[May 30, 1889. IMVO ZABANTSUNDU (NATIVE OPINION. 3

Annex Pondoland, and move the C.M.R, to Umtata to be prepared for eventualities. The advice seems to us rash, and the step premature. If Government is well ad­vised, it has no doubt spoken plainly to the Pondo chiefs as to the necessity of receiving Mr. Scott, and to attending to what he says. We hope that this will be the case, and thus that Pondoland will cease to be the scene of harrowing atroci­ties, and foreign intrigues. We could then wait for developments. In due sea­son, portions of the tribe, or the whole tribe may apply for annexation, which is always the best way for that change to come about. But at present they are not willing, and would have to be annexed against their will. The Imperial Govern­ment would hesitate to assent to our **coer­**cing them into submission; nor do we think the Colonial Government would entertain the idea, unless the Pondos be­came more troublesome than they now are.

I PALAMENTE.

Rulomhlati siya kuzama ukumana siphakela amawetu indaba zenkundla esiqondayo ukuba umzi ungatanda uzivile. Kambe e Palamente kukwako into eninzi yengxoxo eti noko ikoyo kanti ayinamdlaemhlambini wakowetu. Akungebe luncedo lwani ke ukuwuduba umzi ngento ezinjalo. Entweni ezingamandla sipaula kuqala ukuba u Mr. de Wet unike isaziso

NGOMTETO WE PASI.

Ingxoxo ngalo mteto iqale ngo-Mvulo Amapepa anengxelo asikawafumani, ngelotuba ke ingxelo zengxoxo ngalomcimbi zoqala ukubonakala kwi Mvo zabantsundu ze veki ezayo.

IRAFU YE PHEKEPHEKE.

— U Mr. VAN HEERDEN (omele i Graaff Reinet), ubuze ngolwesi-Tatu, 22 May ukuba, njengokuba inconywa ukuzala nje ingxowa Yakomkulu, u Rulumeni nya kucingana ukuyipelisa kanye i House Duty; kume irafu endala kakade i Hut Tax.

U Sir GORDON SPRIGG ute, u Ru­lumeni seleke wawukangela umcimbi wokuyipelisa irafu ye phekepheke; angaba usanyanisile xa esiti baninzi abati kunqweneleka kungarafiswanga kanye. (Kwahlekwa.)

Mr. FULLER:—Ngu mgcini-Ndyebo (Sir G. Sprigg) ngokwake owayikankanyayo lonto e Rini. Mr. Douglass: Hear hear

U Sir GORDON SPRIGG ute, woti xa apete imicimbi yerafu asike eboyeni kwilungu lase Rini (kwahlekwa). Yonke lemicimbi ingemali woyikumbula xa anika ingxelo.

UMHLABA WASE KAMASTONE.

U Mr. M. J. DU PLESSIS ubuze kuba patiswa ukuba zingapina iziqendu zomhlaba wase Kamastone kweziya zi 128 eziqeshisileyo.

U Mr. SCHERMBRUCKER upendule wati amashumi amatatu anesibhozo ezi Erefu kwavakaliswa ukuba aza kubuyela kwaku Rulumeni. Ite irafu elityala ye i Erefu ezine yahlaulwa. Ezo azitabatileyo u Rulumeni azika lengalengiswa ukuba zitengwe nangubanina, kodwa kuvulelekile nakubauina ukuba azitenge ngoku.

NGOMELO LWE TRANSKEI.

U Colonel GRIFFITH ubuze kwi nkulu yolaulo ukuba ikona emcamangweni ka Rulumeni into yokungenisa uinteto wokongezelela inani labameli e Palamente e Tembuland nase East Griqualand. Ute nyakenye wayeke wawenza lombuzo kodwa impendulo yaba yeyokuba u Rulumeni akakazilungiseleli ukuwungena lowo mcimbi.

U Sir GORDON SPRIGG upendule ngeliti okwesake isiqu akayichasile into yokuba inani labameli longezelelwe. Inani labavoti liyalingana nenani lezinye izitili; kodwa akaboni ukuba angenise umteto oya kuba ngowezi zitili zodwa. Nezinye indawo kwase Koloni zenze isimbonono zifuna abameli. Ko­dwa kufuneka beke babalwa abantu ngapambi kokuba lomcimbi upatwe. Kwaye kuvakala ukuba ulaulo lwe Nkosazana lucinga ngokubabala abantu ngo 1891; nabo ke sebe ngabala ngelo xesha ngoku abananyaniso zaneleye ngamanani.

U Sir THOMAS SCANLEN ute Imibuso yama Bhulu ingati izimisele ukubabala abantu ngonyaka ozayo; bekunganjanina ziceliwe izipatamandla zalomazwe ukuba zisezilinda de kube ngo 1891.

U Sir GORDON SPRIGG ute bebengeka bhalelani nabapati balo mabhotwe.

U Mr. SAUER ute abase Transvaal sebezimisele ukubabala abantu kwangoku

U Sir GORDON SPRIGG ute kuya kutunyelwa kulo mabhotwe kucelwe ukuba alinde de kube ngo 1891.

EZABABHALELI.

AMABANGO ASEMJADWINI.

Mhleli we *Mvo* ebekekileyo ndincede undifakele lamazwana ndiyakolwa ukuba ayakuwenjenjalo, kuba kumhlana ndikukatazayo. Ndifakele lenteto ipendula eyenziwa ngumntu ozibiza ngom Gqunukwebe. Indawo yokuqala umntu lowo ubanga mhlaimbi unekwele lobupakati akuva kusitiwa loncoko ka Seya ungu Tele unguye kanti, kuyavakala entetweni yake ukuba lento ingumpu akayazi, uba yena umpakati lo vinkosi, mandimxelele kamsinya lento umpakati Emaxhoseni nase mlungwini ngumntu okonzileyo, into ke eyenziwa ngulomfo ka Seya owabusa ku Nkosi u Kama umfo ka Cungwa, kwasebufanem bake, sonke isihlalo sake wasifumana emehlweni omhlambi wonke wase Mja­dwini, ngokutandwa kwake yinkosi ngenxa yobuciko nokunyaniseka kwake. Andikanyeli ukuti umfo lowo akankosana yakwa Gwali, nditi kodwa isiqalo sawo wonke umsebenzi wake noka yise u Seya wasembusweni use Magqunukwebeni, akuko Mgqunukwebe wenyaniso, anditeti ezizinto zinekwele zingazange zivakale namagama azo eluhlangeni ezimana ukulinga ukunyelisa abantu abamisebenzi idumileyo yokumisa imizi yakomawabo. ongayipikisavo lonto, malunga nesityolo esendeleyo kuyo yonke lenteto esokuti lomfo ka Seya no Mbanga umfo ka Marela omkulu babefuna ukubambisa inkosi kulemfazwe ka Ngcayecibi, akuko nyaniso kulonto nam ndingumio wase Mjadwini ndiyayazi lonto, kulo ibhunga lemfazwe kwe lakwa Kama umzi omninzi wawufuna ukulwa no Rulumente, kwala lomfo ka Seya okwenyaniso yaqala inkosi ukulikupa ilizwi layo lokumomeleza, nabu ubungqina beyam inteto, Inkosana senegama ema Gqunukwebeni eyawisa into eninzi jabanta yabanjwa kanye ngu Nkosi lowo u W. S. Kama, wenza ubungqina pambi kwe mantyi bokuba lendoda izama ukulwa no Rulumente weyelisela no Gonya ka Sandile, uhenda nento eninzi yesizwe ukuba silandele yena, lamadoda ke kade ase Mjadwini ayeselenekwele lobu pakati ngaku Tele kuba umfo ka Cungwa owayebuse kuye wayeselefile belinga ukumtshitshisa ku lenkosi intsha unyana wake engu W. S. Kama, yiyo lento bangavumiyo ukuyincoma imisebenzi yake elungileyo e Mjadwini, kanti yona iyaziwa ngabo bonke, nenkosi, xa sukuba isezingqondweni zayo ezizolileyo ingayingqina. Mandipele ngombuliso kuwe Mhleli nditemba ukuba uyakundiceda ngale ncwadi, ndikwangu

Mgqunukwebe.

Indwana, January, 1889.

U DUNCAN KWAKONA.

Mandikucelo Mhleli undinyamezele ngokundifakela lencwadi. Ndingati ku­qala incwadi yam ebonakele kwi *Mvo* indimangalisile nam, kuba ke ukutsho ndine kopi yayo akunqinelani nakancinane, kube "kunjalo nje ingatanga ukupuma kwayo kum iye ku Mhleli we *Mvo,* kodwa ihambe kubafundiswa abatile endinengxelo yayo loncwadi evela kubo ekwanayo kunganqinalani nomo wencwadi yam. Umhleli welipepa ke linene, kuba ke nesa similwana sokulinganisa intulo wasiyekn, ngoko ke mandimnike imbeko ngokuyeka. Ningati ndiya mtuka bafundi belipepa woyikumbula yena lonto ngendhlela yomoya omhle.

Ndingati mayelana nalo Scanlen uyi nqayiqayi kumawetu, andazi kwa Ngqika nase Fingoland izinto abazifumeneyo ngenxa vake, kodwa apa eba Tenjini apo ndondhliwe ndakulela kona, andikumbuli nto ngapandle kwalamagama alandelayo endingaziyo nokuba bulungisana obenziwa kuwo ngu Rulumeni ka Scanlen lamanene:—U John Sigenu, Wm. Sigenu, Tiwani Nqose, S. Kalipa, Kalipa, P. Kula, M. Rengqa, Jonas Nobewu, Morris Mxaku, T. Makiwane, J. Mgcodo, Jamjam, Thos. Makohliso, Revd. Mahonga, apiwa ifarm zinkosi zatiwa sanction ngu Rulumeni zaye ezifarm zise mawakeni ngamanye kude kuye esibinini baye kanjalo ababantu kunye nendingabalanga benza imibulelo emikulu ezinkosini kodwa ezofarm bazahlutwa abanye bafumana amakulu ngamahlanu emokolo (500) endaweni ye 2000 abanye 250 mokolo abanye bazi hlutwa kanye ngoko ke ngubanina Umtembu ongandixelela isizatu sokupangwa kwabo? Waye ngubanina u Rulumeni ngeloxesha? Ngu Scanlen in 1882. Babena Abatembu kwi Tembu­land Commission babeneia kuye wabalahla njenge nqenqe. Utsho kuba yona i Morgen system itembisa ntoni elungi­leyo? Anditi umhlaba obumiwe ngu Bambonduna no Sinqungati wawutimba wabuyiselwa ngu Sprigg kumniniwo u Matanzima, hi wona oka Dalasilo anditi ukwabuyiselwe ngu Sprigg kumniniwo u Gangelizwe.

Ipi lamapahla kwatiwa masiyitshiye ukufa kwelizwe siynknyibuyiselwa ngu Rulumeni? Upi lowamhlaba kwatiwa e Dordrecnt masiwulwele siyakupiwa wona? Anditi watshona kwakungena u Scanlen. Ndisateta izinto zexesha lika Scanlen zodwa.

Anditi wayingcita nje ngezinja impi yase Mhlanga leya ibisihombo somkosi wetu ngemfazwe kunnye ne Nguba ukwangu Sprigg ote wayelatisa ku Qumbu, utsho ukuba lomhlaba ka Gange­lizwe ukuqalela e Kowa (Slang River) use e Gubenxa utinjiwe ngani wayengalwi nje yena ?

Ukutsho ke nkomo zika zondwa zosopitshi, nani nkomo zika noni mabandla Omtwakazi obelennye, nani nkomo zika nxamele ka kota zika ncancatshe zika gabula ukula zonokwinahla zika zika malamba ayendle, xokani akuxanyenwe ngani ngu Sprigg no Scanlen, kuxanyenwe ngobukulu nemali. Funani Umxosa aye e Palamenteni nibone ukuba sopikisana na.

Duncan S. Makohliso.

[Kwa eyokuqala lwanje ngale sizishicilela njengoko zafikayo, ngokuti singazivisisi, saye sisiti umninizo uyayazi yena into angayo. Lengxoxo iyavalwa kuba iyinkani engenancwadi zimiswe *kuyo* inyaniso.—Editor *Imvo.]*

Emampondweni.—Umbhaleli wetu uti— “ Malanga nentsuku zokuqala kuyo le itniyo inyanga kudlule Inkosi u Nathaniel Mhala, kweli lama Xesibe, esinga kuma Mpondo amakulu ehamba neqelaaa lamapakati ake. Ute xa ekwesisitili sama Xesibe gwaqa nomfo ongum Xesibe etwele inyama ngehashe yati ukuba idlule inkosi, kwako ntwana imnyo yabuza ukuti unantonina lento ungashenxiyo endleleni? yaselisihloma isabhokwe emehlweni wamtsho ngesangenge soduma ebunzi, viapantaa ukumkupa amehlo, wayifaka intsilane inkabi yake yebashe yanyakaza yamshiya apo. Suka lomfo ubetiweyo we we elukuni imbhokotwe eti makati tyho enqentsu wamposa. Yemka intyewu. Abanye abantn bebesiti makamsamanishele ku Mantyi (u Leary), uti yena lowo Mxesibe ubengnmoyisanga lowo Mguni useleyakumlalela zibabuyayo, aze ake amtyele ukumkwitali nge qakata (ibhunguza) lake. Anjalo amanye andlela zinemiswane. Lento ngumzekelo mnina? kwababantsundu, kuti xa kutiwa ababantu bantsundu zizilo iti lento inge yinene. Abantu abamhlope ababenzi obububi kuma wabo. Ide kube mhlaumbi ngababantu kutiwa zitigehenga, mhlaumbi ngamanxila angasaloyikiyo nehlazo. Abantu bakowetu mabahlonele ibala elintsundu, njengama- gwangqa ehlonipa elawo. Ukufane isidenge Somxesibe sibetwe kangaka lento ingapezulu ukubambi nasesonweni lento bubona bugebenga, nobugqwira obungatetekiyo. Nangapandle kokoyika u Mdali-ntozonke lento ibubuntu igciniwe ngabantu abaninzi abangena Tixo wenyaniso kubo, kwanabo bengenalonofifi nge manners.”

Iliso Ehewu.—Intlanganiso Yeliso Lonizi vangena e Eardly ngo 27 April amalungu emaninzi kunezinye intlanganiso. Ngenxa yokungabiko kompati Sihlalo u Mr. Cawood Sishuba wanynlwa abe nguye. Ezayo intlanganiso yamiselwa kwase Eardly, u Mr. J. Sishuba abe sesihlalweni. Emva kokuxoxwa kancinane ngokungabiko ko­mpati sihlalo, wacelwa u Mr. J. Mtombeni ukuba afunde ipepa lake *ngezindlu,* waha. mbisa ke ukulifunda ipepa lake ebonise into ezingamalungelo nezingengawo kuzintlobo zezindlu, esiti olona hloba emasi. lwake zingxande. Emva kokulifunda amant atete ebonisa ukubaluluka kwepepa.

Native Opinion

THURSDAY, MAY 30, 1889.

THE text of the Native Pass Law Bill, which the Government are getting Parliament to make law, is now before The severity of the provision

of the Bill is simply outrageous. As has been observed by the *Cape* I *Argus, “*no subjects of the Queen outside the walls of a gaol should

have imposed upon them” the provisions of the proposed new system of Passes. The Legislature is asked by the Sprigg Government to enact that “ it shall not be law “ for any Native to be at any place “ within this Colony without a pass, “ certificate of citizenship, certificate of registration, or other protecting instrument.” No excep­tion is made in favour of Native Ministers, Native Teachers, Land owners and others. All Natives are at once reduced to the same level, and it is to be unlawful for them to be anywhere in the Colony without a pass or certificate,—which they must carry about everywhere, and be prepared to produce at the demand of any J.P., police officer, field-cornet, constable, or owner or occupier of land, on pain of twenty shillings fine, with the alternative of a month’s imprisonment, with or without spare diet and hard labour. No one is to be allowed to issue passes but the Resident Magistrate or other persons who may be duly appointed by Government Certi­ficates of registration can be granted to residents in locations, villages, or on farms, so that they move about freely while within these limits: Annual passes can be issued to “ deserving Natives ” to . travel within a certain district; and certificates of citizenship can be granted to ministers, graduates, teachers, clerks, tradespeople and so on, but of course even these favoured individuals must always have the certificate about them, and be ready to produce it with meekness when required, on pain of ' fine, or imprisonment with hard labour, and possible spare diet. Well may our contemporary, the *Journal,* remark, after examining the Bill, “ So nearly has it become a crime for a Native to exist in “ the land which was once his own.” Our people have been placed under a heavy debt of gratitude to the *Cape Argus* and the *Journal* for the outspoken manner in which both those journals have condemned this atrocious measure. We cannot do better than give what our conteporaries say, merely saying, in pass­ing, that we cordially agree with all they say. The *Journal* concludes a leader on this subject with the fol­lowing sentiments, which would do credit to the heart of anyone who sets store by the British name and nation:—

We regret the introduction of this Bill, and cannot endorse its provisions. It will be regarded by registered native voters as a distinct breach of the recent legislation (Mr. Hofmeyr’s Exemption i Bill) by which their position was assimi­lated in all respects to that of white I voters, and in particular no pass was to [ be demanded of them. Natives of 1 honest and respectable position, who are j a numerous class in all parts of the I Frontier, will resent the treatment which places them upon a level with rogues and thieves. We doubt whether the Bill will be a protection to the farmer. It will harry the decent native classes, while it will not prevent rascals from slipping about as they do now. It seems to us likely to drive away from our midst, honest men object to be treated like a sort of ticket-of-leave men, and to leave us only those who have no character to lose. We hope, and we have indeed no doubt, that the Bill will be thoroughlv discussed. have the utmost sympathy for position of farmers, exposed as they are to the con­stant danger of robbery? but we doubt if a Pass-law will help them much, and we think it an odious piece of class­ legislation to inflict upon even the most respectable of the native people the necessity of carrying a pass.

The *Cape Argus* enters as strong a j protest against the Bill as the*: Journal.* Referring to some grumbling which prevailed within the walls of Parliament that there was no work afforded the members by Government, our metropolitan contemporary points out that there is work enough,

in opposing clause by clause a Bill which in any country in the world except South Africa would’ be received with astonishment, not unmixed with curiosity as what sort of legislators they could before whom such a project could laid with the faintest chance of success Having examined the preambles o ' Pass Laws at present on the Statute Book the *Cape Argus* deduces the’ important fact that

Passes were originally a protection peaceable native immigrants, by relieving them from the operation of law! ' I intended to protect colonists from savage invasion. They have since developed

into passports, the obligation to procure which rests with one section of the colo­nial population only, and the usefulness of which, by the testimony of every Farmers’ Association in the country, is next to nothing.

Our contemporary adds:

The present Bill is as oppressive as it is ridiculous. It takes no account of the vast changes that have passed over the native population, and it proposes a vast system of ticketing and registration which no subjects of the Queen outside the walls of a goal should have imposed upon them. By one stroke, all former distinctions are to be swept away; and henceforth “ every native ” in this colony will be liable to fine and im­prisonment who is at any place in the colony without a pass or certificate of citizenship. The difficulty of defining a native is met by a clause which says, for the purposes of this Act, the term “native” shall include all Kafirs, Fingoes, Tambookies, Mantatees, Zulus, Damaras, Korannas, Baralongs, and the like, including Bushmen but excluding all Hottentots, Bastards, and those coloured persons who are the descendants of freed slaves—Malays we suppose. Any native caught anywhere without his pass about him, whether by certain specified officers or by any “owner of land,” becomes a criminal.

After alluding to certain flaws in the Bill the *Argus* concludes a lively article in the following strain:—

The provisions of the Bill in favour of civilized natives only emphasise its ab­surdity. Magistrates are authorised to issue "certificates of citizenship to any native ordained as a minister of the Gospel, or who is a teacher, or employed as a clerk, or the registered owner or lessee of any immoveable property of not less than d£10 in value, or of a wagon, plough and oxen, or who follows any definite and recognised trade or craft, or who has been for three years in service, and bears a good character as a servant. Such legislation is simply childish. To be effective a pass system—assuming that pass systems are of any use at all—should as strict as quarantine. Exceptions are fatal to its efficiency. Now, there will be thousands of the natives who, as voters, will be able to claim exemption from the operations of this Act under the provisions of Hr. Hofmeyr’s Exemption Act, and the men who are always de­manding new experiments in Pass Law legislation will be as far off from their goal as ever. They are really fighting against natural laws. They want native labourers to be compelled to remain on the farms where they happen to be, and to be prevented from travelling in quest of better food and higher wages—whether to the railways or mines, or to ordinary town labour. The same difficulty in another form was experienced in England cen­turies ago, but the imposition of the most severe penalties, including death itself, did not prevent labour finding its level, and so it will be in South Africa. If the present Bill should unfortunately pass Parliament, it is safe to predict that: the present Parliament will also have to re­peal it.

It is needless to observe that we shall watch further expressions of opinion on the Bill with much interest. In the House it has, we gather from telegraphic ad­vices, already afforded a heated debate. The speeches of the mem­bers will be translated into Kafir for the benefit of our Native readers in our next.

Notes of Current Events.

Another cycle of the troubles of the Natives would appear to have com­menced. The Spriggites in Parliament are at present engaged in engineering as severe a Pass Law for the Native subjects of the Queen as was ever submitted to the consideration of a Colonial Parliament. While this is going on, we read in the Dordrecht newspaper that a petition for the removal of the Glen Grey Natives, and the disposing of the land to Euro­peans, is being largely signed in the districts of Queen’s Town, Glen Grey, and Wodehouse, and will shortly be presented to Parliament. It will be in the recollec­tion of our readers that these are some of the matters that have estranged the feel­ings of the Natives from the present. Government.

The *Cape Argus* urges that Mr. Innes be appointed Leader of the Opposition, and, as far as we have been able to gather, no paper—*De Zaid Afrikaan,* of course, excepted—has ventured to question the supreme wisdom of the suggestion. If the present is allowed to slip without an effort being made to organize the Opposi­tion —and the first step to such organisation is the choice of a suitable leader—golden opportunities will be lost. Doubtful men will be pledging themselves to the Ministry, who alone have anything to offer, and their sympathisers outside the House will be discouraged and disgusts 1. No efforts should be spared to improve the rival party in our form of Govern­ment.

We have much pleasure in adding our J congratulations to Sir Langham Dale, Superintendent-General of Education, on the recognition of his lifelong and devoted labours in the cause of education in the Colony, by his Queen conferring on him the K.C.M.G. May he long live to wear the honours that sit so well on him. That we feel proud, likewise, at the bestowal of the same title to a deserving member of our craft, Sir John Robinson, Editor of the *Natal Mercury,* goes with­out question.

The following from the *Journal* appear to us to state, in brief, the ideal Colonia! policy in regard to Pondoland:—The *Telegraph* suggests that the Colony should at once, with Imperial permission

annex Pondoland, and move the C.M.H, to Umtata to be prepared for eventualities. The advice seems to us rash, and the step premature. If Government is well ad­vised, it has no doubt spoken plainly to the Pondo chiefs as to the necessity of receiving Mr. Scott, and to attending to what he says. We hope that this will be the case, and thus that Pondoland will cease to be the scene of harrowing atroci­ties, and foreign intrigues. We could then wait for developments. In due sea­son, portions of the tribe, or the whole tribe may apply for annexation, which is always the best way for that change to come about. But at present they are not willing, and would have to be annexed against their will. The Imperial Govern­ment would hesitate to assent to our coer­cing them into submission; nor do we think the Colonial Government would entertain the idea, unless the Pondos be­came more troublesome than they now are.

NATIVE CARPENTERS.

No. III.

A false idea in trade is one of the chief hindrances to success in the business of a Native carpenter, as it is in most of the Colonial industries. It is the idea of securing the largest possible profits for articles made, and for work done, and it is this that has ruined most of these in­dustries, and made the Colony dependent for everything on importation. Thus, in the Cape Peninsula, when grapes are selling during the vintage at a 1s. \* basketful, raisins made from them are retailed at 9d. a pound, just [the price of Spanish raisins of the same quality, though the latter have to bear several profits, besides sea-carriage and *ad va­lorem* import duty. The same applies to preserves, to shoes, and to other things, and it explains a clamour raised by inter­ested parties against a well-known Missionary Institution, because, by manufacturing tinware at English prices, it protected the Colonists from a hateful monopoly.

The working of the two opposing prin­ciples in trade—large profits and little sale, and small profits with an extensive sale—will best be shown by an example. Two brothers came first to a city ?s milk- boys. They afterwards set up a shop in a crowded street and sold small wares. As they followed the same false idea as their neighbours, and had less capital, they soon became bankrupt. However, they started again on an entirely new plan They charged the lowest prices they could; the price of every article was marked on it; and they sold for cash only. When people discovered that they could get cheap goods from them of the self-same quality as others sold at exorbi­tant prices, they came in crowds. The two brothers fitted each other perfectly. The one was very inventive, and devised all the new plans; he also had an admir­able gift of talking to the customers and gaining their confidence. The other was the book-keeper, a severe man who tolerated nothing unless it made the ends meet. Their business grew so fast that is a few years the profits amounted to four­teen thousand pounds a year. Eventually one of the brothers became chief Magis­trate of the city and was knighted, and both became wealthy landholders.

It is not difficult to see that their plan deserved success. Suppose that a person on the old plan made ten shillings of profit for every pound invested, and sold his stock once a-year, while they were content with five shillings in the pound but sold four times as much, buying in from the manufacturers just as they wanted, they made four fives or a pound for the ten shillings of the former. With cash prices, they had also no bad debts.

The Native carpenter should follow this example. Let him have a number of saleable articles ready made, with his prices labelled on them, and at as small a profit as possible, such as boxes, stools, window frames opening like a door, tables, and a sample of large articles such as a bedstead. Customers coming in can see and buy these, and a younger brother could be got to take them round to the locations and sell them. If anyone comes with plausible promises to say that he will pay for the articles next week or when the wool is sold, the carpenter should good humouredly say, the articles will last long, and he can get them then. He should give no credit, and say plainly that with low prices he cannot afford to do so. If he begin to give credit, he may as well give up at once, and go to herd cattle at ten shillings a month to see if that will steel him a little, as he is altogether too soft for this hard world. But if he is to insist on cash his prices must be moderate.

At the present moment, when the Native community is in such want of furniture, and when the real difficulty about building square houses, regarding which a former paper was writ­ten, lies in the extravagant cost of the woodwork of the roof and of the doors and windows, Native carpenters have an opportunity of bettering themselves and benefitting their countrymen, which can never occur again. If only a few were convinced, and were to act on the prin­ciples mentioned, they would lead on others to follow their example. The hearts ®f all who wish well to the Native people would be rejoiced, and those es­pecially who teach carpentry in Native Institutions, for then they could see the end in view for which they have long laboured.—S.