it will be necessary for the Department to suspend approval of the appointment of a successor until sufficient cause is shown for the removal of a teacher.

A contingency under which the active interposition of the Government Department on behalf of the Teacher might become necessary, is thus referred to—

If the teacher is successful in the business for which he is paid, but fails in , satisfying the Missionary in his honorary t and additional vocation as an Evangelist, such failure is certainly no reason for his ] removal. ]

There are other matters, affecting the status of Native Teachers and the management of Native Schools, to which Sir Langham I Dale alludes in his timely letter. More particularly they relate to the way Teachers whose antecedents are not known are employed; the inadequacy of school-materials; the payment of local contributions towards the Teachers’ salaries ; and other suggestions to render Native Schools efficient. It is however worthy of consideration whether, in regard to Native Mis­sion Schools, such a change in the regulations might not be made as will alter the position of a Mis­sionary Superintendent from that of a simple autocrat,—Government satisfying itself that he will work with, by and through a committee formed from the members of his Church including the headmen, so as, in some way to more closely connect the people with the school. Anyway, it is very gratifying to us to find that Sir Langham Dale’s interest in the work of the recla­mation and amelioration of the condition of our people by means of education, remains un-impaired. May he live long to do us service at the important post to which Providence has called him

Notes of Current Events,

The *Zuid Afrikaan* has always a rough and ready method for paving the way for the establishment of a purelyAfrikander Ministry to rule on purely . Afrikander principles. The Afrikanders have no need of putting forward a policy

 that will secure them the majority of the electorate. Oh dear, no. To facilitate

their way to office the *Zuid Afrikaan’s*  method is to deprive of electoral privileges such sections of the electorate as , cannot be depended upon to support by 5 their votes, Afrikander principles. Is this fair? Are Afrikanders pledged to , such a policy—a policy that is a simple abnegation of popular or British Institutions? Let those who set store by the British connexion be warned—let them warn themselves against all illusions.

t The foregoing remarks are based . upon the following extract from the

*Cape Times* bearing upon certain remarks 1 of the *Zuid Afrikaan.* We read:— *! “The Zuid Afrikaan,* commenting upon the article which appeared in Thursday’s *Patriot,* says that it is not opposed to f a combination which would secure for . Mr. Hofmeyr a seat in the Ministry but most of his friends, and all his , enemies included, wish him to come - forward as the head of the Ministry, and in declining this he shows himself a true friend of South Africa. A Hofmeyr r Ministry would at once pass for an

Afrikander Ministry, and against such a Ministry all the English members, except those who have a seat in it, and ’ all the wait-a-bit (tjakkie-tjakkie) Afri­kanders would be found in arms Let first the powers which have brought Hutton and Laing, Warren and Orsmond Orpen and Griffith into Parliament, be destroyed, and those even, which, if e there had been no Bond, would have brought in the dull philanthropist Auret. O Then the *Zuid Afrikaan* can think of a true Colonial Ministry with an Afrikander as its leader.”

 It will thus be seen that our Dutch friends are against the presence of men of light and education in Parliament.

Gentlemen of the stamp of Messrs. Laing, Orpen, Griffith, Orsmond, Hutton and Warren must be got rid of and in their place must be substituted others who cannot, by any stretch of imagination, be ‘d regarded as being in possession of a- sufficient ability and light to legislate le for a progressive state or grasp a political situation. When will the intelligence of the country arise and put the extinguisher on such silly nonsense ?

pp The writer of “ Weekly Notes ” in the *Port Elizabeth Telegraph* comments as follows on an account given by the Cape

Town correspondent of the *Friend of the Free State* of the meeting addressed by the Native Deputation in the metropolis : , —“ We neither doubt for one moment of either Tengo’s ability or his blackness but the *Friend's* contributor may learn if he doesn’t know that his ‘ ability as an editor’ is due to the number of white ‘coaches’ who look after Jabavu. We 9ol pity the credulity of any reader the ice believes that the articles in the Kafir of paper have not been submitted to ‘Umlungu’ scrutiny. Not an article appears that does not contain sesquipedalian words that no Kafir this side the Tropic of Capricorn could understand, or would use—except on an Amateur Christ platform.” This, no doubt, would be additional feather in the cap of our editor if he troubled himself about such decorations.

[August 8, 1889. IMVO ZABANTSUNDU (NATIVE OPINION). 3

EZABABHALELI.

SINGASE MOYENI.

Nkosi Mhleli *Wemvo Zabantsundu,* Ndincede undifakele lemigcana imbalwa. Kute kolunyulo lugqitileyo, ati amadoda akevana, akabi moyamnye, waye esiti Umhleli yibani njenge mbumba yamanyama, wawuhlaba kuzo zonke indawo, wabaxela nabahlobo beta abamhlope ekufuneka benyulwe. Wati akuba u Mr. Solomon elahhwe ngamawetu na manye amadoda anjengo Mr. Solomon wati u Mr. Jabavu, udoba ngase moyeni. Kanti okunene, suka gqi ipasi apa elukuni, azavela namhla into ze Pelem, no Nkosi Umhalla, basuka benyukela entla. Yawavela intlaba mkosi ka Jabavu, vawuti ntya wakuviwa nangose Gqili. Watsho wati nafa lutshaba, suka oku okwenene umzi wonke wazwinye. kanti uyasinda. Yekani ukungeva bafondini niziqayise okwenu ukwazi, kanti anincedi luhlanga, nilufaka iko ngentloko. Kufuneka amadoda anolwazi evene namanye anolwazi, kuboniswane ngento. aqinise intlanganiso. Andifuni nokuzikankanya zona ezintsana zase Mgqwakwebe, eziti ziyazi kanti azazi. Yena u Mr. D. Makoliliso ungumntana (Baby) ofunda ukuteta, makapulapule inteto emadodeni. Iyeke indoda ukuti iteta kanti ayiyiva into eyitetayo.

Uze ungapezi ukwenjenje mfana ka Jabavu ukulwela uhlanga lakowenu. Watsho umfo wapantsi kwamabati mhla kwanvulwa u Mr. Blame wati Hi! Hi ! vahlaba ngelokunene,” watsho wachaza vena watsho wati nakuba ndisazi ukuba wondenzela imisondlo umfo wase *Mveni,* namhla kunjanina? Kumnandi, kubi. Wanga ungahlala uhleli.

Ntlaba mkosi nto ka Jabavu Mti umpunyumpunyu awukweleki, Mtati oqele ongangenwa zembe, Nkunzi empondo zibomvu kuhlab’ezinye, Yahlaba eyasemlungwini neyase Mabhulwini.

Ndoyekela oka Mtakati noka Gxaleka, Bake bayibaze.

Mandiyeke, ndim.

Ose Qonce.

K. W. Town, June 5, 1889.

UKUBANA KOMNTU NOTYWALA.

Umntu notywala ngamasela amakulu kunene, aye lamasela etandana noko ebanayo. Umntu ububa utywala nge­nxa yokubutanda noko bonakalisa ubu­ntu bake embutweni yabantu abapucukileyo, abanobuntu. Utywala busisono, bumba umntu ngokumtiya noko ngati huyamtanda, ukuze buti bakumbamba bumtshabalalise. Umntu uya buqala utywala buzi hlalele amane ebuba ukubusela kwabanye abantu, bumlandele ke bona ngendlela zabo bude bumbe, bumpange, ewe bude bumbulale. Omnye umntu angati hai buyatengwa apo butengiswa kona njenge zinto zonke ezifunwa ngumntu; ke ngoko abuso sono. Umntu owenjenje ukuteta uya libala ukuba xana umntu aya evenkileni uya ekuhleni kuba esiya kutenga izinto ezilungileyo. Kodwa owotywala yena uya ngamatunzi enkantini, abe ke ngoko engqina ukuba utywala obu busisono kuba kaloku sisono yinto eyenziwa ngamatunzi, ebiwayo ukwenziwa kwayo Umntu ububa ixesha elide utywala kant akasayi kuze azuze nzuzo kubo, kana njalo akasoze akolwe, anele bubo. Utywala abaneli ukumba umntu impilo nobuntu bake, koko busuke bujike bube lipolisa bumbambe, aze ahlazeke aziwe ukuba ubuntu bake buhlutiwe butywala ungumbanjwa wabo. Buqale kaloku bumse kwi nkundla yakona—enkohla kalweni, bitwise izigwebo zokuba ulinxi la, uyindlavini, uyinto yase ziplangeni uyinto yase meveni. Wonke uban obubayo utvwala makalumke mhlan: bumbambayo buya kuwisa ezi zigwebe zingentla, uya kotuka mhlana enxib waludaka esitalatweni ukuba utywala bumbambile, xa buti kuye you are my prisoner. Ukuba amatempile afum ukwenza ubulungisa kumzi ontsundi makazingele amasela otywala, ukub; avenzile lento ayakuba ayawufeza umcimbi wawo, kuba xana enqakule lama sela otywala buya kupela ubunxil kuba buqala kanye ngobusela. Ama nxila ayakubako ngaseleko kade, kodw akusayi kube savela tyambi, amatempil elinge elicebo lingentla—ukuzingel amasela otywala. Ndim,

15th July, 1889. Xakalashe.

TEMBULAND.

Mhleli WE *Mvo Zabantsundu* kawu ncedise ngokufaka emvabeni apo lama zwana etu. Kwipepa le 11th July, 18b. sive inteto ka Mr. Sauer awayiva Ngangelizwe nakumninawa wake ongu Matanzima, beteta ke ngomhlaba wabebeba bokupela eyona nyani, beyikupel ke u Rulumente wabo, besenziwa kwa ngumteto ka Rulumente owat osatshovo nanamhlanje ukuti—Isibambiso asisiya kwapulwa kungeko sigqibo yonke ke lonteto uyayinyatela ngenyewe u Rulumente. Sitsho ngani ke, nalonto yokuqala, yemka inteto leyo no M Sauer, ayapendulwa ngu Rulumente yanga ayipulwapulwa. Obo bukobolo bubike. Emva koko, roqo ngemvimvitshane apa. Eyokuqala yile—u Rulumente uyasihluta impilo yetu, uyasihlawulisa ngamahlati etu; pofu siyi kubagcini singebanga, asuke u Rulumente ati masibhatale. Yimeko yobukoboka leyo. Safa betu. Eyesibini yini Siva u Rulumente seyemisa abake abakangeli, ebamisela kwa kumahlati etedela abebeko, abetu,—abemiswa zinko emhlabeni wazo. Hayi into imbi uke ningamonanga nganto u Rulumente bakubona abantu bezolile, kanti yena ucunga “ unxakanti.” Safa betu. Nale midayidana, nezi zibonda-bonda ngaveba ufuna imfazwe nqo. iyabonwa yonke longcapukiso yake. Tina Batembu siti uyaxoka ubawo lowo, kuba kwayena usenzele itaitile izolweli, wanika ukuba masimlindele kuyo. Ubupakati kwayena—yilahleni nenze imfazwe, nento le, asikuyilahla. Ziyazi’ zonke imfanolo zomhlaba wetu, asonanga. Into eyabuya yoniwa ngu Tembu kanene emnqopisweni or elucebanweni lwabo no Rulumente yiyipina? Hai ayiko. Yonke ke lento injenjenje yabubukoboka. Ndingu,

Nyongwane

[Zanele zifika incwadi zalomhlobo wetu zihamba kulo mkondo wale. Uku umzi wakowabo unento ongayiqondi kunanina wakuyibuza ngombuso Rulumeni kunokulila epepeni kunitsoliswe nto kubani. Ibingavisiseka lenteto xa ube ungavisisananga, wake uzibikile, no Rulumeni. Oluhwahwi lona, alunaluncedo.—Editor *Imvo.]*ISIKUMBUZO SIKA CAPTAIN BLYTH.

Umhlobo omhlope wohlanga, obhala ezifihla pantsi kwegama lokuba ungu Ebenezer Sanders, wenza lamazwi ngomcimbi wesikumbuzo owawukankanywe kwelipepa ngeveki egqitileyo : “Ndiyavuya ukubona ukuba abantsundu banomnqweno wokunga banganento abayenzayo ukukumbula u Captain Blyth. Kuko inteto enge Hall e Gcuwa ; kodwa i Hall iyakuma iminyakana embalwa, iyakutanda ukumana ilungiswa, kuyakufuneka irafu zokuyihlaulela, kanti isigqibo iyakusetyenziswa ngabamhlope base Gcuwa.

Kunanina kwakubutiva imali ize igcinwe e Bhankini, ize amatole abhatalelwe amakwenkwe — ekuyakutiwa afundiswe ngemali yesikumbuzo sika Blyth,—e Bly ths wood—isikolo awayesinqwenelela intsikelelo u Captain Blyth ? I-Hafukolweni yomntu ngamnye omnyama ingade yenze imali eninzi; yaye iyakuma amakulu eminyaka.”

ABALIMI NA BARWEBI.

E QONCE (Augst. 2.)

Ihabile—2/6 to 6/ ngekulu

Itapile—3/1 to 16/ ngenxhowa

Umbona—4/ to 4/6 ngekulu

Inkuku,—5d to 6d inye.

Inkuni—13/ to 29/ ngeflara

E RINI (Augst. 2 & 3.)

Inkuni—31/ to 61/ ngeflara

Inkuku—1/2 to 2/10 inye

Itapile—7/6 to 13/3 ngekulu

Umbona—10/ to 12/ ngenxhowa

Irasi—8/6 ngenxhowa

Ihabile—4/3 to 5/ ngekulu

Irasi,—2/3 to 2/5 ngedazini

Isemile—5/ ngenxhowa

Amatanga—2/8 to 4/6 ngedazini

Uqwitela Olukulu.

Uqwitela lolwesi-Bini, 30 July, 1889, lwaba lukulu kunene, lwada utuli lwanga lungamafu, lwafihla nelanga. Iziganeko zalo zikulu zizininzi. E Knysna luwise ityalike yase Wesile. Kuxelwa izindlu eziliqela ezintungo zimke nomoya kwindawo ngendawo. Akubangako ngozi mntwini. Ngase Kapa kuxelwa inxwaleko ezihlele imikombe.

Ukwahlukana kwe Palamente.—Usuku ekangelwe ukwahlukana ngalo i Palamente nonyaka lolwe 8 August.

Abapati boMzi wase Nxukwebe — Nonyaka abavoti banyule laminene ukuba yi Bhodi epete umzi wase Healdtown: —Mr. William G. Ndlazi, Mr. Henry Mbikwana no Mr. Jantje Jonas.

U Rev. George Brown wakwa Nomadolo, Etyumi, ubhubhe ngo-Mgqibelo, 27 July, 1889. U Mr. Brown ubeke wangummeli e Palamente womandla wase Dikeni nowase Ngqushwa. Ubeminyaka imashumi mahlanu kweli lizwe, waye ubudala eminyaka i 76.

“Ingqubhwa Emnyama.”—Ngeli gama Um-Ngqushwa Wenene uti: “Ndikucela ngenxa yento ernbi kuti esiyiva siyivile, isoloko itiwe jokoje nangabangafanele; ukuti maxana kutetwa ngento ngabantu bezinye indawo, bazokufaka i Ngqushwa, baze buti ukuyibiza *yemnyawi.* Yintonina le ifunwa kuti apa zipalukana zonke? Esingene mva yi Herschel. Andisababali naba bate bakuza kufuna imisebenzi apa, bati bakuyizuza baseze abantu kozi nkanti; baze bapume beme ngapandla emigubasini babhalele emadolweni, batumele kuwe, sive okusityafisa amandla. Ngummangaliso lento, kuba zonke izinto siya zenza njengabezinye indawo. Eligama lisibangela ukuba zesiti sakuhlangana naba bantu basipikeleyo nati siyiloze njengabo. Kudala sinyamezele, makungade kungene nencwadi zabateteleli botshaba lobuntu—umqomboti, namalungu emidaniso ede itunyelwe ne ngxelo yayo e *Mveni* ukuba ifundwe nanga. bafundisi, ingxelo egwenxa.” Velisamizi. xakato eziyeleleyo. Lopela elogama le Ngqushwa Emnyama.

Into engeliba yiyo ipepa lama Afrika NGENENE**.** U Mr. John S. Kuze (Aliwal) sivuya kunene ukuqonda ukuba uzimisele ukuyizama into yokwandiswa kwelipepa Zininzi into ezinokwenzelwa uhlanga ngalixa landisiwe esingena kuzilinga ngoku Lendawo yokwandiswa kwepepa yeyomzi ngokwawo., Sesalenza eletu ukumpendulo Ulusiba inkulu lo. Uti: “ Njengesimeme ; zo ekwamkeleni kwetu i Almanak zanonyaka, seva kuko indawo eti masitumele ambhaso ayakuba ngabamkeli abatsha (neyi subscribers), ukuze ipepa libe nokwandiswa kwango September. Ke mna ngeloxesha andifumananga mntu, ke nonyaka ndiba fumene ba bane, amalungu atembekayo nangatandatyuzwayo, enditi ke Mhleli ndinga ndingeva inani elisafunekayo ukuze libe nokwandiswa ipepa lohlanga ? [700 EDITORI MVO] Lincinane kakulu, kant lilona pepa engelingapezu kwawo onke amapepa ase Afrika ; kuba liyintloko yawo kuba lona lelama Afrika ngenene.” Itshatshi yase Alvani.—Situnyelwe nteto ngalomcimbi. “ Kwipepa lako lomhla wesine ku July kuko inteto ebhalwe ng a Mtshatshi egxeka ihambiso yomshumaye wase Alvani. Lombhaleli mhlaimbi angayazi nokuba akazi ukuba Amangesi anesitetwana esiti: “ Ngeuhlamba impahla yalo emdaka ekaya.” Oko kukuti msukuti ini embi elunge kuwe uhamba uyibhengeze ezweni, kuba lonto ihlazisa wena ngesiqi Indawo yo Mtshatshi, ukuba uyayitanda Tshatshi, ade naye wabona ukuba luduna ukuzibiza ngayo, ngeyete ukuba ubon iziposo zomshumayeli, waya kumfundi owongamele lo mshumayeli wateta naye nokuba ngumshumayeli ngesiqu. Abe njengoko uhlamba ngasese into zake ezimdala

Anditsho ke ukuti akaposisanga umshumayeli.—Mna, H. H., Lanti, July 12, 1889 [Sinosizi yangeniswayo incwadi ebanga ukuba kubhalwe le nezinye eziminyelwe yile. Ibingangi ingayinto yengxoxo yokusa into yebandla elizama ukulunga.—Edit

*Imvo.]*

Umtshato ka Nkosi u Dalindyebo.

Lomtshato wezizitshaba (obaliswa ngumbhaleli), ubuse Mqekezweni kwa Hala, ngomhla we 15 July, kwada kwayi 19 July, 1889.—Ngazo zontlanu ezintsuku umzi wenkosi u Dalindyebo ububamnyama ngamawakawaka abantu abanxibayo nabaqabayo kunye nama Ngesi atile. Kwakutshatwa tsixhosa, kodwa kwati ngenxa yokuba umtshakazi egqobokile kwanxitywa, uluhlu lwabatshakazi lwaluyi 16, bonke behombe kakulu ngakumbi umtshakazi owaye nxibe ilokwe endingekayiboni pezu kwamagxa entombi entsundu. Nomyeni wayeqotseke kakuhle, efanelwe ngumtika wake. Umhla wokuqala latshona ilanga singaliqondanga, kugcotywa kupela. Umsesane wafakwa kumtshakazi ngumyeni enkundleni pambi kwamabandla, nesonka somtshato sacandwa pambi kwamakosi eluxandeni lomyeni. Itafile xa kwakutyiwa zazilungiswe kakuhle, intokazi yakwa Mqanduli eyayizilungiselele ndiyayincoma, iziselwana zase mlungwini ezibandayo zaziko kakulu.

Enye into endingayincomayo kukuzi pata kakuhle kwama ledi akwa Bhaca anjengo Misses C. Majija, Eliza Makaula: nezinxibo zawo zazingenamatyatanga ajingayo, kodwa zazicacile zifanelekile kanjako. Awase Mgwali amaledi noko ayeko andingencome nto, asaqumaqumeka wakufuna ukuteta nawo, netyali zawo asazitanda ngokunamandla; awabonakali ukuba ngawesikolo esidala kangaka sika mfundisi Hagile. Awase Dutywa ayenxibe kakuhle kanye, noko ayekolise ngokunxiba i “readymade.” Nenye into endingenakuyilibala, yinteto entle yamapakati ka Nkosi u Dalindyebo xa ayesiti “ tina asikuchasile ukugqoboka, nobulungu siyabunqwenela singa lenkosikazi yetu kusitiwa igqobokile nje isizela nezozinto &c.” Intwana eyaka , yafuna ukundiriritekisa kumaxa kutetwa ngokuculwa ndavela elinye ipakati lisiti kwelinye ngoku sizakuliliswa, sizakubangelwa sibe nofefe masipume. Amabala azipata ngokubalulekileyo, ukuti umqomboti wawungakaya kanti akusayikuvakala nomutu omnye onoduma. Yaye imbeko yawo kuma Bhaca nakwabanye abanoyishwa incomeka. Ndingapela ngeliti kunga inkosi u Dalindyebo angahle abuye abone ukuba ebelinga ukuwela umlambo uzele, ke useze wemka nezikukula wayakuwela kude nezibuko, makenze elinye.

Native Opinion

THURSDAY, AUGUST 8,1889.

IN the current number of the *Christian* Teachers. *Express,* Sir Langham Dale addresses Missionary Superintendents on most im­portant matters in connection with the management of Schools among the Aborigines. The defects touched upon by the Superinten­dent-General of Education have long been patent and clear to all who take an interest in this grade of Schools. First and foremost among the drawbacks in regard to the conduct of Native Schools, Sir Langham, not without apparent cause, calls attention to “ the constant change of Teachers,” which “ is ruinous to the Schools.” From our own observation we are able to testify to the great prevalence of the moving about of Native Teachers, from school to school, without sufficient cause. We know of Superientendents who have made it a fashion in their Districts, after the itenerant system of Wesleyan Preachers, to move Teachers about, in many cases against their wishes. Should a Teacher raise an objection to the notice to move on in the district in question, he is a marked man, and at the first opportunity he is moved *off.* It is gratifying to us, then, to see that Sir Langham Dale has publicly directed attention to this evil. “ It may be the fickleness of the Teacher,” Sir Lang­ham observes

or the dislike of the Teacher by the , Headman, or it may be the fault of the Missionary ; at all events, good teachers are often abruptly dismissed without any valid reason being given to the Educational De­partment, and frequent appeals are made to me for redress. I do not wish to pre­judge the cases, but there is too often an appearance of arbitrary behaviour towards the Teachers, which is very disheartening to the earnest and true workers and will deter young men from devoting themselves to this business of school-keeping.

That there are circumstances, under which Teachers might be jettisoned

the Superintendent-General of

Education is of course ready to concede. He says :

 Inattention to the duties of the school for the full period of school-time ; absence without leave; unsuccessful results teaching as tested by the Inspector; bad habits ; all these are recognized as good grounds for making a change. . . . But discipline must be enforced ; teachers must be led to feel their obligations to do hones la work and not to abandon their posts without due notice to the authorities but the have a right to fairplay, and to ensure thisIn support of the toleration by English Parliament, of some Schemes Afrikanderism, more especially in re-gard to the knuckling down to the Bond and the Republics, the divison of the two European races into opposite camps is held  *terrorem* over the heads of those who cannot admire the com­promise. The *Christian Express,* how­ever, has some pertinent observations on the subject. Writing on the Divison on the proposed Glen Grey Natives removal it says:-“To the credit of the English members it will be seen that without exception they voted against this impolitic and inhuman proposal. Alongside of them are German, Swedish, names, possibly an Italian, and two Dutch names. On the other side are names only of Dutch members with one exception, or semi-exception. It is idle and mischievous to talk of, or use the antagonisms of race. It is useful and necessary to talk of the antagonisms of ideas, and the unalterable distinction between right and wrong, and the special necessity of regarding that distinction, in whatever receives legislative sanction.”

MEMORIAL TO CAPT. BLYTH, C M.G.

TO THE EDITOR.

Sir,—I am glad to see that the Natives are anxious to do something as a memo­rial to Captain Blyth. A Hall at Butter­worth is talked about; but a Hall will only last a few years, it will need many repairs, taxes will have to be paid on it, in the end it will be used by the white people of Butterworth.

why not raise some money and invest it on good security, and use the interest to pay for boys at Blythswood—the institution Captain Blyth took so much interest in? Halfa-crown from every native would give a good sum; and it would last for hundreds of years.

Yours, etc., Ebenezer Saunders.

NATIVE SERVANTS.

There is a large class of native house­hold servants in towns, including domes­tics, nurses, and house-lads. What is said of this class is not meant to apply to native apprentices, warehouse lads, clerks, and others. Domestic service in towns is a great privilege to natives. Persons who would otherwise grow up in idleness and poverty have in service the means of gaining a livelihood, of being trained in habits of industry, and of becoming acquainted with the usages oi civilized life. Here we ought to have a grand means of civilizing and Christian­izing the natives, far surpassing mis­sionary effort; but do the results show that such is the case. Far from it. On

I the contrary native Christian parents I look on the town as the destroyer of their children, and have often to make , the dreaded choice between their leading , an idle life at home, and their being j almost certainly corrupted. Not that it is always so. There are many exemplary ' households in town, who are a blessing ’ to their servants, and there are many ’ servants who are everything that is I praiseworthy. It has, however, impressedmany that radical changes in the general state f matters have become necessary, Before referring to any such changes, it will help to show some of the evils and their sources by observing what heads of families and servants complain of in

I each other.

’ And, first of all, the heads of house­holds, especially mistresses, say :—

That tolerable native servants are difficult to get.

that they cannot be got to stay in the house, but go away at night to sleep at $ the Native Location; which is very in- 3 convenient, besides the risk of moral , contagion, and of their bringing infection.

That they have various *aliases,* and a new name in fact tor a new place, so that ! their history cannot be traced.

t That servants are dirty in their habits, 1 and keep a house untidy.

- That they are unreliable, some of them dishonest.

That they are demure when under eve but bad in reality, and thus a source of f corruption to children.

® That they are ungrateful, however much may be done for them.

j. That many of them drink.

Servants again run up a bill of charges not quite so grievous, but far from being h pleasant.

t. That their employers and family have r, no sympathy with them, and treat them d at best as mere machines.

That their service is therefore an all day bondage, from which they are glad 3f to escape to spend the evening with their friends.

al That they get no reasonable liberty when they live in the house, only a few hours on Sunday afternoon, besides very long hours from early morn to late in the ; evening.

as ’That their wages are poor enough, and their food is frequently on the principle that anything is good enough for them.

'That the sleeping arrangements proposed for them are comfortless.

s ; That they get quite enough of scolding, but any commendation, or any real interest in their welfare, is rare enough.

Native parents again, say, they are ho thankful that their children can earn a di’ little money, and learn to get on in life and would be glad if their employers would take charge of them; but un- he fortunately their children take up with or evil companions, when they make the Location their home, and in too many j” cases they are corrupted and destroyed Something will be said on the whole subject in another communication.—S.