...o. Umcimbi ongati mtsha uyaxaka ...ndwa sakulanda imbhali zobawo-...kulu siqwalasele imicimbi u mace-...abapumelela ngawo. Ngalinye eli ...e lifanele ukubulelwa ngumzi ...m ndikwakuyo lento ayitetayo nxa ...izinto z ma Bandla akufuneki ...ake ukuba zingenwe ngu Rulumente ...lo uti abaqekeki abo bacase u Rumente, mabapatwe nguye nazi nkosi ...na nomntu oti akuva esoyiswa ...tetweni atsibele ebhunguzeni acite ...nzi.

Kulendawo ndiza kuteta ngamadoda amakulu awaqekeka kumabandla gamabandla akudala. Akufuneki ganto ukuteta ugontwana ezavela atshona kwangalomini. Nomhlobo woti akufunda banzi amabali amandla aqale ukutelekisa inteto zamaboda ngamadoda adumileyo, ngokurazi lomabali wcqonda ukuba akuncedi bani ukuhlala kuteta ngentwana injongo Hugh Bourne no Wm O ...yan. Zeko incwadi eziteta ngalo...ka, kodwa azina "General in...est or historical value." ngapandle ...eqelana elincinane labantu. U ...sher kwi Church History yake enlu enamapepa angapezulu kwama ...o akawakankanyanga nokuwakatanya lomadoda. Waye lo ebalelwa ...ubeni yeyona ndoda ipambili ekuzini amabali amabandla.

Ukulibala ngabantu abanje yinto ...je. Ndingati mhlayimbi ndibhale i ...ography ye South Africa, nditi kuncwadi "woti wakuwela i, Great ...i Bridge ubekele ngasentla wayame ...shona-langa kancinane wofika kwa ...ss e Cunningham, uwele u Dyaba ...okubeta ku Webb e Tyinira uliwele ...lwalweni, u Za ela umnike ukune...pesheya kwentlambo woqabela uye ...shona e Mziza unyatele ku Mr P S ...aseni," njalonjalo futi. Loncwadi ...amandi ko Zazela no Lusaseni no ...es kuba ixela bona. I teacher eyi...ingamhluta umntana incwadi enjakuba ilibazisa ngento ezingeluto...na nto zokwaziwa iyazishiya.

Yiyo lento nditi makutetwe ngama ...la amakulu asendaleni aqekeka ...abandleni asendaleni amadoda alu...no lwagqiba lonke kelifundileyo ...kubukwa aziwe kwizizukulwana ...ke liseko ilanga kuyekwe intwana. Ndixela ke o Luther, Calvin, Knox ...etwright, Barrow, no Wesley ludilulodwa.

Omnye umntu angati lamadoda ...twa kuba ahluke ngani kwamanye? ...madoda angqinelwa ngu Tixo ukuakolisa aqekeke, umsebenzi waladoda unamakulukulu eminyaka ...wa ungavumi ukubhanga. ...daweni yoko uhambele intlangaanga ezazingaziwa ngalomadoda ...zisikelela nanamhla, usayakuzisizela nezing kazalwa. Nango amaa okuqwalaselwa futi aziwe.

Mandiqale ngo Wesley, umzalwana ...posisa ukuti u Wesley wayengumzeki. Makake acokise ku Fisher ...u Southey, eyona nowudi ipambili ...Southy kweziteta ngo Wesley—...bona ukuba u Wesley watshutshi...iminyaka, wafa engavumi ukuqe...a wayolela ngeliti ebantwini bake ...ningaqekeki. Abantu bake badi...a kubonisa abangavumi kubona ...a baqekeka. Nezindidindidi zi...kanana zama Wesile zabako kuba ...ekeka bengenaye umntu wokuba...nha babe yimbumba. U Wesley ...hlala eyoyika into yokuqhekeka ...i hleze kanti ndiyakuqhekeka ndi...nasizatu saneleyo kuba liseko ite...a lokulibonisa ibandla lakowetu.

...O Luther, Calvin, Knox, Cartright, Barrow baqekeka okunene ...ntsi intoyokuqondwa ka, lamadoda ...ekeka kuma bandla ngamabandla, ...ati kwentlanga ngentlanga ngama...ha ngamaxesha.

U Luther waye li Jelimani
U Calvin waye ngum French
U Kuox waye ngum Scotch
U Barrow waye li Ngesi
no Cartwright.

Kumntu ofunda kapukapu kongati ...nadoda ayengafani nganto. Kum...u ofunda nzulu apande, lamadoda ...fana kanye ngempawu zokuqekeka ...awo. Umongo wayo lento nango ...mpawu zokuqekeka kwabaqekeki ...asikelelwa ngu Tixo ekuqekekeni ...abo."

B Ross.

...bleni.

(Isaqutywa)

UMBULISO KUBA FUNDISI.

Besiqingata sase Cala.

Intlanganiso ngalomcimbi ungentla ...e se Machubeni. Intlanganiso yo...anyelwe ngu Rev S Mvambo, eko ...Rev S Nohe, no Mr H Kalipa, ...osa lesi qingata namanye, amadoda ...malungu abeko, noko inkoliso inga...tanga kuba isebuvalantini e Cala. ...gosa, u Mr Kalipa, ubike into eku...ayo kwakwintlanganiso yase mini, ...ela nokuba ngokuhlwa kuya kuba...itimiti, uwacelile amalungu esi ...ngata ukuba aze abeko. Okwenene ...o 7 mangokuhlwa

Ingcne Itimiti.

Kwacelwa ngu Gosa ukuba yonga...yelwe ngu Mr S Mayekiso intlanga...so (kwadunywa,) Wenze ambalwa ...Mr Kalipa esiti, namhla sihlangene ...endawo esiyaziyo, eyimfanelo yetu ...enge Ramente, ukuti xa abafundisi ...ukayo naxa bemkayo sibabulise. ...Yatsho encoma umsebenzi womfu...lisi obashiyayo. Wavakalisa nosizi ...kumka kuka Rev S Nohe xa baqala...o ukumqela. Uwucele umzi ukuba ...akhape abafundisi ngentliziyo ezi...nushu.

U Mr S. Mayekiso uvakalise usizi ...gokushiywa ngumhlobo abebetanda...a. Ukumbule nentshumayelo yake ...okuqala awayenza e Waterfall ngo ...lagare nonyana wake (Genesis ii 15, ...7) watsho wawuyaleza umzi ekubeni ...bapate kakuhle nabasezayo abafundi ...bawo.

U Mr Filant Mtyobile ute yena, ...gati ngenxa yosizi analo, umxhelo ...ake uyakumka naba bafundisi bemayo. Inkosi inga ingabamba nabo ...alapo baya kona.

U Mr Boci Nkuzo ute, njenge Gosa ...ase Mhlanga bona balusizi kuba zini...zi izinto ezati zalunga ngobuko bolo ...nfundisi. Unga abafundisi bangasi...eleleka babe ndlela-ntle.

U Mr W Qamata njenge Gosa lase ...Mceula ute, ingxelo yobuhle bomsebenzi walomfundisi bayivile emini. U ...wanda kwemali namalungu. Bona ...Mceula sebenento abayenzileyo emka ...je. Lomfo ka Mvambo akayikulibaeka kubo. Ndlela ke ...fundisi.

Impendulo Yabafundisi.

Esukile u Rev S Mvambo ute asikuko nokuba ndiyawabulela amazwi atetwe ngu Mr H Kalipa, igosa, nabanye abazalwana, abawahekise kum nomsebenzi ebendiwupete, ngamazwi amakulu, endiziva engandifanelc. U Mr Kalipa kusoloko wba ngumhlobo wam, kusoloko sitsala kunye kweze Lizwi neze lizwe leminyaka mitandatu ndilapa, sibekene kakulu, ngako oko kubi kum ukwahlukana naye. Uvaleze ku Gosa ukuba eso similo sokugcina abafundisi ukuba bangabi yinto yokufeketa, kanjalo walata ukuba abafundisi bapakati kwingxakeko kuba bahamba paknti kwamafu ambini elobu hebeni nele ncubeko, kufuneka ke ngoko benamadoda enene emsebenzini ukuze ume. Nina Ramente kufuneka nibe yimbumba enye kuba lamaxesha ngawe nqakoko, imfazwe, intswelo nemfundisi ngemfundiso. Gcinani eziyo zintatu i Lizwi imfundo, umsebenzi ukuze nibe luluhlanga.

U Rev S Nohe uvuyiswe kukubaknaye kulo ntlanganiso ngokucelwa ngu Mr Mvambo. Utsho wacela isonka (umtandazo.) Ezinye

Inteto, Izipo, Nombuliso Wezikolo.

Amanye amadoda abuye ateta ibe ngo Messrs H Mpanjokelwa, D Nongxa, J Gobile, no J M tyile.

I Choir zibe ntatu eka Mr Qata, neka Mr Nongxa (u Soga yena) neyasekaya. Zawuyolisa umzi, yaye indlu izele.

Nge ngomso u Gosa wenze ambalwa, wanika abafundisi isipo se £5 8s 1d. Babulela abafundisi.

Emva koku kungene intlanganiso yezikolo.

Kusuke u Mr H Mashiyi wase Mceula wati ngokucelwa yintlanganiso, "Ekubeni usishiya ke bawo nomfundisi wetu, sivakalisa namhla uluvo lokuba sibe sonwabile, usipete kakuhle uwunyamekele kakulu umsebenzi esiwupeteyo wobutitshala, usinika amacebo, uzishiya namhla izikolo zandile, zimi, ziqinile. Ndlela-ntle ke nalapo uya kon. Utsho warola i £4 ros esisipo sezikolo zonke zake. Akuba etetile u Miss Lwana no Mr Nduna ubulele u Rev Mvambo ngamazwi abuhlungu, asisiyalo singayikufane sihbaleke ko titshala.

Umfundisi unduluke ngolwesi-Ne ngempelekelelo eshushu e Lupapasi nase Cala ukusinga e Sikobeni Abe amabhaso embuliso enze intambo yanye.

Kubambene Ngazo.

Ekubeni seyipatse ukuba sesibinini iminyaka kubanjenwe ngazo e South Africa, pakati kwama Ngesi nama Bhulu, ng hlobo ekuti shilikinyi, kude kungabiko nonokulicana ixesha engati ipele ngalo into enje ngale. Ngale imihla, amadoda abona kude anje ngo Sir Gordon Sprigg no Mr Chamberlain, ayaqala ukubika ukuti kukaloku kuko uburelerelana obubonakalayo, obuxela ukupela kwesi siqalekiso siwuze ngonva lomhlaba wase mazantsi e Africa. Kanti ke noko ukatsho ukuti koba ninina ukupela kwayo, kuba kusabambene ngazo.

Inkokeli zama Bhulu.

Utsuba olunkama Bhulu ngeba ludinwe lwancama umxelo ngoku yimfazwe, koko inkokeli zawo zigungqwa yindawo yokuba namhla ziyakupatwa, zingazipati, yatsho ke lonto kuzo yayintwana encinane, ukubuqaka kwelizwe, ukuhlwempuzeka kwabantu babo, ukuncenceza kwegazi, ukwanda kwentsizana, nokupuma kwemipefumlo yabantu. Ezide zitsho nokuti abafazi bazo bapetwe kakuhle ngama Ngesi, engako oko ke bona mbalwe kuba akuseko nandleko badleka yiyo. Kanti kwincwadi zama Bhulu ezatinjwa e Reitz, lomha u Steyn wapuma ngentupa, enganxibile nokunxiba, kwafunyanwa ukuba lomfo sele lukuni kangaka ngu Steyn lo no De Wet, impi yase Free State ke leyo, yena u Reitz u Nobala wemicimbi yase Transvaal, kunye no Rulumente wakona sebe bubonile ubudenge bokwandisa intshabalalo ngokungavumi kuzinikela. Koko u Steyn axela amatembiso angangalenga, okuba nanzi izizwe zase Europe zonke ziza kuba ngecala labo atsho ngenteto eninzi yokuuyanga, ade ama-Bhulu aziqubule kanjalo izixobo, etenjiswa nefamakazi ezinkulu nje, ayakuzabelwa ibe zezawo. Into abengati no Nxele evukile kwabafileyo azicebise inkokeli zama Bhulu ukuba zise iziqu zazo, zenziwe into ezenziwayo, kodwa ilizwe lona lingabuqwa kungandiswa nani lamipefumlo ipumileyo kanjalo.

Ilahleko yama Bhulu.

Kwisituba sokuza kupela kwalenyanga ifileyo yodwa kufunyenwe yi Buluneli lengxelo ivela ku Nobala wase Pritoria: Ama Bulu abuleweyo 24, inxwelera 25, ababanjwa 223 azinikeleyo 80. imipu 184, inxhawa zeruluwa 10 500, inqwelo 205, amahashe 2,7000 nento eninzi yemfuyo etinjiweyo.

Ngapaya koko u General Hamilton umngaliso umkosi ka Potgieter i i Bhulu e Wolmaraustad, wazitimba zonke inqwelo zakeqwanxhwelera ama 24. Kwakoua u Col Rochfort uwungenele umkosi ka Myburg ngase Dassiesport watimba ama 24 amadoda wanxwhwejerwa ngokungatembisiyo no Myburg ngokwake. Zifike kamva zisiti ufile, Wabe u General Chas Knox etshayela ngakunye yena kwimida yase Free State.

Enye Ingxelo.

ebonisa ihlanleko yama Bhulu kwisituba salomnyaka iti: Ama Bhulu abuleweyo ngama 325, ingxwelera 280, abatinjwa 3.538, abazinikeleyo ngokwabo 1.319, iyonke lonto iya ku-5,672, amanye amaxoba zingxawa ezi 613,400, inqwelo 1831, amahashe 5.940, imipu 4, kunye newangala yenkomo negusha.

Kwi Palamente ya Pesheya u Mr Brodrick ute inani lamabanjwa ama Bhulu nkuza kuti ga ku July ngamawaka amashumi matatu anesitatu 33,000.

Udonga Lokwakiwa kwe Hlelo

Nanga ngoku ama Bhulu ekolise pakati komzi lo wase Koloni. Into eyayiludonga lokwakiwa kwehlelo yona seyihlepuke yayinkunkuma. Yoti ingumkosi wama Bhulu uve kutiwa nangu e Hewu nangu e Lukuko nase Kobonqaba, nan u e Mo, nangu Nquntu e Natal nakwa Zulu. Ibeke lonto iyinene. Kuze ngecala lama Ngesi ufike ikwa yilompasalala. Owova kutiwa nanko u nantsi esukela u mkosi otile wama Bhulu ekutini, uze emva kwake uve kutiwa bezinqoza. Inqu yobu Rulumente bama Bhulu ifile yona, seyiyinto ngoku enje ngokuii umntu anqumle intloko yenyoka, size isiqu sife, kuze intloko isale igqakadula isenza ingozi ezimbi, kanti ke ayikude intshule siqu. isipato siyo nayo kukuba ife. U Fushe u Kritsinge, ingaba kukucita ixesha ukubalisa ngamacwili abahamba bewacunsula ngokwempuku pakati komzi apa, belilisa nabantu abangenanto nemfazwe, pofu ngelabo bati, balwa nobu Kumkani bama Britani.

Impendulo ka Mr Chamberlain.

Ekubeni sepze awona macapaza anezisihla nengxelo ezizeleyo ngemfazwe le, siyeke ama cuntsu o Fushe, sipta ngempendulo eyenziwe ngu Mr Chamberlain Pesheya, akuva u Com. Kritzinger esiti uyakudubula yonke into engumntu omnyama exobileyo nengaxobileyo.

U Tshembaleni utumele ku Lord Kitshina esiti maze liti i Bhulu elifunyenwe lisenza lonto yokubulala umntu onsundu, axonywe, afanelwe kukuti ama Bhulu ayifundiswe lonto kulomteto wase Britani, ukuba umpefumlo womntu ontsundu ulingana totse nompefumlo womntu omhlope. Akunje ngokuba bewucingela bona ma Bhulu no Rulumente wama. Lengxelo ka Mr Chamberlain itunyelwe ngo General Frenchukuba aye kuyixelela u Commandant Kritzinger. Ziza zisitsho ezasemfazweni.

IZWI EMADADELA.

[Ngu T B Soga]

Site ukususela ekufikeni kwetu sahlala simangalisiwe yimbonakalo ya babantu nokuzipata kwabo. Ngesi tomo bafutshane noko nabade bako yo. Bamnyama nomhlope umtu qwa ngenxa yentsila emzimbeni ngokukodwa abasetyini kaloku isepa yabo kunyityilikiswa amafuta agalelwesityeni amabayi abo aditshwe kona kusitiwa makafudumale. Banonyaba (isiratyi ke eso) neqiyana ezitiwa bije kulonyaba kusitiwa kuyahlonitshwa. Babinqa imfele zebokwe ezisukiweyo zatanjiswa kwala mafuta.

Zimbini emfazini, sinye ngasemva, sikwasirye ngapambili, uqonde ke nawe kuba azitungwanga zidibane ezizidwatyana zixele isikaka eso usazivo wena Mxosa. Amadoda ambata imibalo nengcawa nezidyasi zimnyama kutiwa ngo "Dlomini" sebenazo noko pofu nezasemlungwini. Esinqeni abinqe izijiya, ze ingxiba le ibe ye yomtu uqingqwe ngobugcisa bobungebi ukuvulungiselela obobubrukwe bawo. Abantu abatanda kakulu ukuhomba ngentsimbi, ngamagaxa, nemiliza ezi qebi nase milenzeni nasezindlebeni. Indlebe zigqojozwe amaholoholo alingana netiki, amanye nesikisipeni le, owofika zityityimba ngumoya xa ate kanti umntu lo akafakanga nto ezindlebeni. Zona intsizwa, ngamadoda na ke lawo, kofakwa nengaba ezi zendiza zombona ezindlebeni, abe amadoda wonetsho ngamatshaza enziwe ngekomityi le kwanangozikanda sebobini. Salingqina eloka Gaba mayelana nendlebe zomawokulu betu.

Imo yabo.

Ngemo ngabantu abalwa futi abatanda ukusela nokudla kakulu inyama ngokukodwa efukutwayo edliwa rwada. Ngapaya koko bayazeka, bayendisa Yi-Ntlangwini ke le. Ababantu besisiqingata ngumxube wabe Sutu, naba Phuti wama Zantsi nama Baca, wama Hlubi naba Tembu.

Aba Tembu baseyileya indala imbola nentlobe, ama Hlubi ngabantu bambayi nentsimbi, ama Baca wona nama Zantsi sesiwadhazile, abe Sutu indoda esinqeni sisi-huba nomqweto wengubo kongasentla. Abafazi babo yile Khatisa Banna u Nqwenisa amadoda-isikakan'apa esimnxunxwana ngasemva ze ngapambili umntulo kupela ibe yilonciywana, pofu banazo zona ilokwe. Inwele zogugulwa kuti tu ze zitiwe nyibhi oludongwe lubengezelayo lwesikamu.

Zonke ke ezindididindidi ziyahlambuluka zizekufaneni nati xa bagqobokileyo ipele yonke lemo inje.

Izindlu.

Ezase Ntlangwini zineminyangwana emifutshane kakulu ide ibe mayelana nenyawo ezimbini ubupakamo nobubanzi ode xa ungenayo ugaqe uhambe ngamadolo ngokwase mngxunyeni wehodi, kanti yona indlu le asibobukulu. Ayinafestile. Zincina ne ezontsika zimfutshane zikwalungiselelwe nanhla u baas bumoyisileyo utywala xapumayo ze ahambe ebimbelela. Zibaswa gqita umle i amapela!! sukuteta!!! Entla paya ngumsamo-umahlulo wengqayi nenkamba zotywala, atuacepe emiti nawe mpondo zenkomo! api kaloku? Zipina zona inkanjana zokudlela umvubo! amacepe ekutiwa zinkezo ngegama. Abe Sutu babalulele ngengxande zesoyi numatye nangengubo ezisukwe zatamba zizeze nkomo. Batanda amaguma ngenxa yomoya. Ama Hlubi wona abaluleke ngerontauli eziqinleyo nezisetyenzwe ngobugcisa nezinwe zokuzoba ngodaka, nangokugudula nokugangata indlu engenantanda, an inge teti ngezaba Tembu! Zonke ezindidi zalapa zinabo ububele, kodwa i Hlubi alingefane likunke umkupa, nom Sutu, nyama ude ube ulandalandiwe. Sifikele kubantu abanje ke sahlala sasebenza, aada safumana nendlela zabo.

(Isaqutywa.)

TSEBISO.

PEHI.

Ke tsebisa metsualle ea ka hore ntate o timetse mane Queenstown, mohla 15to July, 1901, Tlung ea Bababi (Hospital) O kutse ka lemo tse tharo; kayeno Mlimo o mo nkile. O patilo ke Moruti Rev NAUD; mohla 17th July, 1901. Moruti o ile a nkhothatsa haholo ka mantsue ao a buileng le Ntate; a re Ntate o na a re lefu ke khotso ea hae; hape ke pallo eo re e baletsueng ke mopi oa rona; hape lilemo tseo re li baletsueng li mashome a supileng, eena oba a le ilemo tse mashome a supileng a metso e meli. Metsualle ohle e hole le e hanfi e amobele pehi eo ka thabo

Oa lona ka mehla

6-13-20 ODIEL DAVID MOTSALOA.

Kopano ea ma Africa ka Khuebo.

Re lekile ho fetolela litaba tsena ka se Sotho, hore ba ka ratang hoba teng morerong ona, ba hlokileng ho ipalla tsona moo li ngotsue ka se Qhotsa me ba ka rata ho kenya matsoho, ba tle ba be le hona ho kenya matsoho nthong eo ba e utluisisang, ba tle ba se ke ba lla ka hore hoya ea beba kapa ba lla ka hore hoya e sebe—re ka be re sa ka—re kena. Lentsue la "hoya" ha le batlehe. Re tsepa e tla ba taba e monate ho ba Sotho ho ka ikutluela morero o reroang ke ma Qhotsa. Yuale re tla tla litaheng tsa phutheho e bileng teng King Williamstown, khueling ena e shueleng. Tsa phutheho eo ke tsena :—

Ka la 5th Phupu, 1901, ho bile teng phutheho ea morero ona, Temperance Hall,

King Williamstown, ka pitso ea moqali—ea kena ka nako ea boraro, (3 p.m.) ho le teng Revd Tsewu setulong, le ba bang Moqali a bala mangolo le li-telegram tse tsuang ho litereke ka litereke.

Mr Xiniwe a boela a bala lengolo la hae ho hlalosa morero oo.

Mr Molula setulo a re: Le a utluile mantsue a Mr Xiniwe, ao ke a lebo hang hobane a ngotse hore le ba sio ba tle ba be le ho ipalla. Kopano ha ho ea ka reng ha e batlehe, kahobane le tla le ntho tse lokileng, le tsa mafatse, hobane ha e khese motho. Le ea bona Makula ana le kopano ea ona. U ka tella ha ba re kisa ka lintho tse lalanyana, anthe mohlomong ba babeli bona moo.

Mr Matumbu a re: Ke thabile haholo ho utlua mantsue a Mr Xiniwe. Mantsue a hae a ile a namathela haholo mangolong ao a balileng. Ke utluile lentsuenyana, ka boka leo ea heso thaka. kahobane e utluisisa morero ona, e ntaelitse taba tsena: Hokile ha eba teng koranta ea ma Xhosa, e beng e bitsoe "Sekitimi sa ma Xhosa," e beng e hatisoa ke b. ruti ba Loveldie, eo re ileng ra e tlohela ka hore ha e tsamae ka litsuanelo tsa rona. Ha hlaha "Moo," ra ro ke eo he eo e leng eona. Ha hlaha Kopano ea khuebo Bae, eo ho nong ho thoe e tla bula kutluano ho bohle. Ha hlaha e ngue koranta Queenstown eo ho nong ho thoe ke "Motsualle oa ba Batso." Ea tsetsoe ka mayoe, eaba e ea oa.

Ha buela ho hlaha e ngue hape e bitsuaag "Lentsue la Batho," eo le kayeno e sa teng teng. Batho ba ta-ha ho tseba hore ke mang ea tla ba kopanya hore ba tle ba hule ka yoko e le ngue morerong ona?

Mr Theo. Ndwandwa a re: Ke ea thaba ha ke bona hore morero ona o yerue ke beng ba motse ona.

Rona batho re kholoa ke hore re fihle ho tsuarisoance ke beng ba motse ka taba, le yualeng le ere le tla tseba hore bo monate, le fihle ho bolela beng ba motse oo. Ho ho tle ha ke bona tafole eane e lutsoe ke beng ba motse ona. Ke ea le utlua le lena la Mr Matumbu, ke ka nete sechaba sena sa heso ha se sechaba se hulang ka yoko e le ngue, empa leha ho le yualo na ha ke ea o tela, kaliohane ke re pholo ha e thapisoa ke Matla, ke eona e matla ha e se e tha ile, anthe ha e qala ka bonolo, ke lepsheha. Ke ea kholoa re phuthehile nako e kholo re le mona ka ona morero ona, re e na le Captain Veldtman, le William Kama. re tsueroe ke Mr Xiniwe enoa, ha eba ea tlola pholo ena, ke eona-eona-eona e tlaba le thuso ho sechaba, e batla banna ba tiileng, ba liphaka, ba e tsuare ka linaka le ka maoto, ba setlele e be e hule. Se sa senyeheloa sechaba ke eona.

Rev P Kawa a re: Ke ea le utlua lena la Mr Matumbu- Rona ba batso re tloetse ho kopang a ke morena, kapa ho seng yualo e be ke motho ea romiloeng kemorena, kayeno re kopanyoa ke afe marena.

Mr Molula-setulo a re: Re kopana holina mokotla ona (£5,000) ke-te tse hlano tsa lipondo.

Mr P Nopondo a re: O ea leboha bakeng sa mosebetsi ona oa batho ba rutiloeng, o suaba hobane makhoa a le sio mona. Ke taba e ntle hore molisana bona likhomo li hapuoa, a hlabe mokhosi hore iiu li ile! Ho phalloe li hlokolisoe ka eona nako eo. Lentsue lena ea Mr Xiniwe le leholo, o o hlabi bile mokhosi, phallang thaka le thuso.

Mr W D Soga a re: Phutheho ona ea lumela ka le ntsue le reng Kopano e lokile, ha re keng re bone hore na re na le hona ho e phetha. A re, taba tse builoeng o ea li utluisisa. Sechaba sa heso se se ke sa hopola hore ka kopano ena, e tlaba ha se sa ghaloa ke lira. Lintho tsohle tse lokileng li atisoa ke ho hlaheloa ke litsietsi. Empa leha ho le yualo ka mora moo li tla be li lihlole, li tsuele pele. A lumeloa ke Mr Ndwandwa, le phutheho kaofela. Petheho bakeng sa taba e hlahisitsoeng ke Mr Mantsayi, e lumetsoeng ke Mr Soga, hore phutheho e ke e tsue hanyane ho ea phomola, ea lumeloa hore ho ka tsuoa ka nako ea botselela 6 p.m e tla e boele e kene ka nako ea boroba meno e meli 8 p.m..

Ea boela ea kena kamoo ho boletsueng kateng, Mr N Nxasonke a re: O ea leboha ka ho utlua mantsue a moqali——oa taba tsena. Kopano ha se ntho e ka botsoang mang.

Bona ba ne ba re taba ena e se e phethiloe mahlakore ohle, ba tla khutla ba ena le nete.

Mr Matumbu a re: Kete £5,000 tsee tse hlano, li tla etsa eng? Na litsa (ke hore matlo a litoro) li tla ba le ho fumaneha na? Kopano e teane na le ea Bae? Balisa kapa ba aroli——ba tla fumane eng na? Taba e hlahisang lipotso tsena, ke hobane ba bangata ha ba e utluisise taba ena ba hang ba sa lla ka baka la kopano ea Bae, ba rata ho ba le nete eo ba tla itsuarella ho eona.

Mr Xiniwe a re: Ke be ke re eka ba Mr Matumbu o ea utluisisa, ka ntsue lena la Mr Ndwandwa, le reng pere e tlolang ke eona e matla, hoo he ke hore mohlala chaba sa heso se utluanang, se hulang ka yoko e le ngue, so tla etsa lintho tse kholo-kholo, U ea bona re na le koran a tse peli, li sa tsuela pele, le kopano eo ea Bae.

Le eona eo ea Bae e sa tsuela bobane e na le lemo tse hano e kapa tala 15 per cent sheleng tie tharo pondong Taba tseo li se li akarelitse ho araba Mr Kawa. Nthoena khabo e lokile, re na le ho etsa lintho tse kholo le ka liyo tsena; hore rekisa hara sech ba sa heso. Chelete ena e tla ema ka makhoa ona: –

Kete tse peli tsa lipondo £2,000 li tla bolokeloa mosebetsi

Kete tse ling tse peli £2,000 li tla qala mosebetsi.

Sekete £1,000 e tla ba se tla batla litsa, le lipahalo tsohle tsa matlo.

Mr Molula setulo a re: Baroli bona ba tla fumana ho ntho e tla fumauoa ke mesebetsi oo.

Mr Matumbu a re: U ea utluisisa.

Mr W D Soga a re: Phutheho e lumellane hore ho ntsue £5,000 palo ena. A emeloa ke Mr P Nopondo.

Mr Ndwandwa a re: E be e ka Moqali oa litaba tsena a ka ka a ngollana le batho ba seng ba nseba qhoba mosebetsi oa khuebo litulong tse ka mahoko, a bokelle ba ikutlo a bona a tle a tle le ona phuthehong e tlang.

Mr Matyolo a re: O ea le utlua lena la Mr Ndwandwa, ke nete kopano e lokile, empa ena ha ba bona batho ba nang le tsebo ea khuebo. Lefu le leholo motseng ke ho se utluane.

Mr Geo Tyamzashe a re: Taba l se li le matsohong a sechaba, o ea le utlua lona la Mr Matyolo ha a buaka ho se utluane, ke eona taba e batlang ho lokisoa, na eena o re ho tla tloheloa ka baka la ho se utluane sechaba se qhalane na? Re tla tsepane neng.

E, ke lentsue le lona le ea utluahala, le eena o na le ho ka hlahisa taba a tiisa hore ke ea e tsepa ea, e tla ba le thuso.

Mr Nyombolo a hlahaka thuta.

Mr Matyolo a re: Taba tsena tsuanetse ho phethoa phuthehong e tlang. A tlatsoa ke Mr Ndwandwa. Ha ho etsa voutu, ba ebu 14 ka ho Mr Soga, ka ho Mr Matyolo ba eba 2.

Mr W D Soga a re: Karabo ha ebe £1 ho e mong le e mong, a tlatsoa ke Mr Nxazonke.

Mr Xiniwe a re: Karolo ha eba £5, a emeloa ke Mr Siyo. Ha etsoa voute, ba ebu 9 ho Mr Soga, ka ho Mr Xiniwe ba eba 5.

Phutheho ea hlahisa hore ho thusoe moqali ka ho etsa lipitsonyana litulong tse ka thoko.

Phutheho ea lumelana ka ho hlasa mabitso a bana ba tla tsamaisa litaba tseo ho ba sa kang ba eba teng ho pitso eo e neng e le King Williamstown.

Phutheho ea kualoa ka thapelo ke Mr Ndwandwa.

Ba ratang ho hlahisa mabitso a bona ba ngolle ho Paul Xiniwe Moqali Box 112, King Williamstown.

Mangolo.

Tsa Aliwal North.

Mohatisi oa "Lentsue"

Kampong ea makhooa alebane ea batho ba tsabileng ntoa M buru a kene a tsuara ma khooa a mararo a tsamaea le ona a bolaea batho babatso bababeli ka setloho se sebe Re makets: ha Gouvermente asa ne ele lithunya ho batho babatso bai thuse ba ea fela batho ke Maburu.

Rev W N Somngesi o sa lutse Kampong ea batso ba tsabileng ntoa moo a thusing batho ba hae ka tsa Moea le tsa nama bare o ahile nthlo e tunahali erfeng ea hae e dorpong.

Rev J Msikinya le eena o sa lutse dorpong oa sebetsa ka matla le batho ba hae oe tukesets ho a ha kereke entsha e tla feta tsotle tsa batho baba tso South Africa o se a bonese hoo ka ho lokisa nthlo ea boruti (Mission house) ho bonahale hore etla feta matlo otle a baruti babatso ha e se e getiloe. Ho bonahala hore Port Elizabeth le tlaba ka morao ho

Aliwal North ka tsuele pele!

ea lutseng teng,

Aliwal North, 2nd August 1901.

NOTICE.

THE "South African Spectator" is an organ of all the people who are not white. 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,
Capet wn.

The Voice of the People

TUESDAY, AUGUST, 13, 1901.

A HOPEFUL OUTLOOK.

ALTHOUGH we are radically opposed to the attitude of the pro-Boer members of the House of Commons on the substantial issues of the present war, we feel regret in common with all admirers of a true Liberal party, at the want of cohesion so manifest in the ranks of the Opposition. Just exactly what constitutes the Liberal party at the present time is difficult to explain, and its apparently hopeless disintegration has been the subject of comment by Lord Salisbury who recognises the advantages to the Empire of having a strong Opposition in order to preserve a healthy and robust parliamentary system. The presence of such men as Lloyd George, Bryn Roberts and the member for Northampton whose paper has a symbolic figure of a virin holding up a lamp, whilst e himself delights to move outside its radius, and to wander in outer darkness, and to grope in the shades of misrepresentation and calumny, is not without its uses in the House. With these men like our own mugwumps of the Hay-Merriman type, politics resolve themselves into personal bias, and they prefer to be made the sport of their foolish predilections or antipathies, instead of maintaining a uniform and consistent patriotic policy. Like our own mugwumps in their attitude towards Mr Rhodes, they elect to brow-beat and badger Mr Chamberlain and Mr Balfour, which has the effect of stultifying their politics of the rational world. They may as well try to move the rock of Gibralter, for the policy of these Statesmen is unrelenting and relentless in its course of justice, thanks for that mercy. The effect of the Opp sition of men like Campbell-Bannerman, Morley, Leonard-Courtney, Bryce and other high-class Englishmen will be beneficial to a question that affects us more than the relation of Briton and Boer which is now within sight of being permanently disposed of - we refer to the Native Question.. That question is expected to loom more largely on the political horizon when the war is over, and in the discussions that are sure to arise over it we cannot but recognise that the presence of those men will not be an unmixed evil. Not that we have any reason to dispute the friendliness of the present Government towards the natives, in fact it has shown a meritorious regard for their welfare, which has already borne fruit in more ways than one. We can never forget the noble stand that Mr Chamberlain took to preserve the rights of the natives that were threatened by Botha's peace proposals, and we recognise with satisfaction the fruit of his humane policy in his strong objection to the indiscriminate flogging of natives on the Mines. Nevertheless although we are strong supporters, and admirers of the present Government we welcome also the presence of such men as Sir William Harcourt, confident that between these two forces, each anxious to strengthen its position in the eyes of the world, and jealous of the reputation and integrity of the greatest of Empires, the natives position will be rendered the more secure. Our people are especially indebted to Mr Chamberlain for his crushing reply to Kritzinger's brutal threat to murder every Kaffir found on the field. On this subject the Cape Daily Telegraph remarks as follows:

The most striking feature of the Colonial Secretary's statement was his resolute reply to Commandant Kritzinger's cruel threat to shoot every armed or unarmed native who fell into his hands. This murderous proposal was evidently intended to intimidate the natives into supporting the raiders. In that respect it will prove ineffective, but it will reveal, not only to the natives of this country but to the civilized world, the class of men who are now disturbing South Africa. Mr Chamberlain has empowered Lord Kitchener to deal drastically with those who dare to pursue the barbarous policy of shooting down natives in cold blood. "Blood for Blood" is the Mosaic law, and even the rude Boers are about to be taught the lesson that under the British flag the life of an aborigine is held a sacred as that of the life of an European. It was not so under the old Dutch Governments, but, thank Heaven, this country has at last been relieved of all such monstrosities. We are convinced that Mr Chamberlain's utterance will not alone give confidence to the natives of the country, but it will also have a repressing effect upon Kritzinger and his following.

Things in General.

The "Penny Mail" says that a truthful Boer is such a rare bird in the earth, that it would be well if we could catch every specimen that turns up, and place him in a glass case for exhibition purposes.

A young Scotch lady, desirous of becoming a solicitor, has been refused permission by the Court of Session, Edinburgh, to attend the necessary preliminary examination.

The East London Servant's Registration Association and Labour Bureau has opened an Office in the Oddfellow's Hall, Oxford Street. Employers of labour and householders in want of servants, are invited to communicate with the Secretary. Natives desiring work are advised to apply personally at the office. All particulars as to fees, certificates, etc, can be obtained from the Secretary, Mr P H Potter.

While Kruger is hard at work trying to presuade his sympathisers that Moses was, like the Boers, frequently obliged to retreat, yet the Lord gave him victory in the end, that miserable hypocrite and eliberate liar Steyn appoints days of humiliation and prayer. We would have thought that the ignominious flight from Reitz the other morning of the pompous individual whose ambition it was to drive the British into the sea, would have furnished him with sufficient "humiliation" for a lifetime. How are the mighty fallen, indeed, when a thoughtful, intelligent, cultured man like Steyn, seeks safety in flight bestrid a bare-backed steed, with head tail of his abbreviated "robe de nuit" floating in the morning breeze like a distress signal. The "prayer," part of the programme may be in acknowledgement of his deliverance out of the hands of the Philistines. Steyn wandered about like a rudderless boat for several days, but at length sailed into camp somewhere and joined his old pal, De Wet The Boer leaders are dropping off rapidly of late—Steyn's cousin is the latest addition to the death-roll. Both within the Colony and beyond its limits the outlook is brighter, and the new order of things which very justly places the onus on the proper shoulders, will be a warning to the leaders that in future not only their dupes but they themselves will be held personally answerable for any acts of murder and rapine.—"Grocott's Penny Mail."

The Flogging of Natives.

In the House of Commons.

Mr Chamberlain informed Sir Charles Dilke that Lord Kitchener had said that there was no fear, under the present magistrates of any abuse of the penalty of flogging natives. The infliction of lashes was only possible under sections 18 of the Pass Law, and 149 of the Gold Law, and both would be reconsidered on Lord Milner's return.

Sir William Harcourt said that on bour, the past history of which was painful and shameful, depended the reputation of the British Administ