[November 28, 1889.

IMVO ZABANTSUNDU (NATIVE OPINION).

3

Umbulelo Oshushu. — Oko abatunywa  
babese Kapa, bati ukumka komhla ngemini  
ye Sabata baya kushumayela kubabanjwa  
kwasa emva kwenkonzo bafumana itutyana  
elifutshane lokuteta nababanjwa. Keka-  
loku bafumana abatunywa ukuba kuko  
ababanjwa abazama ukufunda, batembisa  
ukuba bayakutumela izipel zama Xhosa.  
Okunene abatunywa balizalisile elodinga  
bazitumela ezoncwadi. Omnye ke waba-  
anjwa upindise umbulelo awutumela kuba-  
tunywa, wawusingisa ngamazwi ebesinga-  
zange siwacinge — esitanda ukuwapakela  
umzi, Ute esingisa komnye wabatunywa :  
“ Ndiyabulela, ndakubona kwakanye, kodwa  
utando endikutanda ngalo lufana nolwe!  
ntombi itanda isoka.”

EZABABHALELI.

ISIQINGATA NGA AMATEMPILE.

Elibandla lingentla lilele, laye linge-  
namgqaliselo kananjalo, ke ngoko alina-   
msebenzi. Kwintlanganiso asukuba  
amatempile ememe umzi akaze awuxe-  
lele umzi ngomsebenzi wawo, namalinga   
awenzayo ukuncipisa uselo, e Bhayi   
nakwezinye indawo, kupela kusuke le-   
mihla kumana kusanekwa imifanekiso   
yesisu somntu. Kwake kwafika inene- kazi lase America lishumayela ngozilo  
livela nento eyenziwa ngamanenekazi  
elozwe ngalomcimbi woselo. Amate-  
mpile ayengeko kulontlanganiso, abeke  
amaquma amanzi e soldam ayakuzekela  
kobanina xanje ababantu bati balwa  
uselo bangawayiyo amadabi oselo. Be-  
kusandulu’ kubako intlanganiso ezimbini  
ngoselo kumzi ontsundu, kwaye kana-  
njalo kufunwa amadoda okuya kuvaka-  
lisa uluvo lomzi ngoselo, kulamadoda  
anyulwe ngu Rulumente ukuba apicote  
lomcimbi woselo, akufika e Bhayi.  
Amatempile ayengeko kwezontlanganiso  
zombini. Ubeke umgqaliselo wawo vi-  
nina?—Ndim,

Xakalashe.

November 16, 1889.

UBHALO-BAVOTI KU QUMBU.

Nkosi yam,—Ndihlatywe yinteto ye Leader” ye *Mvo* yomhla we 14 ka November, yesiqendwana sokugqibela, eti, “Unga umzi awungotuswe ngonomanyamanya woyike; kuba ukuncipa kwetu evotini kukuncipa komzi omnyama isitunzi sobuntu kulombuso sikuwo.” Lamazwi yinzaliseko yentoeseyiko apa ku Qumbu. Nyak' omnye ndaka nda- kuxelela ukuba amagama ashiy wa onke apa ku Qumbu; suka kanti loncwadi amashwangusha ayiginyele amate, yaza yaposana nawe.Nonyaka nje ngati isaya- kuba kwayilonto ; kuba umbhali-maga-ma ufuna ukuwabhala yedwa ngasese. Kuti lento ifana nokungati asiyiyondlela. U Mr. Dana indoda enkulu ekauyiselweyo izamile ukumema intlanganiso zokukangela amalungelo okuvota; kwabonakala iyinto eninzi engafakwayo. Kodwa mhla lamadoda ayakuzingenisa aliwa ngokuti akanazingxande. Into yamasimi namanqugwala yona ayinanzwanga nokunanzwa. Nangomso ke (Nov. 20th.,) amadoda ayenyuka ukuya kuzikangela ukuba abhaliwena, ngenxa yalento yokuba umbhali-magama efuna ukuwabhala ngasese, ukuze abantu beve sekutiwa iidudume ladlula. Ngenxa yalento besinga singazuza umteto ngokwawo kunye nokucazwa kwawo, uze ube selugcinweni Iwentlanganiso yama lungelo okuvota, size siziqondele tina kuwo; kungokuba singazi ukuba singatinina ukuze siwuzuze,—ungake utsho wena Mhleli? U-Qumbu umiwe ngamawakawaka abantu, kanti abanomlomo embusweni bambalwa kunene, pofu izinkulungwane abanemfanelo. Uku- ncipa kwetu evotini kuyakuncipisa isi- tunzi setu kulombuso sikuwo. Ndinya- mezele Mhleli. Ndingowako.

Rorayo.

[Umteto nguwo lowo sawushicilela kwimiqolo ye Mvo zabantsundu zo October 24, 1889.—Editor “ Imvo Zaba- ntsundu.”]

NGE “ MFENGWANA.”

Nkosi Mhleli,—Kuya kuba luncedo emzini wonke Ontsundu naku Mr. Mhalla ngokwake, ukuba lengxoxo yake uyinqumamisile. Akasaxoxi ngoku upungula igwebu lomsindo wake ngezituko nangokucalucalula intlanga. Akuko namnye umntu elizweni apa onga vuviswayo kukuba igama lobuhlanga bake libe sisituko. Nokuba Amamfengu ati ukuya kukonza kwawo kwa Mhalla ati “ siyamfenguza,” sase siba situko atukwa ngaso eso, okanye lase liba ligama lazo zonke intlanga ezazivela Entla, namhlanje akasamfenguzi, ngoko ke asiyo ndawo Mr. N. C. Mhalla ukuba ntshele kwako situko. Abo bantu afuna ukuba tuka makababhalele incwadi, angadabadubi wonke umzi ngomoya ose ntliziyweni yake. Ndingowako,

S.

INGXONO EDINILEYO.

Nkosi Mhleli, —Ndincede undipe indawo epepeni lako, andimntu uteta inteto eninzi. Ndifuna ukubhekisa ku Mr. Mhala. Yabona, mtana we nkosi, yiyeke lento. Lihlazo ukuti lemihla umana upuma ecaleni, nokuba kuko abantu abakuvumelayo baya kulahlekisa. Ilizwe lonke selidiniwe yinteto yako epepeni. Ndive, ndingumhlobo wako mandiknxelele mzalwana, — ulahlekile. Uti kwakupatwa ivoti uyawavuka ngenteto engavakileyo, kubonakala ukuba akutandi ukuba sibe yi Mbumbayama Nyama. Tina kulomandla wetu siti mazingashicilelwa inteto zika Mr. N. C. Umhalla ukohliwe ngumsebenzi; ufuna ukulibazisa abantu abafuna impumelelo yohlanga. Ndim,

Ntaba-ka-Ndoda.

Peddie, November, 1889.

NGE “ NKEWANA.”

Nkosi yam Mhleli. — Ndingavuya  
Nkosi yam undifakele lamazwana am,—   
ndongezelele indawo enditi ishiywen’gu  
Gwaguba, no A. B. C. &c., no Oom Paul,   
ekupenduleni inteto zika Mr. Mhalla—u  
Oom, ushiye ukucukumisa indawo ese-   
kelezwe ngu Mr. Mhalla, yokuba ati  
engu Nkosi amana ecakulwa egxekwa  
etukwa nazi nkewana (ngabulayena) zo  
Bokwe no Wauchope, kuba uti nenge-   
 lesi ayinto yakonto kuye xa ingama-

zanga ukuba uyi Nkosi.”—Nditi mna  
i ukongezelela kula alamanene — U Mr.

Mhalla makayeke yena kuqala ukutuka,  
nokugxeka ukuze angatukwa angagxe-  
kwa—isigxeko kum into yokuba u Mr.  
Mhalla atete into engeyiyo inyaniso eyazi  
naye ukuba asiyiyo inene, ukuba ati  
“ u Maqubela wemka nesaqwiti saya  
naye e Zambesi, balika bazidlabantu ”  
—ndiyibiza lonto ukuba sisituko nesi-  
gxeko ku bantu bomlibo ka Maqubela  
angukumkani (King) wawo. U Mr.  
Mhalla ke kwesakowabo yi Nkosana  
(Chieftain), andikolwa ukuba u Mr.  
Mhalla angetsho ukuti ndiyamtuka xa  
nditi isizwe sika “ yise inkulu ka Mr.  
Mhalla” saqekeka kubini esinye saya  
emahlatini ngokunqena ukulima, safika  
sazimfene ezi zizalise lamawa namahlati,  
esasalayo kwase kusitiwa isiduko saso  
ngama" Mfene. Yeka wena kuqala Mr.  
Mhalla ungcikivo imbeko yobukosi obu  
bako buyakuzizela kuba uyakupendulwa  
njengesimo senteto yako.—Lelokukanya

eli ixesha mntaka Mhalla—\*1 bafa bapela  
ababe bhedesha icamagu le Nkosi ” elo-  
luhlobo ufuna Iona.—Lamanene o Messrs  
Bokwe no Wauchope azinkewana kuwe  
ngaba uyinkosi — asenzela izinto tina  
luhlanga\* luntsundu ezininzi ongekenzi  
nanye wena kuzo. Nditsho mna.

Mfaneleko.

“UMZI EMVA KWESANGA.”

Ukuba umzi wenkosi ndiwuqubile  
ngokukankanya amazwi azintloni, ndi-  
yataruzisa; kodwa mina ndibe ndilande  
ingcambu zesipimiselo samazwi, ndi-  
ngateni kakulu lihlumelo eselitatyatwa  
zindlebe nonyakanje. Andiyazi into  
esukelwa ngabantu egameni lokufa—  
“Ubumfengu”; igama elavutululwa  
ngobudoda obuqaqambileyo ngabaninilo  
kwa famlibe. Ewe liko emlonyeni nge-  
nxa yokwahlulahlula izizwe (ingelulo  
uhlanga), njengokuba kuko Omidushane  
nezinye kuma Palo. Ewe liko emsi-  
ndweni, ngenxa yezilandu ezikoyo pakati  
kwama Palo naba Mbo, ezizilandu ke  
singa singagangata zona ngokuti oku  
masixoxe umbuso wetu singatukani.  
Nge “Nkewana,” nezilumko, namalunga  
nezi-Bhalo Ezingcwele, azinawo amazwi  
awaneleyo okukalimela umntu owenza  
omnye umpefumlo ongatiyo oyakuze  
uzipendulele, okokuba ubelihlazo emhla-  
beni, inyala, imbangi yobubi nakwabo  
bayakuvumelana naye. Oku ke umntu  
ukwenzela ukuba kunyuke yena nge-  
xeshana, kutshone omnye; yicingeni  
lendawo. Umhlobo wam u Mhleli, ndim-  
pendule; nditabate indawo abepandla  
ngazo abantu : “ Ubungcwele ” “ ne-

mfundo enzulu” yeqela labo, ndizivu-

tululela pantsi, ngokuba aziteti nto ,  
ngesoko lalengxoxo yetu. Anditanda-  
nga kuvelisa amagama abantu abanom-

sebenzi ongcwele, kweletu iqela, njengo-  
kungati singala maranqwa oze abange  
indawo e Zulwini ngalemisebenzi, egxo-  
twa. Ndibone ukuba bubu Hiyebe  
(profanity) ukuzelamanisa ezizimeko  
zobomi betu kwesi sikati engxoxweni.  
Malunga nokungeniswa kwe Pass : Aka-  
teti nomntu ozifundelayo umhlobo wam  
kulo ‘Foot-note’ yake isezinyaweni  
zenteto yam, bangapazama abanye, andi-  
kaviwa nanguye mina. Anditeti ngemi-  
sebenzi yabo, ayibeka pambi kwam,  
ngokuba kaloku kungokusola umpefumlo  
wabo kuyo, kude kwehla lengozi imbi  
kangakanana nje yokungavani. Uyazika  
“Gwaguba”! Andibhulwabhulwa; uzi-

nqwenisela ngokubhala oku, bendiya-   
kukuncomela ngalemibuzo yako. Ya-  
mbate ingubo ngezinto ezihlonitshwayo  
(sacred)) kowenu ndokuroba. Andiwa-  
bhali amakandelila (vain regrets).  
Ngokufa kowakowetu ndingumntan’   
ompakati — wawupina wena Gwaguba?  
Unchayecibi mina ndimkankanya kuba  
wayefike emzini kakuhle, elumanyano,  
wajika ezandleni zetu wasi bongo-bongo  
esawupendulelayo umzi, wade wayaku-  
fika kwa Tshaka nase Lusutu, walungnza  
sekutetwa kwa “Nyauza” apa, ukuze  
asinde nje “ Amampondo,” uyazina?  
Unamanchwaba abamhlope nabantsundu  
abababulawa bubuhlungu bentliziyo,  
bebuza besiti azi kwenziwa ntonina nga-  
bantu? Wawuyepina ke wena Gwaguba?  
Mina ke ndikutyele, andikwazi okwe   
nkosi yam, andinanto ndayenza ngelo-  
xesha nendingayenzanga ngeloxesha  
endiqhutywayo ngu “kwintshana”  
(conscience) wam ngayo. Ndigqiba  
incwadi yako yonke ke ngesisiteto sikulu  
kangaka. Uyakude uwenzele ntonina  
umzi wakowenu, utintela nabafuna uku-  
wuqabulanje Gwaguba? Uti Umhleli  
akundityola nge “Qashiso” sewuvuma,  
kanti uyakwenza kunye nabanye lento  
nindikanyeza ndimangalele yona. Kwa  
ukupendula amazwi entliziyo zenu ninga  
tukwa. Uti akuba nenyaniso amahla-  
biniselo ami, endahlabanisela ngawo  
ekuxakekeni komzi wase mlungwini—  
ndakushumayeza ngencwadi kwa oko—  
ubusandibonela ububulali. Apina ama-  
kephekephe ngoku? Ipina Ipasi ebu-  
koba? Ipina i Tola ye Bridge ye Nciba,  
nezinye izinto ebezibandezele? Ide ya-   
yiyona imfuduka ye Glen Grey, inqa-   
ndwe ngubanina? Utinina umfundisi   
umfo ka Dwane ngokwakiwa kwendlu   
ye-Cawa kweliya lingentla? Akalika-   
nkanyina igama lo-Mninawana u Scher-  
mbrucker? Ndiyakala ezandleni zako   
Gwaguba, . undikwelelisela oseyetanda   
ukukonza inkosi yam u Tshambuluka,  
wayapina u Warren kaloku? Nimhla-   
mbi wantaka niti nipendula mina, pofu   
akuko namnye osondelayo kwinto etet'wandim, nitika kuyo ngaluhlobo lunye   
kodwa, ngokuyenza. Kunauina naku-   
senisiti unyansile Umhalla niyeke ke?   
Omalume aba Tembu make banyamezele  
ndoyigqiba kweli lizayo okokwam le-  
ngxoxo, ize ikwelele enye eyona inkulu  
emva kwe Nyibidala — ndisagabula izi-  
gcau ngale kupela.—Esenu isicaka.

N. C. Umhalla.  
King Wins. Town.

. November 18, 1889.

MHALA no OOM PAUL.

Dear Editor.—Nantsi into ndiyiva  
itetwa ngu Oom Paul esiti Unkosi Mhala  
utete ngokuti o Messrs. Wauchope no  
Bokwe bazinkewana. Ke ekuteteni ku-

ka Mr. Oom Paul kubonakala ukuba  
ngati uyamohlwaya u Mr. Mhala, uti  
yinina ngakuba uyinkosi atete izwi  
elibi kangaka. Okunene unyanisile u  
Oom Paul izwi lokuti “ nkewana ndini ”  
libi Iona kakulu, ngakumbi xa litetwa  
ngumntu oshumayela Ilizwi le Nkosi  
kanti noko usakwazi ukuti emntwini  
nkewana ndini. Nditeke ndakuba ndi-  
hleli ndicinga ngale nteto ka Oom Paul  
ndamfumana naye engekude kulento  
itetwe ngu Mr. Mhala. Ukwa ngomnye  
okwa njalo. Ebengafanele ukuti xa eteta

ngezenzo zika Mr. Mhala atete ngokuti  
Amamfengwana afa ayenendlebe ezi  
maholo-holo.” Kanene wena Oom Paul  
akwazina ukuba lento ukuti “Mfengwa-  
na ” kukumcekeca umntu oyi Mfengu.  
Uti usitsho ube usiti azindinda indlebe  
azenza Amaxosa. Utsho kuba Amaxosa  
enatamsanqa lini elo angade umntu oyi

Mfengu anqwenele ukuba ngu Mxosa?  
Elilizwi lokuti “Mfengwana” lilizwi  
elidla ngokutetwa ngu Mxosa xa esilwa  
ne Mfengu ; bendiba mna akuseko Mfe-

ngu, na Mxosa, na Msutu ; bendiba siba-  
nye, angasuke ati umntu ukuteta—singa  
Bantsundu. Ndim owenu,

Ngqolotyi-Ngqolo.

Uitenhage, November 17th, 1889.

INGXOXO KA MR. MHALA.

Nkosi Mhleli wendaba zamanene  
akowetu, kawundivumele ndingene  
ngenduku emdudweni. Ke noko umoya  
wam bendingafuni kupendula nto kuyo  
yonke lengxoxo ka Mr. Mhala. Ke  
ngamafutshane mandenjenje, kuko ama-  
kosi anje ngala : W. Kama, Esq.; Tyefu,  
Esq.; Mnyanda, Esq. ; Mhala, Esq. ;  
Sandile, Esq. ; Fundakubi, Esq.; njalo-  
njalo. Zinkosi zenyosi ke ezo ekufuneka  
ke ngoko sinika imbeko kuzo tina noku-

ba senza ntonina kodwa sizinyamezele,  
ziti xana zinxaxayo sizisonge kakuhle  
singabongiseli ngazo kuba kaloku zi-  
nkulu zetu esayame ngazo. Soti sakuti  
endaweni yokuba sizisonge sibongisele  
 ngazo, ime inqwelo ingahambi. Kanjalo  
noko akusoze kwenzeke ukuba ati umntu  
omnyama alingane ne nkosi, yazini lo-  
nto. Kanjalo musani ukuti nokuba  
ngumpakati wakowenu akuposisa nibo-  
ngisele ngaye, mnqandeni kakuhle ukuze  
abuye. Niba nina lo “pambili” uno-  
kusebenza into ngokutsho komlomo lo  
umpashumpashu, xoka; sisenzo esihle  
sona esosebenza okuhle. Into ukuba  
ikude ayibonwa ngabo bonke abantu,  
ibonwa ngabamehlo abukali; kanti wode  
 abone nomnye ngokwalatiswa ngemi-  
gqaliselo. Ke xa nditshoyo nditi, uya  
kupela umzi ukuba nenjenje. Oka  
 Pamla namenjenje. noka Pelem, noka  
Seya, kwa nalo k a Mhala. Zizidwangube  
ke lonto ezi sekuvunywa ngazo lusapo.  
Ke lonto yalata ukuba akuko pambili  
wanto, napambili apo kofika enye into  
 kwabo sebepambili bapambuke abanye,  
 uze uqekeke umzi kuba kaloku asinto

yaziwayo ukunqandela endleleni. Ke  
akuncedi Into ukuyinqwilisela inteto  
ngati unqwilisela igqaza. Ke xa ndi-  
tshoyo nditi ubefanele oka Mhala uku-  
nkuntuza akuva yena nezinye izidwa-  
ngube, kuvunywa ngabo lusapo; ke  
ngokukodwa ubefanele kuba nokuba  
uposisile ubefanelwe kukuba anqandwe  
kakuhle ukuze angati yena nabanye  
bamke nomzi, ngokuba lisiko labantu  
ukupambana ngezimvo zabo, kanti boti  
babonisane ade aqonde omnye. Ke pa-  
kati kwala madoda kubongiselwa ngawo  
kuko amadoda anamava. Ke kubongi-  
sela abantu ekungekavunwa nto ngumzi  
osake umkanya umzi kubo ukukangela  
iziqamo kubo. Ke xa nditshoyo nditi  
besingasakutanda ukuba nabo kubongi-  
selwe ngabo ngokuba sisalinde izinto  
ezilungileyo abaza kuzenzela umzi.  
Kwangokunjalo asitandi ukuba imiti  
emikulu ishukunyiswe ngabantwana  
uze umzi ungenelwe zinchuka nama  
xhwili. Uxolo manene akowetu.

K. M.

ABALIMI NA BARWEBI.

E Qonce ngo 22 November, uboya obu- ngahlanjwanga budle i 6 3/4d. Obeseyibhokwe 7 1/4d.

E QONCE (Nov. 23)

Irasi eluhlaza,—2/6 to 2/7 ngekulu

Ihabile—8/ to 9/ ngekulu

Itapile—2/6 to 12/ ngekulu

Umbona—6/6 to 7/5 ngekulu

Amazitnba—5/3 to 6/9 ngekulu

Inkuku—1/1 to 1/6 inye

Isetnile—5/ ngenxhowa

Imbotyi—8/6 to 11/ ngenxhowa

Inkuni—13/ to 45/ ngeflara

E RINI (Nov. 22 & 23.)

Inkuni—18/ to 47/ ngeflara

Inkuku—1/9 to 2,9 inye

Irasi—6d to 1/3 ngedazini

Ihabile—2/3 to 4/ ngekulu

Umbona—15/6 to 21/ ngenxhowa

Inqholowa yenkuku —13/6

Irasi—12/ to 14/3 ngenxhowa

Umgubo—37/6 to 38/ ngenxhowa

Itapile—7/6 to 13/6 ngekulu

Amatanga—3/ to 5/ ngedazini

NATIVE OPINION

THURSDAY, NOVEMBER 28, 1889.

IT would appear that  
we have now

reached a time when

British influence is to be  
extended and maintained by semi-  
private means instead of the Im-  
perial Government. The Company  
which has lately been chartered is  
the third of its kind in Africa alone,  
and we believe we are right in say-  
ing other such Companies are to be  
found in other parts of the world.  
We do not mean to discuss the  
question which has been raised by  
many as to whether the apparent  
withdrawal of direct Imperial forces  
does not indicate a decline of that  
grand power which has done so  
much for mankind and which is  
known as British or English in-  
fluence. All we are concerned with  
just now is to state that when we  
look at what for want of words we  
will call the unaccountable timidity  
which has been, on many recent  
occasions, shown by Imperial  
statesmen we cannot say we regret

the change which is taking place in  
the mode of extending British in-  
fluence and that we heartily join  
with those who wish the new Com-  
pany great success. Only a short  
time ago England lost both territory  
and prestige on the West Coast of  
Africa, and disappointed many  
nations who trusted her Govern-  
ment. The best part of Zululand  
. was also lost after a profuse ex-  
 penditure of blood and money : the  
Transvaal was allowed to go in a  
way that has made the British  
Crown contemptible in the eyes of  
many; and now it appears the  
British Government is about to give  
up any right it had in Swaziland  
and to sell the Natives in order to  
be allowed to carry its railways  
where it already had a right to carry  
them ; and to be allowed to enjoy  
other rights which could not have  
been questioned had it not been for  
its timidity. The inauguration of  
a Royal Company seems, to us, to  
be, therefore, opportune and to  
promise a counteracting influence  
to a serious losing game which is  
causing anxiety on the part of many  
who are watching the times, and  
who like ourselves still believe in  
English traditions.

Then in addition to these general  
considerations which have induced  
us to welcome the Rhodes Com-  
pany we may state that we have  
great confidence in the leading men  
who are conducting this Company.  
Of course the Company is intended  
to benefit the men who are conduct-  
ing it and we hope that their ex-  
pectations in so far ’ as personal  
gains are concerned will be fully  
realised and even exceeded. We  
at the same time believe that they  
will be an important factor in the  
extension and maintenance of  
British influence as distinguished  
from local and sectional considera-  
tions ; and the stage in which the  
Bechuanaland railway is to day  
may be considered as a very signifi-  
cant indication. And if we say  
we expect the Company to main-  
tain English traditions we thereby  
imply our belief that it will  
do much for and act justly to-  
wards our countrymen who will  
have the fortune to be where this  
Company is to have power. We  
may be disappointed ; but our pre-  
sent light makes us hope for much  
and together with many of our con-  
temporaries we wish Mr. Rhodes  
and others much success.

Notes of Current Events.

Our contemporary, the *Watchman,* re­cords, without comment, the following facts which are creditable to those con­cerned :—In some parts of the country shearing is going on slowly among the farmers’ flocks as native labour is very scarce. Natives are busy ploughing their own lands, and many have gone to work at the Goldfieldsand on the railway ex­tensions.

“ We *(Free Press')* notice some whites and natives were brought before the Magistrate of King Williams Town under the Vagrant Act, and punished. Are there not often a few roaming about here, that deserve a similar fate ? ” One would have supposed there would be no doubt in the mind of our contemporary about this, especially after its advocacacy of the Is. 6d. tax for Natives visiting that town. May we ask, why the Town Council of Queen’s Town ignores the Vagrancy Act to pass a bran new regulation accompanied by 1s. 6d. fines? Reading the report of the proceedings of the last meeting of the Town Council, of Queen’s Town, however were gratified to find that there exists a divergence of opinion on the subject of needlessly worrying Natives, sufficient to prevent the proposal being carried, for the present at all events. Mr. Crouch, who was against the tax, carried his amend­ment against the proposed iniquitous regulation by 6 to 5.

With a desire to cause a sensation and prejudice the independence of Pondoland the *Umtata Herald* states “ Seventy nine murders have been perpetrated in Western Pondoland according to our record, but Missionaries and others say that we are short of the mark, as a number of murders have never come to light.” We have no wish to deny that there are no murders in Pondoland; but as lovers of truth and lair play we must record a fear that the statement is a hap­hazard guess. The reader will observe, moreover, that our contemporary design­edly omits to state the length of time to which its figures relate.

It has always fallen to our lot to com- pliment the Government on their decision and firmness in regard to the Pondo question. Times without number they have been invited by designing writers in Umtata to interfere in what are purely internal affairs in the Pondo country. To the credit of the Ministry, be 'it said, it has declined to meddle where no commanding necessity urged them to do

so. Onlv the other day Government was requested from Umtata to send a gentle­man into Pondoland to arrange a tribal dispute, and we read with satisfaction in the Umtata organ that Mr. Leary was “ prevented from starting by an order from Cape Town.” Of course Sir Gordon is soundly rated by the *Umtata Herald* tor countermanding this order, but it is not stated on what authority our Govern­ment should have acted. The Government has, in our view, acted wisely in not committing itself by touching the Pondo tangled skein. We see that the *Argus* has a long temperate communication from a correspondent on the Pondo border. This article will strengthen the Government and others who are for rest and repose. The writer proves clearly that there is nothing calling for the special intervention of the Colony in the affairs of Pondoland just yet. This has been our view all along.

It is gratifying to read in the *Uitenhage Times* a vigorous article directed against the proposal discussed at the Town Council of Queen’s Town, and warmly supported by the *Free Press,* to charge Natives who set foot on the Queen’s Town Native Location 1s 6d. Our Uiten­hage contemporary heads its remarks, *“ Black* Mail,” and the opening observa­tions indicate the character and tone of the article for which our people are much indebted to our friend. “ We hope,” says the *Uitenhage Times,* “it is not Pharisaical to be thankful for having been born with a white skin. It is pos­sible that under favourable circum­stances, the denizens of the kraal may lead a happier and more healthy, because more natural, life than his white brother, the slave of civilization. But when once civilization environs the black man with its meshes his colour is against him. And it is not, as is frequently asserted, the Dutch Colonists that are always hard upon Umjala.—[A term invented by the writer of “Weekly Notes” in the *P. E. Telegraph* for a Native.]—For instance,” our contem­porary continues, “ these present remarks are caused by the action taken by the Town Council of a community which prides itself on being the most English in the Colony: even Queen’s down. 'That august body appears to be composed entirely of Englishmen.” We need not quote more for our present purpose, but what follows is a scathing article in condemnation of the Town Council proposal, and we rejoice to ob­serve that the bullying of the Natives is not receiving any countenance from the public press of this country. It will be when this is thoroughly established that Natives will cease to look to Exeter Hall for protection in times of trouble.

In the course of a readible article on “ Retrograding ” the local *Watchman* mentions, among instances of retrogres­sion—and such retrogression we, for one, should like to see going on—as follows :— “ Even the Natives seem in league with the Europeans in not affording the news­papers any burning question to discuss. They do not even commit any more crime; at least, they do nothing so attrocious as to be worth chronicling in the horror column ; in fact, they hardly steal at all now. They pay up their hut tax willingly. It would seem, too, that the virtue of sobriety had made itself pleasant to them but whether this is dUe to the fact that Chief Kama went to the Temperance Congress at Cradock, or to the circumstance that the Liquor Laws Commission is coming here soon, we will not venture to guess. The only question of interest among the Natives is the dog tax, but we know full well that if we were by any means to assist in bringing this question into prominence we should have all the knowing ’ newspaper critics down upon us. They would shout in chorus what dry rot!’ and there is nothing in the newspspers.’” We may remark that this state of tranquility will always exist so long as these people are let well alone, and no nasty things im­puted to them, leading them to be sus­picious of and distrust their white neigh­bours and thus have fostered a notion that the interests of black and white in this land are not identical.

Mr. Ben. Herbert Holland, C.C. and R.M. of Fort Beaufort has been the re- cepient of a kind address of welcome, on resuming his magisterial duties, from the Natives of Heald Town. The hint made in the press concerning Mr. Holland’s transference to Graaff-Reinet was re­ceived with sorrow, and gratification fills the hearts of the people now that there is a prospect of his continuing in Fort Beau­fort. From the address we are pleased to find that the Magistrate of Fort Beaufort is numbered among the few magistrates who have secured the confidence of the Natives for even-handed administration of justice irrespective of class, colour, or caste. The address concludes with a prayer that Mr. Holland and his may be long spared, and that he should continue as their Magistrate. We heartily felicitate Mr. Holland for this unextorted expression of confidence from those among whom he has laboured for many years. In his case, at all events, it is clear that familiarity has not bred the characteristic which the pro­verb says it does. The reply of the Magis­trate is lengthy and important. It touches upon matters of extreme interest, and justice could not be done to it in a note. So we leave it over for future reference.

Referring to the subject of having Government and other public Notices published in Kafir for the information of those who understand that language, the *Free Press* (Queenstown) has the following observations which we earnestly commend to the attention of the Government and other public bodies:—“Our contemporary *Native Opinion)* is pleased with the fact that the regulations are to be printed in the Kafir language as well, and we ourselves see no reason, with the march of civilization and intelligence, why Government Notices concerning our native people should not also be printed in the Kafir language. It may cost a few pounds extra, but what is this, compared with the beneficial results likely to accrue from it, in reducing to a minimum the idea that we as a government take every advantage of them, and only afford the information to Europeans," while the native is equally with ourselves amen­able to the same laws.”