[September 5, 1889.

 IMVO ZABANTSUNDU (NATIVE OPINION). 3

UKUSA KUSIHLWA.

(NGU REV. JAMES M. DWANE.)

*Ngolwesi-Ne, August* 8, 1889.—Ndibenentlanganiso yamadoda esikolo apa e Ndwana ngomcimbi we

MFUNEKO YE TAYITILE.

Into ete yasinceda kakulu yincwadi ka Tshambuluka obekekileyo, ete yabaluleka ngomoya wayo ukuba mhle. Kubonakele mhlope ukuba ngelika Rulumeni icala selechopele ukwenza yonke into esingisele kumcimbi wokulungisa intlalo yabantu abantsundu balomandla. Unga lomoya ongati ungxamele ukubako pakati kwabapati nabantsundu unganda. Intlanganiso ibeshushu ekubeni makucelwe i Kariti

??? Kuloko ke into embi abantu bakowetu bangayawati *qhusalala!* nakwinto engati ilungile. Kute sisaqhuba suka Rhaqa qhapu ! ngomcimbi we

INDLEKO ZABATUNYWA.

Ute ukuyingenisa kwake lento watsho ngalusizi uknbonisa ubuhlazo obungaveliswa kukungarolwa kwale mali, nobuhle obuyakuveliswa kukurolwa kwayo. Kubehle kwabonakala kuye wonke ubani ukuba iyakurolwa, okwenene kube njalo.

*Ngolwesi-Hlanu, August* 9.—Namhlanje ndigaxeleke

KWIMBIZO YABA TEMBU

ebipetwe ngu Mantyi kwi gantolo lase Cala. Kwindawo *yokuqala* ndipaule indawo ezitsoliswe yinteto ka Mantyi ekuvuleni kwayo intlanganiso, ezokuba makulungiswe imali ze *kariti* ngabantu ukuze u Rulumente azikupe. Wapeta ngelokuba bangambuza indawo abangaziqondiyo. Kwindawo *yesibini* ndipaule ukutsola kwemibuzo ete kokwam ukubona yalata ukuba ipuma kubantu abayaziyo into abayibuzayo. Bate ngengqondo epitikezwe nentobeko nembeko kulowe ubepete intlanganiso, bavakalisa umnqweno wokuba batyilelwe into eziyiyo ezi kariti, nokuba ziyafanana nezama Bhulu emogolo, nembangi yomahluko ukuba uko, ngokokodwa xa ummiso we mogolo umnye. Kwindawo *yesitatu* ndipaule impendulo ka Mantyi ebonise ukuba asizizo kariti ezi ababizele zona yena zi Tikiti, zi satifikiti endifumanisa ukuba sezinikwe igama eba Tenjini lokuba zikhakana; ngati noko mna bekungebi naninani bete yimipako. U Mantyi uyivumile indawo yokuba kunikwa itayitile yenene kuma Bhulu. Kodwa uzame ukuyilungelelisa lendawo ngokuti zidlulisele 16 ukulunga i Tikiti kune Tayitile ngezizatu ezibalulekileyo ezinje ngezi zokuba ningasoze *niyidliwe* lemihlaba ngamatyala evenkile; kanjako kuyakuba ngenkankulu ukuze kubeko *intengiso* kuyo lemihlaba; kanjalo kuya kuhlala kuko amalungelo okumana *behlelwa,* ekufumaniseka bengena zimilo zihle. Wenze ingcinezelo enkulu kwelokuba ezi tikiti ziyenza lemihlaba ukuba ibe *Ufakafa.* Ute akufika kulendawo yobufa kafa ndapulapula kunene, ndati ngenene yakuba ingavelisi zizatu zokuyityebisa lendawo. Kwindawo yesine ndipaule udidi lwesibini lwemibuzo efike yalata ukuba ezindawo ate wazikankanya u Mantyi ukuba zezalata ukulunga kwe tikiti zezona kanye zibouisa nosebeleni ukuba umpati wetikiti uhleli ngezimnyama kuba nevenkile zingamdli nje zikohlwe yinto ezingayidlayo kuba lomntu we tikiti akananto iyeyake. yilonto angenako nokutengisa. Into ayiyo ungumchotshiswa kwapela. Umntu angacikoza ngangokutanda kwake, kodwa kunqabile ukubujika obubunyaniso. Ukuba bekufunwa ukutintelwa ukudliwa kwe mihlaba ngabelungu nokutengiswa kwayo, makufakwe inqaku elinjalo etayitileni njengoko bekufudula kunjalo kwezabantsundu. Imibuzo ivelise indawo yokuba kanti no Mantyi akakaziboni ezitikiti azincomayo. Kubuzwe imali ye kariti zenene kwi mogolo ezi 15, watandabuzela kwi £9 pezu kokokuba ngoku imogolo itotyelwe kwi 1/6. Intlanganiso ivumelene kwelokuba ke kutunyelwe itikiti enye izokubonwa. Ukuba kuko abanokuwuqonda lomcimbi banga bangawucebisa umzi waseba Tenjini msinyane.

*Ngo-Mgqibelo, August* 10.—Ndite kusasa namhlanje kwizindlu ebendihamba ndingena kuzo ndada ndafumanisa into ete yandixaka kanye andabi namavayo. Nantsi: Mandi, fike u Nocawa umramentekazi wetu ebuhlungu, noko selesingisela ebubheteleni bokude oqwalele pambi kwendlu. Ndibuze ukufa ??? mbambileyo, ute

WENZAKALISWA YINKUNKU

yomnye umzi. Ukuhla kwale ngozi lenkuku imfikela esandeni esebenza amazimba; into yokuqala imane ukunqola inkozo kwabhuliweyo isitya, ude wayipekuza ukuba ikwelele, ute kuba umganyana noko kuyo yawayeka lamazimba yaya kuye. Uke akayiqonda into enga icingwa yinknku wotuke sekn lati xa kaloku ingasatotiswayo nalilipina ilinga lake. Isikati ukuncamisa venza ubungcwangu bamaxa ilwa nenye inkunzi yenkuku. Ite ukugqibela yambamba ngonyawo yafaka kunene amajingxeba pantsi kwamnqata ngenxa zombini elunyaweni yamluma kakulu ngomlomo. Lento itate ixesha elide, wada wawa pantsi umfazi kuba kaloku akuko nabani kwesi sanda. Ide yasuka yamyeka kungasenini. Ute nakuba pofu ebope igazi kakulu walala ngendlu zintlungu. Kwabikwa oku kumhleleyo nako Mr F. Gagela no Mr. Martins, kwa nomnini nkuku ubikelwe. Ndisiva, ngati lenkuku ide yapelela embizeni. Into yalenkuku bububi obuxakileyo ngokuba izizatu zesisenzo soburalarume obunje kumntu we ramente azivakali. Sendisiti ukufunisela ingabi lenknku ite kwasebuntshontshweni bayo yamana ukuhlutshezwa ngengcapukiso lusapo. Noko akubonakali ukuba lenkuku ingenwe yile nkohlakalo kwesi sanda, makube kuko into ebeziyone kumaxesha angapambili.

*Nge-Cawa, August* 11. — Kute ngenxa YOKUBIKWA BUKALI KOKUGULA KUKA MR. S.

SIGENU

ndakucela ukuya kona no Mr. Renqa kusasa nje, safika xa ingenayo, kwati noko kuba intshumayelo ibingekenziwa, ndayihambisa. Kolwam uluvo ibe yinkonzo ekungabangako kuzisola ukuba ndibe kuyo. Emva kwayo ndiyeknngena emkuhlaneni, ndafika umbi kakulu, intsapo yake selikona ngapandle konyana ongu mfundisi. Lomkuhlane

sewunyuke ngokupelisa itemba. Siyasiyaleza esisicaka se Nkosi ukuba sikunjulwe
kwimitandazo yama-Kristu.

*Ngo.Mvulo, August* 12. — Ndibe nentlanganiso nama Bhasitile ngomcimbi we
Kariti kute nawo emva kwencazelo, agalela
kwelokuba kuzanywe itayitile yenene.
Ndibone ngo Mr. Renqa semana ewadumzelela ama Basitile, kanti uwakedamele
ngendleko zaba tunywa. Yapuma kwa oko

*Ngolwesi-Bini, August,* 13. — Ndibuye
ndaya emkuhlaneni ka Mr. Sigenu ku Bengu
ndafika ngokuhlwa kona. kwaye kusitiwa
no Mr. Warner ubeko. Ndifike umkuhlane
ukulile kakulu.

*Ngolwesi-Tatu, August.—*Kuse ndingazi
nokuba kuyakusa ubunzima besifo. Kute
pambi kwe dinala kwa galeleka u Gqira
womlungu, wenzayenza

*Ngolwesi-Ne, August* 15. — Kubonakele
ukuba ndiyokufika ku Cofimvaba, ndanduluka pakati kwamaxala ngenxa yomkuhlane ka Mr. Sigenu endiwushiye useyilonto, noko ewutwele ngonyamezelo ekusekuhleni ukuba ulupiwe pezulu. Ndifikele kwa Mr.
Tyuluba ngokuhlwa, ndabehla ndeva ukuba
u Mzalwana Mzamo uhambisa

IMVUSELELO
kumaqaba, ute efika nabaculi bake (kuba
kaloku yena usate hoto ngomendo wama
Wesile omdala), ndaye sendite ncolo entla
kwindlu engqukuva ekwakuyiwa kuyo.
Ute ngexa lesiyalo wahloma indodana etile
yatshisa kunene ngentsomi ka “Siswana
Sibomvu.” Kwati ndibe ndingaqondi mna
wajiya umkupa. Ewe indlela ze Nkosi
asizizo zetu. Ngubanina obengade acinge
ukuba intsomi ka Siswana Sibomvu ingahlaba intlanganiso kangaka?

*Ngolwesi-Hlanu, August* 16.—Namhlanje
sihambe sikangela umzi no Mr. Mzamo,
asabinako noko ukufeza kakuhle ngenxa
yokubanda. Eyakusasa inkonzo yenziwe
ndim kwaneyangokuhlwa.

*Ngo-Mggibelo, August* 17. — Namhlanje
sibe nentlanganiso yokulungisa izinto ezitile.

*Nge Caica, August* 18.—Ndihambise inkonzo esi Kobeni. Kusekuhleni ukuba inqubo
ka Mr. Mzamo esingisele kwi nkonzo ze
mvuselelo, nenkutalo yake kuwo onke amasebe omsebenzi wetu iyakudala inguquleleko
entle kwisimo sababantu. Ndifumanisa
ukuba sekuguquke kwesi situtyana ngapezu
kwamashumi amane abantu, nesimo samakolwa ngati siya kubehle sibe sihle. Emva
kwe nkonzo sibheke kwase mkuhlaneni ku
Bengu, safika ngokuhlwa kusitiwa igqira lase
Cacadu kelabuya lafika izolo, noko akwabonakala lusizo lwenziwe bubuko balo ngokuba
umkuhlane usinga pambili ngamandla.
Ndite ngokubona ukunyuka kwesifo ndafun'ukutandabuza nangomtendeleko endandizimisele ukuba ndiyakumnika, ite kodwa
yakundixelela intsapo ukuwulindela kwake,
ndayiqhuba lenkonzo endingakolwayo ukuba
yolibaleki msinyane kwababeko.

*Ngo-Mvulo, August* 19.—Pezolo akubangako kulala ngokunyuka kwesifo. No Mr.
Mzamo sibuye sanduluka ukuya e Seplan, apo sifike sahlukana kona.

*Ngolwesi Bini, August* 20.—Pezolo kubeko
inkatazo enkulu ngokusuke kuti kanti
kuyawako

SIKWANA LITSHA
liqaliweyo, xa ndixelelwayo kutiwa selinomzuzu liko kulemizi yalo mjikelo. Ndifike kwezintsuku bendingeko intsapo ingasalali emakaya kusitiwa ihamba *em-Vundisweni* walomtshato uzakubako. Kubonakala ukuba kuti xa kubizwa igama lumana ulutsha lwesosikolo luyila isivivana somculo yonke imihla kwakuhlwa kuze kuman’. ukubuywa kusasa, kusozelwa. Ngumkwana apa ote nqwa ukufana nomtshotsho wase maqabeni Lento ndiyitetisile kakulu
enditembayo ukuba kukupela kwayo kuba noko ngabantu ababehle bayive into bakuyityelwa ngumntu. *Emva kwe Breakfast,* nditshatise u Mr. Joseph Kuse, no Miss Lettie Tele, yandikolisa kakulu ihambiso yabo yonke ukususela etyarikeni kude kube kwixa endimke ngalo esidlweni. Ndada ndahlokomisa ukutonyalaliswa kwam, kukuzola nokundiliseka ote wabaluleka ngako
lomtshato, kwixa ebendiseko. Ndimk’ upelile

*Ngolwesi-Tatu, August* 21.—Into yalomtshato ngoku indikohlile kuba izolo bendiba ndiwavingce onke amatuba okuvelisa umonakalo, kanti nento andenzanga nto, kuba ndite kanti u *Nomtatsi* andimazi.
Lo ke ngumnyadala womdaniso apa owenziwe ubusuku bonke lulutsha kulo mtshakazi. Kwasa usapo selungama kiyokiyo ukozela, olunye luhanjwa zizabhokwe, amadodana ukuze kube kulungile ngokwesiko lika Nomtatsi makaqankelwe zizitende zezihlangu, okwenene kubenjalo. Wanga ungaba ngowokugqibela lomtshato oyakuba rwexu.

*Ngolwesi-Ne, August* 22.—Ngokuhlwanje
ndifikelwe ngumbiko wokubhubha kuka
Samuel Sigenu.

*Ngolwesi-Hlanu, August* 23.—Ndinduluke kusasa nabazalwana u Ngcuka no B. Mazwi, ukuya ku Bengu, safika seleko u Rev. E. J. Warner. Kunqabile ukuzikupa ngomlomo nokuba kungosiba ingcinga namhlanje
endibenazo xa ndibe ndijonge umkombe
obulele elitshawe.

Imvula. -Ipepa lendaba lase Aliwal North lixela ezokuba ine kamnandi kwelo ngolwesi-Ne ukunika komhla nangokuhlwa. Ezinye indawo ekuvakala ukuba ifikelele kuzo, yi Lady Grey,
Molteno, Dordrecht, no Mtata.

ISIKUMBUZO SIKA CAPTAIN BLYTH.—
Malunga no Captain Blyth (uyabuza umbhaleli ongu J. B. N. uti) sesento nina isikumbuzo sikonje kade—i Blythswood. Wayete mhla wayinika elo gama wenza isikumbuzo sake Emamfengwini. Sesantonina esi kutetwa ngaso ngoku? Nale
ndawo itetwa ngu Mr. Ebenezer Saunders yokuba ngekuhlanganiswa imali ize lomali ifundise amakwenkwe. Nalonto iya kukataza, kuba nokufundisa oko kuza kukangela amagama anamawonga, kanti ke imali iza kukutshwa nangopantsi.

Ngati tina kudliwa ixesha ngeligugu lenteto endaweni yokucinga umtati ndawo yomti enga ati Umhlekazi asinike indoda enengqondo njengento zo Merriman ose Altata. Ndingomnye wabalili
ngenxa ka Captain Blyth, ngati u Captain
Veldtman wenza into enkulu ukuposa ilitye edlakeni, wasenzela sonke.

Utyelelo luka Rev. R. Lamplough
e Seplan.—Umongameli u Rev. R.
Lam plough, uya kuhlangana ne Bandla
lase Seplan ngo September 19, 1889.

Imali ka Nzondelelo Enyanyadu
(Natal).—-Nonyakanje imali efumanekileyo ka Nzondelelo Enyanyadu ibe £20 13s. 6d., into ke leyo ebonakalisayo ukuwukatalela umsebenzi abawuqalayo wokunambisa Ilizwi lika Tixo e Natal.

Xalanga.—Omhlope walapa ebhalela
kumapepa akowabo uti: — Ayihlwayelwanga inqholowa, onke amaxwane afile nempahla enkulu iyafa nayo, yonke imihla. Yintshabalalo yesisiqingata leyo. Kute bhatala amafama eziqingata ezimelene nesi ukufuna indawo zokupilisa, aziko; ingqolowa nombona zinyukile
exabisweni zisuke kwi 5s. ziye 20s.

Rev. J. S. Dlakiya.—Abahlobo abaninzi bale ndodana eyaya Entla ngenx’ene Lizwi, bayakuvuyisvva kukuva ukuba kwelo lase mzini iseko, yaye seyibonakalisile Inkosi ukuba inayo ngokongezelela ebandleni 74 abatsha, ngelixeshana lifutshane ifikileyo kwelo. Yemka ilandelwa yimitandazo nemigulo yabo
bayaziyo. Sivuyiswa kukuva ukuba
u Mrs. Dlakiya ube njengonina kwelo
likude. Sisafunzile tina ngakunye. Kamba mungani!

Taruni Matinde ase Rabula.—U
Tyomtini wenza esisimemezo :—Taruni
Rabula, yininale niyenzayo Matinde akowetu. Wafa umzi nibona, bayepina abakokeli base Raoula, watshabalala umzi. Yenzani intlanganiso umzi niwubumbe ube njenge mbumba yamanyama. Yizani ezintlanganisweni nizokuva into ezitetwayo, nezinto ezifunekayo. Ndibhekisa kuni Rabula, kuba kunjalo nje niti ngelenu nifuna umfundisi, ke niya kumtinina lomfundi ningavumi nje ukuya ezintlanganisweni nizokufuna amacebo okupata umfundisi, nawo kufuna ukuba nibe batsha ngase moyeni we Nkosi yetu u Somandla.
Buyani Matinde akowetu, yizani sense intlanganiso umzi siwubumbe ubenguwo
kwanje ngangapambili.

Abantsundu base Monti.—Ngomcimbi wokufuduswa kwe Lokeshoni zalapa e Monti, side tina mzi untsundu sagqiba kweliti masiye egqweteni. Kutiwe ke yintlangano yetu makuyiwe ku Mr. Innes walapo e Qonce aze yena ehle aze
apa ukuza kusitetelela kwingqibo yale Council ingati yeyabantwana, ekubonakala ukuba ipetwe ngu Willetts. Umzi uti awuvumi kumka apa, woti ukuze uvume kube kuyakurolwa indleko zokufudusa kuqala. Enye into wonke uze kusebenza, xa bekude, what’s the use? Zona izizatu zokwala nkumka zomzikade ke lomzi wase Monti ufuduswa amaxesha ngamaxesha, maninzi kunene amanxowa.

Umnqweno.—Ndifuna ukubuza kuwe ukuba kunganina ukuba siti nati bantu bapambili sisuke sizenze abantu abangaziyo? Nditsho kuba tina ma-Kristu siti sifundisa nje abantu sibe tina siyigqita imiteto elishumi. Iti akuyikunqwenela nanye into yommelwane wako. Ke ndiyabuza kuni ma-Kristu ukuba amanzi ukuba uwasebenzile akasingawo
awakona, kulungilena ukuba omnye um-Kristu abenomona ngawo. Ukuti ngumona nditsho ukuba umzalwana lo kuko imitombo emibini epahle intsimi yake, akutshiwona ukuba masifunde
sisebenze ngokukuteleyo, ukuba kusisono kutshiwo. Afaxa sifundiswa ilizwi lika Tixo. Owako futi owemihla—T. K.
Mayisela,—Gcina School, August 28,
1889.

Ezase Magqunukwebeni. — Kute ngenxa yokubalela kwelanga lada lenza isimanga ngexesha lesibini ukumka kwe langa nge 26 August, kwilali ka Kulile ese Mnqaba. Ngumlilo. Lomlilo kulowomzi ubusisituba esiyimayile enehalafu apo uqale kona ukutshisa. Kute ke kuba umoya ubumkulu, wati ukuya kulo lali waxela “ Ukuhla kwempukazana,” kute kusenjalo wati kwakweyokuqala indlu wayitshisa,. wati ukudlula
kuyo watsibela ebuhlanti. Kutshe izindlu 8, isixenxe sane demeshe, kwatsha izita zamazimba, umbona, ipuluwa, idyokwe, ingubo, njalo njalo. Yena omnye utshelwe kangangokuba kupela
asale ambete lebhulukwana yamaqaba. Lento yelilanga ama Kristu mawayikangele. Sekungamaxesha amaninzi kweli kugqitywa ekubeni kutandazelwe imvula, kodwa yinqaba ukude ubone itandazelwa. Lonto ke iyoyikisa kuba
kuzaliseka ilizwi elitetwe ngumhlobo ose
Qonce ote “Lemvula ayitandazeleki.”
Yizani sibhedeshe zihlobo.

 ABALIMI NA BARWEBI.

E KOMANI (Augst. 31.)

Inkuni.—31/ to 45/ ngeflara

Inkuku,—1/4, to 2/1 inye

Ihabile—7/ to 8/9 ngekulu

Amatanga—3/1 ngedazini

Itapile—11/ to 12/6 ngenxhowa

Umbona—15/6 to 16/6 ngenxhowa

Umgubo,—14/ to 15/ ngekulu

E MONTI (Augst. 30.)

Irasi—1/6 to 2/ ngedazini

 Ihabile,—7/ to 8/2 ngekulu

Ihabile—10/ to 13/6 ngenxhowa

Itapile,—6/ to 10/3 ngekulu

Umbona—7/6 to 8/5 ngekulu

Amazimba—5/3 to 6/6 ngekulu

Irasi,—7/6 to 8/3 ngenxhowa

Inkuku—1/ to 1/4 inye

Isemile—4/6 to 5/ ngenxhowa

Amatanga—3/6 to 4/6 ngedazini

Umgubo—14/3 to 15/3 ngekulu

Ingqolowa—7/ to 9/9 ngekulu

 Imbotyi,—7/6 to 9/6 ngekulu

Inkuni—5/ to 23/6 ngeflara

E QONCE (Sept. 3.)

Ihabile—5/6 to 7/5 ngekulu

Itapile—5/ to 14/6 ngenxhowa

Umbona—6/6 to 6/11 ngekulu

Isemile—4/4 ngenxhowa

Amatanga—4/ to 5/3 ngedazini

Umgubo—17/ ngekulu

Imbotyi—9/6 ngekulu

Inkuni—8/ to 34/ ngeflara

“Young man,” he said, sonorously, “ are
you ever abroad in the early morning, when
the great orb of day rises iu all his majestic
and brilliant glory?” “Well—er—yes, sir
sometimes,” replied the young man ; “ but
I generally try to get to bed earlier than
that.”

 Native Opinion

 THURSDAY, SEPTEMBER 5. 1889.

M

otives to impel
Native young

 men to read, are not
difficult to seek. To
read books is both desirable in
itself, and it serves important ends.
The Native preacher with the
stimulus of books will not find himself addressing a listless crowd,
lulled to sleep by his dire monotony.
The teacher, if he is a well informed
man, will give his pupils the key of
of knowledge. The school will
be lighted up with what is brighter
than an African sun—intelligence :
and will no more be a prison to
which boys are sent for ignorance.
There are, besides, reasons of a
special kind why Kafir young men
should learn from books the social
problems of the Native races in
other parts of the world. Here,
there is a hostile Bond who seek to
deprive the Natives of education,
and to cut them out of all hold on
the soil. Experience elsewhere
shows, that this means perpetual
slavery of the bondman. now abolished, but the slavery of the nominal
freeman, who as he cannot own a
foot of ground must yield up to the
landlord all the fruits of his labour
in return for the merest pittance on
which a human being can live.

On the question of getting books
one of the greatest oversights of
missionaries is that they have not
supplied their stations with libraries
of readible English books for the
use of their educated young men.

hey have overlooked the power of
books to give young men an impulse,
and to fit them for taking some part
in public life. Their teachers go on
m a dull gin horse round, giving a
mechanical education without know-
ledge, which they do not possess
themselves because they are desti-
tute of books.

There is some difficulty in getting
books, but young men must take
*self-help* for their motto, and not
wait for what others might do for
them. The most feasible plan to
obtain books would be to form
Book-clubs. Where eight or ten
in a district to combine, and give a
subscripton of five shillings a year
they could get eight or ten books
costing from three to seven shillings each. The members of the
club would receive a book each, and
retain it a month before passing it
round. In a year every member
would have read eight or more
books. That is surely something
for so small a subscription. The
books are then sold to members, or
to outsiders, for half-price, or as
much as they will fetch, and the
money is put into the funds for
next year. This scheme has been
followed by Europeans resident in
this country, and has met with
entire success. The chief difficulty
lies in the selection of books One
good book would be the Leisure
Hour annual volume. Cassel’s
publications are good and cheap ;
but good books are inumerable.
There are Associations among Kafir
young men for mutual improvement, and other important purposes. To combine in order to
obtain books would be a definite
object for these Societies to have in
view.—S.

 Notes of Current Events.

A correspondent at Kimberley re­ports a flagrant breach of the law by those who are appointed to carry it out. He is anxious to learn who looks after those who look after others. The writer is a registered voter, and holds a certificate under Air. Hofmeyr’s Natives Relief Act. The Kimberley police arrest Natives not­withstanding. To the honour of the Resident Alagistrate of Kimberley, how­ever, he invariably sets free Natives ap­prehended in this way. What our peo­ple cannot understand is that the police should go on arresting, and the Magis­trate letting free. What is to be the end of this process ? Aleantime our people are being harassed. We would suggest to some of our enlightened friends to sue policemen for such arrest for false im­prisonment.

The Hon. C. J. Rhodes M.L.A., is out again from England where he has been negociating the great Matebeleland Charter, whose future career is fraught with momentous results so far as South Africa is concerned. The directorate of tho Company is in persons possessing

very good credentials who would not be
expected to descend to any mean and unfair thing in their relations with the
Natives. The Duke of Fife the Prince of
"Wales’ son-in-law, the Duke of Abercorn,
Lord Gifford, Air. C. J. Rhodes. Air.
Albert Grey, Mr. G. Cawsten and Air.
Agar Beit are the Directors. All wish it

 success in the stupendous task of the exploitation of the Zambesi.

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The information we have received
from Fort Beaufort, respecting the office
of the Superintendent of the Heald Town
Settlement, is to the effect that the
buiding that is used as an office at
Ntoleni, whither it has been removed, is
no other building but the Church. This
has greatly scandalised the surrounding
Natives who regard it as an unwarrant-
able use of the institutions of the Christian religion by a professedly Christian
Government. For this fact alone the
Government should insist upon the office
at Heald Town being re-opened. Such
actions do not redound to its credit.

The letter addressed to Alissionary
Superintendents of Schools by Sir Langham Dale has been well received by the
Natives. One writer warmly supports
the contention of the Superintendent
General of Education that cases exist
largely of teachers dismissed the service
without sufficient cause. This writer un-
dertakes to assure Sir Langham that the
the Natives will see that his views are
carried out in the matter of those
teachers who have been unjustly treated
by Superintendents. Natives would
take a keener interest in the Schools in
their midst if they were in some direct
way linked with the Schools. Some reform seems to be wanted in this direction.

We are honoured with references in
several of our contemporaries we see.
The *P. E. Telegraph,* the *E. L. Dispatch,*the *Watchman,* the *Port. Elizabeth Spectutor,* and the *Umtata Herald* all have
 something to say to us. On this occasion
it is our strictures on the treatment extended by East London to Natives that
 seems to call for remark, and strange to

 say our contemporaries think we went
too far in championing the cause of our
people in this particular matter. The
locking up in durance vile of very respectable people because their colour
happens to have been made black by
Providence has no horrors for our friends.

 For us we confess it had.

—

If, as the *E. L. Dispatch* remarks in the
 course of a temperate article, the port “ is
in bad order amongst those who assume
the position of watchers and critics in the
Native interest,” it is because the people
of the port have made it so. For their
own interests and for those of our people
who seek to labour at East London we
feel a call to point out such things as are
giving the place an unenviable notoriety
among the labouring classes, the best
among whom were giving it a wide
berth. In no town in the Colony are
Natives more harshly treated. This may
probably account for the scum of Native
locations drifting to it, while people with
any self-respect shun the peace. We see
no reason why it should be so; such a
state of things should be altered.

The regulation that is the terror of the
 Natives, which gets the police constantly
on innocent Natives like Enoch who was
from church, is conceived, to our mind,
in a spirit fundamentally opposed to the
leading principle of British law, which
starts from the safe and sound doctrine
which assumes the subject to be innocent
until he is proved to be guilty. All
Natives under this regulation are criminals who must be hunted down. This we
submit, in all humility, is certainly opposed to the spirit of British jurisprudence. As for the removal of the Natives
it has become a fashionable thing at East
London to remove them. It is the fourth
time now within a short while that they
are removed and it is not nice. They say
so, and why should they not?

It is to be hoped that the authorities of East London will see that
the measures of oppression, suspicion, and distrust, adopted against
the good and bad without discrimination,
will never improve the character of the
Natives. Such treatment is demoralising ;
has the tendency of converting the good
into sullen enemies. It is from the con-
viction that few things are more baneful
in their influence than suspicion, that
we have taken up the cudgels on behalf
of our people in East London. And we
desire to point out that human nature in
Natives is strongly tempted to be what
you suspect. Let the authorities at East
London be vigilant—never suspicious;
and allow every individual Native a
chance before the withdrawal of confidence, and before long the good among
our people will be found out while the
black sheep will find their level.

On Wednesday last the Licensing Court
for the District of King Williams Town
.sat. There were present Mr. W. B.
Chalmers, C.C. and R.M. (Chairman), Mr.
G. Fox (Mayor), and Messrs. Robt. Warren and Harty representatives of the
Divisional Council. The application of
interest on which they had to adjudicate
was that of Mr. Kath, Ezipunzana, at
Chalumna. Mr. Webb, solicitor, appeared
in support of the petition against it, got
up by the local Temperance Vigilance
Association. Revs. W. Wilkinson Rider,
Thomas Roper, and Mr. W. C. Altoba who
was deputed by the red Natives in that
neighbourhood, to come in and oppose
it, addressed the Court. Mr. Harty was
the only member who supported the application on the score that a similar application from Mr. D. von Quickelberg had
been granted. Mr. Warren held that a
strong case would need, be made to convince him to grant the Licence. It had
not been presented. Mr. Fox beingof the
same opinion, the Licence was refused.
Two other applications in town, against
which a majority of voters had signed
petitions, were treated similarly. Great
satisfaction was felt among friends of
order and morality at the result of the
Court. In its action the Court has but
reflected the feelings of the community in
refusing to sanction the establishment of
vile canteens for the ruin, for life and for
eternity, of our weaker neighbours among
the community. The present sittings of
the Court will be a blessing to many.