IMVO ZABANTSUNDU (NATIVE OPINION). 3

zitunyelwe kwimizi emikulu yaba- ntsundu kunye nesicelo sokuba nayo yenze intlanganiso zokuzixoxa zizitumele njengemvo zazo kwase Kapa. Oku kwenzelwa ukuyakwenza ubunzima kwela Mangesi. Siyatemba amawetu kwezinye indawo ayakukwenza oko.

Lupawu oluble sibona tina ukuba umzi wakowetu uzinikele ekuxoxeni izinto zase sikweni, ubonise umnqweno wokunxulumisa nokuka- nya ukuhamba kwawo. Yeyona nto ibonisayo ukuba sizama uxolo, nokuba awako lamayelenqe kumana kusitiwa siyawazama okugxotela elwandle umlungu—into layoke ebonisa ukuba elilizwe linokuqubela pambili ngapandle koloyiko Wonkeke olitandayo elilizwe uyaku- watakazelela lamanyatelo awakutaze.

ITYALA LIKA PELZER.

BAPATISWA mteto be Nkosazana kule Koloni bayakuqonda ukuba baposisa ukutelekelela umoya wa Mangesi ukuba banokwenza ukuba isikalo selogazi lomntu umnyama. wabulawa kufupi ne Bekesdorp basipelise ngokuti bangasitumeli pambi kwe Jaji. Inyaniso ezabonakala kuqala kwi *Cape Mercury,* zibanelisile nabangafundiswanga mteto, ukuba elityala ngelalitunyelwe kwi jaji. Kodwa kutiwa ngendawo yokuba olu laulo lupeteyo luxaswe nga Mabulu alunakugweba kakuhle kwindawo ebanga ubuhlungu kwelocala. Into ekoyoke ye-yokuba abantu bafuna kwenziwe imfanelo, abafuni mpindezelo, ba- nyanzela isipola kumpatiswa wamatyala ukuba avakalise izizatu ezimbange ukuba lomcimbi angawubekisi kwijaji mhlaumbi abuye aliyeke litetwe ityala elo. Amapepa angacingi ngokufanayo kwimicimbi exoxw’ayo imihla ngemihla anjengala—elase Qonce, *Cape Mercury,* ne *Journal,* elase Rini, ne *Advertiser,* elase Monti, ne *Advertiser,* elase Nyara, ne *Advertiser,* elase Rafu, adibene ukumbongoza u-Rulumeni ukuba ahlambe abantu belilizwe ubungcwalisa babo bubekwe kuye, ngokupelisa ukurana kokuba ukubulawa komntu okumdaka kunokwenziwa kwelilizwe aze urnbulali  
angohlwaywa. Njengokuba lento selimi ngoluhlobo nje makukunjulwe ukuba ayisayikupelela kulendawo ikuyo, kodwa imiyalelo elukuni inokuvela na Pesheya kolwandle inyanzele abapati apa, lontoke iyakusitoba emehlweni oluntu. Kufanelekile ke ukuba abantu belilizwe bangavumi ukuba nesabelo kulentobeko. U-Rev. J. D. Don, umfundis. wase Rabe walapa ebala ngalomcimbi wosizi, yabe incwadi yake ifanele iviwe ngokubanzi, uti:—

Nkosi,—Ndayifunda ngosizi inteto ye *Cape Mercury* ngeveki ezidlulileyo ngetyala lika Pelzer, eyayikoliswe ngokutatyatwa kwincwadi zamatyala zakomkulu. Kwabamhlope kulonteto, manditi u-Pelzer wavuma ngokwake, ukuba ubulele umntu ngokumda. ka; wonke umntu ocingayo makabe wabona  
ukuba wabefanele ukusiwa pambi komgwebi. Kubonakala kodwa ukuba lomntu usahamba pandle ngenkululeko, u-Rulumeni akavumanga ukumsa pambi kwejaji.

Inteto zepepa lako zazizezohlobo lokuba u.Rulumeni wayefanele ukuzikangela, oku ikuti cwaka abe uyavuma ubunyauiso bazo. Seloko ndilindile ukuba koda kuvele incazo mhlaimbi inteto etetelelayo esisenzo se Rulumeni, njengokuba kwakufanele ukuba yenje-injalo, ukuba wabengazitetelelayo; kodwa akuveli nto. Kubonakalake ukuba manditi noko intliziyo ingavumiyo inteto yako iyinyaniso, abapati betu bate ngenxa yokusekeleza ukuxaswa nga Mabulu abawuhambisa Umteto. Kuqinisekile ukuba ibingumntu  
omhlope lo ubuleweyo, urnbulali ubengasakuyekwa lingeviwanga ityala lake mhlaumbi engohlwaywanga. Ukuba mhlaimbi lento abite yenzeka kwesisitili umapuli-mteto ngepambi kwamatyala. Kodwa kumandla wa-Bekesdorp ukuba i-Bulu lidubula umntu  
omnyatna elotyala maliyeketiswe, u-Rulumeni makale ukwenza imfanelo yake, zekudutywe bonke abantu.

Bendilindile ukuba ekubonakaleni kwenteto yako, onke amapepa oti akubona kungeko mpendulo amnyanzele u-Rulumeni ukuba akuguqule oko akwenzileyo, kodwa ambalwa amapepa ayisabelayo lento. Manditi akuko into indenzakalise njengoludukiso lungelulo olobuntu mayelana nomcimbi omkulu ka-mgaka.

Kuookwenzeka na ukuba ibe lento iyakubangela kwisituba ekuso ? Akusakuba Benziwa mhlaimbi satetwa ntona ? U-Rulumeni woyekwana enze into ebuhlazo enjena ngokuti angazifezi imfanelo zake, enzakalise into eninzi yabantu eugamfanyekiswe kukwahluka kwebala nakusekeleza ukuxa.

swa ? Nokuba inyaniso bezingamgwebi njengokuba zisenjenjalo u.Pelzer, yena ngokwake ukuba ungumbulali, ubefanelwe kupatwa njengomnye—apendule pambi kwejaji ne juri pambi kolnntu, kunokuba umcimbi wake ugqitywe ligqweta elikulu e-Rini umhlaimbi e-Kapa, ngasese. Imfanelo ayi-sakwaneliswa nayintoni engapantsi kwale, ndiyatemba nabantu abasakwaneliswa nto.

Andinguye nowalipina icala ; anditeni nento zolaulo ; andizanga ndaba se Bekesdorp; andibazi abantu bakona, ndingazanga ndivento ngo Pelzer ngapambili. Kodwa ndingomnye wabantu abingatwala ihlazo ngesituba senzenzo zo Rulumeni wabo, nomfundisi wengqoboko engacaluli bala, luhlanga neqela ; sindalela isazelo sam ukuba nditi  
cwaka kwesisono.

“ Wenze ntonina ? Igazi lomzalwana wako liyalilela ngakum emhlabeni.” Igazi lalomntu ulusizi lilila pambi kwezulu, ulilileli mbulali yedwa kodwa u-Rulumeni owalileyo ukuba liviwe ityala lake, nesizwe esivumelana nento exinjalo. Okwesam isiqu andivumelani nokutwala ityala lesisenzo. Ukuhla-mbulula isazelo sam ndivakalisa mhlope inca-

so yesi senzo egameni lika Tixo, lesiko, lemfanelo, nokuzola.

Ndisicaka esitobekileyo sako

John D. Don.

Kwindlu Yabafundisi,  
E-Qonce, 11 April 1885.

Impawana.

u-

ABALIMI NA BARWEBI.

E-MARKENI

Ndiyaqonda ukuba akuko luswazi buhlungu kubantu bakowetu abangavumiyo ukuhlaulela amapepa abo njengokuba ebanjwe xa bengahlauliyo. Abanye abahlobo bam bebesebekalele besiti abasakubasalitabata boyiswa bunandi (batsho) bepepa. Ndiyavuya ukuti sebebuye bangena. Omnye umzalwana ulila kuba engatunyelwanga ipetshana yedwa lokumkumbuza ukuba ixesha lifikile. Lomhlobo, kakade, akakolwa, akaneliswa kwakona sisaziso esingaba siyafakwa epepeni. Omnye umzalwana ukulele kwapela. Manditi mhlope lemali ibizwa ngelipepa incinane kanye yenziwe ngabom ukubanjalo ukuze irolwe ngabo bonke, irolwe ngexesha ukuze incede. Ongayiroliyo ngexesha—oko kukuti kwangapambili makazi ukuba ayiyifezi indawo yayo yokuhlaula abashicileli, abasebenzi, namapepa nezitampu. Xa bonke beyakuhlaula emva kwexesha wohamba nganina umsebenzi. Mawangalwi amatu ngokubanjwa kwamapepa. Sikumbuzo kodwa.

Kuko inkolo yokuba ezityalikeni intshumayelo zintlobo mbini. Ziko ezihambisa umxolo welizwi zona ezingaze kazekani nezenzo zabantu—ezi zishunyayelwa ku Mangesi; ezo zizekazekana nezenzo zabantu nentlalo yabo ezindlwini napandle zezimele abantsundu. Isizatu sokubanje—esona—ndisive ndoyiseka mna ngomnye wamadyakana akowewetu, ote yena akasoze ashumayele ezi kutiwa zipendla ilizwi intshumayelo kwa- bantsundu kuba izenzo zabo zonke zihamba pandle kanti eza Mangesi azibonakali. Yiyo lonto lenjiwanje ilizwi. Mabafihle izono abo bazenzayo nentshumayelo azikudlaesiqwini kubo. Kunjanike?

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Bangake bandicebise na abantu bakowetu ngeyonanto iyakuba luncedo ukupelisa isiko apa elindihlanzisa nokwezolo mna? Nditeta eli likwintsapo vakowetu lokuti xa uhamba ngendlela umane ucelwa“umlilo,” “uncazwa” zezizilekehlana. “ Ondip’umlilo! ” Ubekiswe kum ndikwele ehasheni ngaleveki idluleyo, ndapantsa ndawa isiduli ngumsiudo ofaneleyo. Obuye watsho kum ndiyeva ukuba ndiya oh, mandiyeke. Lento kodwa mayipeliswe. Ilisiko elibi. Intsapo mayiyalwe emakaya. Yintsapo yamaqaba kakade le yenza oku. Yeyonake esenokuxeshwa ipatelwe intswazi kungabiko nto.

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Lomtandazo kutiwa ubalwe li Bulu elite mawenziwe kuzo zonke iramente zawo ekupeleni kwezinkonzo: “Sipe ufefe lokuba sibone ingozi esibeka kuzo ngenxa velikwele lobuhlanga linengozi. Njengokuba Inkosi inye, inkolo inye ubaptizo lulunye, emnye u-Tixo u-Bawo wetu sonke, ngamana Amangesi na Mabulu antlizivo ’nye nampefumlo ’mnye ukufuna uxolo, ubuhlobo notando, ze bande Ubukumnkani bako nentsikelelo yamazantsi e-Africa.”

Ndifumana ukuba inxenye yempi yakowetu eya kwi Konferens ifikile e-Natal. Le nditeta ngayo ifike e-Tekwini ngo- inkombe oyi *Danube* ngo April 9. Ama- gama atikileyo avakaliswa kwipepa eli- kulu lase Durban ayakuxaka abalesi. Enjiwenje—*Rev. J. Monyantsi,—*eli lisa- lungisiwe; *Rev. Pawld—*loke ngu Rev. C. Pamla ; *Captain Feltman—*lisalungile; *Captain Theodore—*lo ngu Mr. Theodore Ndwandwa, mna ndimgqibele engekabi- viyo i Kapteni ; *Rev. Miskruiza—*lo ngu Rev. D. Msikinya ungu Miss Kruiza namhla; *Captain J. Pamla—*ukuba u- Jimmy Pamla selaba yi Kapteni na; Asazi kambe nokuba nguye. Oku sikufumana Awi *Natal Mercury.*

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Umhlobo ose Bayi unditumela ipepa lalomzi elinengxelo yetyala lalankosikazi kwaka kwatiwa kwakwelipepa yemka nento eninzi yemali za Matshaka ase Ba- yi awaveyenze i-Banzi. Lentokazi ngu Mrs. Cathrine Titterton. Olulwabici be- lupambi komantyi wase Bayi ngolwesi- Hlanu olungapaya, Awaviwa amangqina amane awati ayengenise imali ezikwiponti ezilishumi nangamashumi mabi, kodwa awazange azifumane. Lamadoda amenza i-Banki kuba amfumana ekwazi ukuteta Isixosa! Ingesikazi limelwe ngu Mr. O’Brein. abamnyama ngu Mr. Brown. Ityala lisabekiswe kwigqweta le Nkosazana.

Indaba eseke ndaziva ngalentlanganiso yabafundisi base Wesile ise Natal zezokuba kuyakubako inguqulo ezininzi kubafundisi abamhlope; noko anditsho ukuba akungebi njalo kwabantsundu. Sebeke babiwa ngoluhlobo:—u-Rev. James Fish (ose Rini) wabelwa e-Kapa, u-Rev. C. Pettman (ose Tinara) no Rev. George Golightly (ose Kapa) babelwe e-Durban, e-Natal; u-Rev. T. A ChalAer (ose Veru-

lem, Natal) wabelwe e-Bayi; u-Rev. W. Wynne (ose Durban) wabelwe e-Kimber- ley ; u-Rev. W. Sargeant wabelwe e-Tinara.

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NgxatshoAe, maledi ;! Lento intombi ifanele ukufundiswa kakulu. Imfundo yawo iluncedo kumadoda nakwintsapo ngendlela ezininzi. Sezimbini ingquva zamadoda afundisiweyo pofu, ebesingazi kankanya ngamagama zaziwe luninzi, zi- ngena kule ofisi ye *Mvo* zisiti zifuna ama- gama azo engeniswe epepeni. Mna, “ Be- nipina ixesha eli lonke ? ” “ Besingalikatalele.” Mna “ Sizukulwana ndini senyoka. nivuswe yintonina ngoku?” “ Ndi- xaliswe yinkosikazi isuke iti iyalifuna ipe- pa. Kube kwehlani yena ‘ ipepa le *Mvo* ngelixelile.’ Umfazi undidinisile, andi- fumani kupumla.” Siyazincoma ezintokazi zilwela ukukanya azamana nokukubeka pantsi kwetafile amadoda awo. Lamadodana omabini asand’ ukutshata. Ilizwi lomtshakazi asinto iwa pantsi kakade. Bananina abafazana bakowetu bakwenjenje bonke?

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Udatyana eke ndaluva Awakona ngehambiso yentlanganiso ese Natal yama Wesile lolokuba indawo ka Rev. W. Sargeant e-Xesi iyakutatyatwa ngu Rev. E. J. Barrett, ose Kamastone, eyake ngu Rev. H. B. Warner, ose Tsomo, ze eyake ngu Rev. Joseph Start, obese Bensonvale e- Gqili, eyake ngu Rev. G. E. Waterhouse. U-Rev. II. Cotton, ose Bekesdorp uya e- Salem, u-Rev. W. S. Caldecott, uya e-Be- Aesdorp. U-Rev. J. Metcalf uzela Amangesi esi sitili sase Qonce uyakuhlala e- MAangiso. U-Rev. J. P. Back, obelapa e- Qonce uya e-Verulam, Natal, u-Rev. T. A. Chalker obelapo uya e-Bayi, u-Rev. W. H. Price uyawela.

Native Opinion

E-BOFOLO (April 17).

Ikalika, 2/ to 2/6 ngenxowa

Amaqanda, D3 to 2/3 ngedazini

inkuni, 13/ to 1G/9 ngeflara

Ibotolo, 1/4 t<> 2/3 ngeponti

lhabile, 4/ to 4/6 ngekulu

E-MTATA (April 15).

Ibotolo, 2/ to 2/7 ngeponti

Amaqanda, 1/9 to 2/2 ngedazini

Jcnba la Mxosa, 4d ngeponti

Itapile, 6/ to 12/ ngenxowa

Ihabile, 2d to 4d ngesitungu

Inkuni, 19/ to 25/ ngeflara

Umbona, 18/6 ngenxowa

Ikalika, 4/3 to 5/ ngenxow a

Amahashe, 52/ lukabi, 40/

E.QONCE (April 18.)

Inkuni, 13/ to 21/ ngeflara

do. ezioandiweyo, 5/6to 12/6 ngeflara Ihal.ile, 4/5 to 6/6 ngekulu

Itapile (ezintsha) 12/9 to 14/3 ngekulu

Do. (ezindala) 3/ to 12/9 ngekulu

Umbona, 12/6 ngekulu

Umgubo, 14/3 to 15/9 ngekulu

Do. (ongasefwanga) 10/9 ngekulu

Irasi, 8/ to 9/ ngekulu

Imbotyi, 19/6 ngekulu

Ibotolo, 1/9 to 2/4 ngeponti

E.MONTI (April 17). Amaqanda, 1/7 to 2/3 ngedazini

Ibotolo. 2/ to 2/11 ngeponti

Ibran, 6/ ngenxowa

Itapile, 5/ to 8/6 ngekulu

Umbona, 10/ to 10/3 ngekulu

lhabile, 4/6 to 4/9 ngekulu

Inkuni, 5/ to 16/6 ngeflara

E-RINI (April 17).

Ibotolo, 1/6 to 2/9 ngeponti

Irasi, 11/6 to 13/6 ngenxowa

Ibran, 7/ ngenxowa

Amaqanda, 1/9 to 2/ ngedazini

lhabile, 4/2 to 5/6 ngekulu

Ikalika, 1/6 ngenxowa

Umgubo, 22/ to 25/ ngenxowa

Umbona, 23/ to 24/ ngenxowa

Itapile, 6/6 to 14/6 ngenxowa

Inkuni, 20/ to 30/ ngeflara

Ezababaleli.

INCAZO.

Mngqesha, April 13th, 1885.

Nkosi Mhleli,—Ndiyakucela ngoku tobekileyo ukuba uke undifakele lamazwana kwelopepa lako lidume kunene. Kuko ndawana indiqwetayo, eman’ ukubonakala kwipepa lase Lovedale. Mandenjenje ndisingisa ku Mhleli we *Sigidimi Samaxosa.* Ndiyaluva ugweleqo, nemitshontshi yenteto ze *Sigidimi*; uditelekelela ukuba ezonteto zindululwe yindawo endayimisa kwintlanganiso yase Debe vo Manyano Ngemfundo, ndike ndacinga ukuba nditalalise ndinge andiziva ezonteto. Kodwa kute ngokupinda-pindwa kwezonteto kwabonakala ukuba mandizinqandele ihlahla namhla nokuya ndingayi kungxuta mandla inani, ndiyakuti nqanamfu kodwa ndiyeke. Inteto leyo ye sigidimi ipantse ukundihlunamisa ndakubona ukukutalelwa kwayo ngabaniniyo ngokuyijoka kumapepa alandeleleneyo, kwelika March nakwelika April. Indawo mna endayimisayo yayiyile :—

“ Ekubeni kubonakala ukuba izikola zabafundisi (Mission Schools) ziwe nganeno kwindawo ezibe zifanele ukuba yiyo, lixesha elifanelekileyo ngoku ukuba zinikelwe ku Rulumente mpela.”

Ndaye ndibangwa zezindawo:—Akuko bani ukanyelayo ukuba lomsebenzi wemfundo asingowabafundisi kwelilizwe lakowetu. Pezu koko kwangena u-Rulumente wancedisa kwezizikolo.zabafundisi, Iwaye oloncedo lwake lumi ngendawo ezitile kupela emazifezwe ngabo bancediswayo ezinjengezi:—

1. Kubeko inani elitile losapo elongena kwisikolo eso.
2. Abazali ngecala labo bayirole imalana yokuxasa i Teacher.
3. Kubeko indlu yesikolo efanelekileyo, kwakunye neyomfundisi wosapo.
4. Imfundo yosapo ibe yekolisileyo ku Rulumente. Ezike yinxalenye yendawo ezifunwa ngu Rulumente pambi kokuba alunike uncedo lwake. Wonke ke umfundisi osukuba ecela uncedo luka Rulumente sabe tembisa okokuba zonke ezondawo zofezwa. Umbuzo wam ke

ngulo, ziyafezekana zonke ezondawo kuzo zonke ezizikolo zabafundisi ngokukodwa ezangapandle. Okanye, akuko zikolo na zibuleweyo ngu Rulumeni ngenxa yokungafezi ezindawo. Kanjako ukuba kungaba kuko inani elikulu lezikolo ezibuleweyo nyakenye kodwa (1884). Ingaba kupumelelena oko ? Nditsho kuba ndiva ngati lenyanisokazi yokungapumeleli kwazo iyawuxabanisa umzi wasemzini kwakutetwa ngayo. Ekuyipakamiseni kwam lendawo kulentlanganiso ndabonisa indawo yokuba abafundisi boyisiwe ngabantu babo ukubenza bazifeze indawo ezifunwa ko Mkulu, kuzeke ngoko kuze kucitakala izikolo zabo. Umakutiweninake xa kunjalo, ndibone ke loncitakalo yezikolo ukuzenje ndibeke lendawo entlanganisweni apo. Intlanganiso ke ayizigibanga nganto izizatu endazibonisayo, kuloko yati indawo yokuba zinikelwe ku Rulumente ayingelungi yona asikabi lilo ixesha lemfundo yonyanzelo, kuba umzi wakowetu usebudenge. Ndoyiswake ngoko, yaba iyapela londawo yam. Ukubake *Isigidimi* besingayi- pumele nganto Intlanganiso Yomanyano Ngemfundo andiboni sizatu sokuba siyikondlozele kangaka lendawo, kuba intlanganiso yayigqiba ngendlela eyayigqiba ngayo. Nam mpakamisi walendawo yokuti azipumelelanga, andiboni siposo, kuba yinyaniso yodwa leyo, ngokuba anditsho ukuti zinjalo zonke. Make ndi-  
ti roxe okwanamhla.

Ndisicaka sako Mhleli

Peter Tyamzashe.

NATIVE ASSOCIATION.

WHEN, a few weeks ago, we gave publicity to the meeting of Natives at Tyume to take into consideration the advisability of forming something in the nature of a League, the most pro- minent feature of which would be a pledge of loyal devotion to the Queen, we also stated that subsequent gatherings would take place to enter into the real business in view. Such a gathering took place at the foot of Ntaba-ka-Ndoda on Tuesday last, the 14th April, and was thoroughly of a representative character. After full and careful consideration and discussion, the following resolutions were passed  
unanimously:—

1. This meeting desires to record its continued loyalty and devotion to Her Majesty the Queen

1. This meeting wishes to express its un.- qualified satisfaction with the objects of the mission of Sir Charles Warren in Bechuanaland, and its admiration for the fearless manner in which he has set about examining the claims of those who must be considered as robbers of the lands of the natives until they prove themselves otherwise.
2. This meeting expresses its strong opinion in favour of the Imperial Government taking over and administering as a Crown Colony all the native territories beyond the Cape Colony; as the anomaly  
   of their administration by a Parliament in which they have no representatives is productive of mischief, and the colony is moreover, at present unable to protect them from possible filibustering expeditions.
3. The meeting having in view the fluctuations of native policies to which natives have been victims ever since the introduction of Responsible Government, would rejoice if the Cape Colony would revert to the form of Government which previously existed, and would respectfully urge the Imperial Government to consider this matter.
4. This meeting having heard of the unceasing efforts of His Excellency the Right Honourable Sir Hercules Robinson to secure justice for the natives of Bechuanaland, and of his advocacy of a just and humane Government for the natives generally, places on record its cordial thanks to the Governor  
   and High Commissioner, and its unlimited confidence in his administration of Her Majesty’s dominions in South Africa.
5. This meeting resolves that these resolutions be sent to His Excellency the Governor with a hnmble request that His Excellency should transmit them to the Secretary of State for the Colonies.

There is, to our minds, nothing extraordinary about these resolutions which may be taken to embody the talismanic words emblazoned on the  
hearts of the Natives in this part of the country respecting the leading questions which affect them. The one referring to Responsible Government as being unsuitable for the Colony may, at first sight, appear far-fetched and impracticable Indeed, this was pointed out at the meeting. But the pertinacity with which the older men fought for its adoption showed that they regard the injury done them by administrators under this form of Government as having been very great.  
It might, no doubt, be of interest

to learn the motive that prompted them It is contained in a familiar Native adage—“ The depth of a stream can only be measured by a stick ”; and though they might not attain their end, still, it was as well that they should record their convictions. A little education in the leading principles of Responsible Government would, we think, reconcile our people to it, and the present activity among the Natives bids us hope that the day is not far distant when they will enter into it heartily and appreciate it.

Two other resolutions were passed at this meeting: one to the effect that the Secretaries of the Empire League be communicated with a view to the starting of a branch among the Natives. It is probable that a modified form of the Empire League constitution to suit the Natives will result from this communication, and such modification, will, we trust, take the shape of enabling the Natives to interest themselves in the politics of the Colony with a view of purging them, of such influences as may be destructive to British supremacy. The other resolution was that these re-solutions be sent to other Native centres to enable other Native communities to pass them with such amendments as they might think fit. Due weight will be attached to the universality of this movement, and we trust other Natives will follow suit.

We regard it as a good sign that our people should thus interest themselves in current politics, and evince a desire to march in step with civilisation and enlightenment. This is the surest guarantee of peace and absence of scheming and intriguing to drive the white man into the sea, of which we have heard so much, and it insures the prosperity of the country. Every lover of the country, then, will, no doubt, welcome and. encourage these efforts.

THE PELZER CASE.  
THE law officers of the Crown in. the Colony must have greatly miscalculated the temper of Englishmen and others whose training and instincts are English if they thought they could hush up, by declining to prosecute, the cry of the black man’s blood which has been spilt by Pelzer near Burghersdorp. The evidence which first found publicity in the *Cape Mercury* would seem, to lay minds, to be enough to constitute a case sufficiently grave to be submitted to a jury. But political considerations are said to have warped the judgment of the Protectors of Justice. The consequence is that the country, through the Press and the Pulpit, is demanding, not vengeance, but justice, and is applying- the spur to the Attorney-General with the object that he should either state the points that weighed in his mind and led him to drop the prosecution, or have the case re-opened. Journals holding as diversified views on current politics as the *Cape Mercury,* the *Journal,* the East London *Advertiser,* the Bedford *Advertiser,* and the Graaff-Reinet *Advertiser* are unanimous in urging the Ministry to do its duty by the country whose honour is confided in their keeping, by dispelling the