Ibala Lembongi. impendulo YOMFAZI.

Uyazina ukuba wacel’ eyunanto Inqabe kuzo zonk’ ezadalwayo; Oko wacela intliziyo nempilo yomfazi, Oko wamcela akupe olwake utando.

Uyazina ukuba lontliziyo ingenaxabiso Wayicelela ukuze udlale ngayo: Wakucela okuzuzwa ngegazi ngabanye Yanga kuwe yimfeketo yosapo.

Wazibhala izinto eziyi mfanelo yam, Waza ngokwe ndoda wandibuzabuza. Namhla kaume kwi nkundla yabafazi:

; Ndike nam ndikufak’ imibuzo.

; Uti makuhlale kushushu okwako ukutya Zingabi nasiroba ihempe nekausi?

Mna ndifuna inene ngeyak’ intliziyo Ungabi nebhaxa umpefumlo wako.

Wena ufuna umpeki wenyama zenkomo, ! Mna ndifuna okungapezulu koko ;

Wena ufuna umtungi wekause nehempe, Mna ndifuna indoda, ndifuna inkosi.

Inkosi yokulaula ikaya ngemfanelo; Indoda ayakuti u Tixo u Menzi, Akuyi kangela atete elamhla mnene Esiti—ilunge kwapela.

Ndise nabo ubutsha nobuhle namhla, Kodwa liyeza xa lokudamba ;

Wondibukana ndinje ngegqabi ebusika Njengamhla ndandiyi tyatyambo?

Unawona amandla nobunzulu bolwandle Okukuti mandizipose kuwe ndipela? Lento ukwenda kuyo inkazana Kukungena izulu, mhlaumb’ isihogo. Nam ndifuna okuhle, ndifuna inene, Konk’ efanel’ ukuba kuko indoda. Undipe lonene, ndokunik’ ubom bam Ndibe koko ukufuna kum.

ungandipi eyako intliziyo Mqeshe ngenyanga umpeki nomtungi, Ungabi intliziyo nobom bomfazi Zitengwa ngemali, nengubo, nokutya.— E. B. B

KWELI PEZULU.

July 28, 1889.

Alibalele lite gqi amehlo. Unyaka lo awutembisi kwindawo zonke, namakolwa adolile, akade ayitandazele imvula. Azi ode avuswe ngubanina; kuba nabafundisi ngati bakwanjalo inkoliso yabo. Endaweni yokuyala abantu *baguquke* inxenye iteta entshumayelweni izinto ezisike zicapukise. Bati omnye ongu G—d—k—uzikataze kakulu nge Cawa itile ngokushumayela ngokungalungeli mntu untsundu umdlalo we Tennis; nokungalungelwa komntu ontsundu kuauvata kakulu; esiti ngebefaka imisesane ye 2s 6d., xa batshatayo endaweni ye £1,—Esiti lemidlalo injenge Tennis icitisa imali eninzi—kanti pofu akauxeli owona mdlalo ulungele abantsundu. Azi ke lo *Maneli* wayetyile pini e Baibileni ukuze intshumayelo yake ihambe kwezindawo. Siyoyika xa kunjalo uku­ba abantu balotyalike yalomfundisi abangamalungu e Tennis abasokuba sadlala xa eteta njalo u Maneli, kuba bonqanyulwa eziramenteni. Ngati yena u Maneli । lo ukolwa kuba bonke abantu baxelise yena ukudlala bamane besukelana nabantwana, kanti bangati abantu beyenzile umdlalo lonto kubuye kubeko inteta. Safa! sincedeni Mhleli abantu batinina ukuzigcobisa, xa yonke into isisono? Abantu mabamane *bencwina* benze ubuso *bude* na ukuze baxole o Maneli? Umsebenzi wabo asikukufundisa, baguqulele abantu ebulungiseni na, enda­weni yale mfeketo yezintshumayelo? Le­nto mayingaqeli abantu bode badinwe. E Cala kwa Levey iyadlalwa i Tennis ngabantsundu; yaye ibakutaza kakulu nemantyi yabo leyo elunge kunene, ibafundisa nentombi yayo lomdlalo, no­ko akupauleki nyameko inkulu kubo, emakube mhlaimbi nabo bake beva intshumayelo eziyichasileyo. Kodwa noko asikolwa ukuba kunjalo; Kuba umfundisi wakona yindoda kakuhle, angefane amoshe ixesha ngentshumayelo engena ntsizo emntwini. Ndiyatemba ukuba ndobuye ndikubhalele msinya Mhleli. Ndingu—Gobisongolo.

ABALIMI NA BARWEBI.

E QONCE (July 27.)

Ihabile 5/ to 6/ ngekulu

Itapile—3/ to 15/9 ngenxhowa

Ihabile ezinkozo—5/ ngekulu

inkuku,—8 to 1/2 inye.

Isemile 3/8 to 4/ ngenxhowa

Amatanga—1/3 to 5/ ngedazini.

Umgubo—13 6 to 15/6 ngekulu

Imbotyi—4/6 to 11/9 ngekulu

Inkuni 8/ to 26/ ngeflara

EKOMANI (July 27).

Inkuni. 29/ to 45/ngeflara

Isemile—4/ ngenxhowa

Itapile—11/ ngenxhowa

Amatanga—3/3 ngedazini

Umbona 7/ to 11/ ngenxhowa

Irasi. —2/6 to 2/9 ngedazini

Ihabile, 8/ to 10/ ngenxhowa

E RINI (July 26 & 27.)

Inkuni—25/ to 45/ ngeflara

Inkuku—10d to 2/ inye

Itapile—10/3 to 14/3 ngekulu

Ihabile—2/6 to 4/7 ngekulu

Irasi,—2/1 ngedazini

Umbona—10/ to 11/3 ngenxhowa

Irasi —8/ to 8/6 ngenxhowa

Umgubo—26/ ngenxhowa

Isemile—5/6 ngenxhowa

Amatanga—1/10 to 6/6 ngedazini

Umpanga ka George Bongco—Ndibika ngosizi olukulu ngokubhubha kwenye yamadoda apambili, namakulu alomzi wase Mkangiso. Isishiyile londoda emva kokugula okude—u George Bongco. Ebesele enobudala obuyiminyaka emashumi mahlanu. Umka xa aqalileyo ukufika ebudodeni. Silahlekelwe tina Mkangiso kukushiywa yilondoda yase Manywabeni. Imisebenzi yake iyateta. Ubeligosa lomhlaba waba fundisi. Ekuqaleni kwalo nyaka ubemiswe waba ligosa leeiqingata erementeni, namhla ke bonke ezondawo zisele zodwa. Ushiya inkedama ezieibhozo, nomhlolokazi, esiziyaleza kuyise wenkedama, nendoda yabahlolokazi, woluvingca lonke usizi lwabo. U-bubhe ngomhla we 19 ku July, 1889, kusasa. Akas’shiyanga nandaba, noko sinetemba lokuba uye emvuzweni wake.—J. T.

1. *Ititshala Mayigcine Indawo Yayo.*

Robert Gosa: Olumanyano lwalentlanganiso xa luya endaweni sukuba lungayi kwi Titshala; luya emzini. Ngeyiba letyalike izele namhlanje ukuba le Titshala yalapa, yayingasenzanga esisipitipiti, ifane iti ayivunywa intlanganiso apa; kanti akunjalo.

Mr. P. Tyamzashe: Ubenamatanda ngendawo yokuba lentlanganiso iye apo sukuba kungeko lungu.

Lengxoxo ite noko ike yaxoxwa, yabuya yapela.

1. *Umbulelo.*

Mr. S. Sonjica: “Ndinga lentlanganiso ingenza umbulelo ku Rulumente ngenxa yokwamkela ngobubele izitunywa zetu.”

Elicebo lika Mr. Sonjica lichaswe kunene ngo Messrs. Sakuba, Robert Gosa, D. Marela, A. H. Maci. Belichasa ngeliti lentlanganiso mayi ngaseyi panga ngombulelo ingekeva nto ngezitunywa, kwanange ntlanganiso eyayitume izitunywa ezo; ngezitunywa' azizanga entlanganiso.

Lengxoxo ibuye yaxoxiswa ngumndululi wayo u Mr. Sonjica, ngenxa yezizatu ezikankanyiweyo.

1. (a) *Apabati bezikolo, (b) Izindlu zo titshala,* (c) *School Regulations.*

Mr. Isaac Tshwete: “Zintatu ezindawo ndizibeka pambi kwentlanganiso ukuba iziqwalasele. Mandizitete’ ngazinye:—(a) *Abapati Bezikolo,* kufuneka beko. (6) *Izindlu zo Titshala,* kuyimfuneko zenziwe ezikolweni. (c) *School Regulations,* Makwenziwe ukuba zitiwe pass yi Palamente.

Ayaneliswanga intlanganiso zizo zontatu ezingxoxo, kuba zake zasingatwa ngapambili kwayile ntlanganiso.

U Mr. Tshwete wasele yibuyisa umva lengxoxo.

*Ngolwesi-Tatu,* (10 July, 1889.)

1. ISIMANGALO SIKA MR. XINIWE

U Mr. Xiniwe waneke isimangalo sake kwi Komiti eyayinyulwe. Ite yona emveni kekupulapula oko ; yezisa ingxelo, kwanesi mangalo sika Mr. Xiniwe. Sibuye salidla ixesha lentlanganiso, ngangokuba i breakfast yadliwa ngexesha le 11, kuba iutlanganiso yangena ingekadliwa. Kwaba nzima ukufumana elona liso lalento; kuba u Mr. Sakuba wavelisa ezake inyaniso, waza u Mr. Xiniwe wavelisa ezake ezi ati ngazo, u Mr. Sakuba akanamfanelo ukuba lilungu lalentlanganiso. Zite inteto zamadoda zanikelana. Yabeta yasisaqunge intlanganiso; ngangokuba inxenye yamalungu yada yati “intlanganiso mayichitakale.” Esisimo sadala intliziyo ebuhlungu yo Mgcini-Sihlalo (Rev. W. B. Rubusana.) Nqwa *Nomsito wakwa Lambatayo.* Kuba wasuka akakatalelwa Umgcini-Sihlalo.

Ide intlanganiso yagqiba ekubeni lomcimbi mawuroxe umva, de omabini amacala eze namanqina aneleyo.

1. AMAPEPA.

Amanenekazi namanene awaye nyulwe ukuze alese amapepa ngo Misses' Ellie Meyile, A. Figilan, no Messrs. A. H. Maci, Divad Bolani, no Aaron Mali. Abamatatu kupela amapepa awafundwayo, ababangako o Messrs. Bolani, no Mali, abawatumela namapepa abo. Bagqitwe ngu Miss Figilan ngoku nyamekela into zentlanganiso, vena nakuba engafikelelanga, ute walitumela ipepa lake ebeli — “Ngesimo somntu ontsundu.” Lite elipepa lane zintloko ezintatu. — 1. *Ubuhedeni.* 2. *Ubukrestu.* 3. *Umsebenzi.* Elika Miss E. Meyile, belinge “Mpilo yomzimba.” Elika Mr. A. H. Maci, belinga “Madodana.” Nalo limiselwe pezu kwendawo ezintatu—1. *Udodana oluse Makaya.* 2. *Udodana oluse Zidolopini.* 3. *Udodana oluse Mfundweni.*

Lamapepa omatatu amnkelwe yintlanganiso ngapandle koku xutyushwa. Nakuba u Mr. Gosa ongaposwa nto wabona into eninzi yeziposo kwipepa lika Mr. Maci, nakwelika Miss E. Meyile. Elika Miss Figilan wati akana kuliketa madlala kuba engeko umntu walo. Onke lamapepa kwagqitywa ekubeni ze afakwe kwi *Mvo.*

VIII UNYULO.

Lonyaka upele ngo June 1889, ngowokupela kuma gosa awayenyulwe ngo July 1887. Kufuneke kunyulwe amatsha. Wenziwe lomsebenzi; amiswa ngoluhlobo: — President Mr. Wm. K. Ntsikana, Pirie, K. Wms. Town. Vice- President. Mr. Thos. Bottoman, Falconer Middle Drift. Secretary, Solomon Govo, Burnshill, Middle Drift. Assistant Secretary, Mr. Kenneth Ncapayi, Emgwali, Dohne Toll. Treasurer, Mr. Job. Knox Bokwe, Lovedale, Alice. Com­mittee, Rev. Elijah Makiwane, Macfarlan Alice;’ Rev. William Philip, Egwaba, East London: Mr. Peter Tyamzashe, Emnqesha, K. Wms. Town; Mr. Mbem Njikelana. Debe, K. Wms. Town.

IX. ABAFANDA AMAPEPA NGEZAYO.

Amalungu anyulelwe ukuze afunde amapepa ngentlanganiso ezayo ngo Messrs. Robert Gosa, Daniel Marela, no Miss Elsie Take.

1. INDAWO YE NTLANGANISO EZAYO

Zibe mbini indawo ezibekwe pambi kwentlanganiso ibe yi Burnshill no Mgwali wakwa Ngqika. Njengesiko kuyiwe e votini, yema ngoluhlobo:— Burnshill 11; Emg’wali 9. Kute ngesi celo sase Mgwali, kwabonakala ukuba mayi seyisiwa kona, ingabi saya e Burns­hill. Kwavunyelwana.

1. UKUVALWA.

Umzi wakwa Mdingi asinguwo obange ukuba intlanganiso ibejavujavu. Wona ulinge ngamaci onke ukwenza ukula ikululeke imizimba yendwendwe zabo. Kuba beziye imizimba ziyibambile nge­nxa yezinto ebezimana zibonakala emapepeni.

Umzi wase Mgqwakwebe ute zonke indleko zentlanganiso wazitwala. Ku­pela wabiza i 3s. Intlanganiso iwubulele kakulu umzi ngempato nobubele ebufumeneyo. Kuba asikukokuqala, seyikokwesibini. Imibulelo yaqutywa ngo Revs W. B. Rubusana, Wm. Philip, no MV P. Tyamzashe; owenza umbandela.

Kumadoda onizi yalumana amazwi enkutazo intlanganiso kwango Messrs. Klass Mlonyeni, S. Sitela, naku Sambula omdala. Onke lamadoda alilele ukuba umzi wabo ungcolisiwe, ngezwi lokuba “Bona abayifuni intlanganiso.” Beyisola ne Teacher ngenxa yalonto.

Yaqukunjelwa ngomtandazo ngu Mr. Mbem Njikelana intlanganiso, eyayimandi kanye ekupeleni, ngexesha le dinala. Kwachitakalwa emvakwayo.— S. Solomon Govo, — ActingAssistant Secretary.

Isikumbuzo Sika Capt. Blyth,

Amawetu apesheya kwe Nciba, siva ukuba anolangazelelo lokwenzela isikumbuzo u Captain Blyth. Ababesebeke bayicinga lonto babona irnfanelo yokwaka i Hall e Gcuwa. Siyatemba ukuba uyakuba moya mnye umzi ukwenza into eyakumfanela umhlobo wetu osishiyileyo.

Imihlaba Eyabiweyo.

I Komiti ye Palamente epatiswe umcimbi wokwaba umhlaba wakwa Rulumeni ivumele ukuba (1) Ibandla lase Wesile linikwe kumhlaba wakwa Rulumeni, isiqingata (2) se morgen umhlaba we sikolo Emhlanga, ngase Dordrecht. (2) U Mr. J. McCabe upiwe isiqiti esi akile ntlanu aya kusirenta e Lupapasi Nek, e Batenjini, ukuba enze ivenkile, angatengisi tywala kodwa. (3) I Free Church inikwe ngexabiso izikonkwane ezibini kuTsolo. (4) Banikwe umhlatyana (380 sq. roods) abaya kuwurentela o Messrs. S. B. Matthews and Co., ukuba bake ivenkile, bangatengisi tywala. (5) U Bishop Key unikwe iziqiti ezibini e Matatiele, zokwaka ityalike. (6) U Mr. Wm. Dick unikwe i morgen ezintlanu e Healdtown, aya kuzirenta, ukuba ahambise kuzo umsebenzi wevenkile, angatengisi tywala, ahlale ezibiye utango oluqinileyo. (7) Kunikelwe ibandla lase Dipente umhlaba e Woodlands, e Tsitsitsikama, oya kucandwa izikonkwane ukwenzela umzi wesikolo. (8) O Messrs. Morum Bros, banikwe umhlaba wevenkile ose Klein Dulcies Nek, e Her­schel abaya kuwurafela £10 ngonyaka.

Umjikelo we Jaji.

Ngesi siqingata sokupela sonyaka iyakujikela yenjeje Ijaji kwelase Maxhoseni :—

Tinara, Ngo-Mvulo, 2 September, 1889.

Rafu, Ngolwesi Tatu 4 Sept.

Bhayi, ngo Mgqibelo, 7 Sept.

Somerset East, ngolwesi Ne, 12 Sept. Nyara, ngo Mgqibelo, 14 Sept.

Bhofolo, ngolwesi-Bini, 17 Sent.

Komani, ngo-Mgqibelo, 21 Sept.

Dodoloro, ngolwesi-Ne, 26 Sept.

Aliwal North, ngo-MvuIo, 30 Sept. Bhekesdorp, ngolwesi-Ne, 3 October. Qonce, ngo-Mvulo, 7 Oct.

Monti, ngo-Mgqibelo, 12 Got.

Gcuwa, ngolwesi-Ne, 17 Oct.

Umtata, ngolwesi-Tatu, 23 Oct.

Kokstad, ngolwesi-Tatu, 30 October.

Owelipezulu umjikelo we Jaji zase Dayimani:—

Richmond, ngolwesi-Tatu, 18 Sept.

Victoria West, ngolwesi Hlanu, 20 Sept. Colesberg, ngo-Mvulo, 23 Sept.

Cradock, ngolwesi-Ne, 26 Sept.

Native Opinion

THURSDAY, AUGUST 1,1889.

IT is possible that some do not know that the proposal of Mr Joubert was regarded by the Natives as a most serious move. It was being watched with no ordinary anxiety not only within the Colony, but also in the Transkei and Tembuland, and a feeling of uncertainty was being felt in all Native reserves. It was believed that the proposal was the application to one spot of a general plan, the ultimate outcome of which would be to make it im­possible for any Native to own a single acre. Strange though it may appear, our people thought that there was a close connection between Mr. Joubert’s proposal and the Pass Bill; that the aim of both’ and others to follow was to deprive the Natives of the rights and privileges they now enjoy.

No doubt some people will say how foolish these people are : but we think it important to clearly state how the matter was regarded, and we do so now for two reasons. The first is to point out that such proposals ought not to be lightly made, and those who have been in­trusted with the best interests of the Colony should not without any necessity make such a proposal as that of removing the Glen Grey Natives. when such proposals are made two considerations naturally suggest themselves to our people, the one is the fact that in the Western and Midland Districts and the greater part of the Eastern Districts, Natives have already been driven, and yet, as our people ex­press it “ the land stomach of “ those who drove them seems to be “ as empty as ever the second con­sideration is a consequence of the first, and it is this—when the prin­ciple of driving or removal is a recognised principle of dealing with the Natives where will it stop ? We have heard of some people who

assure us that the Kei will forever be a boundary, but no one to our knowledge ever indicated the reason why the Kei should form such a boundary when the sea did not. Indeed those who make this assur­ance seem to forget, or to think that at one time Fingoland, for instance, was said to be given entirely to Natives, and that now efforts are being made to get indi­vidual titles for the traders. We therefore share to the fullest ex­tent the anxiety of our people when any such proposal is made, and we hope to see nothing like it again.

As we have indicated, we have another reason for referring to this subject just now, and that is to ex­press the assurance Natives have derived from the manner in which both the Government and the Par­liament dealt with this important question.

The remarks of the Premier especially seem to indicate that not only the Glen Grey Natives but also the Natives in other locations may be sure of the Government protection and feel that they will not be unnecessarily interfered with. The result was well put by a Native at a meeting we lately attended. He said, “ Sometime ago we sent to “ our friends who were not under “ the Queen’s Government, and said come here and rest; but such “ proposals as the Pass Bill and “ the Glen Grey removal sewed up “ our mouths, but now we can “ speak again.” It gives us no small pleasure to be able to state the feeling of relief which the Pre­mier’s words have occasion, and we hope that he will give us frequent opportunities for joining in rejoicing for what he says about or does for the Natives.

We should not omit to state that the manner in which the proposal was received by the Parliament as a whole is very encouraging to us. It would now seem that the pro­posal was not owned by any of the three political parties into which the house is understood to be divided. This does great honour, especially to the Dutch party of which Mr. Joubert is by us taken as a member.

Notes of Current Events.

The Natives in the Transkei are, we learn, very anxious to do something sub­stantial in memory of Captain Blyth. The idea of building a Hall atButterworth seems to be popular with those who have thought of the matter. We hope our Transkeian friends will be able to unite in doing something worthy of our de­parted friend.

At the Primitive Methodist Conference of this year, held in Bradford, a report of a Conferential Committee, on Native African Missionaries, was read by the Rev. J. Smith, for many years Minister of the Primitive Methodist Church at Aliwal North. The Committee was ap­pointed to consider the status of Native African Missionaries, and the issue of a new serial devoted entirely to the advo­cacy of Missions. The report recom­mended that young men, Natives of Africa, should be allowed to enter our Ministry, providing they had certain qualifications. They must be men of undoubted personal piety and good ability, and have a secular education sufficient to enable them to obtain Gov­ernment certificates in the elementary schools. They should also travel a pro­bation, be examined as probationers at home, and, in case they passed satisfac­torily, be received into the full Ministry. They should then be paid a sufficient salary, and be provided with a house, and be eligible for becoming members of the Friendly Society. The report also recommended that a new Missionary Monthly be issued. We note this as a hopeful sign in connection with the evangelisation of the Natives of Africa. We cannot have too many labourers in the cause of morality among the Natives in this land.

We are extremely sorry to see that the Peddie Divisional Council has decided upon levying a Dog Tax in that district. That impost has created a deal of feeling throughout the King Williams Town dis­trict. It is difficult for Natives, who employ dogs to watch over their persons and property—as they have been dis­armed and are without police—to under­stand it. This feeling must now be transferred to the large Native population of Peddie. We believe, under the Act, it is in the power of the Government to veto the action of the Divisional Council, and this power could not be better exer­cised than in checking this attempt to harass the Peddie Natives.

The publicans of King Williamstown have formed an Association, and at their first meeting, at the instance of Mr. R. J. Crowe, of Debe Nek, passed the following resolution “ That in the opinion of this Association there are many exaggerated statements made about the extent of drunkenness amongst the Natives in this part of the country, such as, for instance, the assertion of the Rev. Elijah Maki-

wane at a public meeting in Cape Town, to the effect that owing to free trade in liquor it was not safe to travel in some parts of the Frontier. The Association not only regards this assertion as a gross exaggeration, but as a slander upon the Natives themselves, and such as to make people at a distance believe that the frontier is in a terrible state of danger through the liquor traffic among the Natives, while at no time in its history were the Natives better behaved in respect of drunkenness.” It was of course, not to be expected that Licensed victuallers would act as dirty birds and foul their own nests by passing a resolu­tion other than the one quoted. Their testimony, on this account, is not of any consequence, as placed beside that of our people.

Native Headmen are a body of men on whose shoulders rest the very respon­sible duty of keeping order, and super­vising generally the Natives in the many and densely peopled locations on the Frontier. They have no police forces, to back them up in this work, and have to depend solely on moral force in its discharge. Headmen in this respect are better than all the Location Inspectors in the Colon*y.* The Government is exceed­ingly indebted to this agency, although scarcely anything is said in its praise. How miserably remunerated headmen are will be seen when [it is stated that all the Colony pays for so valuable an adjuncting the administration of the thousands of Natives throughout the Colony is £2,545 I And yet certain Afrikander members, like Oom Dantje, have never ceased to haggle over this small amount. General satisfaction, however, will be felt over the Premier’s remark in the House on this head when he said “ he thought the head­men ought to be paid more than they were, and that this question should be considered next year by the Secretary for Native Affairs.”

No small stir was caused by Demetrius in Ephesus nearly nineteen hundred year ago when his craft was in danger; and the public will not be a bit surprised at the noise Mr. R. J. Crowe of Debe Nek is just now making in the newspapers over the Liquor Traffic, trying to spirit away the evil effects of the curse and blight of the Frontier. This is the strain in which he writes to the *Cape Argust* “Sir,—Once again the good people of Cape Town have had stirred up amongst them the philantrophic and humane promptings of their nature towards the poor and misguided Natives on the frontier, in connection with the liquor traffic. They have even gone so far as to hold a large and en­thusiastic meeting.’ at which resolutions were passed in favour oi a restrictive liquor law being applied to Natives. And all this has been brought about through the visit to the metropolis of the two greatest humbugs ’ among the Natives in this part of the country—Rev. Elijah Makiwane and Mr. Tengo Jabavu. These men never seem happy unless they are agitating against some grievance to which the coloured people are subjected— grievances that exist only in their own heated and mad brains—and which they endeavoured to depict in the most awful aspect. Heaven knows what is the particular species of madness that creates in them the wild enthusiasm that prompts them to come forward in the way they do and create in the minds of those at a distance the belief that the traffic in liquor amongst the Natives is really a terrible thing, and that there is a great outcry amongst the people themselves to put a stop to it.” And so on, and so on.

Likewise in the *Kaffrarian Watchman* we find an attempt to haul the Rev. J. D. Don over the coals for his trenchant re­port on the subject before the United Missionary Conference; and to cry down Magisterial testimony on the palpable evils drink is working among the Natives it being said they “ take their cue from apostles of metaphysical nonsense as Mr. Jabavu and the Rev. E. Makiwane.” But seeing that the whole question of the sale of ardent spirits to Natives is to be subjected to a thorough and careful in­vestigation by a Parliamentary Commis­sion we would advise Mr. Crowe not to crow and waste his breath to cool his porridge, but “to reserve” his defence, if he were wise, for the Commission. It is evident the well-sustained agitation has led to deep searchings of heart among publicans.

There has, this Session, been no lack of measures introduced in Parliament to put down certain evils from which far­mers complain that they are suffering. One of these has already passed, for in­stance, the Cattle Removal Amendment Act. and two others, to wit the “Bill to amend the Law for the Prevention of Vagrancy ” and the “ Bill to amend the Law relating to Masters, Servants, and Apprentices” have just been introduced. The Cattle Removal Act empowers police­men to arrest summarily any person who may be suspected to be driving stolen stock. This is the main principle of the Act to which no objection can be taken. It is taken from Kafir law. The Master and Servants Bill extends in a moderate way powers to deal with eases between these classes to special Justices of the Peace who are allowed to imprison fora fortnight but are not to use the lash. There is nothing to be urged against this either, for it is in the power of a servant to leave the service of a master whom he may deem disagreeable by reason of in­dulging in endless litigation with ser­vants. The Vagrancy Bill empowers the farmer to apprehend persons whom he may not like on his farm. We confess we see no harm in this either. If farmers don’t like people to go near them they have a right to do what they like with their own. This last Bill may somewhat effect the labour supply, but it does not matter much as the farmers must try what means they can to render themselves secure. Of course the Cattle Removal and the Vagrancy Amendment Bill are aimed at the stock stealing evil. For ourselves we don’t think the farmers will get any sensible relief from them, as the thief will not report himself to the farmer before helping himself to what he can lay bis hands on. People on honest errands will for the most part be affected by these laws, while to catch the thief we want an astute body of Policemen. Regiments upon regiments of hardworking Native policemen, fairly paid, are the one thing necessary to cope with thieves.