Amanqaku.

U Rev. James M. Dwane wase Seplan ugqite apa e Qonce ngeveki edlulileyo esinga e Kapa. Wayalatwe yi Conference yase Bhai kunye no Mongameli we Bandla lase Wesile, u Rev. J. Smith Spencer, ukuba baze baye kungenisa imvuselelo ngomcimbi wemali zokuhanjiswa kwelizwi e Kapa apo. Ezintlanganiso ziya knqala nge Sabata le izayo. Inkonzo yasemini e Metropolitan Church, eyona tyalike inkulu yama Wesile e Kapa, iya kupatwa ngu Mr. Dwane, ngokuhlwa ngu Mongameli. Ngokuhlwa u Mr. Dwane uya kushumayela kwenye ityalike kwayama Ngesi. Ngengapaya. 3 November, uya kushumayela e Wynberg kwakweyama Ngesi. Awumacinane ke umsebenzi ahambe ngawo angatandabuziyo ukuba umzi wakowabo ngowomkulu ngowomkumbu1a ngemixhelo, wawuya kubakapukapu msebenzi noko ngati

Kungeniswe u Hon. J. H. Hofmeyr kwindawo ka Sir T. Scanlen equturwini labacedululi bonxilo. U Sir T. Scanlen upumele ukuba asinge e Johannesburg apo anomsebenzi aya kuwupata xa ingadibeneyo iPalamente. Awanelisiwe umzi omhlope yilento yenziweyo, ukuba indawo ka Sir Thomas inikwe u Mr. Hofmeyr kuba u Sir Thomas ube ngoweqela elimele ukuba kwenziwe amacebo anobom ukuba luncipe unxilo, kanti akanguye ongafaka isandla kwicebo elinjalo u Mr. Hofmeyr. Ebeselede amanye amapepa akankanya u Dr. Berry wase Kornani ukuba lilona nene ebekuya kufaneleka lingenisiwe kwi sihlalo sika Sir Thomas Scanlen.

IpEpa lase Bhai i *Telegraph* libhala Hiti—“ Yinto elula ukwalata ukuba obona busela bukulu bukataza amafama, asibubo obuhanjiswa zizibhadubhadu za Maxhosa ezite sa kulo lonke zifuna impahla ezingayibayo, ezifike zibe ngo- ‘busuku, ’ze zishwaka kube kupelile. Ifama elibhalela kwipepa la Mabhulu lase Rafu i *Graaff-Re inettcr,* libonisa mhlope ukuba akunjalo. Ubusela obuninzi buhanjiswa ngabantu abafika bati esebenzini, okanye abemi ibhulasi, ukuba ifama liman’ ukuya kuketa kubo .abantu bokusebenza xa kufunekavo.” Kuya sivuyisa ukubona ukuba lento’ iya iqondwa; kuba ukuqondwa kwayo zipa- tamandla kuya kubanga ukuba ipele inkatazo kumzi wakowetu omiyo oman’- ukwenzelwa imiteto egwenxa kuba ku- sitiwa upile yimpahla yatnafama. Obunye ubusela’omabukangelwe bobalamadoda anje ngo Jan Botha abengasalindelwe kumatuba obusela.

EZABABHALELI**.**

UMZI EMVA KWE SANGA.

Ndiwabhala lamabali angezantsi apa ngokuti mandibonise umzi oyintanga yam ukusipata kuka Qamata kwizizu- kulwana ezidluleyo, nokuziguqula kwetu sizenze ukufa kuti ezona zinto zibeziyelelene noxolo lwetu, nokusukela kwetu nge phika ezo zikukufa kanye kuti; ndinetemba lokuba soti namhla sixovulelwe nje kade, sibe ngapezulu kokusukela amavonga nje kodwa, sikete inyaniso ngolukanyiso sinalo, sake umzi ote nqi kwesisizukulwana setu ngoku- bambisana nge nyaniso.

Kutiwa, kwehla umntu nenkungu enenja Embo, wekahla kwesama Rheledwane. Wahambahamba pakati komzi eteta-teta izinto ezinkulu wada wahlangana nengozi wabulawa. Emvo kokufa kwake kwehla isipitipiti pakati komzi, wasuka wabulalana wodwa umzi wase Mbo, kwehla nezimanga, wenyuka notuli umfo oyinkosi yase kunene, akaze abuye abonwe, wemka nomoya u “ Maqubela” wasinga entla nankuya izizidlabantu namhla e Zambezi, inxenve yeza neno kuti Maxhosa, nantsi ineli- gama lobu Mfengu kweli lizwe.

Kutiwa kwehla umntu nenkungu kwa Gcina, e Batenjini kwa “Xhigxa,” ogama lingu “Yese,” wafika wakuluma izimanga pakati komzi, kwada kwenyuka u Mlau kwa Rharhabe apa eyaku pulapula ukulaula kwale nkazana (kuba yayinkazana). Wati akufika akuba epulapulile, wenzisa kule nkazana nomlisela owawuhambe naye, yenza kuve lenkazana, bagoduka ke. Wati akuba selese kaya yagaleleka lenkazana, wayi- ncwasa ke u som’bawo, kwaza kwavela u Ngqika lo ke, ube yinkosi yetu sonke. Uhle wabhubha u Mlau, wanukwa ke u Yese, sekupete u Ndlambe, noyise u Rharhabe se watshaba. Okukunukwa ke manditi kubuzwa isisu esi singo nakufeni kuka Ntimbo kuhamba elizweni ke i Camagu Itlikala lisiti liyabulawa kwa Rharhabe. Wabuya walilanda ke u Ndlambe, walignqulela ekaya, walicela wati, malizeke indoda, ukuze lizeke u Gcaza into ka Tshekimfe yase Mancotshweni um-Tembu ; uyise bo Kaka aba Emngcangatelweni. Babuliswa njenge nkosi, babasulela no Matyobeni xa babeseko. Kwati noko kanti isilandu somntu wenkungu asikapeli oko wayehamba emachaukeni enevuso. Kwabinzana u Ngqika no Ndlambe, kwada kwazakuba yile mfazwe ka Hintsa nge 1834-5, ukuze u Maqoma, Umhala, no Tyali, bawugangate umhlaba e Nxaka. Qondani ke umzi awubulalani ngokunukwa kuka Yese oku, sisihelegu enditi siwuhlele umzi ngokusuke upate kakubi umntu wase nkungwini ongenayise nanina emhlabeni apa. Ndizakuhambisa parnbi kokugangatwa komhlaba ngala makosi ndiwakankanyileyo ngentla apa, kwaye ke kwavela u Nxele no Ntsikana, bezamela ukuwudibanisa umzi ngokushumayela ubulungisa pakati koinntu nomntu nangokukonza umzi, bapolelwa, Emva kwabo kwavela Umlanjeni waka wanaati uyamkelwa ngumzi wonke, kwada kweza nama Mpondo, ukuza kumapula izilaulo zake, etume u Xangxi nankuya e Ntlezi paya ngoku Esihlonyaneni, kwesika Mdlangazi. Eati lakufa ilizwe, washiya yedwa u Mlanjeni wacholwa ngama Ngqika; ate ukupuma kwawo emahlatini amshiya ngase Qumra apa ngoluhloboUte kuwo lite nga —ndiza kubhubha, zeningandinchwabi zenigaule amahlahla omnga, niwabeke pezu kwesidumbu sam nihambe. Enje- njalo ke Amangqika akuba esuke wati qwiti kwa oko. Kute kusasa akuya kukangela atika kungaseko mntu lingabonakali pofti ituba lokupuma kwesidumbu emahlableni, nanamhla akaziwa apo wafela kona, nalapo wanchwatywa &ona.

Kute kanti isilandu samacamagu asi­kapeli, kwehla sesiko nati, esona sihelegu salitisayo lonke igugu lomhlaba ontsundu. Kwateta intombazana ka Mhlakazi yase Mamfeneni, e Kamangeni kwa Gcaleka; yati mazixhelwe zonke inkomo zetu, silahle yonke into exhasa ubomi, kovela ezintsha ngemihla embalwa (8) emva kokuxhelwa. Wawa wonke umzi ka Palo ngobubuxoki waxhela, wachitakala, watshaba, wapulukwa sisikundla emhlabeni, wade wabuye wasizwa kwalutshaba umlungu, owabuye wasibeka pezu kwamanchwaba obawo betu. Andipeli. Kwasila u Nchayecibi, wenza umgidi, wamema oka Mbune—u Mxoli, waqwetela emfihlweni kulapo wamkandela kona watshaba, wamlandela, wamncholisela intombi zako wabo elangeni, wabhululela pantsi ama Bhotwe akowabo, yasimbonono kwati bhuma. Wati wonke umntu nolungileyo (ugapandle ko Rev. M. Leslie) wabhodlela i “ Upharsin ” pezu komzi ka Xhosa. Emva koku kwamana kuvela Amamfengwana, esiti avuka ekufeni selevela e Zulwini, babaninzi abawalandelayo suke abhangiswa yimisebenzi apa engaziwayo kulo mlambo ati avela kuwo.

Njengabokugqibela ezipelweni zomhlaba, kuvele into ka Jabavu neka Makiwane, bashumayela ukuba wonke umntu oluvo lupikisana nolwabo kwimicimbi yolaulo ungu Judas, Nigala, mtengisi wohlanga ngenzuzo encholileyo, ivata mfene, ivumbana-lendlela, um- bulali, i-ontyi ezihamba zinqamla imikondo yabantu abalungileyo zilahlekisa uhlanga, namanye ke amagama nezituko ezicijayo. Kwananyatiselwa kakulu koka Pamla (umfundisi) koka Pelem koka Seya nakoka Mhala. Kanike nenze naka nayivana into enjalo? Umzi ke wakolwa, inxenye kodwa yamxhasa oka Mhala ku Tshambuluka wapumelela, yaqokela yalibinza elimnandi ku Blaine, wapumelela. Ingene i Palamente, lafika ixesha lokulingwa ubutamsanqa bamaqashiso etu, yangena ingxoxo ye Pass, kwehla isaqunge, zema ngenyawo incwadi zase mlungwini, zawuchunuba, ekata izandla Amaxhosa neyawo incwadi walinqwenela nelawo icebo u Sir Gordon beno Tshambuluka, ati Amaxhosa hai sifuna nokuza, bati ewe yizani ke, sesomhlaulela nendleko zokuhamba, ukuze nipangele inqanam lesitatu kulengxoxo. Atiwa kata emagumbini Amaxhosa aku­fika e Kapa, kwagqugulwa, kwapunywa agwetyelwa, abuya Amaxhosa esa’fake izandla engxoxweni yomzi omhlope. Umfo wase Qonce ke usagxwala umfo ka Pelem, noka Mhala, ngokuvotela u Tsha­mbuluka. — Ibingenguycna oka Mhala obefanele ukugxwala namhla? Ubomi betu busemngcipekweni *kokuteta kwababafo ezandleni zezidenge,* kuba bona bavashicilela; kanti ke noko ibingesiti abangabizwa ngalamagama basibiza ngawo, zide nenkewana zo Wauchope no Bokwe zicule ngati ingoma emnandi isituka. Kaniqwalasele mzi wenkosi okokuba lishologu linina eli kulomzi untsundu; lento udla ngokuzondana ubomi kwinto elungileyo, uze ubhukuqeke wonke kweyona ibuxoki ? Silandu sabantu benkunguna, liqalo lika Qama- tana lokokuze siguqukele kuye, sesisu- kekile zimbandezelo nobubina? Linge- kangelwana elishwangusha Iide likwelele emzini? Ete cwaka nje inkosi amandla etu, asinjengabahleli esihegwenina? Kona kwezonzulu singebizelina kuyo isipulapule? Nelizwi lika Tixo alibanga nasiqanio sikokelela umzi enyanisweni yalo (bheka ingxoxo ye Miss. Conf, e Qonce apa, 1889), nanamhla umzi uzama ukuzikulula kwimbandezelo zokwapula umteto wesihlanu (V) kweka Moses uputuma isintu, kumaqaba seuncediswa ngamalanga la, nezinye imbandezelo, kodwa pakati kwawo uyalila, uti—baya- pina ubuntu? Ndiyibhala lencwadi ndilindele ukululekwa nokongezwa nga- bakwaziyo ukubalisa. Ngakumbi kuwe nto ka Mazamisa. Emjanyana, neqela elimnandi lase Mbo. Kanjako lencwadi itshayelela isiteto senkosi yaha Tembu, nendasiva Emampondweni. Kuba mina anditukani namntu ngenxa yoluvo Iwe- ntliziyo yake. Njengokuba mina ndiyi “Free and independent elector” nje, nditi nomnye ukwanjalo. Kanjako mina ndikweliqela lisabela esisi m e m e z o “measures not men.” Nditi ke ngoko manti umzi ubeke nxamnye nje zonke izinto ezenza ipinza ekudliweni kobomi ulumkele okokuba ungati kanti usukela isanga.—Esenu isicaka.

N. C. Umhalla.

Tennis,, ClxJb, Somerset East.—“ Um- somerset utj,—Sifuna nkwaziaa ngom- hlaba esawuva ukankanywa kwi *Mvo* ezinga- patnbili. Siqale i Tennis Club yabantsundu apa e Somerset. Ike yamana iteteka ixesha elide ingenakupumeleL kude kwa- hlangana u T. Kadasi no L. Ganmnda bayiunsa bobabini, bati besenze intlanga. no yabantu yaseyiko i Club. Ndi<eta nje ngoku sise si mana ukuqakata pesheya ko Mcata apo likona ibala lokndlala Kwiqela elangenayo ngo Messrs. T. Radasi, L. J. Gamanda Mrs Radasi, Miases J. Camagu, L. Jacobs, S. Mashumi, E. Mgabaza. Na. kuba ke singenako ukutumela imeko yokudlala kweliqela, kodwa sotumela ngelinye ixesha sakuqonda igames. Lamanene amise le cuba, ayimisele ukuba ibe isikumbuzo sotnnyaka we 1889, we Pass Engqongqo, eyabulawa ngoncedo Iwenkosi, ngo Messrs. J. Tengo-Jabavu, I. Wauchope no Rev. Makiwane.

AmaQABA ne Zikolo.—Kuko into endi- hlala ndiyiva ngamaqaba, ati wona—umntwana wawo akana kufundiswa kuba uya kubalahla abe linxila. Unibuzo warn kule ndawo ngnlo: Bangapina abantu base si- kolweni nabantwana babo abase ntolongwe- ni ngokuba nezinye izono ? mangapina wona amaqaba entolongweui ? Answer : Ngawo odwa. Ikatsi ikala lernihla kornnci- nane nakomdala. Uloliwe uyatuta ukusa e Monti. Yinale mzi ka Rarabe ! niya pina ? Yizani esikolweni; fundisani abantwana ukusebenza ukuze bapile, batyabuka imihlana yikatsi. Owase sikolweni umntwana uqala asebenze yena nonxilayo atenge into ukuze ati akufunyanwa yibhabhalaza axhele yona. Amaqaba wona ati akusela umqomboti nebhulanti ezilalini atye igusha zamafaina nenkuku. Amafama akohliwe ngumntu angamtetnbayo kuba kuba kwa izicaka zawo ezi afuna ukuba zisentile impahla yawo. Liwakohlile, seleti kwakubako intlombe axale wona ebusuku, kuba avazi ukuba kuya kusa igusha zinge zonke. Jm. m. m.

IMITSHATO.

Abahlobo bake abaninzi pakati komzi ontsundu baya kuvuyiswa kukuva ukuba u Mr. R. W. Rose-Innes, wase Qonce, uyakubandakanywa ngo 30 Oct. emtsha- tweni no Miss Brownlee, intombi ka Hon. C. Brownlee. Kwakona izolo ibingumtshato ka Rev. E. Makiwane obandakanywe no Miss MaggieMtywaku wase Ncemera. Wonke umzi uya kuba- nqwenelela intlalo ende yokonwabisana ababahlobo babantsundu.’

 ABALIMI NA BARWEBI.

*Uboya,*—Eqonce, igrisi ihamba kwi 5«d iponti; Mohair 7|d kuye kwi lid.

E QONCE (Oct. 19.)

Ibhotolo—1/11 to 4/4 ngeponti Amaqanda—7d to lid ngedazini kasi eluhlaza—4/9 nsrekulu Ihabile—3/3 to 7/3 ngekulu

,, ezinkozo—10/ ngekulu Itapile—2/ to 17/ ngenxhowa Umbona—7/ to 8/ ngekulu Amazimba—6/9 to 7/5 ngenxhowa Inkuku,—1/ to 1/5 inye Amatanga—3/ to 6/ ngedazini Umgubo—16/ to 18/7 ngekulu Imbotyi—10/9 to 16/3 ngekulu Inkuni—7/3 to 50/ ngtflara Umgubo wombona—9/ ngekulu

E MONTI (Oct. 22.)

Irasi—7/ to 7/6 ngekulu

., eluldaza—1,6 to 1/10 ngedazini Isemile—6/6 to 7/3 ngenxhowa Imbotyi,—10/6 t« 11/ ngekulu Vmgubo wombona—10/3 to 11/6 „ Ibhotolo—3/6 to 5/3 ngeponti Amaqanda—1/ to 1/5 ngedazini Inkuui—5/ to 22/6 ngeflara Inkuku—1/3 to 1/7 inye Amazimba—6/3 to 6/9 ngekulu Umgubo—15/ to 17/9 ngekulu Umbona—7/6 to 9/ ngekulu Itapiie—5/ to 12/6 ngekulu Inqholowa—7/6 to 12/9 ngekulu

E RIN I (Oct. 19 )

Inkuni—23/ to 44/ ngeflara Ibhotolo—3/3 to 3/7 ngeponti Amaqanda—1/5 to 1/6 ngedazini Inkuku—1/to 1/7 inye Ihabile—8/3 to 9/9 ngekulu „ ezinkozo—9/9 ngenxhowa

Imbotyi—14/6 ngekulu Irasi—13/6 ngenxhowa Umgubo—28/ ngenxhowa Isemile—7/ ngenxhowa Itapile—22/ ngekulu

**IziGANEKO ZoMBANE** EqcGQWALA.**—Uyi-** balisa wenjenje u Mr. O. Zihlangu inzima emhleleyo, esivakalise uvelauo nayo lomzi ngogqitileyo : — Ndishiywe yintombazana ekwimiuyaka e 24, endishiye ngexesha las^mini, yandishiya ngendlela elusiui kakulu ete ndammangaliseka knkundishiya kwayo enangoku ndisamangalisekile. Ngomhla we 10 October, stye sisendlwini kunye nayo nrsapo lwam nabahambi abaye beko kulomzi warn. Kwehla ke umbane wamtata lomntwana warn sati simbamba wa’sele pelile, akabanganako nokushukumk. nokwenza ntonina, Lontombazana ngu Ida Zihlangu igama layo. Ndishiywe ngumntana obendikolisa kakulu kude kwalolusuku lokuba andishiye engazange wandipazamisa. Ke ngenxa yalombane andika. pumli nanamhla: — Jntwanazana ekwimi- nyaka esibhozo (8) u Abiah Zihlangu eyayih'eli ecale kwake Jombane wayenza amanxeba wayijikajika wonke umzimba, isalele pantsi. Ke yona andikayaii into eyakuba yiyo. Nenye kanjako eyayikufupi kuye, ingumzukulwana ke leyo kum. Euye ke ezapezu kwale indishiyileyo inobungxweiera cbuhle. Nodade weti ke owaye owayehatnbele kum evela Emka- ngiso owawayo wabuya wanokuvuka wasincedisa sasebenza umsebenzi omkulu endingena kuwulinganisa ukupRDga abantu nempahla yaye indlu isitsho. Ndimncoma u Season II. Mnyanda osaye sisilwa kunye naye kulomsebenzi no Isaiah Zihlangu.— Obed Zihlangu.

Impato tobukoboka e Frke State —I Commissioner yase Ventersburg, des Win. burg, imise umteto wokuba abantsundu mabangaki atnanzi emtonjeni wenkosi zabo : Amabhulu. —Umtete wesibini, abafazi aba- ngena madoda mabahambe nge pasi nje ngamadoda ; indoda yakufunyanwa ingeko endlwini yayo ngexesha, nokuba ihambele kumzalwane wayo, mayiye entolongweni; kusile idliwo 5s., 10s, okanye 14 intguku entolongweni nokuba ngumntu obaluleki. leyo.—Owesitatu, nokuba ngubanina ke ongumhambi makaye kubikwa enkosini aziwe, anikelwe nentsnku ayo kuzihlala. Nabaza ecaweni, ngo-Mvnlo makuse beko. Abasezifama, amadoda—mabengezi edolopini nangentsebenzo, ukuba umntu ufnna ukuza kusebenza makeze ngokufuduka. Oza ekwele ihashi entsundu makabanjwe. Sisicaka esihamba ngenyawo esilungileyo.

NATIVE OPINION

THURSDAY, OCTOBER 24, 1889.

 WE observe that the small-beer affair, in the nature of an agrarian dispute between the Griquas and Basutos just beyond the Colonial border in Pondoland, is being pressed into the service by those who would have the territory, by hook or by crook, annexed to the Colony, as an argument for annexation. Even the *Umtata Herald,* a journal which has faithfully recorded the veriesttittle-tattle that seemed to it to tell against the Pondos, does not attach to the reported dispute the import­ance which certain writers in the Colony appear disposed to give it. Thus, then, when our Umtata con­temporary chronicles the visit of the Attorney-General, who travels in the company of Colonel Bayly, finds itself in the plight of having to throw up its arms in despair because the Pondos seem to have no inclination to act in such a manner as to verify the thousand and one bad things which it has never tired to report respecting them. “Sir Thomas Upington and Colonel Bayly,” says our contemporary, “are to visit Umtata “ during the next Circuit Court. “ It is to be hoped some fighting “between the Pondos and Konjwa- “ yos will be going on during their “ visit and perhaps they will be “ able to recommend an immediate annexation of Pondoland.” By this time, however, there is every rea­son to believe that this little affair has been settled. The last information to hand was to the effect that the Chief Councillor of Pondoland, Umhlangaso, had proceeded to the scene of the fights to negotiate peace. Mr. Stanford and Mr. Scott, as representing the Cape Government, which is interested in the maintenance of tranquility on the border, had also proceeded thither with the same object in view’. So that as for the little affair *per se* it is difficult to see where the argument in favour of annexation comes in. Within the Colony itself faction fights are not unknown. Port Elizabeth has furnished a good crop of them, and not long since one was reported as having taken place at De Aar. It would be monstrous for, say, the Free State or the Transvaal to step in and claim to annex the Cape Colony be­cause of these outbreaks of lawless­ness within our borders. We do not ask too much, therefore, when we say that what is sauce for the Cape goose is sauce for the Pondo­land gander. Besides it has never been clearly explained what ad­vantages the Cape was going to secure from the annexation of Pondoland For the desire to an­nex cannot be said to proceed from benevolent motives to rule Pondo­land, because, beyond at best letting well alone there is nothing attempted by our own Government to improve the lot of the Natives now under its sway. The cry for annexation can therefore proceed from a wish to possess more Crown Land. Now, if Natives are to be driven off the attenuated land they now hold, and are to make way for guinea-pigs, how are they to live ? It is high time our own Government took up a firm stand in this matter in the same manner that the Imperial Government has in respect to Natal. Let them say in the words of Lord Knutsford, “ Her Majesty's Government are not in favour of any “ Bill having for its object the re- “ duction in area of Native Loca- “ tions.” In this Colony these areas have been more than sufficiently reduced in all conscience, since a glance on the map of South Africa would show that its aboriginal inhabitants now occupy one-tenth of this vast Colony, the rest having been apportioned to Colonists. Until Government gives no uncer­tain sound on this head indepen­dent Natives have nothing to gain by annexation to the Cape Colony.

Notes of Current Events.

A Native correspondent, writing from Gaga, in the division of Victoria East, gives vent to the dissatisfaction of the Natives in those parts, in connection with the Registration. What these people are unable to get over is the attitude of the Government which seems to have abandoned them to the tender mercies of the enemies of their rights in the divi­sion. “ Is it possible,” he writes. “ for people ranged against each other to be pacified by the selection of one of the disputants as arbitrator? What causes me to say this is this. Here the enemies of our rights say we have no qualifications to be registered. They are members of the Divisional Council. If the Govern­ment is acting fairly, and in a way that will not occasion murmuring let it not allow this. A person on trial is permittedto challenge such among the jury as he thinks will not give him an impartial hearing, so that he may not complain as to the verdict. Well, here we are not satisfied as regards the gentleman ap­pointed to value our holdings. We hope our Government will consider this care­fully so that we may have no ground to complain. I shall be glad if you have this in Kafir and English.—Mfazo N. Galela, Gaga.”

The subject raised by the request of this correspondent is well worthy of the consideration of the Government. We are well aware that with Divisional ad­ministration Government has little or almost nothing to do; and they cannot be held responsible for the valuation of the property of the Natives in the Victoria East or any other district for Divisional Council taxation. This, however they can, and are able to do. They can throw open the law courts of the country to aggrieved persons. The Registration Act, as inter­preted by the Supreme Court in the case *Botha vs. Civil Commissioner of Queen's Town,* does not allow of appeals from Civil Commissioner’s Courts. The conse­quence is that the provisions of that Act are not uniformly administered in the Frontier districts. For instance, at the last registration, the Acting Civil Com­missioner of Victoria flatly refused to be guided by the Divisional Council valua­tions, whereas in other divisions these valuations were adopted as the standard. Of course no reliance can be placed in the hypothetical values set on property by the Divisional Council, and no necessity exists to slavishly follow them, while the actual market prices of such property are known. What doubts may have prevailed on this subject have been removed by the confirmation by Mr. Justice Jones ol the judgment of the Civil Commissioner of King Williams Town in the case *Town Council vs. Yates.* At Victoria East, however, the market values of the property of the Natives were also ignored.

It is not without interest to hear what a labouring Native thinks of the great gold town—Johannesburg. We have seen by the London Dock strike how much depends upon the labourer in order successfully to pursue the industry which has drawn and still draws people to the Transvaal. And we venture to say that if Native labour is not to be frightened out of the mining area, care should be taken to alleviate the lo t of the Native labourers, as descriptions pf it may find their way into the columns of the public press. ’ “ Here,” says a Native correspondent whose communica­tion was intended for Natives only, “ the cat plays again and again on the back of the black man, and for him the law is of the rough and ready kind. The sun does not set without some ten men coming under the cat ; and the Native who has not come under it can say so. It must be understood that the cat is administer­ed not according to the nature of the offence, but because this is the day of the good things of the Dutchmen. This is a land of sorrows although it is famed lor its good wages. It is most saddening when a man is sent to prison to see him searched ; for if £20 be found on him, he never sees it again, and his cries of distress prove unavailing. The black­mail has no rights here at present. There are several Natives who have been desirous to set up establishments of various kinds, but the law is against them. We are non-plussed. The Arabs and Coolies have been somewhat hauled over the coals for their many business connections. Rough men to fight for their hand appear to be the only persons that would do in this country just now. Every day I have to pass the prison I hear wailings and entreaties to the person who administers the cat and the doctor.”

The *Journal* states on good authority that the drink Commission expect to come East in November, and will sit at Graaff-reinet on the 13th of the next month. Afterwards they will visit Port Elizabeth, Cradock, Kimberley, Somerset East, Grahamstown, Fort Beaufort, Peddie, Middledrift, Kingwilliamstown, and Queenstown, in the order here given. It is presumed they will subsequently go into the Transkei. In view of this it is of the utmost importance that the course suggested by the *Cape Mercury* should be followed forthwith. Says our contemporary: “ It is very important that the natives, and those who know the habits of the natives, should be ready with evidence on the other side, which will show that drink has a very demoralizing effect upon the natives; and that they themselves wish to be delivered from the temptation to indulge in intoxicants. It is not to be expected that the Commission will remain long in any one town; and, consequently, it will not do to try and find witnesses after the Commissioners arrive. The temper of the majority of the Commission will be discovered by the notice given of times and places of meeting; but whether the Commissioners come after such intimation as Circuit Judges makes, or “as a thief in the night,” it must not be said that the friends of temperance and of the natives were taken unawares like the foolish virgins. What we parti­cularly desire is the appearance of witnesses who represent masses of natives —locations, district, and tribes; and above all, representatives of the native women, who—like women all the world over—Know most about drink, because they suffer so much from its effects.” As regards the kind of witnesses our contem­porary would like to see, we can assure it that they will be readily forthcoming if due notice is given.

The *Watchman* has missed the point of our remarks with regard to the stock ­thieving. It says, “The Imvo in a para­graph in its last issue would fain try to make out that there are as great, if not greater, thieves among the whites than among the blacks. His gifted mind is led into this vein of comparison by the statement that the wholesale theft of seventy oxen at Molteno was the work of white men. But for every ox or sheep stolen by whites there are a hundred stolen by blacks.” It would have been absurd for us to institute the comparison with which our friend the enemy credits us. What we did in the note it has dis­torted was to show that the millenium as regards stock-lifting would not be es­tablished with the appointment of a fresh.