngetuba lokuba tina bantsundu sahlutwayo izixobo zetu; nangokungaqondi ukuba iva kumiseleka ze ihambe kakuhle ngapa­ndle kokudala amatidala kwakubo abenzi bayo. Ngokwecebo lika Mr. M. Mpahla intlanganiso ibonise ukuba makutunyelwe ilizwi e Mantyini yetu kuviwe ukuba njengokuba lo mteto siwenzelwa Ligqugula le Dolopu nefama nje, lina gunys linina pezu kwetu tina zi Loca­tions, kuba singeko ngapantsi kwe miteto ye dolopn ne fama, singapantsi kwe miteto ka Rulumente ne Mantyi yetu. — Kanjalo intlanganiso izimisele ukuba maze itumele umbuzo ku Rulu­mente ive ukuba namhlanje usinikele ngapantsi kwemiteto ye famana? Silindele tina ukuva inteto epuma ku Mantyi naku Rulumente ngokwake. Itete kabukali intlanganiso ngokuti zonke inkosi zalapa e Ngqushwa kunye nama duna azo, mazamkele ipepa lendaba— Imvo, ukuze nokuba ayikwazina ukuzifundela ngokwayo, ibe nomntu oyifundelayo ebantwini bayo ukuze izazi indaba zombuso wasema Ngesini esipantsi kwawo kweli pepa liyi Mvo. Elicebo lamkelwe ngotakazelo. Ngati ukuba umzi wase Ngqushwa ubuya kulicamauga ulenze elicebo lomnye wabo ungahamha kakapukapu ezintweni zomzi wayo. Kanjalo neli lizwi watiy wa lona wawuti yi Ngqushwa Emnyama lingashenxiswa kukuqaqamba kwemisebenzi.

IMPENDULU YESICELO

Sinetemba elikulu isicelo setu kubamkeli be *Mvo Zabantsundu* ukuba bazame iqela eliyi 700 eliyakungena lamkele ipepa, ukuze litwatyululwe, siyakupendulwa kakuhle. Sekuilke amagama avela e—

Cradock 3

Peddie, Mgwalana (omhlope) ... 1

Kamastone 2

Ewonke asele fikile 6

Ibala Lembhongi.

WOLINGANA ?

Wolingan’ ukupilela u Yesu Izulu lihlale lipambi kwako? Ukuz’ ukukany’ okuvela kulo Kukufumana unyanisekile.

Wolingan’ ukulandela u Yesu Kumanyatela emihla ngemihla?

Yen’ usand’ ukuyihamba lendlela Ungekupose owake umkondo.

Wolingan’ ukutetela u Yesu Amazwi otando nokonwabisa, Amazw’ azintolo ezihlabayo. Anobushushu bomoya wezulu ? Wolingana ukumtyila u Yesu Kulo ilizwe elingamaziyo, Uti nokub’ akumcacisi kanye Uzityil’ eziyintloko indawo?

Opilela ukukonza u Yesu Uzuz’ imihla yovuyo kwangoku, Aze ezulwini ngokuzeleyo

Azukise kwelo lizwe loyolo.—E. T. P,

ABALIMINA BARWEBI.

E QONCE (Augst. 17.)

Ihabile—6/ to 7/ ngekulu

Itapile—2/6 to 16/ ngenxhowa

Umbona—5/ to 6/11 ngekulu

Irasi—9/ ngekulu

Inkuku,—9d inye.

Amatanga—1/3 to 4/9 ngedazini

Umgubo—16/ to 17/6 ngekulu

Imbotyi—13/ ngekulu

Inkuni—8/ to 35/ ngeflara

EKOMANI (Augst. 17.)

Inkuni.—9/ to 44/ ngeflara

Inkuku—l0d to 1/ inye

Umgubo,—11/6 ngekulu

Isemile—4/3 ngenxhowa

Ihabile—6/ to 6/3 ngekulu

Irasi—2/6 ngekulu

Umbona—12/3 ngenxhowa

Itapile—15/6 to 17/ ngenxhowa

E DAYIMANI (Augst. 17.)

Isemile—7/ to 7/6 ngenxhowa

Irasi—12/ to 14/ ngenxhowa

Imbotyi—20/ to 30/ ngenxhowa

Ihabile—10/6 to 11/6 ngekulu

Amazimba—13/ to 15/ ngenxhowa

Umgubo—24/ to 33/ ngenxhowa

Umbona—15/ to 20/ „

Umgubo wombona—16/to 22/ „

Ihabile,—16/6 to 17/6 ngenxhowa

Itapile—18/ to 25/ ngenxhowa

Inqholowa—18/ to 20/ ngenxhowa

Inkuku,—1/3 to 1/9 inye

E RINI (Augst. 17.)

Inkuni—20/ to 46/ ngeflara

Inkuku—9d to 2/ inye

Itapile—10/ to 14/ ngekulu

Umbona—11/3 to 13/3 ngenxhowa

Irasi—9/9 ngenxhowa

Ihabile—3/9 to 5/ ngekulu

Irasi,—2/5 to 2/6 ngedazini

Umgubo—26/ to 27/6 ngenxhowa

Isemile—5/6 to 6/ ngenxhowa

Native Opinion

THURSDAY, AUGUST 15,1889.

SOME considerable, time has elapsed since we East London had occasion to pass a

and its Native community.

A regulation is in force in the East London municipality, according to which no Native is allowed to be in the streets after 8 o’clock without a pass. The penalty inflicted for such a crime, if crime, it be, being either 2 or 3 days imprisonment or a fine of 2s 6d. Writ­ing from memory, we think the regula­tion goes by the title of Bye-Law 232. Readers of the *E. L. Dispatch,* will readily allow, from the convictions therein reported from time to time, that the number of Halfcrowns, drawn from the Natives’ pockets, in the course of the year, amounts to no little sum, so that besides the usual taxes common to all, the East London Native contributes au extra sum towards the Revenue. This is indeed one of the most irritating regulations we ever came across, and what it is based upon, we should like to be taught. We fail to discern its advantages to either European or Native. We could readily understand such a regulation being enforced, when the country or district may be in a state ! of unrest, in fact where Martial Law may have been proclaimed. At such a time precautions of the kind are absolu­tely necessary, in order that the friend may be known from the foe. The regulation is a hardship to the Native servants, however much an amusing pastime it may prove itself to be to the Municipal Police to run in as many Natives as they can the instant the Curfew is tolled. May we ask, is it necessary that such a regulation should continue, to the inconvenience of a number of law-abiding and orderly Natives within the Municipality, and that during times of peace? further, does any Law exist to support such a measure? We need light on this point, and perhaps those who are supposed to know will give the solicited information Talk of tampering with the liberty of the subject, perhaps the Native is not en­titled to such liberty on account of his complexion. The *E. D, Dispatch* a short while ago, in its report of Police News gave the name of Edward Landule as a victim of this irritating regulation; he is in the employ of Mr. Knibbs, and it so happens that we know a little of the history of Edward Landule. We make no hesitation in stating that a more trustworthy youth, Black or White, has never trod in the streets of East London; his employer would corroborate every word we say. The fact of his being left in the entire charge of the business at times is sufficient proof. This young man is looked upon with suspicion by the East London Municipal­ity, and because he happens to be out in the street after 8 o’clock in the evening, and at the same time carrying a stump (wickets) in his hand, he must be bent upon mischief. There are scores of dangerous characters among the Euro­pean community within the East London Municipality. Why not pay attention to those. Labour is very cheap just now, and lor all we know, the half-crown free country *Enoch, James,* and *Lettie* Kafirs, were charged with being- within municipal limits at 9:30 pm Prisoner Enoch told the-Inspector that he had come from the location,, where they had been attending a singing-class. This prisoner, witness went on to state, lives in Hanover the he keeps a kaffir boarding­house. James and Lettie were young were young people from the country on a visit to town, prisoner Enoch applied to inspector Baker for a monthly pass to roam abroad which was refused. It was stated that prisoner was employed at the post-office, and the Bench pointed out that the employer was the proper party to obtain a pass from. Prisoner then made out that he did not think a pass was necessary. His Worship then read the regulation No. 232, and said that the law must be obeyed. The fact that prisoner lived in town made no difference. Con­victed, and each fined 5s or three days hard.

Upon the East London Magistrate’s own showing it is hard to see how Enoch who resides within the Municipal limits can breathe God’s air out of gaol, as he can be legally arrested in bed for being within these limits. Anything more op­pressive it is hard to imagine.

NATIVE SERVANTS.

No. II.

In all improvement of Native servants the initiative must be taken by employers. To them therefore some suggestions are addressed. The first step in the direction of reform lies in the original selection. No servant should be taken who is with­out good moral qualities. If servants are morally good, and are out of a respectable native family, it is wonderful what can be made of them, however rustic and awkward they are at first. They must be trained in the proper manner which is done by telling them in a kind and friendly way exactly what to do, and the reason why a thing is done in this way and not in that. The common way is to leave them to act according to native ideas, out of which an attempt is made to drive them by in­cessant scolding. In order to secure respectable servants, it would be neces­sary to communicate with their mission­aries, and thus with their parents, and it would be suitable that the latter should visit their children in service to see how they do. Employers in these circum­stances would naturally take moral charge of their servants, and attend to their general welfare.

This plan though right in principle could hardly be acted on except on a small scale, and some other agency is necessary. This would be found in the institution of a Registry and Servants’ Home, in charge of a lady Superintend­ent. A Registry is an equal advantage to good servants and to good mistresses to find each other. A Home is a great boon to servants out of a place, or seek­ing one for the first time. It would also supply sleeping accomodation to those who have none such in the houses where they serve—there are too many of that sort. A bright and cheerful Home would have many attractions for female domestics. It might be made the means of their moral and religious improve­ment, and as its inmates would have the pleasures of society, they would probably cease to care for going off to the Native Location.

There are many houses where there is accommodation for servants, but they go to the Location and wont stay in the house. This matter is simply a question between the strength of opposite attrac­tions. If servants can be made happier and more comfortable in the house than they would be at the Location, they will stay in the house; and if not, not. It i8 useless to attempt to force them If getting reasonable liberty is one of the things they wish, there is surely nothing to prevent that. Where is the difficulty of their getting a half holiday on Satur­day from 2 o’clock in the afternoon to an hour in the evening. To give this re­quires only some planning. To give an hour or two on Saturday afternoon is simply defrauding them of a holiday. The long hours of servants should also be shortened. The hour for rising is 6 o’clock, and work is seldom over before 8 o’clock at night. In these days, when workmen are demanding a day of 8 hours’ labour, no one is tied up for 13 or 14 except the household drudge. Perhaps the breakfast and supper hours require work to begin early and end late, but servants might easily have a break of two hours in the afternoon, which they could call their own, to sew or to do anythin0- else for themselves.

To servants—it is suggested that they should willingly consent to stay in the house in place of going to sleep at the Location, but as their employers have a decided interest in their being resident, servants in engaging should bargain for reasonable liberty to go to see their friends on Saturday afternoon.

A single hint is offered to parents. Cases are known where a father comes monthly to the employer to appropriate the wages of his son or daughter; and the same thing has been done even to a Teacher. Nothing can be more beautiful than the filial piety of children in helping their parents, but for the native father to pocket the wages of his child is a shameless rapacity coming down as a bad tradition from heathenism, and only to be matched by the selling of daughters. —S.