#### NGEMPI

Lo u sikade sihlezi silangazelela uku zwa impi eyahlasela amaJali angas Mpi malanga, kepa singezwa luto, ne mul la zifikile izindaba eziti ilwile ngo mug qibelo odhlule bafa abafayo bab zinł abele abanye.

Noko ukugcina isuswe yabh eyamaJali, eyakwiti yayidh'a.

l kutanda imali kuyimpande ye kwa ho umpostoli. Kukona amaNgisi ama atu ayizelamani koza eLondon am: atu ayizelamani kozu eLondon uqci o. Labo bafo tanesitolo sabo esidal: impi iqamuka nje bryasebenzelana namaJali. Kepa kuti kunjalo kutihnya umteto pesheya wokuti kako umi'ungu okonze ku King oyaubuye ahl: aganyele nezita ukusebenza. Sekuti ub: kuvaleleke izibuko lokutenga izimpahla zamaJali, base bekumbula isisabo esidala ecise New York, eMe leka; ngaloko impahla epuma kumaJa ihamba iqonda kona lapo. Lo anjwa nje seku into yako njalo osekuvunyelwene nawo amaJali tengisela ngezinto ezitolo pela. Aye ku vuma amaJali ukuba ahlele ezitur la izimpahla imali ize ikokwe emuva kaempi seikishwa nenzalo yayo.

Babanjwa abafo baka Rigden beb quba kanjalo.

Kute uba bafunyanwe ukuti benz lc u base bebekwa icala, okuhlaluke kulo konke loku. Omkulu uhlaulisw £:00; owelama lowo waboshwa umnya ka; oza emuva kwalowo waboshwa izin anga ezine, bakipe zonke izindhleke

# Umtetimacala Ozibulele

Umbhaleli we "Mercury" ose Mada digele ulcba indaba eyehle kona, ngobe kuti uba bagudhlulwe ezikundhlen a ebekuzo, naye ebese Qumbu waletwa e Madadivele.

kungaziwa ukuti yini r. anwa endhlini yokugezela nesibhamu si ele pansi. Kakuqondakali nazibalana, ubengakatabati. Unonin nao dadewabo kupela.

## Onike Itshala Ukologo.

Umlungu owanika itshala ukologo wabanjwa ngokuzunywa nseshi walo itahala.

usnseshi wato itshana.

Uti lapa eselanda umlungu uti wa-yetunywe eli umashi ukuba ayekute-oga ukologo, kepa labe leli elingumse-shi limyalile ukuba angakuvezi loko ngoba uya utola icala. Uti naya uMackenzie ubekuvamile loko kulo kodwa uti inhliziyo yalile yake eses nkantolo ukuba angakipi iqiniso ngaloko wakuveza loku ibekuhlanga nise nomseshi. Kodwa ipikile umse shi loko. Ute etata uMr. Oxley Oxsni ioko. Ute etata uher. Oxley Ox-land obeteta leli cala vayeti ukolwa uyena umlungu lona, kera loku wenze into embi kangaka umelaulisa £10, kumbe aboshwe izinyanga ezintat uma engenayo.

(Ku Mhleli we "Langa")

Mngane. Ngicela ukubuza ukuti ingani ipepa lako elapuma ngo4, Feb. liti abefun bakiti eRoma bakuluma kabi ngempi nokuti batshela abautu ukuba bafisele amaJalimane anqobe kulempi. Kant qake ! simangele kakulu. Lifikile ip Kanti pa lesiNgisi i"Natal Mercury" liti aku njalo, ufanele ukufake kon Inpuma ngo 11 February. Nati iyabona ukuti kuliqiniso loku oku shiwo i"Mecury", ngoba sihlala nabo zonke izinsuku. Akungesize kakulu mhleli nbheke kahle kuMecury owapu ma ngo 11 February. Ngingajal na ukwenza loko.

Mariannhill.

Mariannhill.

[Inxa umbhaleli wetu epindela epepeni leli alishoyo uya ubona ukuti uyasihlafunela. Umuutu owakuluma lelizwi alibuzayo ngumfundisi wase Mzinto, uRev. R. J. Trustcott. Asikolwanga ilona kodwa saliveza ngoba siti kuhle nitole ituba lokuwalandula nina nihlezi nalabo bafundisi uma ningakwazi loko. Umbuzo ma ubheke ku Mr. Trustcott.

—Ed. I.]

## UYAHAMBA NA?

UYAHAMBA NA?

Umuti ka Chamberlain womoya esiswini, nembo, nokuhlambulula uswele ufakwe ezimpahleni zako inxa usuka uhamba. Ukupuza amanzi amanye, nokudhla okunye ukudhla, nomoya omunye, konke loku kuveza isifo sesisu, lomutike amakutolwa esitimeleni mesemkunjini. Ungakuvimbela ekuhlupekeni okuningi uma uhlezi uwubeke eduze, Utengiswa yibo bonke abatengisi.

# SAPUMAPI TINA?

HKHHLAZULULA UHLANGA.

coke uMpande es'epindela emu a noZulu wouke (nakuba abanye be ngabange besal·uyela), kwasimze ti niki nje. Lapoke uMpande useha mbe elungisa awake amabuto; ngob amaBhunu ati eka Mpande mayihamb ngapambili, wona agcine ngemuva Konke-ke loko amaBhunu ab'ekwenza nje, abe esaba bona ubuqili lobo buka

Yahamba-ke impi ka Mpa amba nesifezane nezingane, eyams Bhunu ilandela ngemuva; yahamba ng kunjalo yaza yaye yafinyelela kwaZulu Kwaze kwati nonxa isifinyelele, am Bhunu ati ake kulwe yona ekaMpand kuqala, azakwelekelela ngemuva won Kwaba njalo-ke : Walwa uZulu yedw emaQongqo(ezintatshaneni leziya e li), lapo amakanda amadoda esemblope mamuhlanie.

Ilwa njaloke eka Dingane is'ine oo eziningi, ngoba uDingane use'yalez ngokuti ezinduneni : Makuze kuti ku ngabonwa amahashi eza, ihlehle eyake ingayi kuwo. Nokoke amahashi lawo kawayanga kwaya ekaMpande yodw eyamaBhunu ihlezi ibukela. Kute ngounye usuku yalwa ngokwesabekayo mdhla bekubaza uNozitshada ka Ma qoboza wakwa Nzuza owabe iqawekulu lika Dingane, mdhla egwaza aze akata le abuye agwaze ngesokohlo, sesivuvu kile esokunene; okwati kusa ibamban ngangomuso, wab'es'eyaleza uDingan ezincekwini, eti azotshena izindun ezincane zempi zimgwaze uNdhlela ngoba kunje nje nguye owanqaba uku ba kubulawe uMpande, wati uy'isituta inganti uliqili elingaka ! Ngalelo'zw Dingaue nembala bamgwaza uMwelela kwelipetsheya, uMzaca os mb'amaNgwane; wafa-ke umfo kaSo mpisi ebongwa uZulu wonke, ebu ngokulunga yena, engafani nesekele lake, uNzobo ka Sobadhli wakwa Nto

Kwasekuba ukwonakala kwayo nja o-ke loko eka Dingane. Nango-ke es'epuma ekaya es'ebaleka edinga; am pelezela amabuto ake noMdhlunkulu idinga njalo us'ebange petsheya kwo Pongolo, kwelakwa Nyawo. Njengo kuba senazi nonke ukuti uDingan lona wab'enge muntu wa'luto, eng'umu ntu osewabulawa iqungo lokubulal abantu abangenacala, kute lapa es wela uPongolo noMdhlunkulu. nans enye inceku ibheka ibheka lapa seku wela uMdhlunkulu; wabe uyatukute la njalo uI)ingane, wati : "Uyabuka ubukani yeaa lo'mfokazana; mbambe ni!" Basebembulala njalo lowo mu

Nango-ke ehamba eqonda oBonjen ntaba enkulu enamawa ang'amaget: nge njengo Kahlamba njena lapa wa fike wangenisa kona no Zulu omlande Wangenisa-ke labo. Kwakus ehlobo kuleyo'nkati. Nanko-ke ama buto ehamba onke eyishiya kona lapo irkosi kanye namabandhla ayingcosar Toyatoyi, elasala lapo ne nkosi noMdhlunkulu. Ahamba njalo amabuto lawa alanda izimpahla zawe emuva emakaya kwaZulu. Lelo'aw lakwaNyawo, kambe, lakelene nela eSwazini, inkosi yakona nguSambar kaNhlongaluvalo. Kute ngolunye usu ku izinkomo zika Dingane zadhla mu yomuntu wakwa Nyawo. Nango ke umuntu lowo ehamba eyakubik inkosi ukuti insimu yake ipele nya yizinkomo zenkosi. Wat'uba akuzwe loko uDingane, watuma izinceku zako ukuyakuhlola insimu; nembala zafuma nisa kun engaloko obekutshiwo yilow muntu wakwa Nyawo, ngaloko uDinga ne wayinika leyondoda izitole ezine wah'es'et-ke : "Okuseleyo ensirain lapo sekungokwami, amate pela ezinko zami; wena sewanelwe yizo izinko no lezi (izitole ezine) engikunika zona

Yileso-ke isici esabulala uDingane ka Senzangakona ka Jama, owab'e kad eqeda abanye ebabulala bengone luto naye wafa ngaso. Indoda leyo edhle lwe ukuchla kwayo yati isuka kuye ya be isitukutele isicinywa ngamanzi Ukuba kutatwe ukudhla okusele ezi gundwini ebezidhliwa yizinkomo kutie sekungokwenkosi, ngenxa yekub sikipe amatokazi amane lawo inkosi Uzwani-ke nansoke leyondoda isihamba iyakutshena smaSwazi, ukuti "uDingane lona okade enihlupa enibulals, use-xoshwe ngumfowabo uMpande, ulapa

anje, hambani siyombulala. Kwati-ke ebusuku afika amaSwazi, ay gwaza inkosi. Loku pela bayigw nialo amabuto kawako kusele iba na lelo lezi Toyatoyi lodwa yonke kayiko, ilande izimpal zayo emuva. Inkosi kambe yab ngaleni layo noMdhlunkulu wo dwa kungeko'ndoda, nalelo bandhlan eliseleyo labe likude lilele kwawalo am ngala. Po-ke, loku inkosi ilele nezinja zayo ezabe ziy'igugu; kwatinje pakati kobusuku kwezwakala ukuqu bula kwezinja, kanti ziqubula njalo amaSwazi as,eyihlabile. Bat'uba ba yihlabe abafo, nansoke inkosi isipuma iti iyabrleka, yaponseka ehlatini yacasha. Kute kusa ngangomuso, mpu mpu, mpu, hau! Inkosi ayibonakali Bafuna-ke abantu baze bayitola, bafunanisa inxeba lapo ihlatshwe ko aSwazi. Bat'uba bayitole bayitwal bayiyisa ekaya lapo emadhlangaleni Kwabonakala kahle nje ukuti ilimel nje, akusilo kodwa nje inxeba elingaz livibulale. Kwat'uba bayifikise ekaya inkosi yakuluma nabantu ababe kom yati : "Niyabona-ke, mina sengifil vati : nibuvela nNkozapi (elona bizo lika Mpande), ni yo konza kuye. Kodwa ngiyadabuka ngabantu bakwetu asebezopatwa yi ndhlwana yakwa Songiya enge'ndhlu tiwa bayatakata." Kwat'uba uDingan akulume agede onke law'amazwi, aba kwaZulu (ababekona lapo kuye) bali buka inxeba lelo, balinganisa ukuti ba valigeza, kanti endaweni valoko sebe

#### INHLOKO X.

njalo uDingane.

nisa wona umkonto enxebeni seb

andisa; kwasokuba ukupela kwak

Kanti emuva lapaya kwaZulu, kut nba bamxotshe njalo uDingane, ama Bhunu ahlanganisa uZulu wonke, adu komo zezwe lonke lonke lakwaZulu eziningi kakulu ezingebalwe muntu, wa zinika amaBhunu. Agoduka-ke kaloku amaBhunu esebuyela eMgu'ndhlov eseshiye uMpande ukuba abe yinko vakwaZnlu. Kwase kuti nabaso'Bonie ni kanye nalabo ababelande impahla ya bo, basale sebegoduka bonke babuye ku Nkozapi.

Wangena-ke kaloku ebukosini bakw Wangena ke anoku esoasani baasa Zulu uGxoboshe, umpa'nkomo inabele unowela muva was'oTahaka, inkonjan edukele ezulwini; wangena njalo es'ela lele kakulu imiteto nemiyalo yamaBhu nu ; wezwana kahle namaBhunu nga vo vonke inkambo nemikuba yokubi we, noZulu wonke watokoza ngaye. Emva kwaloko-ke wewela uMar

ka Jama, udade wabo ka Mkabayi no ma, aodade wabo baka Sen kona, wawela nesikulu sakwake, uMa ngena ka-Nokupata was'eMankwanya neni; bawela kanye nabantu babo. Ba sebemhaya-ke abakwa Zulu uMangens beti uMangen'u hati : a yamonzi. Bar bhu esiswini wagaya laze la Zinkomo, azibutan'izwe lonke ushilo. Wema-ke kaloku umbuso kwaZulu njengokuba abaningi babetsho betsh bahlezi kahle bayabusa akusafan ngkuDingane. Kepa noma babetaho njalo nje, Wo! yakula ngamandhle impi yokuhlasela emakaya ezikulwini isihlangu asibange sisahlala pansi ku-Mpande wansondo, naye nje wabuy bo abasolwayo ababili laba-oTshak noDingane. Wawahlupa yena impe maSwazi, eloku ekipa izimpi zokuwa blasela nialo, agenxa vokuba kufunw izinkomo qwaba. Kwaba yikona zici tekayo izizwe eziningi kwelakwa Zuli -oLangalibalele, oPatini, oNyamaye nia, oSotondose, nabanye bonke aban ngi. Baciteka njalo becitwa yizimp ezibabulala ngoba kufunwa ukudhliwa izinkomo zabo. Kwati loku lase ligow kaloku kalabe lisaba nantunja. Kwa akuba kona kubutwe uTulwana. -kwa vela uhlupo olukulu. Lel'ibuto la lihlupa abantu, ngoba yaba iti indoda ze isixwe, bati make yenze isin

## KWAVINJELWA.

Niyazinje ukuti izifo eziningi okuti wa yi appendicitis kusuke kupela ku ukushisa kwamatumbu okuvezwa ikusongeleka na ? Izinhlamvana zika Chamberlain ziyakwelapa ukusongele- of ours to point out some of the Chief ka, ngisho sekugxilile. Ake uwulinge, causes for complaint which we have Utengiswa yibo bonke abatengisayo. against their new Native policy. Chamberlain ziyakwclapa ukusongele-ka, ngisho sekugxilile. Ake uwulinge.

The Editor does not hold himself res sible for the op

ILANGA LASE NATAL

Priday February 18, 1916.

Is the Location a Failure

ing, which appeared in our contemp ary the "Advertiser" in its issue

a recent date sounds like the voice of

one crying in the wilderness and seem

npt to seek the cause of the i's supposed failure. In his

an attempt to seek the cause of the Location's supposed failure. In his criticism of the Town Council we are at one with the writer of that article, as it is extremely difficult as we have often said in these columns, to understan its policy. It seems to us as if they acted on impulse and then directly wondered why they, acted as they did. When the New Location was errected we thought the council understood the the Natives thoroughly and we were gian to see the trouble they took to appoint a person in charge one who should be capable of dealing direct with no, so to speak, as he is not the repre to-day the wise cho cil for from those who visiting Council for from those who visiting Durban and using the Location, we hear excellent reports of the manage which have been satisfactorily explained when the manager has be This is borne out by the fact that th Roy J. L. Dube on the last occa on which he used the Hall, stopped in front of the manager's office with ds of Abantu and turning to them said: "I want you to know an, the manager of this Locati bula isibhamu, kwenziwa isimemo esikulu sokuti: "Bayete"! Amemezela ke ati: "Nansi-ke inkosi yakwaZulu inmuhla!" Umpande wab'es'ebuta isibecause I did not say anything to you befor because I did not know him. Now w him. Now I So although the manager is no the representative chosen by us we cannot place the cause of the Location unpopularity at his door. Therefore where does it lie? We can point out to the Council a great deal we hav the Location on, and only trus notice will be received with a sympath tic ear, which we cannot say, we regret to say, has been the case in the parthe first point to be raised against t Location is the fact that the Nativo loss not care to be bundled into a room with four others whom he mo st pro es not know much less to be put int a room with nine others. As he can for 10/- obtain a room to himself in nd into these rooms they can invite their friends—male and female, relations, and sweethearts, this being the invite their friendsase naturally he will not change this for st not do that, where he canno obtain sleeping accommodation for his female relations and friends. Another point and a big one too with many is that he realises that he will not be in such a very good position to obtain his liquor as he now is and this is a grea ion. And for this latter ble sing we are greatly grateful for a liquor in the towns is the ruination of many of our youngmen and youngster We think that if the Corporation we we think the consideration and to do what they could to meno such questions that the success of the Location would be achieved.

We have yet to point out another shewing of laxity and waste on the Council's part, with regard to their stration and that is the have now been completed about five moths and yet never let out, in spite of the fact that they would have been nearly all taken immediately at the high rental of 25/- which we understood was to be asked for them. We con hat 25/- is too much to ask for thes cottages, when we think of the purpos for which they were built, and that the money was not borrowed, so that there is no debt to be met with regards to them. Why not reduce the rent to 10/- and not only popularise the place but assist the poor Native in town who cannot afford the big sum of 25/- as cental? W could bring to the Council' notice many other points of vital interest to Natives in the Borough of Durban, but would first wait and see in what spirit they take this attem

Great Undertakings.

ing in five year

more events are happening in five years now that in fifty years of the long ago. But one of the great consequences now as of long ago, is the mounding influ-ences it has on nations, tribes and families; they can no longer crawl al take their part, be it leading or ambordinate in the worlds drama. This is affecting the Native people of Africa as well as the rest of the world. No man is quite still, he is either drawn or credit or discredit; and so the whole credit or discredit; and so the whole mass of humanity is in the effort of producing new conditions. What part is the Native people of South Africa taking in the grand venture? Probably more than they think they are doing; and it may be asked, to where is it leading, and what are the likely difficulties on the way? Great undertakings are not carried out without some mistakes being made, but there is some mistakes being made, but there is one thing certain, that the more skillful the operators the fewer blunders will be made, then it follows that the makers of history should endeavour to be as ors the fewer blunders will be skillful as possible so as to secure the The earnest contention for the bette ment of a people involves the keeping clear of those malpractices that the state of betterment intends to avoid, be working for that betterment, in that which would be co vicious by those who could realize what that betterment meant, then that man would be like a person trying to walk would be like a person trying so with in two opposite ways at one time. The makers of betterment must avoid taking leads of contrariness on to the ship of progress; to impede yourself when ing to run freely, is folly. Gre nust be fostered, and that standing each other, and havin that general willingness for the gree which is strong enough to make en drop their fads and fancies, aye and even then conveniences for its sa One of the great obstructions is the depending upon unverified tradit there is but one sure foundation for th truth proved by experience; upon the you may work, upon that you can profit, and upon that you can rely ioin in the Betterment? It means toil and strathe wise will see that it is worth the while, but fools will not see it.

THE TACTFUL CAREFULNESS OF TH Union Government worth noting. South Tactful Care. to lavish extrav

with the Governm more impressed with the Govern tact at a time like this when could be easily made for covering We get rather a larg of the Munic sedged. Broad mindedness and diligent faithful service will make the country progressive if anything will. The intelligent Natives understand that great asset of national worth, and hope that the slow minded will not take exception to this acknowledgement.

Au Oversight. Native questions though commenced yet, appear to suffer from an oversign and that is, that the whole thing settled without the consent of themselves. Of course may believe alof the settled without the consent of the settled without the settled win THE EARNEST ATTEMPT TO SET FO Natives, themselves. Of couningh-horse, notion may believ to be above the common level of tut it is not above the common justice. Now that is just whethinking of Muntu declares necessary. How far then is the common willing to meet the solution the matter on these lines? It is admitted that the discussion is the region of feelers, and how that is to last depends upon the of veracity that can be brought upon the most important of upon the most important African question.

of a new book entitled "The Language-Families of Africa" written by Miss er of King's College, London. of this book reveals the fact that belong to the same category. own words "The Sudan family d-first, because it appears to be most primitive; while it is believe

by those mose competent to judge that the Bantu languages are a later de velopment, possibly arising out of the contact between Sudan and Hamitic speech. We therefore place the Bantu family second and the Hamitic third ance for the present at any rate, it is estrable to treat separately."

The present are any rate, it is estrable to treat separately."

The separately assification of lane. classification of language gives, a sume time, a very valuable hint the origin of the Bantu races. know they came from the North, crosse the Zambesi about 400 years ag the Zambesi about 400 years ago driving the Hottentots and Bushmet towards the Cape and eastwards to the Kalahari. This little book demonstrate in a clear, concise and vigorous style how the whole of the African language have affected one another, in vocabulary and even grammit exemplifies their varied annumer. From the Bushman and Hottentots the Bantu languages have borrowed their clicks, the Zulu, four, and the Sesutu, one. Semitic immigrants that is, the early Arabian settlements on the East Coast of Africa become incorporational Hamitic population. and even grammatical structure, while it exemplifies their varied affinities East Come original Hamman and this with the additional strain of blood, formed the present combination of the present combination and this with the present negro blood, formed the present position of the Abyssian people. also in Egypt, in ancient Cartha classiant civili Arabic, as a Semitic lauguage, strong!; influenced the languages of the Nativ tribes until it holds sway, as it does a present, in Egypt and in Abyssinia The five families of African Language above-mentioned stand therefore as fol

s:—

1. The Sudan family, Isolating.

2. The Bantu family, Agglutinatin

3. The Hamitic family, Inflexional

4. The Bushman Group, Dorbtfu

at present. mitic family, Iuflexio

writer follows the Biblical recor of ethnological tradition reservation that this ancie tradition with the reservation that this ancient division does not, of course, account for all the world. "No where," she says, "can we find any statement that the 'black' Africans are descended from Ham. To make Conser their account. make Canaan their ancestor is a merc ssumption, which contradicts every-bing recorded about Canaan's descendthing recorded about Canaan's descendants. The amazing exegesis which, relying on this assumption, used 'the curse of Canaan' as a justification for for slavery, is now happily a bing of the past" with, we may add, the exception of a large number of ignorant white South Africans, who, for obvious reasons still believe the Native races to be branded with the curse of Canaan (or Ham, as they say) and treat these races accordingly. It is to be noted that the writer inclines to think that the Onomatopoetic and Interjectional Theory presented in Archdeacon Farrar's suggestive work "Language that the Onomatopoetic and Interjectional Theory presented in Archdeacon Farrar's suggestive work "Language and Languages, and all fresh discoveries tend to confirm this view; for a study of African languages possess a large class of invariable words expressing not only sounds and movements but also form, position (running etc.) and even colour, taste and smell. A special olour, tasts and smell. A special ature of the work is the introduction f the system of pronunciation as lopted by the International Phonetic sociation, many specimens of n, many specimens of phone-ption being included in the philologists, missionaries, and students this little book teachers and students this little boos will be found invaluable, and, in our opinion, should in all cases be systema-tically read and studied, before making npt to study grammatically language.

## Basutoland Notes.

FROM OUR SPECIAL CORRES

(FROM OUR SPECIAL CORRESPONDENT).

The news of the release of the Beer rebels including that arch-rebel, slid De Wet, has been received with the greatest surprise berdeging on appiant of the Basachunation. When the rebellion broke out none of us had any doubts as to the ultimate rasult, but there was difference of opinion as to the treatment of the rebels after the rebellion had been suppressed. Some believed that all the leading rebels would be treated in the Book Review.

"The Language-Families of Africa "by A. Werner, Lecturer in Swahili, King's College Loos, and published by S.P.C.K. London (3/6 net).

At the request of the Publishers we have been invited to publish a review of the many surpressed. Some believed that all the leading rebels would be treated in the same way as rebels have been treated all over the world—that is, court—mrtialled and shot, and as to the rand lie that they would forfeit their farms and all rights of citizeneship. Others podion, and published by the S.P.C.K. London (3/6 net).

At the request of the Publishers we have been invited to publish a review of the forward at the time asking the country, they would be held to all the contrary, they would be held to so as to be able to form some idea of the subjects which may be brought forward in the Council.

penny for the former judging by the way in which Gen. Boths took a decided action in the suppression of the rebellion. B t luckily for me no one came forward with such a proposition else and should have come out on the wrong side of the ledger.

What begun to make those who believed that the leader of the retels would be shot to waver in their belief were the proclamaticus published during the progress of the rebellion. belief were the proclamations published during the progress of the rebellion. Coming even to cas: their shawdows before them. And yet it was difficult to conceive, in view of the seriousness of the crime, that anything so unprecedented would ever happen. It was the general opinion that even if the dented would ever happen. It the general opinion that even if prescribed punishment for rebowns not carried out, yet some exempanishment would be meted out these enemies of the King and Eras wo ld teach others that rebellion not a thing to play with with impurant yet what do we see to-day abject condonement of the crime has turned the whole thing beginning to an end into a far travesty of justice! istice:

What impression has this treatment of the rebels on the Basuto? Nothing else than that our Empire has shown itself too weak to uphold justice and equity in this corner of her Dominions. And this fills us with dismay and apprehension for our future when we should come to be placed under the Union Government as provided in the Act of Union. . . .

Should we at any time after our aclusion in the Union wish to appeal by the Majesty's Government we are preference nowthat we will appeal in ain if the Union Government does apprehensive ot approve of • . •

At any rate there can only be one conclusion to which all the Bantu people can come regarding this lenient treatment of the Boer rebels when they come to comp. re it with the treatment accorded rebels of their own colour in the past and that is, that the word "rebellion" loss its proular meaning when the thing trans we call rebellion is engaged in by whites but retains its meaning and the conse nence appertaining there to when engaged in by blacks. And yet the whites seing much more civilised and enjoying every conceivable privilege ought to know better than the poor, ignorant and apprivileged r, ignorant and unprivileged The same crime is termed an armed protest when it concerns whites, and high treason when it concerns blacks. And that's what is called British justice and fairplay! That is how we have very grave prebodings as to the ultimate result.

The Great War that is being now waged in Europe is being keenly fol ed by the Basuto. Wherever one to the villages the first news the asked of him is about it, and if an asked of him is about it, and if and is disposed to discuss it be is net with. "Oh, it can't be true! If it were true there would not be any men let in Europe by this time!" Of course these poor people really mean what they say because they have no idea of the populousness of Europe. When you tell them that as many soldies of the King as the whole population of Basutoland have either been killed, woundary and continued ever since the war ed and captured over since the wa

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ed and captured over since the war-began they give you such a look as much as to doubt your sanity or that you regard them either idiots of luna-tics. They think the same when you tell them that some of the guns can throw a projectile as many miles at they can travel in day on foot. All the same they think it is high time they ame they think it is high time they the fight for their King and Empire, and they think it a reflection on their loyalty to the King that they have not loyalty to the King tue.

loyalty to the King tue.

But as to the been called up yet. But as to the been called up yet. been

Sir Herbert Sloby after over thirdy years' meritorious service in the Government of this country has retired and his retirement is greatly caphored by every section of the combanuity. He had endeared himself to the Basu to He had endeared himself to the Basus on nation in many ways and they looked up to him as their father. I am sure that if they had been consulted they would every man of them had prayed for his retention at the head of the Government retention at the head of the Government of this country until such time us the Almighty called him to Him. It is however a consolution to us that he leaves us with a gentleraan of the reputation of Mr. Coryndon whose good work among the Swazis has preceded him. May he prove himself a worthy successor of our respected and neiver-to-be-forgotof our rest ten Chief.