kusakiwa ibloro ye Nciba eyadla ngapezu kwe £49,000.

17 Ikati ne hangu, imiti yeziqamo ne nqholowa kwane vangeli ezonto zafike nabanina ngapa kwela Besutu, nditeta ku Mshweshwe?

Zafika no Rev E Casalis, (Isaqutywa.)

NXA IBIYININA?

Mhleli we "Zwi." NKOSI,-Besite nga kade tina banye abantu, okokuba izipata.mandla (authorities) zivale i "Ons Land" ne South African News," ziyiyeke i "Mvo," ekuyivaleni umlomo wokulahlekisa umzi wakowetu ekubeni uvelane nentshaba zetu, noma wetu-Quecn Victoria-nombuso wase Bri-

Kade sixela okokuba o Mr Sauer no Mr Jabavu zi Bond konke-konke na! Utinina ke ngoku umzi esasiwuxelela, ye ndiyipate lendawo ngapandle oisiti bafo sanukulandela kakulu uluvo lo Sauer, olunuka uvelwano no jndu, h ba lwetu bantsundu, nama Nge-Jizivelise. Ngako oko

Ihiile ke into ekade siyixela ne Zwi Labantu." Pendulani ngakumbi nina mpi yase Herschel, engafun kuboniswa nto ngo Sauer no Jabavu Ndim owohlanga, Ncincilili!!!

SABLE AFRICAN. Herschel, Tala, Prospect Cottage, 1st Sept. 1901.

WOLOKOHLO KWELIMNYAMA

Hay' Ukuwa Kwe Gorha!!

(YIMBONGI) .. KWA GOMPO.)

"Imvo Zabantsundu," lipepa ekwa ti ngokubonakala ukuba umzi ontsundu awukanyiselwa nto, kwabonakala ukuba mauzixhasele lona kune " Sigidimi," kuba sona ibilipepa labafundisi nje kodwa. Enziwe amaci, kwati ngoncedo lwezihlobo ezimblope, yema "Imyo" yawukokela umzi, iwukupa kubunzulu obukulu bobunyama. Mhla zanxakama imbongi zisiti :--Sinika! Tina mz' untsundu siyimbu-

Tuman' umntu aye kubik' e Skotlani, At' umz' ontsund' uvu kil. . Afrika ; Susan' injolana ziy' eNgilane, Zit' enkos' ungadinwa nangomso. Kodwa Huntshu kuwe k' ubuvuyelela Umz' ontsund' upumil' ebudengeni! Kodwa Huntshu kobeshwabulela, Sibe litamsang' isishwabulo! Tina sikokelwe zi "Mvo Zabantsu-

ndu !" Kwanyulwa umfana wakwa Jili, ukuba awupatele umzi ipepa elo, abe ngumsengeli walomvaba ilanqunqululu; ageine izisu zentsapo yamanene, zingangenwa bububi nabubhuru. Wa-Xhoseni; zimtanda ngokungena kumbi, nangokungena lucalule. Sati isizinzo salonto satsho:-Zaw' iugqwewe zobumfama; Zaw' ingqimba zobudenge; Yem'" Imvo" yatetelela, Wem' umfana wabuzela, Kwagabuk' e Palamente. Kwasa ngakwint' eyivoti, Kwapucukwa emakaya Zat' intombi zahlambeka, Yat' imfuudo yatandeka Sabona kwa Rulumente Saliqonda nepesheya Umz' ufundisiwe yi " Mvo."

Yatandwa ngabantu bayo, Ngumz' ontsundu ngamxhelo mnye; Wat' umfana wali Tshawe Wabuswa wakahlelelwa, Yatandw' "Imvo " ngabamhlope, Ne Nkosazan' u Victoria. Yakalipa yaligorha, Yabhabha ngamapik' Omso, Yanamendu kunokozi' Nakunay' inja yomoya; Yalupand' uhlanga lwetu, "Zimvo Zabantsund' igama.

Kuko ixesha eyade impi entsundu yafuna ukumtambisa u Mhleli abe ngu Kumkani. "Imvo ibe-ngumlomo

Ngati ndiyabona ngo Tung'umlomo, Ngati ndiyaliv' ivumb' elimnandi layo, Ngati ndiyayibon' ifundwa ngamanene. At' umfan' akaulêl we ngo "Watyap'

ufike!" Beti ngu Sisu sinamaqubu, Saye simiti kwa izisongelo zohlanga, Ngati ndiyayiv' ibharula kwe ngo-

nyama, Nanjenge Bher' ehlutw' amatole. Imdlatul' inwele u Sprigi,

Oka Lod' imbambe ngoqoqoqo. Makuti ngexesha le voti le ka 1898 ligale ipepa lityeke kuluvo lomzi wakowalo. Kwaye bekusekuko ukuririza okupantsi, ngokungati umfana uhamba kakubi. Kute ukuririza oko kwazala abantsundu. 'Izwi Labantu" ngo 1897. Bhuxe umfana wema e Bondini. Wasiluma isandla esamtyisayo e Sheshegu. Sa qala tina beva ngendlebe sakamnqa

Awu! Hay' ukuwa kwegorha, Hay' ukungenwa zizandla, Ngomzikiziki woxanasi.

Ngomcakacakana womona. Kuseliweni ke Sihlali, Side satyumka ke Wokopu. Ke Brownlee umzi wenzakele,

Ngumzi wama Lose ke lowo. Pendul' usilahlekisile,

Simke nokukutemba tina, Ungumtan' omcebisi wetu, Nantso k' into yako kunamhla.

Wake u Rev D Malgas, wakwa Nondyola, mbla wayencoma ukuma kakuhle kwe " Zwi Labantu " embuswe ni kwi "Zwi" le 18th December, 1900, wati nawe " Mvo " andikugxeki, kuba umfimfita ubulungisana obukoyo basema Bhulwini. Ngekuba elozwi lafaneleka ukuba " Imvo " yayilipuma ilitsho nayo; koko yona za vkuti noko ngoku sipile qete. ibisiti ikwinguma elipakati; into ke leyo eyingozi ngokwayo, kuba zonke

injwila zidlule kuyo yade-yacanwa. Isifundo ke eso nakubafana abangatandi kuma ngacala embusweni. Kute kuyaliwa nje kule miazwe yabe "Imikenceza ngokwengqeqana yase lutshabeni, isenza ingcapukisa ke ngoko kubafo abajalileyo basemikos

Ati ke olo lusizana Lulahl' imbo ngo Poyiyana; Lwalahl' amadod' amakulu, Lwalahl' abaniki sihomo: Lwemks namatabetutsbetweine Akoba ngokuka Dimasi. Ati ke lomzi wakowetu. Simemeza tina kwa Gompo

Ngati ndiyamv' umntaka Tyamzashe, Etswina enz' isimbonono. Eteta ngezwi lomprofiti, Lingena kwindleb' esituln. Ngati ndiyamv' umfo ka Mhalla, Ekalima nge "Zwi Labantu." Wakanyelwa ngabakowabo, Abake basuke abamazi. Ndisayiv' ingqongqo yo Nosantso. Umnqayi womlungu yi Raifile, Umsengi-bisi lunencasa, Untliziy' ingangay' u Gompo. Sininawa somzi ka Jotello, Lomzi ka Konwan' ubiziwe. Nditet' u Mhleli " Zwi Labantu," Osankentezayo nanamhla.

Manditi kuba ndipete indaba embi kakulu, ndipete; ndaye nam ngalom cimbi ndinezila. Andizimisele kubukwa kwi Ngqungqutela, zomz'ontsuneyi imbi indawo engati mandiipume kwangoku elokuba, abo balahlekisi, babe zizihlobo ngesheyi kwi " Mvo," ndibamemela pambi'kwe nkundia yamadoda amakulu omzi, ngalinye lomadoda ndiwamangalele. Ndiyagquba enkundleni yomzi ontsundu wase South Afrika, ndisiti :-

Iwile! Iwil' inzwana yomz' ontsundu. Ndingu ndimangele, ndibhenel' emzi-Mfondini ka Lose, mfondini ka Dyo-

Wena ka Sihlali noka Makohliso, Mfondini Figlani, mfondini ka Ntloko. Wa Mdolomb' e Kapa, upina k'

)umfana? Mfundis' wase Rwarwa, mfundisi wase Mnxe,

Mdinimangalele ndingu ndimangele. Yivani zingwevu zomzi wawowetu, Nangóke lomadod' alahlekis' umntana Azis' itunzi lobumnyam' obadlulayo, Awuhlisel' umzi wakowetu nge shwa-

Ndimi ngazo pambi kwenu. Ndiwamangalele!!!

UMTUNYWA.

U Mr F ZS Peregrino, Umhle li we "South African Spectator."

Kwisituba sonyaka esidluleyo kwafika kweli lizwe inene lodumo olukulu, namava, ingqongqo yomfo obefanelwe kukutakazelelwa ukufika kwake pakati kwetu, abe yinzuzo kwabebala abase mazantsi e Africa.

Xa silapo sisingisele ku Mr Francis 28 Peregrino, omfanekiso ungezantsi, eziteta ngaye ezindawo zinandipisayo, ezite zatiwa capa ngumtati ndaba wetu kutsha nje. U Mr Peregrino ngowokuzalwa apa

e Afrika, apo waqala ukubona ilanga kona kuse Accra, indawo esisihlalo so yepahlwe umfana zingwevu zas ma Rulumente kweliya lase Gold Coast. Waye engowenzala enegama kwezo zipaluka, uninalume u Rev John Plange, omnye kwisitatu sabafundisi abantsundu abanyulwa libandla lama Wesile, usandul'ukububa nyakenye ekule waya wafika kwiminyaka ema 80, emva kokuba esebenze ngente-mbeko, ebu Krestwini iminyaka ema 43, nase kukanyiseleni, nenqubela pakati kwabazalwana bake abantsundu. Kanti nangani u Mr Peregrino aqale ukuvela, nokuba ngumntu e Afrika nje, wati akuti dlundlu wasiwa e Ngilane emfundweni, wahlala apo kwade kwati kuleminyaka ilishumi igqitileyo wegqita wabeka e Merika. Kute kwelozwe waqala wazibalula ngento ayiyo, kuba wati kuba engumfo onengqeqesho yobu Hieli pepa wamisa ipepa apo ekutiwa yi "Spec-tator" elati ngokutshetsha lavakala, lanamanqaku adlekayo watsho umninilo wangumfo onegama, oteta ntonye nezimamhlaba zase Merika.

Kute ukuti qile kwemfazwe le u Mr Peregrino, wacinga ukuba abe se | South Africa, esekeleze ukuti, koti lakuxola, ilizwe lakuba pantsi kwe Britani lonke, kuyakumelwa kukuti kulandele, nenqwebo, wawela weza ke ngoko ukuze asebenzise usiba no bucopo bake esebenzela abantsundu, amise ne pepa eliya 'kukangelela kwa bona, libengeze ukungalungisi empatweni, ngapandle kolcyiko nekete, no-

Ute ke weza nenxalenye yentsapo yakowabo, wayishiya i Melika u Mr Peregrino wange uti kefu kancinane Ngilane, wegqita waza kutsho e Kapa. Ute esafika wabe selelikupa ipepa lokuqala le "South African Spectator," ukususela kwelo xesha ke akwanelanga kuti kwande ipepa ngobukulu kodwa, koko nom Hleli walo ute ngezinye indlela wazenza wangumfo owaziwayo, nonempembelelo enkulu apa kubemi bale Koloni

Ute akuba umtati ndaba lo ubala lamanqaku ebuzile ukuba ucinga nto-



(From a Photograph.)

Upendule u Mr Peregrino ngeliti. ngogama asabone ngawo akamangaliswe kancinane, ntonye ibe sikwasilima kukungapili kwake nentsapo hape lipuo tse tlang ka mokhoa o sa bati bafika nje, koko ubuye wakaule-

Akuba u Mr Peregrino encinwo Koranteng ba romele chelete hamongezioye indawo ute. Kute ngaxe- ho le mabiso a bona. sha litile ndatiwa kata sisisu, ndisitanďabuzela ekubeni size ngokusebenza gqita, ndabe ke ndiba ngatya ndihlanze, ndakeleka ndatyafa, waligwabugwabu umlomo lo, ndiqunjelwe ndakutya. Yaquba ixesha lento, Africa o filille. Re ca leboha re bile nzima bam buyapela kuto nge situndakutya. Yaquba ixesha lento, tyana stingopi, ndabona sendipele lwe li 16 leponti sobunzima, suke aditi zwakana kwiponti sobunzima ezi 169 endaweni yama 185 njengo-

Neigale ndabona ukuti lizesha lo

nto ndafumana intwana ye Dr Wil- besoa, mapolesa ona a batakoa feela. liam's Piok Pills zabantu abayimilwelwe endeya lukulu ngazo kungekona e South Africa apa kodwa, koko nase nyinyiva kwa oko- kuba kute kwisituba seveki ezimbini akwanela kupela isisu esi namatubulela aso, koko ndazifumana ndipile qete kwakona.

Ukususela oko ndibe kwa mkulu, bati ubunzima bam bema kwiponti ezi 187. Endingati xa nditeta ngez Pili zidumileyo, ndifanelwe nokuku. xelela into ezayenzela intombi yam u Florence uqube watsho u Mr Peregrino. Lentwazana itanda kakulu into zetyalike, nangelixesha lokugqi ta kwe Duke ne Duchess of Cornwall and York intwazana ezipetwe yiyo ze sikolo se Cawa, zike zaya emboni-

sweni, kwatetwa ngayo inconywa. U Miss Florence lo ke likolwa kazi elikulu nakwi Dr Williams' Pink Pills, engatandi kuba ngapandle kwazo, ku' a uti zizo ezi zimenza ukuba angabi selengumlwelwe. Izizatu ezamenza nkuba aqale ukusebenzisa ezi Pili ziyanandipisa. Kwisituba sanyakenye wayepile ngqe, omelele, kodwa ute akufika e Kapa apa waqala wanendawo, wanomnquma, akabanabutongo. Kwada kwasemva kwe nbandezelo enkulu eyati intombi yaın, yade yamelwa kukusebenzisa i Pink Pills, izilinge, kuba ibingemntu wazo imbalwa uyibonile into entle, kukaoku nangani sekulituba elide zampiisayo i Pills, selesoloko ezigcinile endlwini ukuzo zakufuneka zibe seziko. Ndikuvumele ukuba uyipapa-

she yonke into endivitatileyo. Bangancoma abafundi kanjalo kukuva ukuba u Mr Peregrino waye yinkokeli yeqela labatunywa Bebala ukuya kubulisa Indlamafa zombibi, awade yena wanayo nembeko yokubulisana ngezandla nalowo uzakuba ngu Kunkani, ngexesha leziyunguma-

Tentsue la Batho

SETSOE LA-BOBELI 17 1901

LEQHOKO KA HARA SECHAAA. Hae baho na le sebaka sa hore sechaba so setso se ka tlasa se seng se matla, le bohlale, le lihlomotse tletseng tsa ho fiela sechabana se i koko-

mosang le tse itsepang. Yuale aba e re sa e tsebeng ke hobane sechaba sa heso se setso se ea fumana kae matla a ho loantsa batho ba sa nueng matla a ho busa. Ha re rialo re lebisa tabeng e utluahetseng ha ngata hoba hona le likhang tse ngata hara sechaba se setso le sa ba ba sueu

Sechaba se setso bongata ba sona se sale matla, ba basueu bona bongata ba bena ba hlalefile se ea tseba mo molao o tla tsamaea teng, ka mora likhang ise tla hlaha.

Mohlalefi e moholo o kile a re : Sa monna e mosueu; a ruta batho ba batso, Leea bona rona batho ba basueu ho thata ho fumanoa molato ho rona, ha ho le teng phapang haholo ho batho ba batso hobane rona re ea khathatsa, le uthoa na tee yualo tee kha manoe hara lipampiri tse ling te Steyn eena, e de ka ho etsa yualo re se re pang motse o. bitsoang Reitz. etsa Katsi hore a hloke le ho imamela ka baka la bohale, e be e re mo- ngolla Steyn hore ma Buru a inchetse hlamong e be e otle kapa e bolae mo-

eng ea bona eo re neng re e rata. A Kusta monna eo a re: Le ea bona Dr Jameson eo a ileng a neoa molato ha habo ma English ka hobane fokola, me sechaba sa ma Buru se tla rona mofuta oa rona ke ho' itherisa feela. Ke eona nthoena lona batho ba batso le re le ho ntho tee nyanetse e seng ntoa le ba sale le fuma noa senyeha. Hape-hape, re ne re ile ra

Hlaloso tsa Mohatisi

Gene hore neng re ho bua ho motse khona re baila tumello ho ma English thorough education of the natives in kaofela, e Gene yualo, hore metse e ho roma lengosa ho Kruger hore a all useful branches, of if the State motse. E be banno ba tseyoang bakeng sa ho lisa motse hore e tseye ke | English a hana, e ka khona re kope bona ntho e etsuang ke ba Lokeshe- khotso ea matsatsi a mang, hore meneng mohlomong banna bao e be ba etsang hore motse o be kopana ea State a ntseng a loana o eletsane le ona e hore batho ba batso ba tle ba tsebe ho phela le ho utluana le rialo re re incele ma English. "Lentsud Labatho."

Balsitsoeng Thutong. Ke le nanco la ba ileng le Rev J P Mzimba le R Damane, ho ea thu-Harry Matanga oa la Qumbu, Gordon Dana Qumbu, Patrick, Ngumbela, Qumbu, Simon Matanga, Lutuli, Zimon Niikelana Lutuli, Livingstone Ntibane Mzimba, le Ntabeni, Alice, Teremiah Zokufa, Sheshegu, Alice, Lubisi, Mxelo, Alice, Joel Nxiweni Cala.

Ho Babali ba "Lentsue Labatho.

Khale re re ba bali ba thuse ka buka mona. Yuale re be re hopole hore ke hobane Koranta e se e eme e le notsi hape libuka li ne li etsua kapele ke beng ba tsona, hore li tle l bonahali Koranteng e latelang.

Ba be he ba sa tla ngola, re ea ho rata ho elelloa ea hare :- 1 O patetse khale melato ea hae e moemetseng Officing mona. 20 kile a e nahana na ntho eo, a tla ngola ka ka ho ma English ho no ho se kotsi.

Koranta e bonolo ho esuanetseng hore ba bang ba tsuafe a hopole hare tsuanelang ha li na ho amoheloa Koranteng. 3 Ba ratang ho amohela.

Litabana.

Lord Milner Mophahami oa South

Ho thoe mona E L ho na le litaba empe tsa ho boloa ha banna ba baso ke mapolesa a makhoa, lipolasing | Market me le eena Myburg o ile frontier public à a thoko ho toropo ha eshus panna

kuba ndishukume ndizilungise ezizi- ba bararo ba bang ba bararo ba ko

Koranta ea mona ea ba ba sueu e bitsuang "Dispatch" e se e ahlotse banna bao ba shueleng e khahlela. E entse litaba tsena "Dispatch," ho Makholoi a 25

So ne se hapile lithunya tse ling le li underlie your unprovoked attack on an uniffeeding public. Would you dare to do that to an English crowd under similar to the stream of t Ngilane, e Melika njalo, ndaqala ke banna bao ba shueleng e khahlela, betsa tse ling ha moho le ndazisebenzisa. Zatsho kwako um- E entse litaba tsena "Dispatch," ho Makholoi a 25 eso ka hoba ho buoa molato. Eitse ha banna ba batso ha ba utlua litaba tseo ea be e se e hlahisa phapano ba ema pualeka monna a le mong. Ba batso hore na "Dispatch" ena e o nka kae molao oa ha ahlaba yualo.

> Mapolesa a kaofela a makhoa le a ba batso a entseng taba eo, a kentsoe teronkong empa mapolesa a ba batso ona leha a ile a loantsua ha ka li ntsa lithunya tsa ona a boea le tsona. Ha batloa Agent ea ho buella banna boa la batloa ka cheleth e ka

Molato vekeng c fettleng e be a le nangata ka Mandaha⁶ teng a bile a lulela ba bobeli; a sa qetoa bongata ba batho ba melato ke ba fumanoeng ipolasing tsa makhoa bo ngata ba bona ne ba patala ho fihla ho £5. fumanoeng lipolasing ba lefa £2 itlokomeleng batho ba batso.

Tsa Somerset Jan Kos ka ho tsamaea kantle ho pasa robile molao ea ntoa ka mokhoa o yualo o ahloletsoe teronko. Hape e mong ke Hafbotile ngemveli emva kwama bumbulwana ena a lefa £1 Lewis Cohen ka ho hopolathore eena ke matho e mosueu a tsamaea kantle ho posa. A lefisoa

> Ho ba bali ba Koranta e ka ba ka elelloa tsebiso ea Mr R Muller, oa le lintho kaofela tsa ba ba sueu ka lenane la tsona.

"Koranta ea Kapa e bitsuang "Spectator" le bolela hore lona ha e ba ho noa ka thato ea lona le ka be le sa lumelle hore motho e motso a lube Lokesheneng, le re lona. Motho a kabe lula hae a lema poone, le mabeli, le Matsolo, H Kalipa, S Kalipa, Njikelrna, M Rengqe, J Manqina le Hokwana Yuzlo-yuzlo kwana Yualo-yualo.

TSA LICHABA.

Tsa Ntoa.

(LESELINYANA.)

General Broadwood a na a oela nakhotla a Steyn holimo motseng oa Reitz (ORC) ka la 11 Phupu, a tsuara batho ba 26. Mona ho bao, ba bang e ne le banna ba lekhotla la Steyn. Kantle ho ba boletsoeng bao, Commandant Wessels (e mong oa lekhotla la Winburg) a tsuaroa le eena. Chelete e tsueroeng e batla e e ba pondo tse likete tse 12 (£12,000). Steyn eena a phonvoha ka lehlohonolo, me a baleha a se a apera hompe le borikhue feela.

Mangolo a Tsueroeng ke ma

English. Lengolo le hlahlamang le ne le fulengolo lena, muso oa Transvaal o ka bongata. Hape, o bolela hore ba tho hoba ba sueu yuale he rona re be felloa ke libetsa, o re: Re be se tla re se re mathela marumong kapa ke hloka lintho tseo re tla ithusa ka tsona, me re tla hloka livo tseo re ka iphepang ka tsona. Ka baka la tsietsi tseo muso oa ma Buru o ntse o felisoa. Sechaba se tla re: Muso oa rona o fesitse hampe. Ka baka leo tsepo ea sona ho ona (muso) e tla le le mobatong le bo bebe bohale ng tsepa hoha mebuso ea lichaba tsa Europe e tla re thusa, athe thuso eo hare eso hoe bone. Muso oa Transvaal o kholoa hore e ka khona re romele ba bang, ho lichaba tseo tsa Europe ho kopa hore na thuso eo not combine to raise representative Ho uena Mr E Tshongwana oa re tla e fumana neneng? Hape e ku pe le banna ba emisitsoeng ho sheba tle a tsebe tsenyehelo le likotsi tre re oetseng holimo. Mohlomong ha ma weose educational interests have been buso ea ma Buru a Transvaal le Free rona ho tseba hore na tsuanelo ke ho-

Steyn a romella Reitz (motho oa muso oa Transvaal) karabo. Ho oona a hana ho kopa khotso, a belaela haholo ka lengolo la muso oa Transvaal, a re: Sechaba sa Free tong Lincoln University America. State se se se tsolotse mali a mangata, me se se senyehetsoe ke chelete e e ngata-ngata hore se tle se thuse nguanabo sona e leng Transvaal. A khothatsa muso oa Transvaal hore o

> Polao ea molaoli oa le-Buru. Ka la 22 Phupu motseng oa Standerton, naheng ea Transvaal, molaoli oa le Buru ea bitsoang O Spruyt o ile a holaoa ha ma Buru a léka ho tsamaea hara masole a nenga le

> Ka la 27 Phupu. Molaoli o Nauuwpoort, ka nga boroa ho Frederickstad, a tsamaea mehlaleng ea ma Buru a 10, a neng a ea sekantsing sa ma Tebele bosiu. Ka seroko, a dota sekantsi a ena le banna ba 15. Maburu a 4 a bolaoa, 2 4 a tsuaroa le lipere tse 20 le , lithuhya. Ka nga

Palo ea ma Buru a tsueroeng le ea inchetseng.

Lekhotleng la England (Horse of Commons) ho boletsoe here palo ea ma Buru a tsueroeng le a inchetseng e se e le likete tse mashome a mararo le metso e meraro (38,000).

Qhalo ea sekantsi, Buru se ngatanyana tse ka bang 21. Sehlopha sa masole se neng se tsaKaapo.

Ka la 16 Phato schopha se sang se le sa filia Aliwal North. Se ne se re sa loana le ma Buru ka matsetsi a 10. this "anti-nigger" policy which seems to

Lipere tse 2,306 Lipholo tse 200 Likhomo tse 1,624 Linku tse 64,350 Mekhotla ea koro e 2,457 Lifariki, le mehoma le li machin

se polang. Schlopha se seng sa tsuara field cornet Pretorius le ma Buru a mabe

Ka la 30 Phupu molaoli ea bitsoang Pilcher o ile a arola sehlopha sa hae karalo tse tharo ha a tloha Tha-

ba Ntso ho ea Bethulie. Matlotlo

ohle a neng a le teng naheng eo a

kuoa' le mehlape ea Dipere tse 1,592 Likhomo tse 1,349 Linku tse 49,200 Ha moho le makoloi, le makariki le nekotla e 500 ea mabele.

Lefu la Motsuaruo

Motseeng oa Simonstown batsuaruoa ba ma Buru ha ba no ntse ba sesa, mong o ile a tsuaroa ke hlapi e bitsoang shark, me ea mo khaola leoto le letsoho, me hang motho eo oa batho a shua.

NOTICE

THE "South African Spectator L the organ of the Coloured People Kapa, U tsebisa batho libuka tsa is published in English, Du.ch and lipina, le lipiano, le likorosetina le Kaffir. It advocates the cause of the black man, it chronicles his progress in America, on the West Coast of Africa, everywhere. Is published by a black man, who aspires not to be white. By post 8s per year. Editor "SPECTATOR,"

77 Long Street,

NATIVE EDUCATION. We cannot look upon your son's case as exceptional and isolated, or assume that your application is unlikely to be followed by others, on the contrary, if we admit him we must be prepared to receive other applica-tions of the same kind. Thus the whole question of mixed schools would be introduced. Necessarily therefore, in the interests of the school we have to guard against any course of action which would interfere with its prosperity and mar its

usefulness.' These are the reasons given by the Committee of Management of the Dale College to Mr Tengo Jabavu for refusing to admit his son as a pupil in that College. Space forbids us dealing at length with the subject of Higher Education for natives in this issue, but it is to be hoped that educated natives are fully impressed with the gravity of the situation that has been of Mrs Elsworth at Naupoort, first in the developed by the action of Dale thatsa, le nthoa na tse yualo tse khatsang Morena eo re busoang ke thatsang Morena eo re busoang ke nthatsang ke nthatsang ke nthatsang ke nthatsang ke nthatsang ke nthatsang k The salvation of the education of the future, it must now be definitely recognised rests with the natives themselves. What assistance the Europeans can give will necessarily be hampered by the inherent prejudices which cannot be detached from the question, to the eventual detriment of the natives' interests. The position must be squarely faced, and nothing in the nature of a counterfeit solution or a compromise must be accepted, either

at the hands of the Churches or the State. There are two courses to which our thoughts incline in the meantime, but we do not desire to impress them as a solution without serious consideration: (1) That if the Churches canundenominational colleges for the will not come to the aid of a people too long neglected, then, America should be called in to our support, and the scholarship of that country should be approached to introduce a solution. There can be no compromise with prejudice without detriment to the most sacred interests of the people.

The Editor's Corner.

The subjoined letter on Press Prostitu tion was some time ago sent to our con-temporary, the "East London Dispatch," but as it has not been published we are asked to publish it in ("Izwi" as a comment on the impartial spirit of fairplay, which governs that "leading organ" of the frontier. The letter was au expression of a mass meeting of natives held at East London, who directed the Committee to draft it :-

Press Prostitution.

Sir,—Please allow us space in the columns of your paper to voice the opinion of the natives with reference to the attitude you have adopted in regard to the unfortunate affaire at Amalinda last Saturday night, in which certain natives last their lives. We refer parti-cularly, for instance, to the general tone of the article in your issue of the 2nd September, in which inter alia, the following occurs :--

This morning there was a large gathering of natives at the Police Court. The pavements in Cambridge Street, opposite the Public Buildings, were crowded, and in the Court-yard there was a large assemblage, while in the Court House itself their presence was "felt," anything but a savoury odour being emitted from the rear of the dock, where was a large and varied collection.

Do you not think that such remarks are in execrable taste and particularly insulting to peaceable citizens who are Molaoli e mong General Halimton, gathered together on such a mournful qhalile sekantsi sa ma Buru a neng and serious occasion? Have the natives a tsamaisoa ke Potgieter motseng oa no feelings to be considered by those who Wolmaranstad, me a hapa makoloi claim to have inherited a higher refineohle a hae, a hlahisa likobese tsa ma- ment and educational status. By your own admission you claim to represent the in telligence of the frontier, and that your maison ke Colonel Rochfort sa tsua-maison ke Colonel Rochfort sa tsua-ma Butu a sa a neng a tsamaison of the intelligence and impartiality of the

British fairplay, which are respected by all honest men and the higher class journalism of the country, not excluding natives themselves, would countenance circumstances? We trow not. We venture to think that we are not asking too much from you when we ask for the same fair treatment as is extended to have others of His Majesty's loyal subjects whose interests you are supposed ito protect, without fear, favour or prejudice. We are afraid that the inference to be drawn from such methods of journalism is nothing short of pandering to the most debased forms of irresponsible Jingoism which is abhorred by all who have the best interests of the British Empire at heart. It is the more unfortunate coming plack and white have been so strongly cemented by the suffering of both races in

racial prejudice, to be encouraging.
Yours etc. W B RUBUSANA, Couvener & Sec. WM PHILIP, A K Soga. CHARLES REBE, JOHNSON KANTOLO,

It is to be hoped that the murders of natives by his Commando will not be for gotten at the trial of the arch-rebe

W C MTOBA.

Judge Hopley at the Circuit Court held on the 13th inst. at East London congratulated the officials on the paucity of serious crime. He did not know whether to attribute it to the efficiency of the police, but the fact remained that within the Circuit districts of East London and Komgha the calennar was a light one. Only three cases, all Europeans, came up

The Servants Registration Scheme is only now beginning to receive serious discussion at the hands of native corre spondents, and we are pleased to see the sensible way in which it is being handled. The ridiculous arguments of the Opposition will be demolished very shortly. Our columns are thrown open to both

The Rev Dewar of Natal must either accept the charge of being a time-server and an unscrupulous agitator of the most obnoxious kind in raising this native sedition Bogey for the purpose of serving his own dishonourable ends, or he must justify himself by making public the charges he makes against the natives, and full proofs, and thus by clearing himself prove that the Secretary for Native Affairs is winking at sedition, and conspiracy against His Majesty the King and the British Empire. We would pecially direct this subject to the notice of our churches in this Colony, and request their support in confirming or re futing the charges which have been made against the loyalty of the educated natives of South Africa.

THE REBEL COMMANDANT LOTTER

Johannes Lotter is about thirty-five years of age, and he is a Colonial born his father being the late Mr Michael Lotter. Johannes (the Commandant) and his brother Dr Z Lotter were educated

at Cradock. For about two years before the Boer war Johannes Lotter was in the employ store, but afterwards he acted as barman. proves yet once more (if further proof were necessary) that though Tommy Atkins may have his own peculiar way of doing things he always gets there all the

Things in General.

Speaking before the Upper Biggarsberg Farmers' Association, Mr Johnstone, one of the candidates for the Newcastle Division, made a serious allegation against native missionaries. They vere a source of danger to the peace of the country, he said, and he was per sonally aware that they taught sedition. The Rev Mr Dewar, as a missionary warned the meeting that this was no imaginary thing, sedition was going on quietly. He had warned the Secretary tor Native Affairs, but had received no answer. Will the Government, as Mr Johnstone asks, shut the mouths of these missionaries?

----:0:-----SEDITION IN NATAL

If the remarks of Mr Hathorn to the electors of Maritzburg are to be accepted as a faithful expression of the particular view of the ruling classes in Natal the question of native progress and advancement cannot be said to hold out encouraging hopes to those who are anxious to see a forward policy adopted in the government of the natives. In all ther questions but the native question, Natal appears to lead the van, and is forging ahead of her sister Colonies. But some how or other she seems to stick at the native question. On the matter of taxation of polygamous husbands the question is simplified by Mr Hathorn, and we need hardly remark that his views coincide with the views which this paper has always'supported. On the project of keeping the natives under native law, however, we cannot but view it with grave suspicion, as aiming at the root of native progress, and as one which if put into practice will strike a deadly blow at his attempts to free himself from the considers that the educated native is a nuisance, aud a danger to the peace of the country. This attitude (of suspicion as we remarked in our last issue is not confined to Natal, for it is the most prominent feature, as it has been for a number of years, of our own Native Department in the Cape Colony. What are the reasons for this suspicion? The "Times of Natal" merely contents itself with affirming the fact that there is sedition among the natives there, when it says :-The serious allegations made by several

speakers at a political meeting at Newcastle have doubtless received the attention of the Secretary for are openly seditious in their talk, the Rev Mr Dewar, who is a missionary himself, and therefore presumably both free from prejudice against the natives as natives, and likely to be well-informed. In the Cape Colony we flud semething of the same spirit prevailing among the military authorities. It is to be out with the effusion of blood all is for instance, has been suppressed by

regretted that in many instances edu cation only produces arrogance_in the native and fosters discontent. The loyalty of the vast majority o natives, however-untouched by the schoolmaster, and untainted by contact with the baser sort of urban

civilisation—is beyond question. We cannot say whether the natives of Natal have been influenced by the same feelings of Pro-Bondism that done so much harm to a of the natives of thisection Colony. If they have been, then w have no time to lavish any sympathy or them, but care must be taken not to con found the anti-British spirit of that class, with the reasonable opposition shown by educated natives who are perfeetly loyal to the Imperial factor, to the inconstitutional methods of Colonia Governments. A refusal to recognithe legitimate grievances of the educated classes, and to interpret their expression of them into disloyalty or sedicion, ma afford a congenial field for scaremongercontending against this very identical and the enemies of the country, but is certainly not the policy that would com racial prejudice, which you appear now nend itself to wise men.

Speaking at a meeting of the Biggars-berg Farmers Association Dr Gubbin

'22 years ago there were no natives in this division, but there had been a large influx of refugees from the Transvaal and other parts around, and now these natives were being taught that the country belonged to them. - He was determined, for one. that the white man should remaithe master here. He thought that farmers did not always receive from Magistrates the sympathy and help which they had a right to expect. The coolies, as well as natives, talked sedition, and that was one reason why the late Sir Melmoth Osborn was against the introduction of Indians into Zululand. The Doctor would favour the appointment of a Minister of Labour, as this was a matter of the greatest importance. The hand of the Government ought to be forced on this, as on other matters, as it was like dragging out teeth to get anything from them for places outside Maritzburg and Duroan, where all the money was spent.

The Rev Dewar said that, as a missionary, he would like to make a remark about the sedition talked by educated natives. He warned the meeting in all seriousness that this was not an imaginary thing. It was going on quietly, and he thought it his duty to warn the Secretary for Native Affairs by letter and also personally. No attention had been paid to what he said."

Mr Watt said :- "The native labour question was always with them, and the Government had far more concern in protecting the natives' rights than in teaching them their duties. He was in favour of helping the natives to rise in the scale of civilisation, and one thing desirable was the gradual abolition of polygamy. He was in favour of taxing second and subsequent marriages, and so making plurality of wives a costly luxury, and, after a time, a law could be passed abolishing polygamy on a fixed future date. He advocated the increasing of the native hut tax from 15 to 28s a year The natives work to raise this tax. and by increasing it they would have to work more, and pay their fair share of taxation."

In the Cape Colony we consider that is within the province of the Secretary for Native Affairs Department to deal with this matter, and in a public manner to expose the real facts of the situation should be no lack of information as to the secret motives of these Church movements, and if any serious charge can be established we should be amongst the first to denounce the perpetrators. Perhaps some ministers could be found ready to furnish evidence, and in any case the authorities in the Transkei might be depended upon to help to secure convicti∍ns.

APPRECIATION.

Wo do not wish to blow our own rumpet, we prefer to be judged by our ctions, not our words, but we must co :less to experiencing a most pleasant and gratifying surprise to-day on receiving a call from T H Warren E-q, JP, of Warrendale, who drooped in for a few ninutes' chat, and while complimenting is on the loyal and moderate tone of 'Izwi ' backed up, his appreciation by he substantial amount of one years sub-

scription to the paper.

This appreciation of our efforts on the part of Mr Warren is the more gratifying o us because we have good reason to snow that Mr Warren-an old veteran of the early Colonial wars, enjoys the respect and esteem of our people.

THE ANCIENT BUSHMAN

"Miserable as the life of a Bosjesman

appears to be, it is perhaps in reality, not nore so than that of most savage tribes. He has no invidious object of comparison to place against his condition. Universal equality prevails in his horde. When one feasts they all partake, and when one hungers they all equally suffer. "They take no thought for the morrow." They have no sort of management nor economy with regard to provisions. With them it is either a feast or a famine. When successful in bringing to the horde a herd of cattle, they slay them in such numbers that the kraal soon becomes a mass of patrifaction, and the whole air tainted with smell. The numbers of vultures that are attracted by the remains of the dead carcases are frequently the means of discovering to the Colonists the knaals encumbrances and disadvantages of of Bosjesmans. Like these voracious heathen life. Evidently Mr Hathorn birds, they are equally filthy and birds, they are equally filthy and gluttinous. It did not appear that they were in the habit of applying unctuous substances to the body any further than wiping their greasy hands on their skin; but the hair and faces of many of them had been rubbed with red ochre after the manner of the Kaffirs, and a few had the faces painted black, in the shape of a mark; this they do with the kernel of a small nut burnt in the fire. The oil expressed from this nut is considered by them as a preventive against stiffness in the joints, and by the Colonists as the best application for rheumatic complaints. Indeed the oil bears a very strong resemblance to that called cajapoota, which has Native Affairs. Not, only do Mr obtained a high character of being useful Johnstone and Dr Gubbins state in the same disorder. The Hottentot most emphatically that the more educated classes among the natives resembles the seed of the tea-shrub. The constitutions of this pigmy race are much but the statement is confirmed by stronger, and their lives of longer duration, than those of the Hottentots. Many instances of longevity are found among those who live with the peasantry. In every sickness, ot what kind soever, it is usual with them to take toff the extreme joints of the fingers, beginning with the little finger of the left hand as the least useful. This operation is performed under the idea that the disease will run

found, that the amassing of them together must have occasioned a very considerable degree of labour. The temper of a Bosjesman is widely different from that of a Hottentot who lives in the Colony. The latter, for a life of indolence would barter all that he possessed, in the world; a state of igactivity would be to the former intelerable. The powers of the mind, in one, are languid, and lifficulty brought into action; in the other hey seem capable of great extrain. Their mechanical skill appeared in their grows, which were finished with great neatness; in the baskets pleed in the rivers for the purpose of taking fish, ingeniously contrived, and very well executed; in the mats of grass, et with heir huts are composed; and in their mitations of the dailers t igned on the smooth arms of The nature of their language is is that of the Hot e does, the ire not able to unfersand In the latter, the agricon of t against the roof of the mount teeth, is seldom used on more than one syllable of a word. In the language of the Bosjesman, there is scarcely a syllable enunciate [without it; and this action is nerformed by them much more forcibly than by the Hottentots. Referring to their methods of warfare the Missionary traveller Kay remarks :- "So expectingly liminutive are they in person, that they easily manage to conceal themselves behind large stones or not heaps: whence they are able at pleasure, to lo lge a clart in the vitals of their victim. When thus ying in ambush this Lilliputian archer rats himself upon the ground, pieces his foot against the bow, directs his arrow with left hand, and then draws it with his right. And such is the force with which he discharges the dart, that it not only pierces the person or animal, at which it is shot, but sometimes goesic onpletely through them. I one day met with an old Dutch farmer, who had been shot by one of the Bushmen, and in whose person the barb of the arrow still remained. On receiving the wound, he instantly applied the remedy now in general use; which, as I am crelibly in 'olonists by an aged Bushman, (whose Materia Medica is of course derived from nature only) whom one of them had succeeded in domesticating, and attaching to his service. This consists simply of a certain root which is found growing spontaneously in many parts of the country; and which, from its effectual counteraction of the deadly bite of serpents, has everywhere obtained the name of "slang wortel" (snake root.) It is used in exactly the same way as the rattle-snake root of America; for the discovery ce which, the whites in that quarter also are said to be wholly indebted to the oppressed and untutored Indian. After chewing a piece of it, the patient swallows the spittle, and then applies the

sustomai w. h them to inter their dead

und, like the Hottentots, to cover the

graves with piles of stones. Some of

hese were so large, and on grassy plains,

where not a stone was naturally to be

(To be continued.)

wood, thus bruised and moistened in his

mouth, to the parts affected. Numbers

of the oldest inhabitants, with whom I

have repeatedly conversed upon the sub-

ject, unanimously acknowledge the eth-

cacy of this valuable antidote in all cases

of poison, whether from the viper's bite

or the Bushman's dart. And hence they

seldom or never proceed on a journey,

without taking a quantity of it in their



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