

UmBishopo wakwa Zulu.

UMHLANGANO ESKOLENI SASE
ST. SAVIOUR'S.

U Bishop Carter ubekuluma emhlanganweni omkulu endhlini yeskole sase St. Saviour's ngo Lwesibili kusihlwa. U Rulmeni, u Sir Charles Mitchell ubesihlalweni. Umhlangano waqalwa ngokuhlatshelelwa kwegama nokufunda emazwi atile e Bible.

Indoda yesihlalo yati kubutanelwe ukombisa umBishopo wakwa Zulu ukuti izinhliziyozetu zinaye emsebenzini wake ezweni lakwa Zulu. Wati ukuluma ngokubeni engu Rulmeni wase Natal nowakwa Zulu nokuti okufiswa inhliziyozu yake kungukuba nabantu bakwa Zulu bezwe i Gospeli lika Jesu Kristu.

UmBishopo wakwa Zulu wati uze ezweni elisha futi kabazi abantu bakona; kodwa ukulw'ukuti pansi kuka Nkulunkulu nango Nkulunkulu uyakuba nako ukusiza nokuba kanyisel'abantu bakwa Zulu. UmBishopo wati u Nkulunkulu uwanikile ama Ngisi amandhla amakulu ngokuba Ebeke izizw'eziningi ezaandhlini zawo, ngani? ngokuba kuyintando yake ukub'amaNgisi avuse abahedeni abangenise emhlabini Wake. UmBishopo futi wati uma amadoda nesifazane befisa ukuba ngamaKristu alungileyo mabakumbule ukuti mabasebenze; umuntu oyivila angebe uye umKristu olungileyo, ngakoke, abahedeni nabantu bonke ngabe fundiswa ukusebenza ngezandhla zabo bangabi iwo amavila.

Sebekulumile nabanye, indoda yesihlalo (u Rulmeni) yati iyatokoza impela ngamazwi omBishopo wakwa Zulu, ngokuba ekulume okwe nhliziyozu yayo nayo, imvumela kakulu du. Naye uyakolwa ngokwake ukuti uma sifuna ukubona abantu babe ngamaKristu alungileyo, masilinge ukubaqondisa ngokwokuti kuyintando ka Nkulunkulu ukuba bonke basebenze ngamandhla, nokuti kanako ukubusisa abangamavila. Kulungile ukufunda inewadi nokuloba; kodwa okungcono kunaloku kungukufunda ukusebenza ngezandhla. AmaNgisi ayengamakristu isikati eside pambili engakakwazi ukufunda nokuloba, futi uyetemba ngenhliziyo yake yonke ukuti abakwa Zulu bazakukolwa babe ngamaKristu kude pambili kwokuba bafundiswe. Ukolwa ukuti inye into engasiz'abantu namahedeni onke ukuba ngamaKristu aqinisileyo, leyonto-ke inguku "sebenza nokukuleka." Labo abafund' ukusebenza nokukuleka, bayakujabula kati bengakwazi ukufunda nokuloba.

Lawa ngamazwi ahlakanipileyo impela akulunywa umBishopo wakwa Zulu kanye no Rulmeni wetu. Ake siwakumbule.

Amazwi abaHlakanipileyo.

Bekuyakuba umbuso olukuni impela uma kutiwa makusetshenzwe njalo kungaze kwapunyulwa, kodwa umbuso wobuvila udhlulile nalapo; ukungena, kulet'abantu izifo, kufinyeze ukhamba kwabo. "Ukungena, njengokugqala, kuyaqedela kakulu kunomsebenzi, lapa isihluthulo okuvulwa ngaso siyakanya njalo." "Kodwa, uyakutanda ini ukhala, uma ukutanda mus' ukusica isikati, ngokuba ilona lolu uto olwenza inhla kahle." Singakanani kambe isikati esisicita ngokulala? sikohlwe nokuti "Inkentsha elileleyo lingebambe nkuku," nokuti, "nbutongo baselibeni buzakus'apela."

Uma isikati siyinto enkulu edhula zonk'izinto, kufanele singacitwa nakanye. "Isikati esilahlekileyo kasoze safunyanwa futi; nesikubiza ngokuti isikati esaneleyo, njalo kuba isikati esifushane. Asivuke-ke, senz'esikwenzayo, kube okubonakalayo, kona ngokukutala kwetu konke kwoba lula. Ukungena ngokwenza yonk'imbizenzi ibe nzima, ibe lukuni, kodwa ngokukutala konke kuba lula: naye opuz'ukuyuka uzakuhamb'egijima ilanga lonke, nakusihlwa umsebenzi wake ukub'usapela kahle" lapa "ubuvila bulibali ukutotaba, ubunpofu bayakuba fika. Wuqube umsebenzi wako, ungawuyeki uqube wena; lala masinyane uyuk'ekuseni, loko kwenz'aba umuntu abe nonzim'amanani, acebe, ahlakanipe."

Ngako-ke, kuizani ukutisa nokwetemba ukuti isikati esingcono soza size? Isikati sokwenziwa iti ukuba sibe ngeono lapa sizivusa. "Ukukutala kakuntuli ukutisa, nobhala etemba nje ukutisa emndhlala. Kakuko nuzo ngapandhile kwomsebenzi; ngako-ke siza, zandhla, ngokuba kanginanizwe, noba nginawo, ayateli-ka kakulu. Yena onomsebenzi unozwe; kodwa nomsebenzi lowo kutandele wenziwe kahle, kona kuyakatolaka inhla kahle nemali yokutela. Uma sikutela kasoze sabulawa indhla; ngokuba, "emndhlini yendofa esebenzayo, ukulumba kuyadunguza, kodwa kakuniso isibindi sokungena; ngokuba ukukutala kukok'amaela, lapa ukupela-ka inhla ngokukutisa."

Icebo lenu libhe, nanti: "Limani nishonise, amavila esadhl'ubutongo, niyakuzuz'amabele okutengisa nawokulondoloza. Sebenzani kusesemini, ngokuba kanis'azi isivimbezelo sangomuso, eningakwenza namuhla." Uma usebenzela indoda egoto, ungatanda ini ukuba ufice uvilapa? Kanti lapa, uzisebenzela wena nje na? Yiba namahloni-ke ukuzifika uvilapa, lapa kukona umsebenzi omkulu wokuba uz'enzele, nomuzi wako, nezwe lakini, nenkosi yako. Kuliqiniso impela ukuti umsebenzi mukulu, mhlambe kawako namandhla; kodwa namatela emsebenzini ngokwamandhla akona, naye uyakusizakala; ngokuba "amacontsi acontsa njalo aqandul'amatshe awagugise," na "ngenkani enkulu yempuku, ilume yaze yalungamula usungulo lwocingo"; no "kugaula kancane kuwisa nemiti emikulu." Ngisho nomneme uye ufike kwelenyoni, kati utotoba, ukwenza ngo-kwamandhla awo.

Ukulwa kwesizwe sika Tetelegu no Mzimba.

Nge Sonto kwakukona ukulwa okubi pakati kwabantu baka Tetelegu nabaka Mzimba. Bagalana ngendaba yezwe, bepikisana ngalo. Indaba yapenjwa indoda ka Tetelegu eyat'ukusuka yaya yaka umuzi wayo eduze nomunye umuzi ka Mzimba, isizwa abangane bayo. Ilapo kwaqala kona ukuxabana, kwalwiwa ngezinduku, kwashisa. Kuloko kulwa kakulimalanga muntu kodwana. Abantu baka Tetelegu bapindel'emakaya, kwatula futi. Akutulwanga isikati eside kodwa. Ngesikati sasemini nge Sonto, abelungu ababili bahambela e Zwaartkop, bekwel'emahashini, bahlangana nomuntu ovela kona ekwel'ehashini, wababingelela ngokuti "kukon'ukulwa." Basebepangisa beqond' endaweni yokulwa, bafuman'abantu baka Mzimba bezilungisel'ukulwa, bebona impi ka Tetelegu isisondela izakuhlasele. Bati abelungu impi ka Mzimba ibihlome ngamawisa nemishiza kupela. Bekukona kodwa izigijimi zase Nkantolo zimbili ebezipete imikonto. Abantu baka Tetelegu bona bebehlom'imikonto bepete nezihlangu, be impi epkulu, badonsa entabeni, kwabukeka kwakuhle izihlangu eziningi kakulu nemikonto ekanyayo, iewebezela elangeni. Impi ebibalindle ibingatandi ukubona imikonto le, bona bepete izinduku, bacel'ukub'abelungu bayekuti kubo mabahlome ngezinduku nabo ingabe bapindel'ekaya bangalwi. Abelungu kabafuna ukuyingena indaba leyo, bapendul'amahashi abo baqonde emndhlini ka Mr. Smith eseduze nalapo. Bebende bependuka bebhlek'emuva, bebona ukulwa kwempi. Abantu baka Mzimba bavele babona ukuti impi kayifanelene, loku enye ihlome izikali enye yahlom' izinduku, ngako-ke bebhengakutaleli ukulwa. Abaka Tetelegu basondela ngokuqapela, bende bepindela emuva. Kwaze kwati matambama babadumela, abaka Mzimba bezivikela ngamandhla. Kute ngokushona kwelanga abaka Tetelegu babaleka bapindel'emuva ezweni labo. Abaka Mzimba bebona ukuba sekuyabalekwa, batola isibindi babaxosha bebalandela.

Baningi abalimeleyo, kodwa ba 12 abalimele kab'impela, kwafaba isitupa. Kusihlwa kwatula futi. Abalimeleyo basiw'emakay'abo belashwa izihlobo zabo. Izibukeli ekulweni loku kwaku ngabelungu labo abatatu kupela, abaye bezwisisa nasenzizini isisusa ekulweni loku. Abanye bebe nezingozi ezimbili impela. Enye indoda igwazwe ngomkonto ekanda, wadabula isisoco waye wangena ebuc'eheni bayo. Kuye kwabikwa e Nkantolo yase Mgeni kusihlwa nge Sonto. U Dr. Allen wapuma ekuseni ngo Msombuluko eyakuhlola abalimeleyo nabafuleyo, abelape, abuye abikele abafati bezindaba zabantu. Kwasekukishw'amapolisa amaningi ukub'ayekubheka indawo yokulwa, ahanbe kon'eqapile busuku bonke. Amanye amapolisa atunywa ezindumeni ukuba zitshese izibagoduse abantu bonk'emakaya abo, zibavimbele ukulwa futi njenga nge Sonto kusihlwa. Amapolisa abuye abika ukuti sekutulwe, ngo Msombuluko. Kazi kwotulwa isikati sibe ngakanani! Sengati izizwe lezi ezimbili ziyazondana, loku zide zipalana futifuti. Kube kuyate kutulwe isikashuma kubuye kuzwakale ukuba kulwiwe. Ai kodwa inkani yabantu! Boze bafunde ngokunjani, ukuba bapeze ukulwa loko.

IZINCWADI.

Umhleli karumelani ngazo zonke izikati nezincwadi ezitongelwa kuleli pepa.

(Ku Mhleli we Nkanyiso.)

E. MNGANE. — Ngivacela, ungadivwa, kukulona ibunzi lami futi kuwe; ngibonga indaba engiyizwayo, emuzwa ngumhlobo wami, u Mr. J. S. Mthima. I m'kakasiselwe lamazwi:—"Ngingowako," "owako," ukuti amni. Ngiti mina lilungile, elisiZulu sempela, ngokuba ngazi ukuba sonke sibumbene ngobuhlobo:

liti "ngingowako umhlobo," "owako umhlobo" oku'luma naye, angisita kuwe, ngingumhlobo oqinisekileyo! U Bhongoza uyalazi lelo gama, wawanqoba ngalo amaBhunu mhlawahlisa o Pata, wati, "ngingowako umhlobo," kanti uyisita.

Futi, ak' ngiti fahla kule ka Tetelegu. Ngivumelana ne Witness kuleyo ndaba; ngiyakumbula abantu bake babe nocuku kwabase Edendale ngem'nyaka epambili, kwaza kwaba kona ukulwa kwezinduku, ekwati, kanti babeqaliwe, bate ngokulwa ngapandh'e kweso, lalahlaba abase Edendale. Watyo owasendulo wati, lapa laka lahlaba kona lipinde lihlabe.

Nakule yake yokuxotsha abaShumayeli i Witness lihlaba emhlobo. Udade wabo, u Nozinyoni, indaba ye Nkosi waba nayo ebuntombini bake, nezinye izintombi. Yakula induku kumadoda akona amakulu, babayekisa ukukuleka; kepa inkosazana, u Nozinyoni, akalahlanga ukukolela kwake, wayenza yonke intando yabo, wendela ku Bhidhla; wati mhlawahlisa, wafela e Nkosini, ebize amaKristu ukuba akuleke naye. Uyakwazi loko u Tetelegu, noko akafuni ukuya kubonana nodade wabo. Akadelile noko mhlambe i Nkosi, yompendela ayeke konke loko.

Owako

HUBHULU.

Oct. 22, 1891.

Isibhubhunyeke esingazi siZulu.

(Ku Mhleli we Nkanyiso.)

Nkosi yami, Mnanzi wokunganaziwe, — Faka leli-zwana elingihlupayo, engilibone epepeni lika Oct. 22, 1891, No. 79. Sekukaning'i kuvela ukupikisana ngolimi lwesiZulu. Ngifunyanisa endabeni eyenzakele kubasebenzi bendhla yestimela, ukuti, ikafula libulele umlungu; kodwa mhlambe loku kukuluma kwenziwe ukutukutela, ngokuba tina asisiwo amakafula. Uma kunge ngokutukutela, 'ukwahlala, umagagana' lo, okuluma kanje, oti, umuntu omnyama uyakafula, ngoba asigama ubukafula, inhlamba nje kupela. Upinda uyaleleka futi uti, 'ukufa loku abelungu abakutengela amakafula.' Uma ukuluma kanje wena, makungatshwiwo-ke ukuti Inkanyiso lelipela Akusiko ukukanya loku ukuti "Kafula"; sikafulani? Wo, baba, yeka esilungwini.

Uxolo, Nkosi yami,

F. M.

Ladysmith, Oct 20th.

(Ku Mhleli we Nkanyiso.)

MNGANE. — Ngivumele ngibeke libe linye ebandhla. Yebo, kwakufanele ukuba eze amaKula kulel'izwe. Ngani na? ngenxa yokuba tina bantu balapa e Natal sisekude ukwembula ingubo yobumnyama, ngokwenqena kodwa njena kungaxutywe naluto. Uma nibhekisisa kahle ukuba siyavilapa impela, ningafumanisa kakulu pakati kwezikole kuvama ukuba kube kona amaviyo ezinsizwa ezincane ezivilapa ukuba zifunde incwadi nomsebenzi, into kube kuzula nezinkamba zotshwala. Iningi letu lijwayele i 'transport' kakulu, kodwa noko kubonakala sengati iyapela manjena, ngenxa yengqala yomlilo. Manjena iyape lipelile amavinkili amaKula, namahotela amaKula; qa elomuntu ivinkili, qa elomuntu ihotela. Woze uvuke nini ebuntongweni, muntu? umlungu ubesate uzama ngawo onke amandhla ake ukukubonisa ukuhamba komhlaba, qa, uka pansi; neKula futi nalo liyakukambisa indhla yobuntu, noko lika pansi. Uyakupapama selityonile, muntu, wembate ingubo obungayilindele.

T. R. ZULU.

Ukwona kwabanye kubuyiselwa kwabanye.

(Ku Mhleli we Nkanyiso.)

BABA Mhleli omuhle, — Ngicela indawo ukuba ngike ngibeke libe linye.

Baba, angize ngingakukataza futifuti; Baba, naku ngibona abantu bezakuzwa kabi. Epepeni No. 78 kukona izwi eliti 'abantu abase Greyling Street nase Boom Street, imvamo yabo baki kakulu.' Lel'izwi ngetemba ukuti lipuma emapepeni abelungu; lolu kutsho, nami engake eduze nakona, ngiyakuvuma impela. Kepa, bafundi be Nkanyiso, loku kwenza kwenziwa ngamabon' abapati bomuzi, i 'Corporation,' ngoba izinkantini zotywala babantu bazihlalise njengokuhlala kwezimbobo zekala, futi ngiti ikala lahlukene kakulu kunazo, into engiyibonayo nganehlo nengiyaziyo lapa kiti. Ngiyakumbula ukuba kwakukona i Bhlekise ngasemasilareni; balicita bebona ukuti insimu yabo ikude nabo, abay' abay' kahle; manje balapela ndawonye, abay' abay' baye kwezinye izitaladi bangaye kona kupela; kuqala ngisho neKula liyanywe lweyo, ukupela loku kufika nemali, akubhekwe mahlala kahle, kubhekwe imali. Imihla namalanga bayababamba beti badakiwe, babanga umsindo, betsho nje. Kupela bayavuna ensimini yabo emndhlini emnyama. Aubheke, ngo September, imali abayivune kabantu (129 3 6 amahlaulo)! Futu kukona intombi yomlungu ku'omgwazo, inengena, kepa ayitshadanga; kepa imihla namalanga izixuku zamasotsha, sokungati bonke abantu bayakwenza, kakulu amanyama, ngela pela ibo insimu, konke ibo. Wena okude, kodwa ukuba iqiniso.

Mngane, ungiteletele ngokutata indawo engaka, ngiyakuncenga, Baba.

Ngingowako impela,

J. H. TSHANGE.

P.M.Burg, Oct. 23, 1891.

(Ku Mhleli we Nkanyiso.)

MNGANE. — Ake uyume kengipendule amazwana angemangaki ku Mr. J. Mngoma wase Mlazi, oti ku Thos. Zulu "vini ukuba e umuntu oyindoda aqinisele ukubhala indaba yabafati e Nkanyiso," yinto engamsebenzi leyo ayitshoyo, nangomteto futi.

Ngicela kufund' bepepa ukuba kuyini loku okutshwiwo ngu Mngoma na? Uqinisile vini-ke uma oti indaba esihlalise kabikangaka yesahlukaniso, oti yinto

engenamsebenzi na? Kanti iyipi indaba esifanele ukuba sikulume ngayo na? Umteto lo awupeteyo ngokuti aunto yaluto, nesahlukaniso lesi, ngiti mina u Mngoma ukulumisa okwomuntu ofakwe izibhebhe emehlweni njengamashashi adonsa ikalitshi, uqonde ntonye yena, udelela oku'kulu akulise okuncane; kako umuntu ongowohlanga lwakiti ongahle atsho ngomlomo wake ati lemikuba engalungile kangaka kayinto yaluto. Uyanuzwa nje u Mdimu epepeni No. 79. Oct. 22, esola ukupatwa kwetu? Uyampikisa yini-ke? Impela u Mdimu uqinisele kuyo vonke lenewadi yake; basipete kabi abelungu balapa e Natal, bayasiketa.

Ngingowako, Mngane,
MAGEMA MAGWAZA.

Oct. 27. 1891.

(Ku Mhleli we Nkanyiso.)

MNGANE.—Ngivamyumela u M. Magwaza no J. Mngoma endabeni yokubhula. Banamehlo kababoni, banezindhlebe kabezwa; izinhliziyi zabanjalo zilukuni, ne Nkosi yaikuluma ngabo, iti, "bangikonzana ngomlomo, inhliziyi zabo zikude nami." Futi ngibona isanuse lesa sasendulo sakwa Juda esasimangalisa; abantu babekolwa yiso ngokungaqondi kwabo, kwat' uba kufike abaPostoli, beshumayela, bonke abalaleleyo basidela. Ngitemba ukuti naso sakolwa kumPostoli.

Nami kambe, madoda, loku ebengikukuluma bengikukuluma ukuba ngenzela ukuti kumbe kungakuzwa kuyekwe; ngoba ukubhula loku yiko okwenza ububi bonke bokuxabana nokuzondana pakati kwabantu, ngenxa yabaProfeti bamanga.

Nanti kodwa ilizwi engimpikisa kulo u Mngoma lokuti "ngakunqanyulwa isiNgisi" epepeni. Po! uma kungaba njalo, ukukala kwetu kungezwakala kanjani ezindhleleni zika Baba wetu u Rulumende, okuluma isiNgisi sodwa? Bengingati kanti sikuluma nje, senzela ukuba u Rulumende ezwe ngomlomo wetu, Inkanyiso, na? Kuhle isiNgisi sifakwe e Nkanyisweni.

Owako

D. MPAZIMA.

Native Thoughts.

THURSDAY, NOVEMBER 5th, 1891.

(Communicated.)

"I wish the Secretary for Native Affairs to understand that I will not, if I am Governor of the Colony next year, allow one shilling to be spent on Native schools except under the regulations that apply to industrial training, under which votes appear in the Supply Bill." Such are the words contained in a Minute which his Excellency Sir Charles Mitchell sent down to the Council of Education at its last meeting. To many this emphatic statement will come as an unpleasant surprise, and, doubtless, his Excellency who we believe has the true welfare of the Natives at heart, will be thought unsympathetic and ungenerous; but his principle is undoubtedly a right principle and one which, if exercised with careful judgement, will greatly assist the Missionary and do much to enable him, under God, to convert the Native into a true Christian. "They (the English) had conquered the Zulus," said Bishop Carter at a meeting the other evening, "they had taken away from the Zulus their discipline; now they must try to give them something in its place. They must try and teach them that of which they perhaps had never dreamt before—the dignity of labour. (Applause.) The only way in which they could teach the Natives the dignity of labour was to try and engage them in trades and agriculture. (Hear, hear.) They could not expect any man to be a good christian as long as he was idle. It was impossible for a man to live a christian life if he was an idle man." This is the key-note of Mission Work amongst Natives such as we find in South Africa, and much harm will ensue if it be not frequently struck. There is a tendency, we are afraid, to ponder to the weaknesses of the Natives in order to get them to school, and to give them an education which, in this generation at any rate, 90 per cent of those receiving it will not be able to put

to any use. This is not so much the fault of the Missionaries as of the Council of Education who, in their zeal to do all in their power to raise our people, set before Missionaries a Schedule of Standards representing the kind of Native Education to be aimed at, and up which boys and girls are unwisely forced, that Institution being in highest favour with the Inspector, and certainly with the Natives themselves, which succeeds in giving the greatest number of scholars a useless smattering of things which, probably, no more than 10 per cent of our school boys and girls will ever make use of. Under these circumstances, then, there lies a great danger—a danger of paying every attention towards attaining a satisfactory (?) proficiency in the Government Standards, and neglecting that which should be of the very greatest importance, viz, the industrial training of our boys and girls. This is naturally more difficult, more expensive, and less congenial to our people, than the work of the school room; therefore the Government should make its grants in aid on a scale somewhat more commensurate with the cost of such training than, in some cases, they are at present. And did the Council at the same time discourage any higher education in Native schools than what is given under Standard V, the danger of encouraging our people in the pursuit of what is not at present of much value to them, and of neglecting that which is, would be avoided. Of course each Missionary could arrange to have a special class for the few who were to be trained as teachers, &c.; but such a class need not necessarily be under the eye of the Inspector. At first sight it would appear as if his Excellency Sir Charles Mitchell had no desire to see the Natives educated, for in a Minute to the Council of Education he says, "I do not attach much importance to the deprivation of these (Native) children of being allowed to read and to write; but I do to their being deprived of industrial training." We must bear in mind, however, that it is in comparison with this industrial training that the Governor looks upon Native education as a matter of quite secondary importance. He appears to be fully alive to the danger which we have already mentioned, and, therefore, for the sake of the Natives, whose interests he is considering, he is anxious that the true value of an industrial training for our people should be recognized by both the Council of Education and the Missionaries. That this is the case, may be seen from the words which he spoke at the Missionary Meeting over which he presided last Tuesday Evening. He said that "the Bishop of Zululand had echoed his innermost thoughts in touching on the desirability of teaching the Native the dignity of labour. In the past, he thought, they had lost sight of that key-note of the position. He did not want to undervalue reading and writing; he did not want to undervalue education to those who were to be employed in important situations or Missionary work; but he did deprecate the idea of a man being taught reading and writing before he could follow a trade. England was Christian England centuries ago before the people could read or write: he trusted that Zululand

would be Christian Zululand before the Natives were educated. He believed that the way to open the trenches against that fortress of barbarism, was to teach the people "to work and to pray."

GENERAL.

THE FACTION FIGHT. No one is more surprised, perhaps, than the Natives themselves that it should have been found possible, almost in the presence of the Government, for five or six hundred Natives to engage in a struggle of the kind that was witnessed, under the Zwaartkop, last Sunday, not with sticks or knobkerries only, but with the assagai itself. The matter is a very serious one, and unless the chiefs and their tribes are convinced once and for all that the Government means what it says, and that it will not allow disturbances of the kind, there is no knowing to what such lawlessness may lead. It should be known, if it is not, that when once really excited, the Native loses all self control for the time, and though it may not take him long to regain it, it takes him less time to commit fearful outrages, and not only on his own people; moreover, it would not take him long to cover the five or six miles between the Location and the town. Firmness is respected by all Natives, and firmness with Justice is all that is needed by the Government to make the Native as docile and tractable as a lamb.

EXAMPLE ALSO NECESSARY. There is something, however, which is even more necessary than firmness, which must not be forgotten, if the Natives are to be taught to behave decently, and that is, example. It should be remembered that Sunday seems to be the one day which is reserved for beer drinkings and disturbances. It is indeed a day when all should cease from selfish work, but it is not a day for idleness. Far better would it be for the Natives to work on Sunday instead of spending the day in fighting and drinking; 'but the White man enjoys himself on Sunday in idleness and holiday making in his own way, and why should not we,' says the Native. 'We have only to get up a dance, make it known and, though this is accompanied by much beer-drinking and leads to a disturbance, crowds of Christian pleasure seekers will forget the day and visit us; then where is the harm.' So what leads to lawlessness, the consequences of which may, one fine day, be most deplorable, is encouraged by example, precept loses its power and is it to be wondered at if the Government finds it difficult to be both firm and just at the same time?

THE COAST FACTION FIGHT. It was hoped that the fight between the Amaqadi and the Abakwatyangase tribes on the coast, in the Inanda Division, would have been the last, as the punishment meted out on that occasion was thought to be sufficiently severe. Not only were heavy fines inflicted, but the delinquent chief, and other chief leaders in the disturbance were thrown into gaol, and chief Umqawe was admonished in the presence of his people that if he could not keep them in order, some one else would have to be put in his place. This hope, however, has not been realized, and the punishment, it is very evident, has not had that deterrent effect which it was hoped it would; it will, therefore, be necessary, we should think, to deal with this last more glaring and inexcusable bit of defiance far more severely. The admonition which was given to Umqawe will now be regarded as a harmless threat if both Tetelegu and Umzimba are not made to feel their responsibility by some decisive punishment. The combatants on both sides will of course be made examples of; but while beer drinking (not that this was the cause of the late disturbance) is allowed at large gatherings, fines and imprisonment will avail but little.

THE NATIVE VOTE. The evil of the Native vote, over which so much fuss has been made in the Cape Colony, appears to have been exaggerated. According to the Census it is seen that the increase in the population has been on the side of the Whites. The white man is multiplying much more rapidly than the black.