EZABABHALELI.

INTETO KA PELEM.

Nkosi Mhleli,—Ndinike ituba lokupendula u Titus O. Naso, okutabatele emandleni ake ukutshabhisa mna njengokungati ndingumntu onyamekele ukuzivelisa. Ngendawo yokuba ndifumene into yoku bolobha, buxoki obutetwa lixoki elikulu nelidala nelingenatloni, ukuba ke lomfo akumi ukuba aziwe ukuba ulixoki, makayingqine indawo yoku koloba kwam. Yabona Mhleli mna ndinazo incwadi ze Canditates zamacala omabini, endingekatandi kuzibhengeza nangoku, endingati kodwa ke ndazibhengeza liqondakale icala engenditabate lona ukuba bendifuna isikolobho, koko andikafuni kuzibhengeza kuba abaninizo ndibabekile mna noko ndingabanyulanga, kanjalo ndiyatemba ngenye imini njengokuma kwezinto ndobanyulu. Ngendawo yokuba ndingasatenjwanga eba Tenjini, u Titus utyila ihlebo elisatetwa emagunjini nguye nabatile abavana naye, kuba intlanganiso yokugqibela endandikuyo yati pass i vote of confidence kum yati isanditemba, ndakuba mna ndandicela ukukululwa kwisihlalo sokuba liliso nombhali waba Tembu ndaye ndandiba ngwe kukuranelwa zwi litile labetwa ngumntu endimtanda kunene nobekeke kakulu. Inteto ka Titu? ayivumelaui nengxoxo ekutetwa yoaa yokuba mna ndimke nesizwe ndaya naso ezintshabeni kuba kaloku ndingatinina ukuyenza lonto xa ndingasa tenjwayo, lenteto ka Titus Naso indikhumbuza u Mr. Titus Mabe, owati mhla kwavotwa e Drivers Drift wena Pelem ungu Mngqika akunalizwi kuba Tembu, koko kute yakugqita imini leyo andabamba nto, lamazwi nditi mna ampulaka kuba saye sifudumalelene sobabini. Ukuba asiyiyo nyaniso lendawo yokufudusa kuka Scanlen aba Tembu ngase Lady Frere, ingaba lento invaniso ayiko, ingaba kanjalo into eyinyaniso mye kukuba kuko umntu ongu Titus O. Naso. Uti lo Titus andinvanisile ukuti salahlwa licala lo Scanlen nge ngxoxo yotywala, hai kodwa inyaniso zalemihla, wayexoka na u Mr. Weir ukuti u Solomon wckwa Scanlen usilahlile ngengxoxo yotywala okuya wayenentlanganiso pantsi kwamahlati kanjalo u Solomon wakwa Scanlen ngokwake akazange ayivume na lendawo isuke yabuxoki ngoku suke utetwe ndim na Titus Ongrsonyr uiso ! Asiyonyaniso ukuba mna nditi makuhliwe nomsinga nditi mna umfo olumkileyo akawunqumli umsinga xa umlambo uzeleyo, koko unga uhla nawo kanti ujonge ngapesheya okwenene ke awoyise lula ngalondlela. U Rev. E. J. Warner enditembayo ukuba akalindelwe nangu Titus ngokwake ukuba angade axoke, ulingqina lam, nawe ngokwako Nkosi Mhleli ukwalilo u endawo yokuba umhlaba wangase Ladv Frere wahlutwa ngu Scanlen, mhlana sasiteta no Scanlen ngokusihluta kwake umhlaba, saye sise Offisini yake kubanda kwayo kubaswe umlilo ekostinini, besimana sinyuka izitupu ezide kunene ukuya e ofisini ka Sauer, ezibe zibadinisa O Messrs. Sigenu, no inti Mahonga, siteta no Sauer ngokusihluta kwabo umhlaba, oh, hai lomagora aseluhlangeni u Messrs. Sigenu nomfi Mahonga, nokuba ngalendawo yovoto asikavani, ndivawa buka entliziyweni vam amabhilidokwe o Zwedala into esezicopele ukubulahla nobubonda kunokuba zilahle uhlanga, into zo Ngcuka ezimana ukungcambaza ukuteta into zo Tele ekade ziwuzamela umzi, hai ubunzima vabonandi mazidlule, bakusike umkosi ka Xhosa uguqukelane ubinzane kwa wodwa, amagora angopisa abinzwa kwavevase kaya, azikukofana ke beta kutvikitvwana kubinzwana, akukonento kusuke kwapikiswana ngendlela emayililiwe ngayo lemfazwe, endaweni yokubonisana ngobubele, kuya tyikitywana, kuyahlaziswana, kutiswana amagugu, kuvanveliswana, kuyatukwana azi ababantu bazibiza ngokuteteleta uhlanga basenyanisweni na lento basuke baluwancanca umsindo nezinyeliso, edla ngokuti nje umntu oteta inyaniso akwenze oko ngomonde nobubele. Elilizwi nditi ezinvanisweni endimi kuzo andiyikushenxiswa situko, zinyeliso, nazityolo, ndilinyanisile. Wena nene ndim mfo ka Lusaseni ngeba unyamsile, koko Xa kunceda nina sabhala, iti iyapuma nje incwadi yetu ibe seyi renwe zingagqaleki ifolo zayo. Utsho ngani ke kona ukuti sizimbele italente zetu, ukuze u Jabavu unqumle umkondo wamanqina amahashe etu nje saye singahamba sisebenzile nge taletle yam? Kanjalo kweli uti ukuteta akusancedi nto, hai tina asinanto yimbi siyenzayo ngoku ngapandle kokuzipendulela ngendawo esigxekwa ngazo. Saye singahambi silahlekisa yini ngabula ’bo batshoyo. Make nditshonele Nkosi.

James M. Pelem.

[Emva kwenteto ka Mr. Naso nempendulo ku Mr. Pelem, ngati ixutvushwe ngokwaneleyo lengxoxo, yode idike abalesi.—Editor Imvo].

INTETO YA BATEMBU.

Nkosi Mhleli wepepa labantsundu ’ze undinyamezele andimntu waka wakukataza, ndenziwa yinteto yako eke ndavibona kwelipepa lako. Leke uti wena—akuyiboni into ebangela ukuba Abatembu bakale njengokuba i Jaji jhamba kuyo yoiike nje imihlaba epantsi kuka Rulumente, ibe iyeyona ngqondi jgqite ne Mantyi ezi abati bona zixelisiwo sinina abasenzileyo kuzo ukuze nimemeze ngeyona njuze nje. Ewe iya hamba kuyo yonke imihlaba ngemfanelo kuba ilixhoba ku Rulumente, eminye balwile abaniniyo, eminye uyitengile u Rulumente. Okwenene ke wafaneleka ukuba ayipate ngempato enye, ayifunele evona njuze iqonda imiteto. Uyabona lo wakwa Gcaleka uti ufana nalo, wona walwelwa ngumniniwo: u Nkosi u Rili walwa noRulumente. Wati kau Rulume­nte waposa incwadi ku Nkosi u Ngangelizwe wati — ndakukubona namhlanje ukuba ungunyana wam.—Wavela kwako u Ngangelizwe ngesiqu, sati tina Batembu salandela yena, safika selese Mungu. Yati ukufunza kwayo yandlela nibini, eka Rulumente yaya yatshisa kwa Rili, yati eya Batembu yatshisa ku Lojingqi ekunene emazantsi e Shixini. Kulapo ke intloko za Batembu zasala kona. Lomini kwaye kufezwa umnqopiso wamhla sahlangana no Rulumente. Kwatelwa mhla sangena pantsi kuka Rulumente. Kwacelwa ukuba u Rulumente abe ngumtunzi kuti, asikusele kunye nomhlaba wetu. Saxelelana indlela aya kusipata ngayo savumelana, yabhalwa imvumelwano, iko nanamhlasiyigcinile tina. Uti ke wena abantu mabafune iziqiniselo ngemihlaba yabo; uti tina masisi Uhle esetu kuba sidala, ne Nkosi u Ngangelizwe selefile ekwakuhlangene yena no Rulumente. Kuhleliwenje imvumelwano zika Rulumente ziti noko zishicilelweyo zipike nezizukulwana ezi ziguquguqulwana na? Intlambe andazi ukuba u Blayi wayitenga, njengokuba u Mtata lo u Meja awutenga kuti wena uyifanisa nje lemihlaba yenke. Awulilo xhoba lomhlaba ku Rulumente. Ndiya kucenga Mhleli ’ze ungakatazeki ulifake epepeni lako elilungwana. Siya yiteta lento siseza, into engekoyo yona kukuba sizimisele ukupakamisa intonga nenye indebelefele le yenteto eninzi etetwa lelipetshana lase Mtata. Ndisicaka sako esizitobileyo,

Qokolweni, May 1st, 1889. Umtembu.

Ijaji Pesheya kwe Nciba.

Sibulela “Umboneli” ngala macapaza: —I Jaji ngoko kuqala yahlala e Gcuwa ukuteta amatyala omandla we Transkei eyonganyelwe ngu Captain Blyth, C.M.G, ngexesha lika 9 kusasa, nge 23rd April. Abantu abaze kubonela babe baninzi kakulu kangangokuba isininzi sahlala pandle. Akubangako matyala maninzi anzima. Ityala laba linye elinzima lomfo wakwa Nomaheya ongu *Tyalana,* owagwetyelwa ukuxhonywa ngokubeta umfazi wake enzima ngesabhokwe senkabi, wade wafa.

Amatyala apela sekulunyekwe izibane. Ijaji ekupeleni yancoma uhlobo oluhle elungiselelwe ngalo e Gcuwa. Yancoma i Juri (eyayixubene nabantsundu, abamhlope be 6, abantsundu 3) uhlobo ewuqube ngalo umsebenzi, ukulunga kwawo. Yapaula ukuba lixesha ngoku ukuba i Jaji ihlale napesheya kwe Nciba.

Abantu bakoliseka kakulu lunyamezelo oluncomekayo aqube ngalo umsebenzi u Mr. Justice Maasdorp, kuba i Transkei isafuna unyaniezelo kubagwebi kakulu ngohlobo lwentlalo yokungazi esekuyo.

*E Mtata* i Jaji ihleli ngo-Mgqibelo, 27th April. Ndipaule kona ubuninzi bamatyala, abe kwi 60 epepeni—ayevela kulo lonke ilizwe elonganyelwe’ ngu Major Elliot, C.M.G. No Tsolo, no Qumbu, ezo ofisi amatyala azo eza e Mtata. Ijaji yateta pitsi, iyeka ngezibane, intsuku ezintatu, 27th, 29th, ne 30th April. I Juri ibe ngaba mhlope bodwa. Ndagxeka kakulu i ofisi yase Mtata, yaba sityifilana esingena ndawo, nomkombe we Jaji waba sinyadadana esipantsi, ne Juri kwabako futi abangekoyo bakubizwa, ababa zicenge zokudliwa. Kodwa i Juri yona ndakolwa ekuwiseni amacebo ayo, kweyam ingqondo awawisa amacebo nge mfanelo. Ulungiselelo lwe ofisi lwaba semva kuno lwase Gcuwa, lwaba lihlazo.

Kancinane ngo Mtata naba Tembu nge Jaji. Endleleni ekuyeni kwam e Mtata kwizincoko ebendiba nazo naba Tembu nge Jaji, ndafumana ukuba kuse busuku kanye' kuba Tembu ngento eyiyo i Jaji nomsebenzi wayo. Inkoliso icinga uku­ba i Jaji iya kukupisa u Major Elliot otandwa kakulu ngabantu belase ba Tenjini. Abanye bacinga ukuba iza kuh'luta umhlaba kuba Tembu iwucande. Ifikile e Mtata baqondile kancinane into eze kuyenza, neyiyo, bakolwa luhlobo ehambise ngalo umsebenzi.

EMTATA**.**

Ndipaule ubukulu bawo, nokonwaba kwabemi bawo bengena miteto, ngokuva, ibojabojayo. U Mongameli, u Major Elliot, utandwa ngokusimanga ngabantu bonke, omhlope no ntsundu. Imantyi u Mr. Merriman ndifike namhla enesiqu eqala izongo.

Ndipaule e Mtata ukusilwa ko mqomboti ngokukulu e dolopini pakati nga­ba ntsundu. Intsilikazi yakona u Nomaguzi, ndibono kusilwa kumatye amatandatu, bebodwa abahluzavo naba vube layo, nababuyekezayo, " nabapekayo. bebodwa abatengisayo. Abantu abasebenza kulo ntokazi base shumini. Utywala ngumzungu ongapele ndawo, aye amazimba etshipu eyi 5s. ngengxowa. Ndikangele, ndabona ukuba omhlobo use Mtata makancame.

ISIKOLOSESINALASASEST**.** JOHN'S**,**

Ndinosizi ukuti andibanga naxesha ukuya kuzibona. Kodwa ndipaule ubudlakadlaka bama bhoyisi akona, nokuti sa edolopini kwawo. Ndivile ngabaziyo bakona, ukuba impato yakona ayilungile. Amabhoyisi ahamba ngokutanda, akuko laulo lubukali.

Ezintombini umteto ngowokuba zinxibe iprinti, idaki ne *fusisi,* izihlangu azivunyelwe. Nam ngo Cawa andibonanga nalinye ibhoyisi nentombi etyalikeni elali, neyayi nxibe izihlangu.

Ekugqibeleni, inanditi i Jaji ishiye umoya omhle e Transkei nase Mtata. Izirano ezakelwe ebudengeni, zaba zidenge nge zishenxisiwe; nainavuso awenziwa kukungazi nge Jaji adanjisiwe; umoya wope wabantu ngowokuba kuhambe i Jaji kwela pesheya kwe Nciba.

Somerset east.—. Umbhaleli wetu usitumela oludaba : — “Ndiyalinga ukwenza imigcana enibala ngenxa yomtandazo obonakele kwi *Mvo* yaleveki ipelileyo, eibe sinentlanganiso ngo-Mvulo ngokuhlwa nge 6th of Inst., ke amadoda atakazela kunene ukuyiva lonto, kuba tina spa asanele kubhatala ishumi ngonyaka kodwa njenge zinye indawo, apa kuhlaulwa ngenyanga isheleni zontatu zinesikisipeni (3/6) zonke inyanga esifike sibone ukuba tina apa kungapezulu kwezinye indawo, kubonakala ukuba sihlaula £2. 2s ngonyaka. Ke amadoda anikele onke amagama awo, ukwenza ke eso simbonono, ke besinga ungasitumela lomapepa uti makubhalwe kuwo, nakuba ungasixelelanga ukuba kuhlaulwa ntonina ngawo ke, lingavuya usitumele msinyane, nokuba uti masitumele amagama etu apo, nokusixelela imali esinokuyilaula ngamapepa laWo, nokuba oti akugqitywa ukubhalwa atiwenina nokuba otunyelwa apo pambi kokuba aye komkulu. Mandipele ke ngokuti eiqale intlanganiso ke yamadoda apa ekutiwe ke ngamadoda mayibe negama, kwabizwa amagama amabini. 1. Imbumba Yabantsundu be Somer­set East. 2 Iliso Labantsundu. Kwenziwe i vote. Kwabonakala bebatandatu 6, abe Mbumba, bayi 13 Liso. yaza yanikwa ke igama lokuba Liliso labantsundu, Isebe lase Somerset East. Umgcini Sihlalo ingu Mr. A. Mayila, umbhali ingu Mr. L. J. L. Gamanda, kwamiswa ukuba intlanganiso ibuye igene ngo-Mvulo ozayo ngokungagqitywa kwezinto ebezifuneka zitetiwe zalenyanga. Singavuya ke usincede ngamapepa lawo.

IBALA LABADLALI.

U Major Warton wenze amanqaku kwi *Cape Times* ngabadlali bebhola abamhlope beli lizwe. Uti mabake baziqeqeshe iminyaka emibini pambi kokuba bacinge ngo kuwela.

Uku *bheta.*—Bayahlanganisa kakuhle, kodwa bakuswele ukuyibeta kakulu kwakubako ituba. Banobungxamo bokufuna ukwenza amanani, kanti kufuneka umntu aziqelise nebhola.

Uku *bhola.*—Kunganeno kwe *bhati.* Bagcine ukukaulezisa ngamandla bengasebenzisi ubuchopo ngamaqinga, umbhati aqondwe icala lesitya sake elimdaka, anikwe lobhola nentelekelelo kungengaziqula.

Uku *fildisha.*— Kuhle, kude maxa wambi kuti “ Yo ! Hai ke betu ! ! ” Kodwa umsekelo (backing up) awuko, kanti ke umntu ngamnye ebefanele ukupapela ukunqanda njengokungati iza kudlula yonke ibhola eposiweyo. Ibhola igityiselwe *pezu kwe boils,* kungekona emazwaneni e wicket keeper.

*Wicket Keepers.*—Zizona nto ziswelekileyo kweli, kanti ke iyintonga esekosi. Ingeko umbhati unokwenza ukutanda, afumane ezona bhola zinqabileyo. Ukuya pesheya ngapandle kwe wicket keeper elungileyo kukufuna ukoyiswa. Kufuneka iqeqeshwa iselula. [Kuwe ke Mapikela.—Ed. *S- C ]*

*Umpires.*—Umntu omakabe kulendawo makayazi imiteto yebhola ngendlela zonke, enako ke oku makube yimbheko nesihle kumdlali nababoneli ukwamkela ngoxolo isigqibo sayo. Makukunjulwe ukuba ikwe yona ndawo inokubonisisa nokuqondisisu umdlalo.

Lamanqaku ufanele tina bantsundu ngokungapezulu—ngase kubholisheni noko singena *break bowlers* sisawakupa ama Herepe, kodwa isipako esibi scsokuba ukubhola ngamandla yiyona good bowling, umntu makasebenzise intloko kunamaudla (brute force).

Ngo 20 ka April kwadibana i “ Tiyopiya ” ne “ Fear Not ” e Bhayi. Kwada kwapuma nosebeleni ukuzakubonela. — Yabaluleka ngobuninzi babavelani ne “ Fear Not,” mayibe yayibutataka, kuba icala elinjalo lilona livelwayo—Kanjako kutiwa zazininzi inteto zocuku ez bulala lomdlalo ubekeke kangaka.—Bayawa abantu bakowetu bayitabata ngeyabo indlela into entle kangaka. Ezabelungu i Club zimelene, zidlalana kakuhle ngapandle kwenkatazo enje. Akulungile na zakuba mbini i Club ze iyileyo yenze konke okwayo ukoyisa enye, ze ke kuqubele pambili ukudlala okuyakuba upamandla adibeneyo ukuzisa udumo ekaya kwakuditywana nezase mzini.—She he! ntozakowetu ! ! Toban’amagazi.

“Fear Not” 1st and 3nd Innings : Magaba c and b Robs 11; b Christian 2 ; Sinuka b Ross 4; c Pezisa b Christian fhy Ngcoza run out 3, run out 0; Jacobs b Makwena 0, b Ross 1; Konyana b Ross 4, b Christian 0; Foley b Ross 11, not out 21; Makoni run out 0, c Mzamo b Christian 9; Boyce run out 0, b Christian 3 ; Klaas c Christian 8, c and b Gawler 9 ; Cula c and b Christian 0, c Mzamo b Christian 0 ; Nikiwe not out 0, run out 6 ; Extras 6—7. Total 47—67 Grand Total 114.

“ I Tiyopiya ” : Matakane b Foley 0, to bat; Hlati b Ngcoza 2, to bat; Souti b Ngcoza 5, to bat; Tshona b Foley 3, to bat; Mzamo b Ngcoza 7, to bat ; Christian b Ngcoza 0, b Foley 2 ; Ross b Foley 2, to bat; Ma­kwena b Ngcoza 1, b Foley 2; Perisa b Ngcoza 2, to bat; Rev. Gawler not out 16, not out 6; Lwana b Foley 11. to bat— Extras 5—7. Total 55—17 for 2 wickets— Yabai “ Fear Not ” iyadliwa ngangeno okuqala.

Siva ukuba ngo 24 ku May, kuyakudibana i “ Silver Wing ” yase Rode neyase Ncemera kona.

Ngemfundo evileyo. — Umbhaleli ose Batenjini ubalisa uti:—“ Ndifuna ukubonakalisa umsebenzi omkulu, nomhle kunene wesikolo sakwa Bangindlala (Mount Ar­thur). Ngomhla we 3rd ku May, 1889, Umhloli zikolo u Mr. Ely, ube kuwo lomzi. Ndincoma kunene inqubo yento ka Malasi, (nditeta u Mr. David Malasi), ekubonakala ukula yindoda yamadoda, yindoda yenene, ngenye ye teachers ezisebenza ngomonde nangokuwutanda umsebenzi. Ngamana wasikeleleka umsebenzi wake iminyaka ngeminyaka, knba inkoliso ye teachers zelizwe lakowetu ikolise ngokupukamisa ukucula ngapezu kwemfundo. Ndikuteta nje konke oku ndikuteta ngapandle kwenkwele. Abantwana bemi ngola hlobo kwi Standards—I. 11, I1. 17, 1I- 15-IV, 16. Siyalunika udumo kuwe mfo ka Malasi; kwanakumzi wakwa Bangindlala.”

***“*** *INKANYISO****.”***

Eli ligama lepepa elitsha lendaba lase Natal ngenteto yesi Zulu ukubonakala ngeveki egqitileyo. owezetu iziqu asikaliboni, ngokoke asinakuxela nto iqinisekileyo ngalo. esikubona kwelinye lamapepa ama Ngesi as Natal kwalata ukuba likwa nesi Ngesj. Akucile, kwakona, ukuba *Inkanyiso* lilizwi Jenteto yakwa Zulu. Ipepa elahfndula 'iko “ngenteto ye Sintu ” e Natal ngu *Bhaqa* (ukukanya). Akumhlope nokuba liseko aliseko kusinina. Amazwi eqoshelisa ngawo i *Natal Witness* ngawokuba “nakubeni iyemnandi inteto yalo ye Singesi akuna kwenzeka ukuba *Inkanyiso* siyamkele njengepepa elivakalisa uluvo lwabantsundu njenge *Mvo, de* umpati wayo abe ngumntu ontsundu.”

Landlady (to applicant for board) — “ You will find, sir. we can give you the comforts of a home ” Applicant—“Comforts of a home! Why, madam, I’ve just sent away my wife for six months, and closed my house completely because I need rest ”

Native Opinion

THURSDAY, MAY 16, 1889.

WE take up, from where we left it a fortnight ago the ex­amination of the pro­gramme of the Principles of the Africander Bond, promulgated at the recent Middelburg Congress. We then expressed surprise at the manner the programme was swal­lowed almost whole by the Colonists of British descent, since its main— its all-important—end, as expressed in paragraph three, is the establish­ment of a firm union between the Republics and the British Colonies, which, of course, cannot take place under the British flag, and the pro­motion of South African Indepen­dence. In conclusion we expressed our inability to understand how any subject of Her Majesty the Queen can approve of a programme, the avowed object of which is the de­struction of Her authority.

Proceeding to the consideration of the paragraphs, one by one, from the third paragraph we come to the fourth, which simply states that no­body is to interfere with anybody, which, of course, implies that no one has any right by Temperance Lectures, or Restricted Areas, to prevent the Godly brandy pro­ducers of the Western Province from disposing of their produce to the best advantage.

In paragraph five we are in­formed of the means by which Independence is to be secured. First, Patriotism is to be developed in Schools, Families, and the Public Press ; implying, of course, that

 should be sung in every School, and that the Anniversaries of Lange Nek and Majuba Hill should, along with Paul Kruger’s Birthday, the School holidays. Besides this, there must be a new system of vot­ing, which will not only acknow­ledge the right of numbers, but also of ownership, and the develoment of intelligence. Of course we know what that means. The *zwart schepsel* cannot have a vote. Next, there, must be a proper law of master and servant. This is equally plain. Simply Mr. Joubert’s Strop Bill, with the slight modification that a rein may be used instead of 1 a strop, and the number of stripes may be according to the Mosaic Law—“ *Negen en dertig zonder tel.”* An advantageous system of protec­tion is also recommended, by which everything the Farmer wishes to buy must come in duty free, and everything he wishes to sell must be rigidly excluded. The two re­maining sections of paragraph five are very suggestive. Native Affairs are to be settled by means of Forces raised by means of a satisfactory Burgher Law, and outside interfer­ence with the domestic concerns of South Africa should be opposed. All we have to say on these points is that when these new regulations come into force we pity the blacks and Cape Colonists.

The sixth paragraph treats of the existing Government so long as they are graciously permitted to exist. They are informed of what they are not to do, and what they may do. They are first of all to cut their own throats by acting in the spirit of the aforesaid articles; second, not to interfere with the domestic or private matters of the Burgher ; and, third, not to do any­thing to interfere with the spread of the Gospel. Their duties are next defined, the most important »f which are a just system of Taxation, and an economical administration of justice The first, of course, implies that taxes are to fall on the Towns­people and the blacks; and the second is that the Africander Bond should elect the Field Cornets— that almost the entire administra­tion of justice should be in the hands of these officers, that their powers should be materially in­creased, and that Joubert’s strop should be liberally employed.

There are other thoughts raised in our mind by the Africander Pro­gramme of Principles, to which we may allude in a future issue, and to which exigencies of space do not allow of reference now. We trust our remarks, so far, have served to show that the course the Africander Bond is bent upon is a reactionary one, and one which should be frus­trated by loyal and order-loving Colonists.

Notes of Current Events.

It will be matter for no surprise to hear of resignations from the Bond of gentle­men who are loyal to the British Con­nexion now that the programme of the Afrikander principles is promulgated. The *G. R. Advertiser* says : “ A corres­pondent of the *Herald* writes of a Mr. F. Bowker who has resigned the Bond be­cause he did not hold with the Pro­gramme promulgated at Middelburg. And then he proceeds :—‘ Let us hope many more will follow. I admire Maasdorp, of Graaff-Reinet, for his manliness. He is the right stamp of man to bring about unity between English and Dutch, and should be encouraged. Loyal subjects should join the Midland Political Association.’ What the corres­pondent should do is, with men of his mind, to establish in Somerset, as a centre, a branch of the Midland Political Association, adopting its principles.”

Referring to the trials of the Zulu Chiefs at Etshowe. the *Cape Times* makes remarks that will find an echo in the hearts of right-thinking men, more es­pecially when it is borne in mind that the chiefs were in ignorance of the mag­nitude of the step they were taking in trying to mark their disapprobation of the rigorous way in which the set of inexperienced British officers, suddenly lifted to positions over them, were carry­ing out their new duties. Under these circumstances the wonder would have been great if they had not rebelled. Says our contemporary; “ The special Court in Zululand having discharged its onerous duty and punished the treason­able chiefs according to their deserts, it may now, without questioning the absolute justice of the sentences, be con­sidered whether under all the circum­stances some clemency might not be shown by the Crown and especially to Dinizulu. That there is a disposition to tern per justice with mercy has already been suggested by the reply of the Under Secretary of State for the Colonies to a question in the He use of Commons. So far as the Special Court was concerned, its duty in face of the proven facts was clear. The authority of British rule has been upheld; it will not be weakened by yet another exercise of British mag­nanimity.”

The *Cape Argus,* which for the past few weeks seems to be conducted with te energy and ability of old, and is character­ised by a freshness and vigour which has been conspicuous by its absence during recent years, makes some well-directed comments on the recent miscarriage of justice in King William’s Town. Under the title “Who killed Jonas?” our contemporary remarks.- “ They are certainly not so overburdened with judicial work at Grahams Town that pres­sure of business can be pleaded for the state of things that patently exists in the department of the Solicitor-General. Not once only, but 0:1 numerous occasions, have complaints been made, and gene­rally from the Bench itself, in regard to the manner in which the duties of that office are discharged but amendment does not result. The *Kaffrarian Watch­man* now arrives at the tardy conclusion that the Solicitor-General is responsible for the very unsatisfactory issue of a re­cent murder case, when three white men had to stand their trial at King William’s Town for causing the death of a Native wagon driver. That the issue was un­satisfactory, there can be no manner of doubt; and we trust to find an echo in Parliament, not many days after it as­sembles, of the very pertinent question which stands at the head of this note.”

A matter which has always appeared to us of very great importance with re­ference to the administration of our own affairs in the Cape ;Colony, was discussed in the Natal Legislative Council the other day on a motion by Mr. Symons: “That the laws concerning Native marriages and those increasing the punishments for offences against females, be translated into the Zulu language, and that copies of the same be forwarded to every magis­trate and every missionary amongst the natives in this colony, for general infor­mation, and to be read by educated natives.” In the course of the discussion Mr. Darby observed that Native law was not sufficiently promulgated: Natives were ignorant of many penalties. The matter closed with the adoption of a resolution that will help the Council over the present difficulty. On the motion of the Acting Colonial Secretary it was decided to as^ his Excellency to make known the provisions of the laws named. It does not appear to us that this subject will ever be satisfactorily settled until the claims of the Kafir speaking section of the population are met in a frank and fair spirit by simply promulgating in their own language the laws and notices in which they are interested. This is a matter that calls for the urgent con­sideration of our own Parliament and the member who would move in it would do our people a great service.

Mr. Warren, M.L.A., was entertained it dinner on Saturday last by his Stutterheim friends. The gathering was a re­presentative and influential one, and shows that, although he might not be in Solitical accord with many in Stutterheim e is, nevertheless, trusted and respected is a neighbour and gentleman. Mr. Warren, dealt at length with the railway question, and other matters incidental to it. He no doubt has the satisfaction of knowing that on these matters he is in agreement with those who were doing him honour.