EZABABHALELI.

OVUSA NGOMHLABA.

Umbhaleli wapesheya kwe Nciba, uti, Elingaxeliyo itongo wena wabongozwa mayela kufupi nokuxola kwemfazwe ka Mlanjeni zihlobo ezimhlope zisiti celani ku Rulumente anicandele umhlaba, nati hai, sopalala lomhlaba ka Rarabe uman’ ukwenziwa imibengo. Wati u Rulu­mente ngokwake wenzela oka Cungwa nonyana bake bobatatu ifa, wabacandela ifama bobane, naloke ilizwi elimfaneleyo oyinza’a ka Cungwa ukuti longumhlaba ka Cungwa, ati, elingatyeli. Oka (Brownlee) Bhuluneli, u Nkosi Gonya ngeingabizwa ngomhlaba yabona. Akwaba wayecandile Unkosi Anta e Tunxe, njengo Kama ka Cungwa. Aku- sifanele tina Magcaleka, na Mararabe. Matato ukumemeza ngezaba, singasenandawo. Nompondo ndimkangele engenamhlaba, unamaramnco, umana esidla inyinga, soloko ttHmchumi, kwezinye inteto yepondo ufuzisana nembila, woyixuluba kwelinye ilitye itsibe ingene emweweni, gqi ngapaya, uti yena ufuna ukuhlala njengokuhlala kom Rulumeni, kodwa nmelene kufupi kangaka no Ru­lumeni, wenza ebantwini bake amasikizi, uqumbisa u Tixo umninimblaba, umnini bukosi. Ati Amamfengu lomhlaba ngowo bani-bani inkosi zangapa kude le ngapaya ko Tukela, enza imbudede yenteto, abanayo ingcinga le yokuti, tina singoni, yenzani kunene, maxa u Palo engasenamhlaba, nabukosi, akuko ngcwaba lika Mtimkulu, injoli zetu, u Qunta, Matiwana, Nobewu. Amamfe­ngu ngabantwana kanye wona, akuko nentaba le ebonakalayo yezwe lawo, kukona bakulelwe kukuti, hai tina lo ngomhlaba wobanizashe. Yeha, umntu ukuzinyusa wozohlwaya akwaba ubusazi. Kangela esase Glen Grey, ngale Pala mente igqitileyo.—Ndim,

Tshaya Ngezito.

September, 1889.

“ UMZI NE SANGA.”

Nkosi Mhleli,—Noeda ufake kulo mvaba yohlanga, ndibhekise imibuzo ku Nkosi u Mr. N. C. Mhalla ngengxoxo ati “Umzi emva kwe Zanga.” Uxolo matshawe ngale mibuzo ndiza kuyenza ngokungeva nentwana le kwezi ngxoxo- mbini ze *Mvo* ye 24 October, ne 7 November. Eyokuqala indawo ndiya yiva yona apo ati—masikete inyaniso ngolukanyiso sinalo, sake umzi ote nqi. Unyanisile apo kufuneka njalo. Uti kwehla umntu nenkungu e Mbo, utsho ungayixeli into awayizisayo lomfo wehla nenkungu emzini wase Mbo, nokuchaswa, nokwamkelwa kwake e Mbo. Ugqite apo uteta ngo Yese owehla kwane nkungu naye. Akusixeleli nto ngaye; asazi nokuba ke babeteta nto nye na nowase Mbo. Utsho ungene ku Nxele no Ntsikana. utsho ubadibanise ngokungati babezise nto nye. Ndingukuva kanjalo apo, kuba u Ntsikana akavu- nywanga kwa Ndlambe akuti uputume u Nxele, ulahlekile. Waye echasiwe umprofeti u Ntsikana nangu Nxele ngokwake. Nditike wuhlutise umzi ngababantu, kuba umzi okude awazi nto yayiziswe ngu Nxele. Utsho ungene ku Mlanjeni umdibanise kwano mprofeti lo. Isuke lonto ibe ngumvubo wamasi, namazimba, namapela ezingqondweni zamadoda amaninzi eke ndaxoxa nawo nam. Utsho ke ungene ku Nongqausi. U Nongqausi yena nditi mna okwam— waveliswa ukuba abete uhlanga olusiti ngenxa yeratshi ukuchasa Ilizwi Lokumkani Wozuko owasitanda tanci ngokutumela umprofeti wohlanga Iwetu. Yati yakuluna ukulisabela Inkosi ilizwi lo mprofeti—wavela ngezinyeliso umzi ukuba umntana we nkosi angalamkeli, u Ngqika. Kwafika abafundisi abatunywa yintombazana u Mntan’ Omhle u Vikitoliya. Salala nakubo. Ngoko ke besifanelwe ukubetwa ngokuhlutwa esi sonka singu tixo wetu siyi nkomo. Intombazana ka Mhlakaza yayingena mandla okweuza u Mxhosa ukuba ayi- bambe inkomo yake ayihlabe ngokwake ; hai. U Somandla wayefuna ukuba li- ngene xa sesinjenge ndlazi ezidiniweyo, site sa kula mazwe onke. Ubuye wasibuyekeza ngenceba yake wati makutunyelwe *nina* bantwana benkosi, naba mapakati emfundweni. Zavuma inkosi namapakati kuba intliziyo ezineratshi zazidanjisiwe yimfeandezelo. Ndiyabuzake kuwe ukuba nanitunywe ntbnina zinkosi namapakati; nokuba nize nayo na lonto naniyitunyiwe? Ndisashiya ke namhla. Ndiya kulinda, ndiqwalasele kwakuwe, kuba ndikuva wayame awona madodaua aze nayo into awaye tuny we yona.

J. M. Mkobeni.

Breidbach, November 14, 1889.

INGXOXO YENTO EYAGQITAY0.

NKOSI YAM MHLELI, — Inteto yetshawe u Mhala, ebonakele kwi *Meo* yokugqibela, nengapaya, asiyiyo efundekileyo. Ndiyabona ukuba u Mr. Mhala uxokonxa wena Mhleli ukuba usoloko upete Umbuso emlonyeni ngezinto azadlulayo. Kungasivuyisa kakulu ukuba u Mr. Mhala aqonde ukuba indawo yake kukuxoxa into entsha nokuba uyapikisana nawe Mhleli. Bayaposisa abamgxekayo ngokuba ngum Tshambuluka.

X.

Transkei, Nov. 14, 1889.

U MR. J. D. NCUKA NO BENGEZO.

My dear Mr. Editor,—Nceda uti rwi rwi lamazwana kwelo pepa lohlanga. Kawupendule ezindawo Mr. Ncuka: (a) Lomfana wako walukile nokuba akalukangana? (b) Utinina umteto wa- makolwa ngolwaluko, njengokuba usiti nje latetwa elotyala lagqitywa, uze ubuye uti, lomanene apantsi kwako na Mr. Mama? (c) He, kaubuye uyikanyise indawo andiyiva, uteta ukuba na loma- wene aluvumela ulwaluko, mhlaumbi into egqityiweyo ngawo ayina kujikwa na, njengomteto wama Medi naina Peresi akudala? *{d)* Kwakona ndibuye ndibuze,—lomanene ayigqiba lonto ingekayina e Gcebula nase Tyityaba lo titshala yako? (e) Uti wasilulamela njani akalukanga yini? Kanive nani balesi, wasilulamela njani, akalukanga na ke, nantso *eyona ndaivo iyindawo* nenendini. Uti kanjako akutandi kubengeza senzo sika Rev. B. Mama ngalomcimbi, utsho wawute kuqala utitshala ukutshwe ngolunya nomona, pum’ egusheni.

Um-Rura. November, 1889.

INGOZl EMBI E TYUME.

Kuhle into embi nge 14 November, 1889, kwa Melani, e Tyume, ngoluhlobo : Umfo abati ngu Nkanti ube nabantwana abane abebekatazwa yilento kutiwa yi *njinana,* ekubonakala ukuba kade ezama amaqinga okuyinyanga, inganyangeki. Ngati umfazi wake ude wabuza kumfana otile ukuba akazi nto na yena inganyanga ukwekwe ebintwaneni. Ute lomfana yena into ake ayibone inceda liyeza le bhula ekunyangwa ngalo igusha; liya pekwa ngobisi baze banikwe igxebeka ibenye ibe nesiqingata. Watsho eteta lomgubo ulubelu kutiwa yi *sulphur* bekusa kunyangwa ngawo ibhula. Uku­ba kutenina betu—suka unina waba bantwana wafuna isarwade esi kutiwa yi *dip* kuhlanjwa ngayo igusha, wayipeka wabaseza bobane. Suka kwa oko kwa- bonakala ukuba akuko nto iya kulunga. Bate abakudlwana babehla bakupa kwa oko kakulu, baza ababini abancinane babehla boyiseka, babhubha! Asikatsho nokuti basindile nabo bakudlwana. Kuyiwe kubikwa komkulu—wabanjwa lamfana uxele iyeza, yati kodwa yakuva imantyi ukuba basezwe nto yimbi, yena ebexele into eyaziwayo okunene u^uba iyanceda, wabuye wamyeka okwangoku, noko kusaya kulandwa kamva isenzo eso sonke nge *inquest.* Omnye kwaba batileyo uqangqululwe kwafikwa i *dip* izalise amatumbu. Asikuko nokuba siyamvela lomfazi kuba uhlelwe yingozi eba unceda abantwana bake. Kodwa sona isenzo esi sinezwi kubo bonke abazali, ngokukodwa abazalikazi, lokuba balumke ekusebenziseni amayeza abangawaziyo. Siyalila kakulu ngalento. Wanga u Somandla angaba nezo ntwana ziseleyo ukuze zibe ngabatutuzeli babazali bazo.

E Lufuta.—Bekuko intlanganiso ngo 11 November, ngendawo ye voti epetwe ngu Mr. Makiwane nesibonda u Mr. Jas. M’ba, wabonisa ugabukali u Mr. Makiwane ilungelo le voti. Kute ngo 13 Nov., wastika wonke lo walapa waya ku Mr. Levey, umantyi, owanikele ngomoya obekekileyo. Lengxelo yeyokukahpisa, ukuba uvuke wonke — Ngesipango esidlnleye umbane ubete u Singeni Mkabile wafa kwangoko.

I Pirik ne Voti.—Umhlobo wetu okwa Hleke usibhalela uti;—Sawafumana onke amanqaku *Emvo Zabantsundu* ngomcimbi wevoti. Uteke u Mr. Ntsikana wawuvuselela umzi kunene, wada wabonakala uzi— misela ukuya kuhlangana ne Field Cornet, suke watiwa gqume ngameblo wasuka umzi wakupa u Mr. Jim Vantyi no Mr. Fombo Mtini, bayake nge 6 Nov., bayifumana, yabamkela kakuble, yati amapepa akako, yatsho yasinika i dozen, yati masiye ku Mr. Jabavu no Mr. Hay, basenzele, siyile kulo- ndoda siyaziyo, safika malunga no ten o’clock, safika ingeko, saya ku Mr. W. B. Chalmers, umantyi, saxela ihambo yetu, ite imantyi amapepa asinto yanto into kukwamkelwa nokungamkelwa, yasisa ku Mr; Gerardi, sapuma nenewadi kona esiyise kuyo nge 11 Nov. Isele iwuhlanganisa wonke umzi into ka Ntsikana. Ke yasamkela kakuhle londoda yasibhala, yasibhala inezwi eti ningatembi okukubhalwa kuba imihlaba yenu andikolwa ukuba isamiselwe elaxabiso liyi £25; itsbo yasibonisa ngenye ye receipt yemali yendlela, esingeva into embi ukuba yinyaniso lonto, yenziwe yi Divisioual Council yase Qonce, kuba besingayilindele ukuba ingenza into enjengala makwele siwevayo kotna Sheshegu noma Gaga. Yanga lento ngamana yangamapupa ayabi nyaniso ngokuba wonke umzi besifuna ucanda.

Fort Beaufort.—Ngo June (utsho um ’bhaleli) kufike umkangeli wezikolo (Mr. J. H. Brady, M.A.) esikuleni sika Miss M. A. Radas. Ute ke Umkangeli akulugq ba ukuluva usapo wavakalisa ukuba ukolife kile kakulu ngumsebenzi wemfuudo (njengokuba ne Report yake isitsho), ke ngokukodwa kuba Umkangeli wenza umsebenzi wesi Ngesi wodwa, kwaza kwapumelela 20 ngokuncomekayo. Kute ke ngo 25 October lo kwafika u Wesley Wilson, Esq. xa sipakati isikula, wabuza ku Mis^ Radas ukuba bangapina abantwana abapumelelayo ku Mkangeli wezikolo P Ute ke akuba exelelwe wemka, kwaza ngemini elandelayo watu- mela amabhaso abo. Kwi class yokuqala, umtinjana. upiwe ilokwe, amakwenkwe, ihempe ; i class yesibini yafana amabhaso ayo neyokuqa’a ; yaza eyesitatu neye sine afana amabhaso azo: umtinjana wapiwa ibatyi ze flannel, kwa namakwenkwe ihe­mpe ze flannel. Ngokunjalo ke ite lento akuyenza umhlobo wetu u Mr. Wilson kwabonakala ukuba umsebenzi olungileyo onje ngalo wenziwa lelinene masiwufake epepeni lendaba, kanamanjaqo lento akaqali kuyenza kwesi sikolo, boyikumbula abalesi bepepa lonto. Kwanje ngokuba pambi kokuba afike u Miss Radas kwesi sikula sasipantsi kanye, kwa naleyo indawo boyikumbula abalesi bengxelo zezikolo. Kodwa ngoku usapo luquba kakuhle kanye. £Inwo zivuya no Miss Radas ngokuchuma komsebenzi wake. U Mr. Wilson noko ngati ukhutaza esi sikula, ufanelwe kubulelwa sitingameni lomzi wonke, kuba esisenzo sake sisesokukhutaza beuke abantsundu.— Editor *Imvo.2*

ABALIMI NA BARWEBI.

E QONCE (Nov. 16)

Irasi,—1/6 to 1/9 ngekulu Ihabile—7/ to 8/ ngekulu Itapile—9/ to 18/6 ngenxhowa Umbona—7/4 to 8/ ngekulu Inkuku—1/1inye

Amatanga—3/3 to 3/9 ngedazini Umgubo—16/ to 17,9 ngekulu Imbotyi—10/ to 15/3 ngenxhowa Inkuni—15/ to 53/ ngeflara

E RINI (Nov. 15 & 16.)

Inkuni—20/ to 45/ ngeflara Amaqanda—9d to 1/ ngedazini Inkuku—9d to 2/6 inye Irasi—1/ to 2/ ngedazini Jhabile—5/ to 6/9 ngekulu Umgubo—40/ ngenxhowa Isemile—6/6 to 6/9 ngenxhowa Irasi—13/9 to 15/ ngenxhowa Umgubo—8/3 to 10/3 ngekulu Inqholowa—27/ to 29/6 ngenxhowa Amazimba—12/6 ngekulu Itapile—8/9 to 19/6 ngekulu

Inqwebeba ne Voti —Apa tina simfu- mana ngoku umntu wokubhala ivoti zetu ; umkile obe misiwe waya kwele mali. Asibanga naxesha lokucokisi abantu abane mfanelo evotini yelungelo lombuso we Nkosazana u Mntan’ Omhle. Siyenzile noko imigndu, sifnmene 26 abatsha abanemfanelo zokuq.sha imihlaba. Babe bahlanu abavoti abantsundu kulomandla agenx’engapambili. Oku kwanda kuya sivuyisa. Ngamana kwanjalo nakweziuye indawo.

Native Opinion

THURSDAY, NOVEMBER 21, 1889.

ON the domestic ser­vants question, as raised by the (Grahams Town) *Journal,* a few re­marks might be made “ Com- “ plaints,” says our contemporary, of the unsatisfactory nature of “ our supply of domestic servants are multiplied. We do not know “ that in Grahams Town greater “ trouble is experienced by house- “ holders than in any other colonial towns. Everywhere there is com- (t plaint that it is most difficult to ((procure Native female servants, a who have any knowledge of their ‘‘ duties, and who, moreover, are “ orderly and respectable, and con- i( tented to remain for a reasonable “time in any particular service. “ We are almost disposed to think “ that the difficulty is an increasing “ one, and mistresses know how “ wearing, in many cases, is the trouble arising from the inferior “ class of ‘ helps ’ that are obtainable. “ It is a wonder that some philan- “ thropic people have not long ago “ started an institute for training “Native girls in household duties.” The *Journal* has, we think, not over-stated the facts of the case, so far as the difficulty of procuring respectable and eligible Native females is concerned. Before pro­ceeding a step further, it may, per­haps, not be out or place to express satisfaction with this public recog­nition of the utility of this particu­lar sphere of “ Native ” activity. Paradoxical as it may appear, it has too much been the fashion of late for anyone who wished to pose as an authority on the Natives, to cry down the services of what has been contemptuously described as “ the “ school or educated Native,” and to extol to the skies, at the ex­pense of trained classes, the red rude and untutored Kafir. That “the school Native” class has its black sheep goes without saying; but what class, even among our white censors, is absolutely with­out them ? As we have no wish to linger on this theme, fruitful of re­flections as it will be admitted to be, we may go on to point out that the familiar channels by which what appeared to be a perennial stream of the desirable class of servants found its way into towns, are dried up, and that there is no hope of utilizing them in the future. What has led to this state of things may be briefly stated. A few years back the better class of Natives encouraged girl8 t° enter into service in towns. They earned something, while they learned civilized ways of living, and culti­vated an easy graceful manner which went far to alleviate the lot of the struggling Native. When, however, it was discovered that a great many of these Native females, virtually under no supervision after hours of work, yielded to the many vices and temptations that infest towns, Natives felt it was high time the sacrifice ceased. It is now tacitly considered as a breach of the moral code to allow a girl whose parents have any self- respect left in them to enter domestic service in towns. The result, it need hardly be remarked, is unsatisfactory both to the Native community and to mistresses. For although the girls are stuffed with theory, when not otherwise engaged on book-work which they will never find called into requisition in after­life, at the majority of the schools, they remain disastrously ignorant of the useful and practical duties of every-day life, and sustain a serious loss in respect of the highly educa­tive effect of domestic service. We see no remedy for this condi­tion of affairs, unless the mistresses condescend to communicate with parents and missionaries, and come to certain terms in regard to the engagement of eligible girls from institutions and mission stations. Until such communication between townsand the reservoirs of labour are opened, the stresses will con­tinue, for the most part, to make the best of the mere scum and ne’er-do-wells of locations for domestic servants.

Notes of Current Events.

The Peddie Natives are just now much exercised over the Dog Tax. According to a communication to the Grahams Town *Journal “* several indignation meetings have been held, and one or two appeals have been made to the Magistrate, so far without effect, as he is understood to tell them he cannot go beyond the law ; they may protest and he will forward their words to Cape town, but the result will be the same, they and he are alike bound by the laws of the country. The position taken by the Fingoesis : Government has taken away their guns, their assegais, and all other defensive weapons; their only protection for their kraals and their homes, is the few dogs they now possess, and if these are taxed they will be com­pelled to destroy them, and so be left perfectly defenceless against thieves and night prowlers. To treat them so, they argue, is but to exasperate them, and drive them to rebellion. Then further they ask,—but they say they get no answer to the question,—when were the Fingo Locations put under the manage­ment of a few Europeans, who form what they only know as the Iqqugula Labelungu ?’ (Englishmen’s Council). They say they have their own Headmen, Inspectors of Locations, their Magistrate, and through these officers they are governed from Cape town. They do not know the Divisional Council as a governing power, and why, they ask, is the Council allowed to harass them ? They further say: If our dogs annoy the Europeans in their ostrich camps, or on their farms, let them be shot; but whilst we keep them within our locations, and for our own protection, let us alone, and let us live in peace. Again, Government has taken off the House Duty, and so promised to relieve us, but what is the relief if taken off the huts and put upon the dogs?”

The answer Government has returned to the representations of these people shirks the question. Their government is not inaptly described as paternal Government—the Secretary for Native Affairs being the father. As they them­selves say, “ they have their own head­men, their inspectors of Locations, their Magistrate and through these officers they are governed from Cape town. They do not know the Divisional Council as a Governing power.” The position of the people of these Locations is indeed unique. They were two years ago dis­franchised, unjustly as we maintained then as we do still, by the Ciyil Com­missioner of Peddie as the people referred to in the Registration Act who held land by tribal or communal title, and were therefore not entitled to vote. Thus then they have no voice in the elections of the Divisional Council. The new Divisional Council Act by raising the Franchise to £75 made it all the more impossible for these people to participate in the elections for this body. It is clear therefore that apart from the reasons urged by the Peddie Natives to show that they stand in a peculiar position as regards the Divisional administration, on the Con­stitutional principle, No taxation with­out representation, they have the best of the argument. Under these circum­stances we enter heartily into the fervent hope of the *Journal* correspondent that “ the Government would deal wisely with such a protest from a loyal and useful people, and, if possible, confine the action of the Divisional Council to those Natives who live on Farms or in the villages.” The Government has, however, declined to interfere and left the Natives to fight it out with the Divisional Council as best they can. We need hardly say we regret this very much.

Early next week there sails for Scot­land from these shores a lady who came more than fifteen years ago in connec­tion with Native Girls’ education. Miss MacRitchie came out about 1872 to succeed Dr. Waterstone as Lady Principal of the Girls’ Institution, Lovedale. For eight pears she held this post, at which she turned out Native women, who, if equalled lave never been surpassed in culture by my who have gone through that Institution since. She proved herself a true friend to the young women who were fort- unate enough to come under her charge ; md in return she was much loved and renerated by them. From Lovedale Miss HacRitchie went to Emgwali where she assumed the Principalship of the Girls’ Institution, and laboured in somewhat amped and inconvenient buildings un- il the noble structure which now rears its head above every other building in hat old, historical mission, was built. 5n her work here we delivered our so il home time ago and we have had no occa­sion to alter the opinion then expressed its praise. She has been for some time last disconnected with any particular mission, and during that period she has been “ resting,” if this can apply to a adyerter restless spirit, in King Williamstown where she has had under her special charge a few Native girls who, we have no doubt, have reaped a great deal on her attention. At the same time Heaven knows the number of families among black and white that have been sheered by her presence and practical advice in time of trouble or illness. We ire thus able on behalf of our people on the depths of our heart to wish Miss Hac Ritchie a safe and nice voyage back to her home and a long and happy life in Eu rope to rest on her oars and to cherish the memories of a long and useful career to tender the lot of the poor benighted Natives of this land happier and better.

In our last we animadverted strongly on an impracticable and unheard of re­gulation which a committee had recom­mended the Town Council of Queenstown to adopt, that Natives visiting that town should payan impost of Is 6d. In the Town Council this was resisted by Mr. Crouch who has thereby done signal ser­vice to our people, and we sincerely hope there will be sufficient common sense among Councillors to prevent the adoption of a pettv vexatious regulation. As our correspondent Mr. Isaac Wauchope of Lovedale shows, the proposal will not affect what those supporting it hope it will compass, while it will unnecessarily harass the better class of Natives. It grieves us very much to see that the re­gulation finds warm support from the only newspaper in Queenstown—the *Free Press—* and after carefully reading what it advances, we confess we fail to discern that any good will be done while incalculable mischief is sure to result from their annoying the labouring class. We pray the regulation may be with­drawn. It is a gross interference with the liberty of the subject.

Why? And How?

ADDRESSED to the EDITOR,

Sir,—Your remarks upon the recent regulations of the Town Council of Queen’s Town are very fair, and should commend themselves to all lovers of justice and equity. It seems indeed a very monstrous thing to levy a tax on Natives visiting their friends; and one who is not conversant with the details of the case naturally asks himself the ques­tions—why is this done ? and how is it to be done? Why? Is it to prevent vagrancy and roaming about for the pur­pose of stealing ? It could not be that, for the tax of a dollar, if vagrancy were at all of any value to the vagrant, is no­thing. Is it to prevent overcrowding at the Locations? This is more like it, but is it practicable? It would mean that all the residents of the Location should b« registered—that is, not merely the huts and their owners, but all the inmates of the huts; that a number of well-paid specials be employed not only to watch the streams of Natives that come into the town by day and by night, but also to make nightly raids into the Location, visiting every hut, counting all the in­mates, and catching all the visitors “ alive.” Unless this is done, that is to say—an efficient force of this kind is kept up, the law will be a dead letter, and the Town Council will gain nothing by it. But this is not the thing yet. Although the impracticability pointed out appears in every case imaginable, I am anxious not to impute any impure motives to the framers ol this regulation, for I am per­fectly aware that there are difficulties in the matter connected with the manage­ment of Native Locations by Municipali­ties, just because there are many in those Locations who have no right to be there, and whose presence there is by no means an acquisition either to the Native or to the European community. But, at the same time, there are those who have to visit the town for homestand legitimate purposes, and how is the line to be drawn between the two? I rather think that the main idea is that of benefitting the local funds, which, although hard for the Natives is quite legitimate for Town Council to do, seeing that *they* are the legal owners of the Locations. There is, however, such a thing as the abuse 0f rights—a tendency of

power to encroach upon the weak and helpless—which I must say seems to be the case here.

My own experience of Municipal Regulations is that bad ones never last longer than a year. The Town Council­lors are generally a body of respectable men—not always as good as we might wish, but the exceptions are unimportant. On the whole they are always amenable to reason ; and I have known instances in which a bad principle was opposed to the Town Council, although its adoption would have been a source of gain to them, and in spite of memorials from the Natives themselves, simply because the Council thought the thing was bad in principle and as dishonouring to them as it would be degrading to the Natives This was the case at Port Elizabeth where a memorial signed by 500 Natives asking for permission to brew and sell Kafir beer, was thrown out by the Council.

It is to be hoped that the Queen’s Town Council will move cautiously in this matter—and the only caution I can see practicable is to rescind this regulation and frame something better.

Yours truly,

Isaac Wauchope.

NOTES FROM THE TRANSKEI.

[by a native correspondent.]

DROUGHT

has broken up, and people are ploughing excepting those without means, who naturally look to their well-off friends for assistance. But it is feared that in most instances this will lack them as cattle are poor.

CIRCUIT COURT, BUTTERWORTH.

The last Circuit Court at this place gave general satisfaction to the public. And it is hoped that the Government will continue the Court until the ap­pointment of a Recorder. It is desirable that the reviews of criminal cases should be done by the Supreme Court.

GENERAL.

Everything appears satisfactory and quiet under the administration of the Acting Chief Magistrate, Mr. Liefeldt, We hope for success in the “ Me­morial Fund ” of the late Captain Blyth, C.M.G., and that the surplus of the tomb stone will be expended on something substantial. Traders seem to be deter­mined to raise the prices of goods al­though carriage is gradually getting low; Wool is said to be 9d. to 9]d per lb, but people are puzzled by the money they receive for wool,—to this rule there are exceptions. Why will not Natives form an Association, as it is only by that union they could avoid gambling, and find their market.