lamented this state of things, and invited those concerned to air their respective grievances in these co- lumns, that haply such a course would lead to a good understanding. The communications we have al­luded to are in response to this in­vitation, and happily for us, one of them treats the question from the Tembu standpoint, and the other from the Fingo-Ngqika point of view. It may, perhaps, assist the discussion to state that both letters are from well-informed influential men in Emigrant Tembuland. The , parties seem to join issue on the re-arrangement of the Districts of Xalanga and St. Mark’s effected by Mr. De Wet on his trip to those parts. The Secretary tor Native Affairs so divided that country into districts that a portion of European with a portion of Native Tembuland were made one District, presided over by one magistrate, who is sta­tioned at Cala. The Tembu section of the inhabitants is not satisfied with this arrangement. They regard it with suspicion. It has, to their minds, elements of instabi­lity in it; and experience has taught them the worthlessness of such settlements. The Tembus would rather have that their dis­trict should be separate, for fear that under present arrangements it may be absorbed by European farmers. The Fingoes and Ngqikas are content to abide by the assur­ance of the Secretary for Native Affairs that there is no intention to violate the boundary, set up by the Tembuland Settlement Commission, between European and Native Tembuland. These two Native races are therefore looked upon by the Tembus as taking no interest in the future of the country. This arising from the fact that the land was not originally the Fingoes’ and the Ngqikas’. The Tembus hold­ing that the mere assurance of the Secretary for Native Affairs is not a strong guarantee for the perma­nence of the settlement. This is the gist of the case. There are, of course, less important points of the matter. For instance, the apologist of the Fingo-Ngqika side of the question says that the Tembus iso­lated themselves by addressing the authorities at Cape Town without due consultation with them, on the matter of the separation, and repre­sented that they spoke on behalf of all the inhabitants. In reply to a query addressed to a meeting of the people by his Excellency the High Commissioner as to whether certain Tembus were speaking on behalf of the inhabitants, the majority carried their point against the Tembus. Again, the Tembus are said to favour amalgamation with St. Mark’s, as against Xalanga. This is opposed by the other side.

To our minds the case of the Tembus seems to be very strong, and the grievances of the other side are mainly sentimental. There seem to be fears among the Fin­goes and Ngqikas that if the sepa­ration should be effected the Tem­bus would treat them with a high hand in the new district; that the district would be virtually in the hands of the chiefs: and that it is because the Tembus will not have Mr. Levey as their magistrate. On behalf of the Tembus these allega­tions are indignantly denied. All that they want is to be separated from Europeans.

That a question leading to race differences should at all have arisen in such a mixed community as that which peoples Emigrant Tembuland, is most deplorable. It lies with the Government to destroy effect­ually the seeds of our future troubles in that quarter. A gentleman thoroughly conversant with Native character might be sent up to in­quire into the the matter, and Go­vernment act upon his recommend­ations. The present state of matters cannot be tolerated

Editorial Notes.

It is very gratifying to learn that much attention is given to school affairs in Capt. Veldtinan’s district in Fingoland. On the 15th instant there was at his place a school committee meeting, consisting of the various Headmen in the district, at which sub-committees were appointed for the various schools to keep up the attend­ance and the general efficiency of the schools. The chief committee consists of Captain Veldtman himself, M. Veldtman, his eldest son, John Mampunye, Robert Mnyani, and John Ncanisa. The result of the interest that the people are taking in educational matters is that the schools in this district are in a healthy condition notwithstanding the hard times. If all our Chiefs and Headmen were to follow this example there would be hope for the future of the Natives.

From what we gather from a correspon­dent’s letter in Herschel, Natives are not getting even-handed justice there. Z. S. L. (Ben son vale) says: “I notice a very bad practice here. I am surprised to see in these parts passes being bought. We have to pay for passes when we are taking journeys. If you have not 2s. you cannot move out of the place. From the time it was announced in the papers that a Colonial Native is not obliged to carry a pass we began to purchase passes. We had never bought the passes before. I agree with those who say the Colonial Government has failed in governing the Natives. This is true in other respects for ever since we received this paper we have read of the shooting of Natives by white men, but never of white men being shot by black men. Natives are being killed, but we do not hear of these cases being inquired into. This is a wonderful Government.”

In the *Cape Times* the Rev. J. S. Morris, of Buntingville, goes at length into the subject of his scandalous desertion by the Government in the matter of the famous vote for the Institution over which he presides in Pondoland. After traversing the whole of the ground we travelled in our article on the subject, he winds up with an appeal to the generosity of the public in general in the following terms: “ My only hope now of being able to con­tinue the institution is in the support of the friends of Native education—to these I earnestly appeal.” We heartily echo the sentiment expressed by the *Cape Times,* which trusts that he may not appeal in vain.

Mr. Isaac Wauchope, the Port Eliza­beth Native Interpreter, stated nothing but the truth when, in bringing before the Railway authorities at Port Elizabeth the gratuitous insults offered his brother by an employe, he said “ My brother’s case is but one of many cases in which the Native traveller is taken advantage of by some of the so-called railway officials, and the only reason I can assign for the few­ness of complaints is, not that their com­plaints would not be attended to if lodged with the proper authorities, but because they think that the bullying and knocking about which they receive are part of the duty of the officials.” That sometimes these fussy officials will burn their fingers in this doubtful amusement, the subjoined correspondence will show:—■

Gcebula, Peddie, July 3, 1885.

Sir,—There is a matter that I wish to bring before your notice. On the 27th ultimo I started from Burghersdorp where I am a teacher of a Mission School, and came down to King William’s Town per train. I took the second-class ticket and travelled as a second-class passenger from Burghersdorp to Queen’s Town ; but from Queen’s Town to Blaney Junction I was reluctantly compelled to travel as a third-class passenger. The authorities at Queen’s Town having informed me that no Native can be in the second-class carriage. I protested against this step, which I thought was one of great injustice not only to myself personally, but to the Native community at large; but the authorities there were resolute, and would listen to no reasoning, and so, seeing the railway starting, I was compelled to jump into the third-class carriage, otherwise I might have been left behind, and had to be in it as far as Blaney, after which place I again went into the second-class carriage to King William’s Town. I inform you of this, not so much because I felt grieved of such a treatment, but simply to bring to your notice the inconvenience to which the Native travellers are put by the railway authori­ties at Queen's Town. I consider it to be very unjust to inconvenience people who travel by railway for a fault, which is not theirs, if it be a fault at all—but of their Creator who made them black.

Hoping that you will give this bad treatment of Natives by the railway authorities your prompt and earnest attention.

I have the honour to be,
Sir,

Your most obedient servant, Petrus Ish. Kawa.

T. R. Price. Esq., Traffic Manager, Chief Offices, East London Terminus, East London.

East London and Queen’s Town Railway, Traffic Manager’s Office, East London. July 6th, 1885.

Dear Sir,—I have received your letter of the 3rd instant, and in reply have to express to you my personal regret at the treatment to which vou state you were subjected by the Staff of this Department at Queen’s Town Station. I am obliged to you for communicating with me, and the subject of your letter shall receive imme­diate attention. So long as vou ivere in possession of a second-class ticket you were entitled to travel in a second-class carriage.

Yours truly,

I • R. Price, Traffic Manager Mr. Petrus Ish. Kawa,

Egcebula, Fort Peddie.

The Native Educational Association has appointed a committee of two to compile, with the aid of some old Kafirs a history of the Kafir race, which will be printed in the Kafir language for the use of Native schools. The task is a gigantic one; and the progress of the work will, no doubt, be watched with interest by all students of this kind of knowledge. The membership of the Association is over a hundred and includes most of the educated young men. There should, therefore, be no difficulty in having the manuscript printed when it is ready. We highly commend the step the Association has taken.

As an illustration of the utility of advertising in *.Native Opinion* it may be I stated that two horses stolen from Kama-

stone, which were advertised in this paper, have been recovered at Jansenville. The thief was disposing of them there.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe, I Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane, BEMPONDO,

*NokUdla, njalo njalo.*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitonga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

~ Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Arpaxabiso apezulu anikwayo ngamaxa namaxa nge- nto efcukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

**G. WHITAKER,**

Isebe elitengisa nentwana ezincinane,

*Kwivenkile ebisakubzi yeka ,Magiligana (McGREGOR'S)*

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfu- tshane, Neze Nkomo, Nempondo, enika amazabiso adlnliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu
njalo, njalo

INGUBO, IKELEKO, IPRINTI, Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu aba­ntsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

T. H. KELLY,
Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba
neminye efezwa ngamagqweta.

Akabizi mali ininzi ngGkuteta amatyala nokufeza imicimbi yabantsundu.

Uyakntetelela abamcelayo kwa Qoboqobo nase Xesi.

Apo i-ofisi yake ikona kukwi Maclean Chambers (ngase TownHall), e.Qonce. Make- nimlinge mpindini entsundu.

Lishicilelelwa umninilo, u John Tengo-Jabavu ngu Hay Brothers Smith Street King William’s Town.

Correspondence

———\*

Sir,—I have been a reader of the dis­cussion which has been continued for some time past in the columns of the *Imvo,* upon the higher education ques­tion ; and read with indignation and dis­gust the letter appearing in your last signed X, on the subject in reply to Mr. Bokwe’s letter. If educated Natives wish to ventilate their views on this sub­ject by all means let them do so, in a spirit of fair criticism, but if the discussion is to be productive of effusions of this kind, the sooner it terminates the better. My remarks bear reference to numerous passages in X’s letter. I will instance • two only of the most prominently objec­tionable ones. “ To obtain this priceless boon, he (Mr. Bowke) became the bond thrall of the Institution, ready to do its dirty worA: on all occasions—this accounts for his defending Lovedale,” etc. This is not argument, it is abuse, pure and sim­ple; and abuse of the worst Arind. The statement is as insulting as it is untrue. What “ dirty work ” has Lovedale to do? What has it ever done but the very best work ?

Another sentence.- “ As he (Mr. Bowke) like a Kafir uses illustrations that darken the subject,” etc. More injudicious writing than this it is impossible to conceive of. We have enough of race hatred and race distinction in the colony already, without any fresh importations by anonymous correspondents writing on non-political questions.

If the controversy is to be continued I trust the spirit of the writing will be very different from this. My own opinion is that so far it has proved itself to be un­profitable ; whereas, there are many other subjects of far greater utility and impor­tance awaiting the attention of every thoughtful educated Native.

Yours, &c.,

R. W. Rose-Innes.

[We should be the last to assist in pro- pogating anything calculated to stir up bad blood and race-feeling. In connec tion with the specified remarks of our esteemed correspondent, we may point out, however, that X’s letter was through­out couched in a sarcastic strain, and “ dirty work, &c.,” may be looked upon as figures of speech. The reference to a “Kafir using illustrations” was taken from Mr. Bokwe’s letter when referring to “ Lovedalian,” and was not used in contradistinction to Fingoes or other native races.—Editor *Native Opinion.]*

Ezababaleli.

INTSIZI ZABANTSUNDU.

Nkosi yam Mongameli wepepa,—Ndi- fakele lamazwana ambalwa, — manditi ngumbiko ongento endiyibone kwa Ko- mani. Ndabona ukufa kwababanjwa bakona, bandenza ukuba ndicinge ukuba ubusela obu abulunganga—kwanomsindo nezinye izono ezisa abantu ezintolengwe- ni. Inxenye ipuma isifa, ifike ngokufa emaKayni abo. Andikubala nani, kodwa into leyo yona iyenzeka, bafe kakulu kanye pakati ko April no May kulonya- ka ababanjwa. Ndikufupi no Komani, andizange ndiyibone into enjengale uku­ba mbi—ewe, mzuzu beke besifa kakulu abantu kulentolongo, kodwa ukususela kwiminyaka eliqela bekungasebukali, ngokuba yintolongo elungiswayo ecoki- swayo ngapakati nangapandle, akubona- kali ukuba kungabako isifo.

Ke ndicela imitandazo mawetu ukuba venzelwe lamasela, nokuba abile anemi- pefumlo elindelweyo ngu Mdali wawo nakuba esiba kangaka. Ndiyatemba ukuba asindim ndedwa ongabanosizi akubona imipefumlo engaka ifela ezo- nweni. Kanti okunye wonke umntu onengqondo unokubona ukuba obubuse- la buya bukula ngokukula—butsho be- gqita kweziuye izono—akubonakali qi- nga lakubutintela.

Ngoku kuko isiko elisetyenziswa ka­kulu, lokuti umntu akuba adliwe ne- mpahla vake pezu kwesigwebo asiniki- kiweyo. ‘Kubonakala ukuba lonto umntu imsa kwasebuseleni—kuba aqele amasela ukuba ebelizwa zinkosi kwaXosa—zaku- kova ukuwadla. Kutiwake ngoku ma- kasebenze afumane ezinye—upina umse- benzi ? ongenza ukuba kutengwe izinto, kuba lemalana ayifunyanwa. Liti itama yakupela inyanga esicakeni, andisoku- kuhlaula kuba ulahle igusha. Kuti kwa- loliwe mhla uqashwayo, kutiwe yi hafu- golweni ngemini, kanti mhla kwamnke- Iwa uyakunikwa isihlanu nokuba lishu- mi lesheleni ekupeleni kwenyanga, uti wakubuza isizatu soko, ukatywe ngo- nyawo uncame ugoduke ulila. Uti enule- leni uqubisane nenkomo intliziyo isopa igazi, ube sewutabata uquba-—-kuba ku- kade usebenza—namhla uya ekaya unge- nayo nento le; nantsoke imbangi enkulu yobubusela bungaka kubantu bakowetu.

Ke mna yilo nento eswele iqinga nditi amakowetu makazame ngokuwatanda- zela lamasela, kuba apelela engozini. Mandipele ndikucela uxolo Mhleli, ngo- kukubande kwalencwadi, kumhlano.

Ndingu

Tanduhlanga.

Quueen’s Town.

I I TOURNAMENT YABANTSUNDU.

Port Elizabeth, 9 July 1885.

Kukabini ndifunda epepeni lako nge Tournament emayibeko pakati kwaba- ntsundu ekupeleni kwalonyaka we 1885, iqashiso eli asikuko nokuba liyancomeka kubadlali nababoneli abantsundu, naku­ba indawo efike yehlise umzimba iyile yokuba o King William’s I’own, East London, Lovedale Apprentices, Graham’s Town, and Graafi-Reinet, be- ngekaluvakalisi uluvo Iwabo malungana nomcimbi lo, ekubonakala okokuba ne- xesha lencwadi zamagqugula alikuba- ko ngenxa yokulindelwa kwalamanene endawo ezikankanyiweyo ngapezulu. Olwarn uluvo ngomdlalo lo ndimisa i Rini ibe yindawo ekungahlanganwa ku- yq, yeyona ndawo ipakati kwazo zonke ezindawo, incito ingalingana, abadlali nababoneli bangafika ngexesha elilungi- leyo, ndolindela kwipepa elilandelayo ingxoxo eqinileyo ngalomcimbi.

Ndingowenu wenene

Long Fikld.