Incwadi ezivela ku Bev, J. Read, senr., ezikalazela u Rev. 8. P. Sihlali ngendawo ezitile, zinikolwe i Komiti ukuba izicikide.

U Rev. F. A. Bulmer unike ingxelo ngowake umsebenzi kwabantsundu e Kim- berley, ati ungopahlwe zinkataao, nento ezityafisayo.

Umsebenzi ka Rev. G. Tyamzashe e Trans- vaal nfnmaneke ungovuyisayo, kwagqitywa kwelokuba atunyelwe uncedo ngangoko kunokuncedwa.

Isicelo se Ramente yase Skapu ukuba umvangeli wayo u Mr. 8. Matolo, abekwe , izandla, sinikelwe i Komiti ukuze yenze ukubona kwayo mayelana naso.

Kubeko ingxoxo ende mayelana ne Rame- nte ese Knapp’s Hope (kwa Gqadushe) eyacela u Mr. John Yekele, sabuya saroxi- ewa isicelo. Kuleswe nencwadi ka Rev. J. Harper ugomzi lowo. Lonto inikelwe eza- ndleni ze Komiti enkulu ye Union. Ku- gqitywe ukuha kubeko iqinga elenziwayo ukubandakanya Unomadolo ne Knapp’s Hope.

NG0LWKSI TATU.

Imbumba ivakalise usizi novelwano nezi- hlobo zomfi, ngokubhubha kuka Mr. William Gqoba, obengumvangeli.

Isaziso se Ramente yase Rafu sokuba iza kutumela e England ukuba itunyelwe umfu- ndisi, sinikelwe kwi Komiti enkulu ye Union.

Kugqitywe ekubeni indawo ka Rev. H. Ferreira ifunelwe umntu.

Kungene abafundisi namagosa amanye amahlelo ukuza kubulisa i Union bepetwe ngu Rev, J. Thompson, M.A., we Wesile ; Rev. J. M Russell, U P., Rev. E. Z. J. de Beer, Rev. A. M. Botha, base Datshi; Rev. S. Clark, Wesile; Rev. J. S. Mavers, U P., Rev. L. Nuttall, Baptist, Rev. H. Tindall, President Weleyan Conference; Rev. R. Ridgill, Wesile; Rev. W. S. Foggitt, Wesile; Messrs. R. M Ross, W. E. Moore, W. Abbott, D Stephen, C. Lewis, M.L A., E. B. Garland.

Egameni le Union kupendule u Rev. J. C. Macintosh, Mr. H. Beard no Rev. W. B. Philip, B A.

Kubeko ingxoxo yoselo. Kwavunyelwana ukuba kubanjiswane namanye amahlelo ngawo.

Kumiswe u Rev. T. D. Phillip, B.A., no Rev. J. Read, Senior, ukuba babeko egameni le Union kwi Jubilee ka Rev. R. Birt wase Peelton.

Kumiswe o Revs. W. B. Philip, B.A., S. J. Helm, J. Pritchard, T. G. Jones, nkuba babe yi Komiti yakulungiselela ukuba abafundisi abantenndu babe ne Library.

NGOLWESI-NE

Uncedo ufunyenwe ngalama bandla, Kimberley £24; Transkei ku Mr. Sihlali, £30. Mr. Makaba, £10; Transvaal £20; Hackney ku Mr. Matodlana £10 ; Heidelberg £5; kumadodana amatatu afundayo £20 inye.

I Union igqibe kwelokuba kwaziswe u Mr. John Yekele ukuba ayanelisiwe kukuma kwake eluviweni, makake abuye atadishe.

Kugqitywe kwelokuba kuncediswe u Rev. R. Birt nge £150. u Rev. J. Harper nge £75.

Kuqutywe amatiletile okuqukumbela um- sebenzi wentlanganiso, yaba iyahlukana okwanonyaka.

IMFAZWE KWA ZULU.

Inkosi ezingo Somkele, Mpopo no Betsam ezidume ngokomelela zigalele kwaku Dinizulu. Kuyatinjwa amago- gotya hidaka. Kuke kwaqubisana impi ka Dinizulu neyama Zulu ka Sokwetyata ebipetwe yimantyi u Mr. Pretorius nesi- tandatu sama Ngesi. Ama Zulu kutiwa ebekumawaka amatatu, ate emva kwe- duli elishushu agxotwa. Kuhlanganiswa amavolontiya e Natal. Beke kwatiwa ayakunikwa 15s. ngemini azitimbele, ngoku intimbo awayikuyifumana. Lonto ibange ukuba anqene. iya isanda impi ka Dinizulu.—Kukwako inteto yokuba izigitshimi zika Dinizulu zisendleni uku- za kwi Ruluneli yase Natal u Sir Arthur Havelock.—Umkosi ka Dinizulu kutiwa ngoku ufikile kumadoda amawaka allshu- mi linesibhozo, kuyakucaca kwabamhlo- pe ukuba lifile yinyaniso, oko bekucinge- wa ukuba ayisakuba mfazwe inkulu.

EMAMPONDWENI.

Udaba oluvela Emtata lolokuba u Sigcau utumele ku Nqwiliso ukuba ama Konjwayo anikwe inkomo zawo, ukuba ayekuhlala nazo koka Sigcau. U Nqwiliso akavumanga, ate u Sigcau wasongela ukuba uyakumnyanzela u Nqwiliso ukuba ayenze lonto; naye kutiwa selexolele ukulwa.

IDABI LEGUSHA NENKCUKUTU.

Omnye Umtembu apa e Qokolweni, umfo wase Matoleni wavalela igusha ezi 118 eti ufuna ukubulala incukutu, zati ngokuxinana igusha kwasa zite kakalala zonke; kwakuko nezika Mr. Elias Frantz. Lomadoda siya wavela ngesi kade asifumeneyo.

EZABABHALELI.

IMPATO YEMIZI.

Nkosi MhlelI,—Ndindululwa yincwa- di ebonakele kwi *Mvo* ye 23th June, 1888, ibalwa linene lase Batenjini, Eugcobo, eteta ngempato yemizi yabantsundu, ngokukodwa obekutiwa yi Board of Management. Lombhaleli wako ndimva ukuba uyalutakazelela uti “ lunga lunga- hanjiselwa pambili nam ndikwatsho, ndinqwenela ngalemigca ukuba ndibetele esosikonkwane siseshushu entliziyweni zamanene akowetu. Ezincam zonke zi- kankanywe lelinene mayela nolaulo Iwe- zibonda ziyinene engenakupikwa luninzi Iwezikolo ezikulu ezifuna ukuqubela pambili—ungafumana ikakulu izizibonda imivalo elele endleleni yomzi ekuhambe- leni pambili, kuba, kuq’ala, isikolo esipe- twe sibonda, nokuba siti sigqobokilena, eso sibonda uyakufika sibopene namaqaba „wonye namanxiba asesikolweni, zisa-

mkela amacebo kwabo bantu, zingqwuse lo umzi kuba azikonzi kuwo, zikonza wa Rulumente. Andifuni kugqiba nda-

wo. Nditelela kwelo Mtembu “ulaule Iwezibonda olukugogileyo ukukanya ma- lebhejiswe ” kungeniswe i Board of Management—kuba ngati kungatwabulu- ka ukukanya kunoko kunjalo. Angade abe angako amadlala kule Board of Management kodwa kuko izikolo ezisezi- vutiwe ukuba zirgalingwa ngale mpato, ngokukodwa izikolo ezikulu. Kutiwa isaqalwa e Pirie. Kwala nina ukuba olu laulo lungadluleli ema Peelton, Mgwali, njalonjalo? Uhlabe ekangele u Mtembu xa ati “ ulaulo olusimakade alunanto ilungayo.” I Board yohlala ixa elitile elimisiweyo, izame ngeloxesba ukuzilu- ngisa izinto ukuze ibuye inyulwe.

lCAM.

June 29, 1888.

IMV0 E TSITSIKAMA. Wetkleebosck, May 26, 1888.

Nene lakowetu : ukuba elizwana linga- zuza isitutyana kusinina kulomvaba yamanene? Saka sanentlanganiso apa singamadoda asibhozo ngosuku Iwe 5 ku April ofileyo, sasijonge ukukangela ama- lungelo etu tina mzi untsundu, intlanga- niso levo yazuza igama eliti “ Upapamo Etsitsikama.” Sati einveni kwenteto zokusililela ukuba i Tsitsikama lilele kangaaa, endaweni apa kusesazulwini sokukanya, savumelana ngezindawo- 1. Sineratshi ngamapepa asi *Sigidimi* ne *Mvo Zabantsundu.* 2. Anga lamapepa anganobuhlobo, kungangeni lutshaba oluyakuwahlukanisa. 3. Inkulu into evenziweyi *Mvo* ukulungiselela ontsu- ndu. 4. *Imvo* lipepa elitetelela umzi wonke ontsundu ngapandle kwekete noloyiko. 5. Makafundwe lamapepa sili mzi ontsundu. Zezoke indawo esavume- lana ngazo, nakuba sisaqala ukupapama silitsbo kakulu eli ukuba gcinanani, amakwele makangavunyelwa, nokuba nipendulene kalukuni msani ukude nihlebane kakulu komhlope, noba nipe- lisa amandla etu njalo. Ngenani ke zingwevu zakowetu yonke into soyiva ngani ubuxoki ne nyaniso utsho u

Simon Mtimkulu.

IXABISO LE DAYIMANI.

Nkosi,—Mnumzanaopatele umzi ontsu- ndu ipepalendaba lemvo zabaniu, ndiya- cela kwalomvaba yomzi, ndingemntu uhlala ekataza ngazinto, kumblana ndi- qalayo. Kuko into endotusileyo ndaku- yiva, yokuba amanani e dayimoni ahlile. Ndiyabuza nkuba kutetwa ukutinina ngaiendawo yokuhla kwamanani e dayi- moni, kuba tina bambi be dayimoni asizange silifumane inani layo. Soloko sinikwa iponti ezimbini (£2) nge keleta, kube kunjalonje sivalelekile singenakuzi- tengisa nakuyipi indawo. Ngalento ke sifuna indlela’ yokuba akuko lungelona lokutengisa nge dayimoni maxa umntu anelasentse yake, ebafala imali zika Ru- lumente ene kilem yake. Akuko ndawo yimbi na nase Kapa nase England apo abantu bangazitengisa kona. Lento siyi- faka epepeni elingumlomo wabantsundu. Linokusivela kuzo zonke indawo apo kungati kanti sibulawanje kuko indawo ezingati zifumane awona manani afanele- kileyo. Manditshonele ngeliti lendawo asindawo incinane, inkulu.—Ndim,

Paul Ntsunguzi. Barkly West, Good Hope,

28th June, 1888.

INGQUSHWA.

Nkosi MhlEli,—Nceda ke wenzele indawo lawo mazwana kwelo pepa lako. Ndifuna ukupendula umbhaleli wako wase Ngqushwa. Utshilo ukuzibiza kwa- ke kanti uyaxoka, ufun’ ukugxeka njeko- dwa, akolise abachasi be Ngqushwa, no- kuba ke ngowakona ngokutsho kwake. Nyanisekani ukuba liveza ndlebe apa e Ngqushwa. Akazi nento le ngayo. Fan’ ukuba kanti u Sir G. Sprigg ukuti kulo amaveza ndlebe makangavoti wayeteta abantu abanje, oti ukuzibiza ngowase ndaweni etile, kanti uyaxoka ufuna ukwenza mbi into zalondawo, azenze yena mnandi kubachasi balondawo. Nalo ke ufuna ukuzenza mhle kubachasi be Ngqushwa. Ewe ke mhlaumbi umntu anganako ukuti ngowasendaweni etile, kanti weza nonina, atande ke ukugxeka kuba akanto nezwe elo, nakuba esidla, esela, unjalo ke lombhaleli wako wase Ngqushwa. Pulapula uti asiva nto nge Ngqushwa, kanti uti ungowase Ngqushwa. Oh! hai ukuxoka into engazange yamela- na nenyaniso, wanga mzalwana unga- puma enyongweni yoburara uguquke ungabi saxoka.

1. Mna ndiyinzaka apa ndiza kuteta okukoyo, nokuba kubi nokuba kumnaudi, or muncu.
2. Elilizwi ati ngalo otitshala ngama- nyotololwana, uyatuka kanti ke asingabo bonke otitshala abatanda ukutukwa ngu- we obhale lencwadi yokutuka i Ngqushwa.

in. Iko ke intlanganiso e Ngqushwa nokuba akuva nto ngayo wena.

iv. Ngamapepa uzinye ku Mhleli we *Mvo* no we *Journal* wowanikwa apo ama- gama, adwele kona.

V. Indawo yokuti yona otitshala base Ngqushwa baneliswa kukufundisa andiyi- ngeni, kuba ute xa ubusiti ugxeZsa i Ngqushwa no Titshala wasuka watamsa- nqela, kuba kakade ukuze lube uhlanga luyenyuka kufuneka kufundiswe kushu- nyayelwe, ukuze kuvele ababeti zibhola nemiboniso. Soti ke sakwanda boti oti- tshala beshumayela babe abanye bedlala ozibhola njalo-njalo. Mandiyeke apo.

Makangabhali amavezandlebe kwe- lipepa letu singamanene tina ngoku- zalwa kungengako ukwenziwa bubu- lumko belizwe. Ukuba uMhleli we pepa letu ufaka namavezandlebe makawacime awetu amagama.—Ndim Owenu,

XaLANG’ELINGWEVU.

U MXABELA NABAFUNDISI.

Mr. Editor,—Ngendawo oti wena siya yivuma inteto ka Mr. Mxabela, manditi akunjalo, akuko mntu uyivu- mayo. Imbangi yokungampenduli u Mr. Mxabela yile, kwa igama lake ngokwalo liteta into kuti; siti tina O, u Mxabela uyawa xabela. Ke nangoku inteto yam ayipenduli yena, koko ndifuna ukucaci- sela abangaba bayakolwa yinteto yake. Kwindawo yokuqala u Mr. Mxabela aka mshumayeli, na mkokeli, nam ra- mente, wapuma kulawo mawonga. Oko ebengumshumayeli ebengaziteti ezizinto. Umbuzo ke ngulo kum, liiipiuake ixesha inteto yake inexabiso ngento ze Lizwi? kumaxa angu mshumayeli na, nokuba kumaxa engapandle kwe ramente enga- gqobokanga? Nditi ke mna ngokwam ukucinga kumaxa agqobokileyo, ngokoke andibanga nakumpendula kuba enje nge qaba kwinto ze Lizwi Eyesibini indawo,

ezi zinto zipuma namhla nje nje ku Mr. Mxabela, zizinto zeminyaka elitoba mhlaumbi elishumi eyadlulayo; kwa- bonakala kum ukuba manditi cwaka. Okwesitatu, umfundisi angaba ubheki- selela kuye selenemiuyaka wemkayo elizweni. U Mr. Mxabela ukuba une- siroro ngokutetwa kwetyala lake nesi gwebo salo, makacele ukuba ukutetwa kwalo, nesigwebo salo, sibhengezwe emapepeni, baze abalesi nelizwe babone ngokwabo ukuba wadlelwa indlala na nokuba wakutshwa ngokona. Ati ukuba ake njenjalo ahlale ati cwaka kude kube ngunapakade. Okokugqibela, ndite ndakuva lemfungumfungu yokuteta ko Messrs. Mxabela, Mlefl, no Ngxwashula, ndaqonda ukuba ingaba ngumsebenzi ukufuna inkozo pakati kwale miququ yenteto zabo. Mandipele, ndipantse ukuti:

Mehlo ka Nantsi ziyaluyalu

Yanga ngumququ mhlana ngomoya.

Isicaka sako futi,

P. M. Wase Manyangeni.

NGEMBUMBA.

Nkosi Yam,—Ngokuposa izwi kwinteto ye pepa le 14th June, engeMbumba, ote Mhleli besifanele ukuba nayo, nati bantsundu. Ngelifupi tina Batembu si- mangalisiwe ukuba u Mhleli atetengoku- ti ngekuyilwa intlanganiso eyi Mbhu- mbha. Siba intlanganiso yase Qonce yayigqiba londawo, kwada kwavakaliswa ukuba ezayo yoba se Queenstown, yava- kaliswa indawo yokuba umzi woman’ ukuhlangana ngamaxesha atile, saba ke tina kudalwa i Mbumba. Soloko tina Batembu saxonxa indlebe, ngokumenywa kwayo, nanamhla soloko salinda, zinga- zange zipele ezetu intlanganiso, nanamhla zimi. Ndicela kuwe Mhleli ukuba uke undichazele kwi Minute hleze ndibe ndafunda gwenxa, nakuba ndaye ndi- ngomnye wabatunywa abangafikelelanga, okanye ndaqondiswa njalo ngabalingane bam. Njengoko sendike ndayiva imbili- ni yompezulu, kokwam ukuqonda, kuba noko into le ayicasiwe ngumzi. Ngeku- menywa intlanganiso yamahlelo onke kubeko abatunywa bendawo ngendawo kwindawo enokumiswa, kuze kuyilwe apo uhlobo lwale Mbumba, nemimiselo yayo. Bati abo batunywa bayakunyulwa babe bexhotyiswe kwazintlanganiso ezi- semakaya. Ngapandle kwe Mbumba asiseze sibe sisizwe esomeleleyo. Ndiya- kolwa ukuba sonke siyakuvumelana ngo- lumemo lwentlanganiso, ukuba imenywe ngumzi.

Pambani Figilan.

UMONAKALO.

Mhleli.—Malungana nenteto yenene elingu “ Mtembu wenene,” ekwi pepa lika June 28th, lonteto ndiya yitelela kuba ingentengiso yotywala kwaba ntsundu, kuba xa ndizekelisayo lento inje ngenkunzi yenkomo ekwatiwa iyeza, iyeza, iyeza ne mofu, yade yatika, v'asika yati yakufika yazigqiba inkomo. Injalo ke ibrandi kuti bantu bantsundu. Ke lonteto imalunga nomhlaba wakowetu wakwa Hala intsingiselo yayo. Mandi­pele apo Nkosi, ndim,

Jackson Khutwana.

Kimberley, 6th July, 1888.

NGOVOTO EMBO.

Nkosi yam, Mhleli we Mvozohlanga Iwakowetu, kaundivumele ke ndenze abe mbalwa kwolo pepa lako, kuba kuko into emana ukundikataza, ndiyiva kwelo pepa lako lidumileyo. Into yile yokumane kutiwa nxa kutetwa ngovoto, kutiwe impi yase Mbo, kube nxa kutshiwoyo kuqukwa yonke impi engabavoti belo letu, kanti ke tina banye asingenanga kweso sihelegu sokungatati icebo laba- nye, kube kunjalo nje tina isixakanisile indawo yabasipambileyo. Kunanina kwakuxelwa ngamagama abantu abaluvo Iwatenxayo? Manditi kuba ndingomnye wabavoti, nditi, tina mpi yakwa Lehaua sonke sanyula u Mr. Zeitsman, saye simashumi mabini anesitatu (23) ababeko lomhla kwa votwa, akuko namnye owatenxayo. Mhla kwabhalwa abanezi- ndlu ezifanelekileyo, babebhalwa ndim ngomyalelo we nkosi u Lehana, ukuba andiposisi bafika kwi kulu elivayo ; naxa umantyi wafikayo ukuya kukange- la ezondlu, abalahlwayo baba ngapantsi kwelo nani lingentla, oko kukuti kwe siqingata sekulu, abavoti bakuti kwa Lehana abazange bafinyelele bonke e Ofisini ngetuba lokuba imini leyo yayiye banda kunene, bati abanye babanjwa bubudenge bokuti apo u Lehana anyule kona unyulele tina sonke, kwaye kungesizatu sokungazi ukuba kanti umntu kufuneka eko ngokwake. Abakwa Chief Zibi banyula kwa u Mr. Zeitsman. Impi yakwa Chief Lebenya no Thlali yiyo eyanyula u Mr. Sive- wright. Tiua ke bakwa Lehana masinga qukwa nalompi, kunanike bakuxelwa bacaciswe abatenxileyo, lento kusuke kuqukwe baya kwaziwa ngani abanjalo? Kweyase Cala yeya kwa Maxongo eyatenxayo noko ke yona ingazange incede nto. Impi yase Batenjini e Qokolweni ibeta obuntumntum ayinge- nanga eluvotweni, siti sakubuza ixele isizatu esimhlope esibonakalayo, kokoke nditi ndakuqonda ndibone ukuba afukamele amaqanda njenge nkukukazi, koko akawashukumisi, ayakuti ayaqala ukuwashukumisa abe amaqanda sele- bolile kungaseko kunceda. ke kuti, endaweni yokuba kupume intshontsho kupume into ebolileyo, hi inje? Mandi- pele Nkosi, ndim owako &c.,

George Grey Frantz.

Nkosi,—Mhlobo wam otandekayo, mfo wezimvo, nceda undifakele apo epepeni lako lamazwana, ke uti isifo sokutiyana sikulile apa e Tinara. Asinagqira apa ke. Nawe uyasazi amandla eso sifo sachita Amamfengu entla. Atiyana, ahlebana, alwa odwa ke. Ati akufika nakwa Hintsa ahlebana ancetezana odwa ezinkosaneni za Maxhosa. Ibe isiti i Mfengu enye ine- mfene, akolwe ke u Mxhosa akuva lonto, kuba u Mxhosa vinto eyoyika kakulu ubuti. Uzungapiki nkanishe ndini. U Nkanishe wala zinkani. Upika nje uyazi na ukuba u Nomsa, umka Hintsa, inkosikazi ya Maxhosa, yanukwa ngama- gqira Amamfengu. U Sutu, umka Ngqika, inkosikazi. yanukwa ngamagqira Ama- mfengu. Musa ukupika esisifo siseko nasez.ikolvveni. Uyakutshwa umntu nase- kushumayeleni xa sukuba ehletywa nge mfene nokuba kunge nyoka kuba eli- gqwira kungatetwa ke.

TfiOMAS GiWASHULA.

Uitenhage, 3rd July, 1888.

NATIVE OPINION

THURSDAY, JULY 12, 1888.

Grappling THE now weH-known with the Curse  Missionary Confer- ence has recently held its annual meetings in this town. Re- presentatives of the various Evan- gelical Churches in the Colony and in adjoining territories were present, and mission affairs, in which all had a common interest, were dis- cussed. As might be expected, it did not transpire that the members of Conference were of uniform mind in all the details of business passed in review; but in one matter, the unanimity of thought among all was impressive. We refer to the earnest and emphatic condemnation of the twin evils assailing the Native races, viz., brandy drinking and “Kafir-beer” drinking. It was conclusively shown that such cus­toms, opening the way, as they certainly do, to other and perhaps grosser forms of vice, were a perpetual menace to mission-work. Speaker after speaker referred to the havoc wrought among the various tribes by the custom that appears to have had thrown over it the pro- tecting aegis of our enlightened and paternal senators. A determined stand had to be taken by those es- pecially in charge of mission stations, in order to successfully cope with the evil as prevailing among the ad- herents of such missions. Some of the churches had found it necessary to make abstinance from both forms of drink a condition of membership; and it was alleged that this attitude of firmness had not been barren of results. But it was felt that mission and civilizing labour among the Natives would always be carried on with infinite difficulty and discouragement, un- less some repressive or restrictive legislation were enacted by the Government. As a practical out- come of this very interesting and important debate, a sub-committee of those present, consisting of ministers best qualified to under- stand the temperament and habits of the Native people, was appointed, to prepare and circulate an address pointing out the dangers of these drinking habits, and urging their discontinuance. But unless some- thing still more practical be at- tempted, the effects of that address will be as evanescent as the frothy eloquence sometimes poured out in the Legislative Assembly, in defence of the liquor traffic. Some- thing more tangible than the circulation of letters of expostula- tion and counsel will have to be achieved if this source of moral and physical ruin to the Natives is to be dried up. As well try to arrest the plunge of an avalanche by erecting a frail barricade of reeds or rushes. Our only hope is that public opinion will speedily be aroused to an appreciation of the ruin actually being wrought by the present fearfully easy facilities for the demoralization of the great hosts, who actually are, in great degree, the pupils and copyists of the more highly privileged Euro- pean occupants of this country. To those sapient legislators who, theoretically, are supposed to have at heart the welfare of all classes of the community we appeal. As in some sense the exponent of the thoughts and life of the aboriginal tribes of this land, we state our deliberate conviction that in the hands of those who introduced European vices as well as virtues rests the power to remove from our Native people the incubus of disease and misery that results from the unrestricted sale by white traders of their cheap brandy We claim an extension of prohibited areas; the re-imposition of an Excise Tax gradually increasing in amount until it shall be impossible for Natives to so easily obtain spirituous liquors ; and, lastly, we claim that liquor licences shall not be obtained at so trifling a rate of cost. The Legislative Assembly of the oldest British Colony, New- foundland, found it needful years ago to entirely prohibit the sale or

giving of drink to the Esquimaux and Micmac Indians of that country, the penalty for the infraction of this law being a penalty of five hundred dollars. Some such law is absolutely necessary in this country, unless all, Europeans and Natives alike, are to be involved in the disaster that is the inevitable sequel to the present style of things. A few years ago, in a sermon preached in London, that earnest and able advocate of the truth of universal brotherhood, Canon, now Arch- deacon Farrar, used these terribly significant words with reference to his own countrymen, “We have girdled the earth with a zone of drunkenness.” We fervently desire that that true reproach shall be removed from this section of the great and world-wide British Empire.

Editorial Notes.

There is something, says the *P. E. Telegraph,* so awfully grim in a notice in a Diamond Fields paper that we transfer it to our columns in all its pristine shame: “Deceased lay down drunk outside the canteen and died through intoxication. Canteenkeepers ought to be compelled to report occurrences of this nature to the authorities with as little delay as possible.’’ Certainly they ought. We suggest hat it be a condition in the recognizances that when the Government grants a licence to kill the result may be reported to the “authorities with as little delay as possible.’’ This is only fair— fair to the public, fair to the Government, fair to the relatives of the deceased, and fair to the “ administrator of the medium of mortality ”—to put it euphemistically.

Rev. H. Kayser’s proposals at the session of the Congregational Union in Capetown that a petition be addressed to the Government to release the Kafir Chiefs, political prisoners, now serving on the Breakwater, was for humanitarian reasons well-worthy of the consideration of that body. “ But on account of the threatening attitude of some Chiefs in Zululaud, it was considered a most improper thing at the present time to approach the Government on this matter.” With all respect to the Union we cannot, for the life of us. see what connection the release of the Kafir Chiefs has to do with Zululand as there cannot be the slightest possibility of the state of affairs in that country affecting matters here.

Speaking about these state prisoners, recalls to remind the promise Mr. Brownlee made to the Natives on the strength of Sir Gordon Sprigg’s assurances that the unhappy prisoners were about to be settled on some farm, where they might be joined by their children. To this the public opinion of the country has never demurred. As a matter of fact it was not unfavourable to their absolute release. Their continued incarceration after these promises can have no other effect in the minds of the Natives than to seriously compromise the honour and respect of the Government. There is not the remotest fear that mischief would be the result of clemency shown to the fallen Chiefs, and we sincerely mourn the action of the Congregational Union in going all the distance to Zululaud iu search of a plea for their continued imprisonment.

The *Kaffrarian Watchman* leader of Friday last was intended as a teriffic on- slaught on *Imvo,* based on our assumed inconsistency in respect of the Native Disfranchisement Act, and the Native Relief Act of last year. Our contemporary admits that *Imvo* most resolutely opposed Native Disfranchisement, as also Mr. Hofmeyr’s Act for the removal of Native disabilities, although, as regards the latter, it rectifies its error ir. its Monday’s issue, and acknowledged the mistake it fell into in representing us as opponents of Mr. Hofmeyr’s Bill, which we accorded, as we always do, independent support. But the correction serves to confuse the arguments of the *Watchman;* as it says the Registration Act and Mr. Hofmeyr’s Act are one and the same thing. There is no sense then in what it wrote on Friday. For our part we have always been satis- fied that in motive and execution the Registration Act was unworthy of an honest and enlightened Government, while we firmly believed that the principles of discrimination underlying Mr. Hofmeyr’s Relief Act were good, and redounded to the credit of the Dictator of the Cape Colony. We fail to see how the *Watchman* manages to

make out that we have gone back upon our convictions. This time surely the *Watchman* has been pursuing a will-o- the-wisp; and if it does not look out, people will regard it as an impertinence for it to arrogate for itself the suggestive device : “ *Nunquam Dormio.”*

“ That brute Bamberger,” as Mr. Merriman very fittingly described him in the House the other day, says the *Farmers' Chronicle* (Cathcart), is again kicking up ructions at Hanover, and Mr. Tudhope over mildly defends him. He was removed from Bedford because the tide of indignation against his brutality rose too high to be resisted, and now the old Adam . in the man will persist in coming out. We are prepared with a suggestion which we present free gratis to Mr. Tudhope. Take Mr. Rolland from “ the territory known as Walfish Bay,” send Mr. “Bully” Bamberger there as R.M., with Mr. Wrenchas A.R.M., with- draw Lieut. Sugden and his C.M.R., cause proclamation to be made amongst the surrounding sons of Ham that brandy and guns were lying galore inside the fort, and then await events.

With reference to the cardinal point of the policy of the Bond in South Africa, the *Graaff-Reinet Advertiser* writes:— “ It is bad enough for any man to show opposition to the progress of England’s

 2 IMVO ZABANTSUNDU (NATIVE OPINION) [JULY 12, 1888